



The Explanation of
SUFFICIENCY IN CREED

Imaam Ibn Qudaamah al-Maqdisi

by the Imaam, al-Allaamah
Muhammad bin Saalih al-'Uthaimin

The Explanation of

SUFFICIENCY IN CREED

- A Guide to the Straight Path -

**Of Imaam Muwaffaq-ud-Deen
Ibn Qudaamah Al-Maqdisee
[Died 620H]**

**By the Shaikh, the 'Allaamah
Muhammad bin Saalih Al-'Uthaimen**

**Hadeeth Verification and Footnotes by
Ashraf bin 'Abdil-Maqsood 'Abdur-Raheem**

**Translated by
abu maryam isma'eel alarcon**

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THE VERIFIER'S INTRODUCTION

Verily, all praise is due to Allaah. We praise Him, we seek His refuge and we ask for His forgiveness. And we seek refuge in Allaah from the evils of our souls and from the evils of our actions. Whomsoever Allaah guides, there is no one that can lead him astray and whomsoever is led astray, there is no one that can guide him. I bear witness that there is no deity that has the right to be worshipped except Allaah - He stands alone and with no partner. And I bear witness that Muhammad ﷺ is His slave and His Messenger. To proceed:

We would like to introduce this book "**The Explanation of Sufficiency in Creed by Ibn Qudaamah**" written by Shaikh Muhammad bin Saalih Al-'Uthaimeen, in its present format to our Muslim brothers so that they may see in it a clear, magnificent, lucid and pure example of the Creed of the Saved Group - the one which will be triumphant until the establishment of the Hour - and they are *Ahl-us-Sunnah wal-Jamaa'ah*. This is especially critical since we are in a time in which there is a great need for the rectification of the proper Creed, which is in fact the firm foundation upon which righteous deeds are produced.

The author of this discussion on Creed has talked at great length of following the way of the *Salaf* and the scholars of Hadeeth in regard to this issue. Thus you will see that he has filled his book with Qur'aanic verses, reports from the Hadeeth, statements of the Companions and sayings of the righteous scholars. Consequently, he (Ibn Qudaamah), may Allaah have mercy on him, was the possessor of an upright and correct Belief (i.e. Creed),¹ being an honorable and pious worshipper of Allaah, and following the regulations laid down by the *Salaf*.² He was a leader with regard to knowledge and action. And this pure Creed (of his) produced an overwhelming effect for him in his life, such that it was

¹ 'Amr Ibn Al-Haajib described him in this manner. See *Siyar A'alaam an-Nubalaa* (22/167)

² Ibn An-Najjaar described him in this manner as occurs in *Adh-Dhayl 'alaa Tabaqaat-il-Hanaabilah* (2/135)

said about him: "Whoever sees him, then it is as if he has seen one of the Companions." ³

Also, the great scholar Ibn Al-Qayyim (*rahimahullaah*) quoted a passage from this Creed in his book *Ijtima'-ul-Juyoosh al-Islaamiyyah*, saying before it: "The saying of Shaikh-ul-Islaam Muwaffaq-ud-Deen Abu Muhammad 'Abdullaah bin Ahmad Al-Maqdisee, of whom all the groups of Islaam have agreed upon his acceptance, his excellence and his scholarship, except for the *Jahmiyyah* or the *Mu'tilah*..." ⁴

Due to our strong desire to spread the correct Islaamic Creed, we organized the study of this book in our masjid, for our brothers, seeking assistance from the explanation of Shaikh Muhammad bin Saalih Al-'Uthaimen. We also studied the books of Shaikh-ul-Islaam Ibn Taimiyyah and his student Ibn Al-Qayyim as well as other works on this subject. Some brothers strongly urged me to provide a checking and grading for the *ahaadeeth* in this explanation as well as to print it along with the text of the book, so that its benefit may spread further.

Thus, I took charge of writing it, in order to carry out this suggestion. I asked Allaah for his guidance through the *Istikhaarah* prayer, sought His assistance and thereafter commenced on this project, asking Allaah that he make this deed sincerely for His honorable Face. And that He reward its author, explainer, and everyone that had some connection with it, whether by distributing, reading or printing it:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٢٦﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

"On the day when wealth and children will be of no avail, except for he who comes to Allaah with a purified heart." [Surah Ash-Shu'araa (26): 88-89]

And the best advice that I counsel my brothers with, in this respect, is the saying of Allaah, may He be Exalted:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

³ The one who said this was Ibn Al-Jawzee as occurs in *Adh-Dhayl* (2/134)

⁴ *Ijtima'-ul-Juyoosh* (pg. 191)

"And fear Allaah (by being dutiful to Him, Taqwaa) and He will give you knowledge. And Allaah is All-Knower over everything." [Surah Al-Baqarah (2): 282]

And what is nobler than what has been stated by Imaam Al-Awzaa'ee (*rahimahullaah*): "Stick to the narrations of those who have preceded (*man salafa*), even though the people reject you. And beware of the opinions of men, even though they may beautify them for you with their speech. For indeed (if this is done), the matter will then become clear and you will be upon the Straight Path." ⁵

And he (*rahimahullaah*) also said:

"So fortify your soul with having patience upon the Sunnah. And stop at where the people (i.e. the *Salaf*) have stopped. And derive your statements from where they drew their statements (i.e. the Qur'aan and Sunnah). And be satisfied with what they were satisfied with. And tread the path of your *Salaf As-Saalih* (pious predecessors), for indeed you will be sufficed by what sufficed them." ⁶

We ask Allaah to provide us with the beneficial knowledge and the righteous actions that are accepted. Likewise, we ask Him, may He be Glorified, to grant us refuge from knowledge that doesn't benefit, causes humiliation and becomes a source of hatred in the heart of the one possessing it. And that He bless us with the sound *Tawheed* in regards to knowledge, action, belief and state of being. And we seek Allaah's refuge from our share of that being just a matter of words.

Allaah is sufficient for me and He is the best of guardians. And there is no might nor power except by the Will of Allaah, the Mighty, the Wise. Whatsoever Allaah wishes for occurring, then it is only by Allaah's leave, and I put my reliance in Allaah. I persevere upon the way of Allaah. I ask Allaah for His assistance. I entrust my affairs to Allaah. And I consign to Allaah's protection, my Deen (Religion), my soul, my parents, my brothers, my loved ones and everyone else that showed kindness to me, as well as all the Muslims and all the blessings that were bestowed upon me and them from the affairs of this life and the next.

⁵ An authentic narration, the checking for it will be mentioned later in this book.

⁶ Reported by Ismaa'eel Ibn al-Fadl in *Al-Hujjah fee Bayaan-il-Mahajjah* with an authentic chain of narration.

For indeed, whenever anything is consigned to the protection of Allaah, He safeguards it and He is the best of protectors. ⁷

May Allaah send His peace and blessings upon Muhammad, his family, his Companions and all those that follow, in that respect.

Glory be to You, O Allaah and by Your praise. I bear witness that there is no deity worthy of worship except You. I ask for Your forgiveness and I turn to You in repentance.

Egypt - Isma'eeliyyah City

Day of Al-Jumu'ah, 6th of Rajab, 1410H

Written by Ashraf 'Abd-ul-Maqsood bin 'Abd-ir-Raheem

⁷ From the book *Al-Adhkaar* of An-Nawawee (pg. 44)

A BRIEF BIOGRAPHY OF IBN QUDAAMAH AL-MAQDISEE

His Name and Lineage

He was Muwaffaq-ud-Deen Abu Muhammad 'Abdullaah bin Ahmad bin Muhammad bin Qudaamah bin Miqdaam bin Nasr bin 'Abdillaah Al-Maqdisee, who later became Ad-Dimashqee, As-Saalihee.

His Birth:

He was born in the month of Sha'baan in 541H in the small town of Jamma'eel in Palestine.

His Early Life and Travels:

He entered the city of Damascus with his family when he was ten years old.⁸ There, he memorized the Qur'aan, as well as the abridged form of Al-Kharqee (a Hanbalee book of Fiqh).

He and his cousin, the Haafidh 'Abd-ul-Ghaneeh Al-Maqdisee (*rahimahullaah*), traveled to Baghdad in 561H, where they heard much from the many scholars that were present there.

He acquired so much knowledge and understanding of the Religion that he surpassed the companions of his study gatherings, showing an extraordinary ability. Thus, the knowledge of the (Hanbalee) *madh-hab* and its principles fell upon his shoulders.

His Piety and Abstinence:

He was pious, abstentious of the worldly life and consciously submissive to Allaah. He held reverence and prestige. He had leniency and tolerance and all of his time was spent absorbed with seeking knowledge and implementing action. He would counter false disputing with solid arguments and concrete evidences. And he would not

⁸ **Translator's Note:** This was after his family had assisted in resisting the aggression of the Christians in Jerusalem. Likewise after this, he (Imaam Ibn Qudaamah) made Jihaad alongside Salaah-ud-Deen Al-Ayyoobee.

become enraged or aroused, while on the other hand his opponents would scream and become furious with anger.

His Teachers:

Shaikh Ibn Qudaamah (*rahimahullaah*) acquired knowledge from a vast amount of scholars of his time. The most famous among them were Taquee-ud-Deen Abu Muhammad 'Abd-ul-Ghaneer Al-Maqdisee (d. 612H) and the Faqeeh of Iraq, the counselor to Islaam, Abul-Fath Nasr Ibn Fatyaan, better known as Ibn Al-Mannee. ⁹

His Students:

He had many students, the most famous of whom were Shihaab-ud-Deen Abu Shaamah Al-Maqdisee (d. 665H) and the Haafidh Zakee-ud-Deen Abu Muhammad Al-Mundhree (d. 656H), as well as others. ¹⁰

The Statements of the Scholars about him:

Abu 'Amr Ibn As-Salaah (*rahimahullaah*) said: "I have not seen the likes of Shaikh Al-Muwaffaq."

Ibn Taimiyyah (*rahimahullaah*) said: "No one possessing more understanding of the Religion entered Shaam, after Al-Awzaa'ee, other than Shaikh Al-Muwaffaq."

Al-Mundhree (*rahimahullaah*) said: "He was the Faqeeh, the Imaam. He narrated hadeeth in Damascus, issued legal rulings (*fataawaa*) and taught classes. He authored many books, both short and long, on the subject of Fiqh, as well as other subjects."

Adh-Dhahabee (*rahimahullaah*) said: "He was one of the eminent Imaams and an author of many books."

Ibn Katheer (*rahimahullaah*) said: "He was the Shaikh-ul-Islaam, an Imaam, a scholar, outstandingly proficient. There was not found in his

⁹ **Translator's Note:** He also learned from contemporary scholars of his time, such as: Ibn Al-Jawzee, Hibbatullaah Ibn Al-Hasan Ad-Daqaq, Abul-Fadl At-Toosee, Abul-Makaaarim Ibn Hilaal, Abu Zur'ah Ibn Taahir, Yahyaa Ibn Thaabit and more.

¹⁰ **Translator's Note:** Another of his famous students was Ibn An-Najjaar, who said of him: "He was the Imaam of the Hanbalees in Damascus. He was trustworthy (in reporting), a noble and very generous in giving. He possessed good character and was a pious worshipper. He followed the methodology of the Salaf, giving off light, such that one could benefit from him without even hearing him."

era nor before it by a long span of time, anyone possessing more (understanding of) Fiqh than him."

His Written Works:

The written works of Imaam Al-Muwaffaq are many and they reach the level of the excellence of scholars. Ibn Rajab (*rahimahullaah*) said: "Shaikh Al-Muwaffaq has authored many excellent books on the (Hanbalee) *madh-hab*, both on fundamental (*Usool*) as well as subsidiary issues (*Furoo'*), on Hadeeth, the (Arabic) Language, Zuhd (Abstinence) and Raqaa'iq (heart-softening material). His books on the subject of *Usool-ud-Deen* reach a level of high quality. Many of them were written according to the way of the hadeeth scholars, thus they are loaded with ahaadeeth of the Prophet, reports of the Salaf and chains of narration. This was the methodology employed by Imaam Ahmad as well as other hadeeth scholars."

From these books are the following:

On Fiqh: *Al-Mughnee* (in 10 volumes), *Al-Kaafee* (in 4 volumes), *Al-'Uddah*, *Al-'Umdah*, *Al-Muqn'a*

On 'Aqeedah: *Lum'at-ul-'Itiqaad*, *Al-Qadar*, *Dhamm-ut-Ta'weel*

On Usool-ul-Fiqh: *Rawdat-un-Naadhir*

On Raqaa'iq and Zuhd: *Al-Riqqah wal-Bukaa*, *At-Tawwaabeen*

On Hadeeth: *Mukhtasar 'Ilal-ul-Hadeeth Lil-Khilaal*

He has authored other books as well, which are now between the stages of print and manuscript. We ask Allaah that He enable us to see this light of guidance at a near time.

Imaam Ibn Qudaamah passed away in 620H, may Allaah have mercy on him.

MENTIONING SOME OF IBN QUDAAMAH'S BOOKS ON CREED

Al-Haafidh Ibn Rajab (*rahimahullaah*) said in his book *Adh-Dhail 'alaa Tabaqaat-il-Hanaabilah* (2/139): "Shaikh Al-Muwaffaq has authored many excellent books on the (Hanbalee) *madh-hab*, both on fundamental as well as subsidiary issues, on *Hadeeth*, the (Arabic) Language, *Zuhd* (Abstinence) and *Raqaa'iq* (heart-softening material). His books on the subject of *Usool-ud-Deen* reach a level of high quality. Many of them were written according to the way of the hadeeth scholars, thus they are loaded with *ahaadeeth* of the Prophet, reports of the *Salaf* and chains of narration. This was the methodology employed by Imaam Ahmad as well as other hadeeth scholars. He did not used to engage in debating with the people of rhetoric (*kalaam*) in the times when that evil was present, even if it was for the sake of refuting them. This was the way of Imaam Ahmad and those scholars that came before. He would strictly adhere to the narrations when dealing with the subject of *Usool* and other than that. He would not see fit to apply (generalized) statements (on an issue) so long as a narration (from the Salaf) was not transmitted on it. He would command the people to accept and adhere to whatever was reported concerning Allaah's Attributes in the Qur'aan and the Sunnah, without trying to interpret it (*tafseer*), describe its manner (*takyeef*), set a comparison up with it (*tamtheel*), distort its literal meaning (*tahreef*), misinterpret it's meaning (*ta'weel*) or reject it (*ta'teel*). Among his works on the fundamentals of the Religion are:

1. *Al-Burhaan fee Mas'alat-il-Qur'aan* (The Clear Proof in regard to the issue of the Qur'aan) - one volume ¹¹
2. *Jawaab Mas'alah waradat min Sarkhad fil-Qur'aan* (A response to a Question from Sarkhad¹² concerning the Qur'aan) - one volume
3. *Al-'Itiqaad* (The Creed) - one volume ¹³

¹¹ It was distributed in the magazine *Al-Buhooth al-Islaamiyyah* (issue no. 19) published by *Daar-ul-Iftaa* of Riyaad with the checking of Doctor Su'ood bin 'Abdillaah Al-Fanyisaan.

¹² Sarkhad is one of the cities of Shaam, close to Hooraan. Ibn Al-'Imaad also mentioned the existence of this book.

4. *Mas'alat-ul-'Uluww* (On the Subject of Allaah's Highness) - two volumes ¹⁴
5. *Dhamm-ut-Ta'weel* (In Dispraise of Ta'weel) - one volume ¹⁵
6. *Kitaab-ul-Qadar* (The Book of PreDecree) - two volumes ¹⁶
7. *Fadaa'il-us-Sahaabah* (The Merits of the Companions) - two chapters, I believe this book is: *Minaaj-ul-Qaasideen fi Fadl-il-Khulafaa-ir-Raashideen* ¹⁷
8. *Risalaatun Ilaa Shaikh Fakhr-ud-Deen Ibn Taimiyyah fee takhleed Ahl-il-Bid'i fin-Naar* (A letter written to Shaikh Fakhr-ud-Deen Ibn Taimiyyah concerning the eternal residence of innovators in the Hellfire) ¹⁸
9. *Mas'alatun fee Tahreem-in-Nadhr fee Kutubi Ahl-il-Kalaam* (The Forbiddance of Looking into the Books of the People of Rhetoric)."

He (*rahimahullaah*) then said after mentioning the rest of his written treatises: "He generated benefit to all of the Muslims on a general level, and to the scholars of the (Hanbalee) *madh-hab* on a specific level. These books spread widely and grew very popular, according to the nobility of his intention and sincerity, when writing them." ¹⁹

¹³ This is the book for which we are providing a checking of its explanation now. Ibn Shaakir, Adh-Dhahabee and Ibn Al-'Imaad have also mentioned its existence.

¹⁴ Printed in the year 1322H in the magazine *Al-Manaar* of Egypt. It was reprinted with checking based on numerous written transcripts by *Ad-Daar as-Salaafiyyah* of Kuwait with the *tahqeeq* (grading) of Badr Al-Badr. Al-Haafidh Ibn Al-Qayyim (*rahimahullaah*) quoted a passage from it in his book *Ijtima' al-Juyoosh* (pg. 87)

¹⁵ Printed in a collection of treatises on the Creed of the *Salaf*, checked by An-Nashaar and At-Taalibee. It was printed by *Mansha'at-ul-Ma'aarif* and also checked by Badr Al-Badr

¹⁶ Adh-Dhahabee and Ibn Shaakir also mentioned it

¹⁷ Adh-Dhahabee and Ibn Al-'Imaad mentioned it

¹⁸ Mentioned by Ibn Al-'Imaad

¹⁹ Also from his written works on the subject of Creed are: A) *Hikaayat-ul-Munadharah fil-Qur'aan* or *Al-Munaadharatu Li-Ahl-il-Bid'i fil-Qur'aan* (Debating with the innovators concerning the Qur'aan). It has been printed with the checking of brother 'Abdullaah bin Yoosuf, may Allaah honor him. B) *Dhamm ma 'alaihi Mudda'oo at-Tasawwuf* (In Dispraise of what the Sufis are upon). It was included in a series of articles that were printed by *Dafaa'in-ul-Kunooz*, with the checking of Muhammad Haamid Al-Fiqqee, may Allaah have mercy on him. C) *As-Siraat-ul-Mustaqeem fee Bayaan-il-Harf-il-Qadeem* (The Straight Path in Clarifying the Pre-Existent Letter). Doctor Su'ood bin 'Abdillaah Al-Fanyisaan said: "It is a small pamphlet that has yet to be printed. I have it present with me and I hope that I am granted the ability to check it if there remains enough time for me in my life."

A BRIEF BIOGRAPHY OF SHAIKH IBN AL-'UTHAIMEEN

His Name and Lineage

He was Abu 'Abdillaah Muhammad bin Saalih bin Muhammad Ibn 'Uthaimen Al-Wuhaibee At-Tameemee

His Place of Birth:

He was born in the town of 'Unayzah on the 27th day of the blessed month of Ramadaan in 1347H.

His Early Life:

He recited the noble Qur'aan to his maternal grandfather, 'Abd-ur-Rahmaan bin Sulaymaan Aali Daamigh (*rahimahullaah*) and memorized it. Then he directed his attention towards seeking knowledge and so he learned writing, arithmetic and some other disciplines. Shaikh 'Abd-ur-Rahmaan As-Sa'adee (*rahimahullaah*) used to place two of the students of knowledge that studied with him, in charge of teaching the young students.

The first of them was Shaikh 'Alee As-Saalihee and the second was Shaikh Muhammad bin 'Abd-il-'Azeez Al-Mutawwa' (*rahimahullaah*), under whom he (Ibn Al-'Uthaimen) studied the abridged version of *Al-'Aqeedat-ul-Waasitiyyah* (of Ibn Taimiyyah) written by Shaikh 'Abd-ur-Rahmaan As-Sa'adee, *Minhaaj-us-Saalikeen fil-Fiqh* also of Shaikh 'Abd-ur-Rahmaan, as well as *Al-Ajroomiyyah* and *Al-Alfiyyah*. He also studied the laws of inheritance and Fiqh under Shaikh 'Abd-ur-Rahmaan bin 'Alee Ibn 'Awdaan.

Under Shaikh 'Abd-ur-Rahmaan bin Naasir As-Sa'adee, who is considered to be his first teacher since he remained with him for a period of time, he studied the sciences of Tawheed, Tafseer, Hadeeth, Fiqh, Usool-ul-Fiqh, Faraa'id, Mustalah-ul-Hadeeth, An-Nahu and As-Sarf.

He also studied under Shaikh 'Abd-ul-'Azeez Bin Baaz, such that he came to be known as his second teacher. With him he began the study of

Saheeh Al-Bukhaaree, some of the treatises of Shaikh-ul-Islaam Ibn Taimiyyah and some books of Fiqh.

His Role in Knowledge and his Efforts in the Field of Da'wah:

In the year 1371H, he began to teach in the Central Mosque, but when the educational institutes opened in Riyaad in 1372H, he signed up with one of them. After two years, he graduated and was appointed as a teacher at the educational institute (*ma'ahad al-'ilme*) of 'Unayzah. In the meantime, he continued his studies affiliated with the College of Sharee'ah as well as his studies under Shaikh 'Abd-ur-Rahmaan As-Sa'adee (*rahimahullaah*).

When Shaikh 'Abd-ur-Rahmaan As-Sa'adee passed away, he was given the position of Imaam at the Central Mosque of 'Unayzah. He was also appointed as a teacher in the national library of 'Unayzah. In addition to this, he continued teaching at the educational institute. He later transferred to teaching in the faculties of Sharee'ah and Usool-ud-Deen in the Qaseem branch of the Imaam Muhammad bin Su'ood Islaamic University. In addition to this, he served as a member of the Council of Senior Scholars of the Kingdom of Saudi Arabia.

Shaikh Ibn Al-'Uthaimen had a large and active role in the field of *da'wah* (calling) to Allaah and in guiding the Muslims. Thus the people were able to recognize him from the various beneficial classes and inciting sermons he would give on the days of Jumu'ah in the Central Mosque of 'Unayzah in Qaseem. They knew him from the lessons he would teach in Al-Masjid Al-Haraam during the nights of 'Itikaaf in the month of Ramadaan of every year. He was also known by the firmly composed *fataawaa* (rulings) he would issue to the masses of Muslims from east and west, during the joyous occasion of Hajj. He was known by his *fataawaa* found in periodicals and magazines, and in letters he would exchange with many students of knowledge and readers, as well as the radio broadcast "Light upon the Path" (*Noor 'alaa ad-Darb*). Furthermore, he was known for the rulings he would give with complete and wholesome responses to the questions that were presented to him everyday.

His Books on the Subject of 'Aqeedah:

Shaikh Muhammad bin Saalih Al-'Uthaimen authored a vast number of valuable books on the subjects of 'Aqeedah, Fiqh, Usool-ul-Fiqh,

Sermons, Advice and Da'wah, which the people gain benefit from. A large number of them are studied by the Ministry of Education of the Kingdom of Saudi Arabia.

We will mention here, his books on the subject of 'Aqeedah:

1. *Fathu Rabb-il-Barriyyah bi-Talkhees-il-Hamawiyyah* (An Abridgement of Ibn Taimiyyah's book *Al-Hamawiyyah*): This is his first book that was ever printed. He completed it on the 8th of Dhul-Qa'adah 1380H. It was printed within a collection of essays on 'Aqeedah by *Maktabat-ul-Ma'aarif* of Riyaad.
2. *Nubadh fil-'Aqeedat-il-Islaamiyyah* (Articles on the Islaamic Creed): In this book he explains the six pillars of Eemaan. This treatise was assigned to the curriculum of the third year of secondary school in the educational institutes for the subject of Tawheed. It was printed in the collection mentioned previously of *Maktabat-ul-Ma'aarif* of Riyaad.
3. *Al-Qawaa'id-ul-Muthlaa fee Sifaatillaahi wa Asmaa'ih-il-Husnaa* (Ideal Principles concerning Allaah's Names and Attributes): It is one of the most magnificent works that Shaikh Al-Uthaimen has written. We have provided a checking and footnotes for it and it has been printed, all praise due to Allaah.
4. *Sharh Lum'at-ul-'Itiqaad Al-Haadee Ilaa Sabeel-ir-Rashaad Li-Ibn Qudaamah* (An Explanation of "Sufficiency in Creed" - A Guide to the Straight Path - of Ibn Qudaamah): It is this present book, and it was assigned to the first year of the secondary school level in the educational institutes for the subject of Tawheed.
5. *'Aqeedah Ahl-us-Sunnah wal-Jamaa'ah* (The Creed of Ahl-us-Sunnah wal-Jamaa'ah): He mentions in it a summarized and general account of the Creed of Ahl-us-Sunnah wal-Jamaa'ah. The Islamic University of Madeenah printed it.
6. *Sharh Al-'Aqeedat-ul-Waasitiyyah Li-Ibn Taimiyyah* (An Explanation of the Book "Al-'Aqeedat-ul-Waasitiyyah" of Ibn Taimiyyah): It was assigned to the second year of the secondary school level of the educational institutes for the subject of Tawheed. It is printed and in wide circulation.

7. *Tafseer Ayat-ul-Kursee* (An Explanation of Ayat-ul-Kursee): This tafseer is considered one of the magnificent examples of the Shaikh's words on the subject of Allaah's Names and Attributes. It is printed and in wide circulation.

8. *Risaalah fil-Wusool ilaal-Qamar* (A Treatise on the subject of Landing on the Moon): It has been printed in a collection of essays on 'Aqeedah.

In addition to this, there are all the fataawaa of the Shaikh regarding 'Aqeedah which have been printed many times over and included in his books on Fataawaa in magazines and in periodicals.

Translator's Note: Shaikh Muhammad bin Saalih Al-'Uthaimen passed away on Wednesday, the 15th of Shawaal 1421H (January 10, 2001), when he was 74 years of age. May Allaah have mercy on him.

THE COMMENTATOR'S FOREWORD

Verily, all praise is for Allaah. We praise him, we seek His refuge, we ask His forgiveness and we turn to Him in repentance. And we seek refuge in Allaah from the evils of our souls and from the evils of our actions. Whomsoever Allaah guides, there is no one that can lead him astray and whomsoever is led astray, there is no one that can guide him. I bear witness that there is no deity that has the right to be worshipped except Allaah - He stands alone and with no partner. And I bear witness that Muhammad ﷺ is His slave and Messenger. May the peace and blessings (of Allaah) be upon him, his family, his Companions, and whoever follows them in goodness.

To Proceed:

This is a brief commentary of the book "*Lum'at-ul-'Itiqaad*", written by Abu Muhammad 'Abdullaah bin Ahmad Ibn Qudaamah Al-Maqdisee (*rahimahullaah*), who was born in Sha'baan in 541H in a village from the districts of Nablis (present-day Palestine) and who died on the day of 'Eed-ul-Fitr in 620H.

In this book, the author (*rahimahullaah*) gathered together the main points of the Islaamic Creed (*'Aqeedah*). For this reason, the Board of the Educational Institutes assigned this book to be studied and taught during the second semester of the first year of study, so that it may serve as a pillar upon which one can establish his Creed at this stage.

Because I saw the importance of this book in terms of the topics it touches upon, its methodology and the lack of there being any explanation for it, I became determined, while seeking assistance from Allaah and hoping that He grant me correctness in intention and action, to put forth some words on it, in the attempt to clarify its ambiguous parts, explain its meanings and bring to light its main points.

I hope from Allaah that He not abandon me by entrusting me to myself, for a second. And that He extend to me His support and success. I ask

that He make my work, blessed and beneficial, indeed He is *Al-Jawaad* (Most Magnanimous), *Al-Kareem* (Most Generous).

Muhammad bin Saalih Al-'Uthaimen

Written on 1/10/1392H

IMPORTANT PRINCIPLES CONCERNING ALLAAH'S NAMES AND ATTRIBUTES

Before entering into the core of this book, I would first like to introduce some important principles related to Allaah's Names and Attributes. ²⁰

The First Principle: What is obligatory from the texts of the Qur'aan and the Sunnah regarding Allaah's Names and Attributes

With regard to the texts of the Qur'aan and the Sunnah, it is obligatory (concerning Allaah's Names and Attributes) to leave their proofs and implications upon their literal meanings without changing them. This is because Allaah revealed the Qur'aan in a plain Arabic language and the Prophet ﷺ used to speak with the Arabic language.

Therefore, it is obligatory to leave the implications of the words of Allaah and the words of the Messenger of Allaah ﷺ as they are, in that language. Also, changing it from its literal meaning is speaking about Allaah without knowledge and this is forbidden, due to the statement of Allaah:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَّنَ وَالْإِنَّمَاءَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ
بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

"Say: 'The things that my Lord has indeed forbidden are the great evil sins, whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for

²⁰ Shaikh Muhammad bin Saalih Al-Uthaimen has a great book on the subject of Allaah's Names and Attributes in which he states a number of important principles regarding this topic. We have provided a checking for it and it is called "*Al-Qawaa'id-ul-Muthlaa fee Sifaatillaahi wa Asmaa'ihil-Husnaa*" (Ideal Principles concerning Allaah's Names and Attributes). It deserves to be studied and devoted special attention to.

which He has given no authority, and saying things about Allaah of which you have no knowledge." [Surah Al-A'araaf (7): 33]

An example of this principle is found in the statement of Allaah:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

"Nay, both His hands are widely outstretched." [Surah Al-Maa'idah (5): 64]

Indeed, what is literally apparent from this ayah is that Allaah has two actual hands. Thus, affirming that is obligatory, due to this principle. So if someone were to say that the meaning of His hands is "power", then we must say to him that this is changing the word from its literal meaning. And saying this is not permissible, for it is speaking about Allaah without knowledge.

The Second Principle: Concerning Allaah's Names

There are several subdivisions included in this principle:

The First Subdivision: All of Allaah's Names are the best (i.e. perfect)

This means that they all possess the highest extent of goodness. This is since they are comprised of perfect attributes. There are no deficiencies to be found in them in any way whatsoever, for Allaah says:

لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

"To Him belong the best of Names." [Surah TaHa (20): 8]

An example of this is the name Ar-Rahmaan, which is one of the Names of Allaah, for it demonstrates a magnificent attribute - which is (His) vast mercy.

We know that *Ad-Dahr* (time) is not one of the Names of Allaah, for it does not possess a meaning that reaches the highest extent of goodness. As for the Prophet's ﷺ statement: "Do not curse time, for indeed,

Allaah is *Ad-Dahr* (time)",²¹ then its meaning is that He is the "Owner of time - the One who dispenses it."²² This change occurs based on the evidence found in his ﷺ statement in the second narration (of this hadeeth) in which Allaah said: "In My hand is the Command. I turn (in cycles) the night and the day."²³

The Second Subdivision: The Names of Allaah are not confined to a fixed and definite number

This is based on the famous hadeeth: "I ask You, O Allaah, by every one of Your Names by which You have named Yourself or revealed in Your Book. Or (those which You have) taught to one of Your creatures or appropriated for Yourself in the knowledge of the *Ghaib* (Unseen) that is with You."²⁴

Specifying and grasping whatever Allaah has appropriated for Himself in the knowledge of the *Ghaib* (Unseen) that is with Him, is impossible to attain.

The way to combine between this hadeeth and the other authentic hadeeth: "Verily, to Allaah belong ninety-nine Names, (by which) whosoever takes account of them (i.e. memorizes, learns and

²¹ Saheeh Muslim: Book of Words from Good Manners (no. 2246) from the hadeeth of Abu Hurairah. Al-Haafidh Ibn Hajr said in *Fath-ul-Baaree* (10/565): "Ahmad has transmitted it from another path from the hadeeth of Abu Hurairah with the wording: 'Do not curse time, for indeed Allaah has stated: 'I am Ad-Dahr (Time). The days and the nights belong to Me. I will renew them, vanquish them and bring forth kings after kings.' And its chain of narration is authentic."

²² **A Point of Benefit:** The great scholar Ibn Al-Qayyim said in *Zaad al-Ma'aad* (2/355): "Anyone that curses time is lingering between two states of which there is no doubt that he falls into one of them. Either he has cursed Allaah Himself or he has ascribed a partner to him (Shirk). For indeed, if he believes that Allaah is the only one that did that and he curses whomsoever did it, then he has cursed Allaah."

²³ Saheeh Al-Bukhaaree: Book of Tawheed (no. 7491) and Saheeh Muslim: Book of Words from Good Manners (no. 2246) from the hadeeth of Abu Hurairah ﷺ.

²⁴ **Hadeeth Saheeh:** This is a part from the hadeeth of Ibn Mas'ood ﷺ that has been reported by Ahmad (1/394, 452), Ibn Hibbaan (no. 2372 of *al-Mawaarid*), and Al-Haakim (1/519). Al-Haafidh Ibn Al-Qayyim authenticated it in *Shifaa-ul-Aleel* (pg. 274). And he (*rahimahullaah*) went in detail, clarifying the importance and benefits of this hadeeth in his book *Al-Fawaa'id* (pg. 24-29). It was also authenticated by Shaikh Ahmad Shaakir (*rahimahullaah*) in his notes to *Al-Musnad* (no. 3721), Al-Albaanee in *As-Saheehah* (no. 199) and Shu'aib Al-Arna'oot in his checking of *Zaad al-Ma'aad* (4/198).

supplicates by them), will enter Paradise"²⁵ is that the meaning of this (latter) hadeeth is:

"Verily, from among all the Names of Allaah are ninety-nine Names by which if someone takes account of them, he will enter Paradise." It does not mean that Allaah's names are restricted to this number (i.e. the number 99).

The equivalent of this would be if one were to say: "I have one hundred dollars which I have counted out for the purpose of giving in charity." This does not negate that he has other dollars in his possession, which he has counted out for a purpose other than charity.

The Third Subdivision: The Names of Allaah are not affirmed by the intellect - they can only be affirmed by Revelation

The Names of Allaah are based upon Revelation and as such, their affirmation is dependent upon what is reported in the revealed texts concerning them. Therefore, nothing can be added to them nor subtracted. This is because the intellect is not able to ascertain by itself which names Allaah is most deserving of. So it is obligatory to depend upon the revealed texts for determining that. Also, naming Allaah with that which He did not name Himself or rejecting what He did name Himself with, is a crime against Him and a perpetration of His right. Thus, abiding by the proper etiquettes with regard to that is obligatory.

The Fourth Subdivision: The meaning of each of Allaah's Names applies to 1) Allaah Himself, 2) the attribute that such a Name implies, and 3) the effect of such an attribute, if it is transitive.

Faith in Allaah's Names cannot be complete without affirming all of this.

An example of those names that are not transitive is the name *Al-'Adheem* (The Most Great). One's Faith is not complete until he believes that it is a name of Allaah whose meaning applies to Him Himself, as well as the attribute that it encompasses, which is His magnificence (*'adhamah*). An example of a name that is transitive is *Ar-Rahmaan* (the Most Merciful). One's Faith is not complete until he believes that it is a

²⁵ Saheeh Al-Bukhaaree: Book of Supplications (no. 6410) and Saheeh Muslim: Book of Remembrance and Supplication (no. 2677) from the hadeeth of Abu Hurairah ﷺ

name of Allaah that applies to 1) Himself, 2) the attribute that it encompasses, which is His mercy, and 3) what results from that, which is that He grants mercy to whom He wills.

The Third Principle: Concerning Allaah's Attributes

There are also subdivisions included in this principle:

The First Subdivision: All of Allaah's Attributes are of the highest degree of perfection and praise possible. There is no deficiency found in them in any way whatsoever.

Some examples of these Attributes are: (His) living, knowledge, ability, hearing, seeing, wisdom, mercy, highness and other than these. This is based on His saying:

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ

"And to Allaah belongs the highest description." [Surat-un-Nahl (16): 60]

It is also because the Lord is absolutely perfect, thus His Attributes must be perfect.

If an Attribute is deficient and imperfect, then it is restricted from Him, such as death, ignorance, inability, deafness, blindness, and other than that. This is because Allaah will punish those who describe Him with deficiencies and He has freed Himself from all the defects that they attribute to Him. Also, it is not possible for the Lord (Rabb) to have a defect due to the incompatibility of deficiency with the aspect of Lordship (Rububiyyah).

If an Attribute is perfect in one way and deficient in another way, then it is not affirmed for Allaah nor is it restricted from Him in the absolute sense. Rather, a distinction between the two cases must be made. Thus, it is affirmed for Allaah in the circumstances when it is perfect and it is not possible to affirm it for Him in the condition when it is deficient. Examples of this are planning (*Makr*), plotting (*Kaid*), deception (*Khadaa'*) and so on. These three attributes are perfect when they are implemented as a response to their equals (being done by an opponent),

since they indicate that the One who is doing it is not incapable of encountering His enemy with the same action. And it would be deficient in any other condition.

So it is affirmed for Allaah in the first condition and not in the second. Allaah says:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمُنْكَرِينَ

"They (disbelievers) were planning and Allaah too was planning (i.e. *makr*), and Allaah is the best of planners." [Surah Al-Anfaal (8): 30]

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا

"Verily, they are but scheming a plot. And I too am scheming a plot (i.e. *kaid*)." [Surah At-Taariq (86): 15-16]

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

"Verily, the hypocrites seek to deceive Allaah, but it is He who deceives (i.e. *khadaa'*) them." [Surah An-Nisaa (4): 142]

So if for instance, it is said: "Has Allaah attributed plotting to Himself?" Then do not say yes, and do not say no. Instead say: "He is plotting against those who are deserving of that, and Allaah knows best."

The Second Subdivision: The Attributes of Allaah can be divided into two categories: Those that are affirmed (*Thubootiyyah*) and those that are negated (*Salbiyyah*).

Thubootiyyah: consists of the Attributes that Allaah has affirmed for Himself, such as living, knowledge and ability. Affirming these for Allaah in a manner befitting to Him is obligatory. This is because Allaah has affirmed them for Himself and He is the most knowledgeable concerning His Attributes.

Salbiyyah: consists of the Attributes that Allaah has negated for Himself, such as injustice. Negating these from Allaah is obligatory because Allaah has negated them from Himself. However, it is obligatory to believe in affirming their most perfect opposites, for

Allaah, since a negation is not complete until it consists of an affirmation.

An example of this is Allaah's statement:

وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

"And your Lord treats no one with injustice." [Surah Al-Kahf (18): 49]

Thus, it is obligatory to negate injustice from Allaah, while affirming (the opposite) - which is justice - for Him, based on its most perfect perspective.

The Third Subdivision: The Affirmed Attributes (*Thubootiyyah*) can further be divided into two categories:

***Dhaatiyyah* (Attributes of His Essence):** They are the Attributes that do not cease nor will ever cease to be descriptive of Him, such as hearing and seeing.

***Fi'aliyyah* (Attributes of His Actions):** They are the Attributes that are connected to His Will (*Mashee'ah*). If He wills, He will do it and if He wills, He will not do it, such as rising over the Throne and (His) coming.

It is possible that an Attribute could be both *Dhaatiyyah* and *Fi'aliyyah*, according to each of the two, such as Speech. In regards to the origin of the attribute, it is an attribute of His Essence (*Dhaatiyyah*) because Allaah never stopped nor will stop speaking. And in regards to the units of Speech that are put forth, it is an Attribute of action (*Fi'aliyyah*), since Speech is connected to His Will. He speaks as He wills, when He wills.

The Fourth Subdivision: Each Attribute of Allaah should bring three questions to mind.

The first question: Is it real (as opposed to figurative) and why?

The second question: Is it permissible to describe how it is and why?

The third question: Is it comparable to the attributes of creation and why?

The answer to the first question: Yes, it is real, because the principle of speech concerning this subject is based on literalness (as opposed to symbolism). This (principle) may not be abandoned, unless there is an authentic evidence that restricts it.

The second answer: No, it is not permissible to describe how an Attribute is, due to Allaah's statement:

وَلَا يُحِيطُونَ بِهِ عِلْمًا

"But they will never encompass anything of His Knowledge." [Surah TaHa (20): 110]

Also, the intellects are not able to comprehend the nature of how Allaah's Attributes are.

The third answer: It cannot be compared to the creation's attributes, due to Allaah's saying:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing whatsoever like Him." [Surah Ash-Shooraa (42): 11]

And also Allaah is worthy of the utmost perfection, therefore it is impossible for Him to be compared to the creation, since that is something deficient and imperfect.

The difference between *takyeef* (saying how it is) and *tamtheel* (saying it is like such and such) is that *tamtheel* is to describe the manner of an attribute by restricting it to a certain example, whereas *takyeef* is describing the manner of an attribute without restricting it to a certain example.

An example of *tamtheel* is if someone were to say the hand of Allaah is like the hand of a human being.

An example of *takyeef* is to imagine that the Hand of Allaah has a specific nature, not in comparison to the hands of created beings. This type of imagining is not permissible.

The Fourth Principle: What may be used to refute those who commit *ta'teel* (rejection of Allaah's Attributes).

The Mu'tilah (those who commit *ta'teel*) are the ones who reject anything from the Names and Attributes of Allaah, distorting the texts from their literal meanings. They are also known as the ones who commit *ta'weel* (distorted interpretation). The fundamental principle by which we may refute them is to say that their statements:

1. Are in contradiction to what is literally apparent from the texts
2. Are in contradiction to the understanding of the Salaf
3. Do not have any authentic proof (to support them)

For some attributes, there may be a fourth perspective, or more than that.

THE AUTHOR'S INTRODUCTION

Imaam Ibn Qudaamah Al-Maqdisee (*rahimahullaah*) said: ²⁶

[1] All praise is due to Allaah, the One praised in every tongue (i.e. language), the One worshipped in every era. There is not a place that is free of His Knowledge nor does one affair preoccupy Him over another. He is far beyond any equals and rivals, as well as being free of any wife or children. His Decree is carried out in all of His servants. No intellect can derive an example of Him with its pondering, nor can any heart attempt to depict Him.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer." [Surah Ash-Shoora (42): 11]

To Him belong the best of Names and the most honorable of Attributes.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى
﴿٦﴾ وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ ۚ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

"The Most Gracious (Allaah) rose over the Throne (in a manner that suits His majesty). To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden. Allaah! None has the

²⁶ **Translator's Note:** Please note that the words of the author, Imaam Ibn Qudaamah, are in a different font from the rest of the book, to distinguish between his words and that of the commentator, Imaam Ibn 'Uthaimen.

right to be worshipped except Him. To Him belong the best of Names." [Surah TaHa (20): 5-8]

His knowledge encompasses everything. He subjugates all creatures by His Honor and Rule. And His knowledge and mercy engulf everything.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

"He (Allaah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His knowledge." [Surah TaHa (20): 110]

He is described by what He has attributed to Himself in His Magnificent Book and upon the tongue of His honorable Prophet.

-- the explanation --

The word *lum'ah* occurs in the Arabic language with many meanings, one of which is sufficiency in livelihood. This meaning is the most appropriate one with regard to the subject of this book. Therefore the meaning of "*Lum'at-ul-'Itiqaad*" here refers to having sufficiency in correct belief, which is in accordance with the way of the predecessors, may Allaah be pleased with them.

What is meant by '*Itiqaad*' is the rational conviction that one is determined on. So if it conforms to the reality then it is correct and if not then it is corrupt (i.e. false).

What the Introduction of the Book consists of

The introduction of the author of this book consists of the following:

1. It begins with the mention of Allaah's Name, following the example of the Book of Allaah and in accordance with the Sunnah of Allaah's Messenger ﷺ. The meaning of the phrase *Bismillaah-ir-Rahmaan-ir-Raheem* (In the Name of Allaah, the Most Merciful, the Bestower of Mercy) is: "I am doing something seeking the aid and blessing of Allaah by every one of His Names, who is described with infinite mercy.

The meaning of *Allaah* is the One who is deified (*ma'bood*), meaning One who is worshipped with love, glorification, deification and hope. The name *Ar-Rahmaan* means the One possessing vast mercy. The name *Ar-Raheem* means the One who sends His mercy upon whomsoever He desires from His creation. So the difference between the names *Ar-Rahmaan* and *Ar-Raheem* is that the first is in regard to the essence of mercy, being a description of Him, while the second is in regard to mercy as an action from Him, which He sends to whomsoever He wishes from His creation.

2. The commending of Allaah with praise. The word *Al-Hamd* (Praise) means: Mentioning the perfect characteristics of the One being praised as well as His praiseworthy actions, while showing love and glorification for Him.

3. Allaah is the One who is praised in every tongue and worshipped in every location. This means that He is deserving of and it is permissible to praise Him in every language and in every place.

4. The vastness of Allaah's Knowledge, due to His state of there not being one place free from His Knowledge, Complete power and Encompassing. This is such that no one affair distracts Him from another.

5. His Grandness, His Majesty and His Removal from every type of comparison and equal resembling the perfection of His Attributes, in any way whatsoever.

6. He is free from having any wife and child due to the perfection of His not standing in need of anything.

7. The completeness of His Desire and Authority in the carrying out of His Divine Decree upon all of His servants, which neither the strength of a kingdom nor large amounts of people and wealth can prevent Him.

8. The Grandness of Allaah above being able to be depicted, such that the intellects are not able to perceive a comparison to Him nor are the hearts able to form an image of Him. This is because:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer." [Surah Ash-Shoora (42): 11]

9. Specifying only Allaah with the best of Names and the most perfect of Attributes.

10. The rising of Allaah over His Throne, which means: His elevating and settling over it, in a manner that is befitting for Him.

11. The totality of His dominion, which includes the heavens, the earth, what is between these two and what is below the earth.

12. The vastness of His Knowledge and the power of His Subjection and Rule. The creation cannot encompass anything of His Knowledge due to their limited intellects, from what the Great Lord is deserving of, with regard to perfect Attributes and Grandness.

ACCEPTING THE AYAAT AND THE AHAADEETH ON ALLAAH'S ATTRIBUTES

[2] We are obligated to believe in and to welcome with submission and acceptance everything that is mentioned in the Qur'aan or that is authentically reported on the Prophet ﷺ concerning Allaah's Attributes. And we must abandon opposing it (which is done) by *radd* (rejection), *ta'weel* (distortive misinterpretation), *tashbeeh* (comparison) and *tamtheel* (representation). As for what appears unclear from that, then we are obligated to affirm its wording²⁷ and not oppose it's (literal) meaning. We are to

²⁷ **Commentary:** Shaikh Muhammad Ibn Ibraaheem Aali ash-Shaikh said in regard to this saying of the author: "**We are obligated to affirm its wording**": "As for the words of the author of *Al-Lum'ah*, then this statement is from that which has been remarked upon in this Creed. And a number of other statements against the author have been remarked on in it also. This is since the view of *Ahl-us-Sunnah wal-Jamaa'ah* is to have firm Faith (*Eemaan*) in what has been established in the Qur'aan and Sunnah with regard to Allaah's Names and Attributes, both in wording as well as in meaning. And we must believe that these Names and Attributes are in their actual literal sense, not figurative, and that they bear actual meanings that are befitting to Allaah's honor and grandness. The proofs for this are too many to be taken into account. The meanings of these Names are clear and well known from the Qur'aan, just like anything else. There is no obscurity, vagueness or mystery in them. The Companions of the Messenger of Allaah took the Qur'aan from him and they reported the *ahaadeeth* on him. They did not find any confusion in the meanings of these *ayaat* and *ahaadeeth* (that contained Allaah's Names and Attributes) because they were clear and explicit. This goes the same for those that came after them from the noble generations, as has been reported on Maalik (*rahimahullaah*) when he was asked concerning Allaah's saying: '**The Most Merciful rose over His Throne.**' So he (*rahimahullaah*) said: '**The Rising is well known. How it is, is unknown. Believing in it is an obligation. And asking about it is an innovation.**' Something bearing a similar meaning to this has been reported on Rabee', the teacher of Maalik. And it has been reported on Umm Salamah in *marfoo'* and *mawqoof* form.

As for the true nature of the attribute and how it is: Then no one knows of that, except Allaah, the One free of all defects. This is since the talk concerning the Attribute is like the talk concerning the One being attributed. So in the same manner that no one knows how Allaah is except for Him, then likewise for His Attributes. And this is what Maalik (*rahimahullaah*) meant when he said: "**How it is, is unknown.**" As for what has been stated here in *Al-Lum'ah*, then it is in conformity with the views of *Tafweed* and that is from the most evil and vilest of views. The author, may Allaah have mercy on him, was

return the precise knowledge of it to the One who stated it and we entrust it upon the one who transmitted it, following the example of the ones who are deeply endowed with knowledge, those whom Allaah has praised in His manifest Book, saying:

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ

"And those who are firmly grounded with knowledge say: 'We believe in it (the Qur'aan); the whole of it (clear and unclear verses) is from our Lord.'" [Surah Aali 'Imraan (3): 7]

And He says, dispraising the one who seeks the *ta'weel* (hidden meaning) of the unclear verses of His revelation.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ
 ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ

"As for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *fitnah* (mischief) and seeking for its *ta'weel* (hidden meanings), but no one knows its hidden meanings except Allaah." [Surah Aali 'Imraan (3): 7]

an Imaam of the Sunnah, and he was the farthest of people from the view of *Tafweed* and all other innovatory beliefs (concerning Allaah's Names and Attributes). And Allaah knows best. May Allaah send His peace and blessings upon Muhammad, his family and his Companions." [This is a quote from the *Fataawaa wa Rasaa'il* (Ruling and Treatises) of Shaikh Muhammad Ibn Ibraaheem, *Maktab-ul-Ifiaa* (328), prepared and arranged by Muhammad bin 'Abdir-Rahmaan Ibn Qaasim.]

I say: And whosoever references the other works of Ibn Qudaamah (*rahimahullaah*), will know with certainty that he is extremely far from the view of those who claimed *Tafweed* (*Mufawwidoon*) as well as those who did *ta'weel*. This is especially the case with his book *Dhamm-ut-Ta'weel* (In Dispraise of *Ta'weel*), in which he refutes those who perform *ta'weel* as well as those who take after them from the people of *Tafweed*. And he confirms in that book, the views of *Ahl-us-Sunnah*, such as Faith in what has been established in the Qur'aan and Sunnah regarding Allaah's Names and Attributes, both in wording and in meaning. So what has been mentioned on Ibn Qudaamah here in his saying: "**We are obligated to affirm its wording**" is from his general and vague expressions, which are explained and interpreted more explicitly, clearly and lucidly in his other works. Thus it is necessary to return to his more clear sayings, may Allaah have mercy on him. So everything that is mentioned from him that can seem to be taken one way or another, then it is necessary to return to the more accurate of his sayings found in the rest of his works. And Allaah is the Most High and He knows best.

Thus Allah has placed the aspect of seeking after the hidden meanings (*ta'weel*) as a sign of deviation. And He has placed it at the same level of seeking after mischief, in the dispraise of it. Then He placed a barrier between them and that which they aspire and He cuts off their ambitions from what they seek after, by saying:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

"But no one knows it's hidden meanings except Allaah." [Surah Aali 'Imraan (3): 7]

-- the explanation --

Dividing the Texts on Allaah's Attributes and the Methodology of People in Approaching Them

The texts from the Qur'aan and Sunnah that mention Allaah's Attributes can be divided into two categories: Those that are clear and obvious and those that are ambiguous and hidden. The clear ones are those that have an evident wording and meaning. Thus, believing in them, in their literal sense, and affirming their meanings is obligatory, without committing *radd* (rejection), *ta'weel* (misinterpretation), *tashbeeh* (comparison) and *tamtheel* (representation). This is since they are mentioned by way of Revelation, therefore, it is obligatory to believe in them and welcome them with acceptance and submission.

As for the ambiguous ones, then they are those that do not have a clear meaning, due to a generalization in their implications or due to a lack of understanding on the part of the one reading them.

Therefore, it is obligatory to affirm their wordings because they are mentioned in the Revelation texts, and (it is obligatory) to refrain with regard to (delving into) their meanings, and abandon the rejecting of them. This is because these texts are ambiguous, and therefore declaring a fixed meaning for them is not possible. Thus we must return the knowledge of them to Allaah.

The people's methodology with regard to approaching the ambiguous texts is divided in two ways:

The First Methodology: The way of the people with knowledge. They are the ones who believe in the clear (*Muhkimaat*) and the unclear verses (*Mutashaabihaat*), saying: "We believe in it; the whole of it (clear and unclear verses) is from our Lord." [Surah Aali 'Imraan (3): 7]

They do not oppose (these texts) when they are not able to reach an understanding and comprehension of them, showing esteem to Allaah and His Messenger and acting in accordance with the Religious texts. They are the ones whom Allaah has praised in His saying:

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا

"And those who are firmly grounded with knowledge say: 'We believe in it; the whole of it (clear and unclear verses) is from our Lord.'" [Surah Aali 'Imraan (3): 7]

The Second Methodology: The way of the deviants. They are the ones who follow after the unclear verses, seeking to cause mischief (*fitnah*) and to hinder people from their Religion and from the path of the *Salaf As-Saalih* (pious predecessors).

They change the hidden meaning (*ta'weel*) of these unclear verses to what they intend and not what Allaah and His Messenger ﷺ intended. They forsake and abandon some of the texts of the Qur'aan and Sunnah over others, and they seek to discredit their proofs and implications by rejecting and retracting from them, in order to place doubts in the Muslims as regards to their implications, and to hinder them from their guidance.

They are the ones whom Allaah reviles in His statement:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ
أَبْتِغَاءَ الْفِتْنَةِ وَأَبْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

"As for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *fitnah* (mischief) and seeking for its *ta'weel* (hidden meanings), but no one knows its hidden meanings except Allaah." [Surah Aali 'Imraan (3): 7]

Clarifying the Discussion concerning the Texts with regard to Clarity and Ambiguity

Clarity and ambiguousness in the revealed texts are relative matters, about which people differ concerning them according to their knowledge and understanding. What is ambiguous for one individual may be clear for another. Therefore, what is obligatory upon encountering the ambiguous is to abide by what has been stated previously, such as refraining from trying to assume their meanings and from deviating from their (correct) understandings.

As for the actual revealed texts themselves, then all praise be to Allaah, there is not found in them that which is ambiguous such that no one amongst mankind knows its meaning in that which concerns them from the religious and worldly affairs. This is because Allaah has described the Qur'aan as a manifest light, a clear matter and a criterion for the people. And He has stated that He revealed it as an explanation for everything, a guidance and a mercy. This indicates that there is not found in its texts, that which is ambiguous in the actual sense, such that no member of this *ummah* is able to attain knowledge of its meaning.

The Definition of *Radd*, *Ta'weel*, *Tashbeeh* and *Tamtheel* and each of their Rulings

Radd - Denial and rejection. An example of it is when someone says: "Allaah does not have a hand, whether in actuality or figuratively." This is disbelief because it is a denial of Allaah and His Messenger ﷺ.

Ta'weel - interpretation. What it means here is: Interpretation of the texts concerning Allaah's Attributes in a way that Allaah and His Messenger ﷺ did not intend and in opposition to how the Sahaabah and those who follow them in goodness interpreted them.

The ruling for *ta'weel* is divided into three categories:

The First: That one comes up with the interpretation as a result of *Ijtihad* and good intention, such that if the truth were to be explained to him, he would go back on his interpretation. This type of *ta'weel* is pardonable since it was the utmost limit he was able to reach, and Allaah says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allaah does not burden a soul with more a responsibility than it is able to bear." [Surah Al-Baqarah (2): 286]

The second: That one comes up with it as a result of following desires and due to fanaticism, but it has a meaning in the Arabic language. This is an act of evil and not disbelief, unless it consists of ascribing defects or flaws to Allaah. In this case, it amounts to disbelief.

The third: That one comes up with it as a result of following desires and due to fanaticism, and it does not have a meaning in the Arabic language. This is disbelief since in reality, it is a form of denial because there is no meaning to it.

Tashbeeh - The affirming of a comparison to Allaah in what is specific for Him alone, whether with respect to Himself or His Attributes. This amounts to disbelief since it is a form of *Shirk*, ascribing partners to Allaah. It consists of ascribing deficiencies to Allaah, since He is compared to the creation, which has deficiencies.

Tamtheel - The affirming of an equal to Allaah in what is specific for Him alone, whether with respect to Himself or His Attributes. This is disbelief since it is a form of *Shirk*, ascribing partners to Allaah and rejection (*takdheeb*), due to Allaah's saying:

لَيْسَ كَمِثْلِهِ شَيْءٌ ط

"There is nothing whatsoever like Him." [Surah Ash-Shooraa (42): 11]

It also consists of ascribing deficiencies to Allaah, such that He is equaled to creation, which has deficiencies. The difference between *tamtheel* and *tashbeeh* is that *tamtheel* calls for equivalence in every aspect, contrary to *tashbeeh*.

STATEMENTS OF THE IMAAMS OF THE SALAF ON ALLAAH'S ATTRIBUTES

[3] Concerning the *hadeeths*: "**Verily, Allaah descends to the lowest heaven**" and "**Verily, Allaah will be seen on the Day of Judgement**"²⁸ and what is similar to these *ahaadeeth*, Imaam Abu 'Abdillaah Ahmad bin Hanbal (*rahimahullaah*) said: "We believe in them and we attest to their verity, without saying how and without ascribing a (fixed) meaning for them. Nor do we reject any part from them. We know that whatever the Messenger ﷺ came with is the truth. We do not reject what Allaah's Messenger ﷺ came with, nor do we describe Allaah with more than He has described Himself, without limits.

Allaah says: '**There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer.**' We say as He has said. We describe Him with what He has described Himself and we do not transgress that. The description of those who (attempt to) describe Him, cannot grasp Him. We believe in the Qur'aan, all of it, its clear verses as well as its unclear verses. We do not reject any of His Attributes due to a discomfort (that we may perceive towards it). We do not transgress the Qur'aan and the Hadeeth. And we have no knowledge of how to understand them, except through the affirmations of the Messenger ﷺ and the confirmation of the Qur'aan."²⁹

²⁸ The checking of these *ahaadeeth* will be mentioned later.

²⁹ Refer to *As-Sawaa'iq-ul-Munazzilah* of Ibn Al-Qayyim (1/265), the abridged version of *As-Sawaa'iq-ul-Mursilah* of Ibn Al-Mawsilee (2/251) and *Manaaqib-ul-Imaam Ahmad* of Ibn Al-Jawzee (pg. 156), as well as the biography of Imaam Ahmad as is found in *Taareekh-ul-Islaam* of Adh-Dhahabee (pg. 27). Shaikh Muhammad bin Saalih Al-'Uthaimeen said in *Talkhees al-Hamawiyah* (pg. 63): "The '**meaning**' that Imaam Ahmad negates in his saying is the '**meaning**' that the *Mu'tilah* from the *Jahmiyyah* and others have fabricated, due to which they changed the texts of the Qur'aan and the Sunnah from their literal meanings to meanings that are contrary to them. So based on what we stated, this indicates that he negated their meaning and he negated their manner so that his words can serve as a refutation against these two groups of innovation – the *Mu'tilah* (those who deny Allaah's Attributes) and the *Mushbihah* (those who make comparisons with Allaah's Attributes)."

-- the explanation --

What the words of Imaam Ahmad consist of

The statement of Imaam Ahmad (*rahimahullaah*) that has been reported by the author, comprises of the following:

1. The obligation of believing and attesting to whatever has been reported on the Messenger of Allaah ﷺ in the *ahaadeeth*, regarding Allaah's Attributes, without adding to it or subtracting from it, without limiting it or placing extents to it.

2. **"Without saying how and without ascribing a (fixed) meaning for them."** This means that we cannot say how these attributes are because *takyeef* (describing the manner) is forbidden, as has been stated previously. However, this does not mean that there is no manner ascribed to His Attributes. This is since His Attributes are affirmed as actual ones - and everything that is affirmed must have a manner to it. However, the manner of how Allaah's Attributes are is unknown to us. His statement **"and without ascribing a (fixed) meaning for them"** means that we cannot confirm a meaning for them that contradicts their literal meanings, such as those who commit *ta'weel* have done. This (statement) does not mean that we negate the correct meaning, which is in accordance with the literal meaning, as has been interpreted by the *Salaf*, for indeed this (type of meaning) is affirmed. What indicates this is his (*rahimahullaah*) statement: **"Nor do we reject any part from them...We describe Him with what He has described Himself...We do not reject any of His Attributes due to a discomfort (that we may perceive towards it)...And we have no knowledge of how to understand them except through..."**

So his negating of the rejection of anything from them and his negating of the knowledge of its nature (i.e. how they are) indicates his affirmation of the (correct) meaning that is intended from them.

3. The obligation of believing in the Qur'aan, all of it - its clear verses, which are those that have an obvious meaning, as well as its unclear verses, which are those that have an ambiguous meaning. We return the unclear verses back to the clear verses in order to clarify their meaning.

And if it is not clarified, then believing in them literally while delegating their (hidden) meanings back to Allaah, the Exalted, is obligatory.

[4] Imaam Abu 'Abdillaah Muhammad Ibn Idrees Ash-Shaafi'ee, may Allaah be pleased with him, said: "I believe in Allaah and in what has been reported concerning Allaah, upon what was intended by Allaah. And I believe in the Messenger of Allaah ﷺ and in what has been reported concerning the Messenger of Allaah, upon what was intended by the Messenger of Allaah." ³⁰

-- the explanation --

What the statement of Imaam Ash-Shaafi'ee comprises of

The words of Imaam Ash-Shaafi'ee (*rahimahullah*) comprise of the following:

1. Faith in what has been reported from Allaah in His manifest Book based on what Allaah intended, without increasing or decreasing from it and without applying *tahreef* (distortion) to it.
2. Faith in what has been reported from the Messenger of Allaah in the Sunnah of Allaah's Messenger, based on what the Messenger of Allaah

³⁰ Refer to *Ar-Risaalat-ul-Madaniyyah* of Ibn Taimiyyah (pg. 121) along with *Al-Fataawaa Al-Hamawiyyah*. Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said: "As for what Ash-Shaafi'ee has stated, then it is the truth. It is obligatory upon every Muslim to believe in it. Whoever believes in it whilst not producing a statement that nullifies it, then he has treaded the path of salvation in this world and the Hereafter." I say: Amongst the important statements of Ash-Shaafi'ee concerning Allaah's Names and Attributes is his saying: "To Allaah belongs Names and Attributes. It is not permissible for anyone to reject them after the proof (of them) has been established for him. If he opposes them, after the confirmation of its proof is established, then he is a disbeliever. And as for (if the rejection) occurs before the proof is established, then he is excused due to ignorance. This is since knowledge of this (Allaah's attributes) cannot be arrived at by intellect, nor by observation, nor by pondering. He (Allaah) has affirmed these Attributes and negated *tashbeeh* (making comparisons with them) from them, as He has negated from Himself: **'There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer.'**" Refer to the abridged version of *Al-'Uluww* by Al-Albaanee (pg. 177) and *Ijtima' al-Juyoosh-il-Islaamiyyah* by Ibn Al-Qayyim (pg. 59).

intended, without increasing or decreasing from it and without applying *tahreef* (distortion) to it.

In this statement is a refutation of those who commit *ta'weel* and *tamtheel*, for each of these do not believe in what has been reported on Allaah and His Messenger ﷺ according to what Allaah and His Messenger intended. Indeed, those who commit *ta'weel* subtract from it, while those who commit *tamtheel* add to it.

[5] This is the way that the scholars of the past and present have followed, may Allaah be pleased with them. They all unanimously agreed on acknowledging, accepting, and affirming what has been mentioned in the Book of Allaah and the Sunnah of His Messenger ﷺ concerning the Attributes, without turning towards the use of *ta'weel*.

-- *the explanation* --

The Path the *Salaf* have taken regarding Allaah's Attributes

That path which the *Salaf* have taken concerning Allaah's Attributes is that of Agreeing and Confirming with whatever has been mentioned concerning them in His Book and the Sunnah of His Messenger, without turning to the use of *ta'weel* (interpreting them) in a manner that is not in accordance with what Allaah and His Messenger ﷺ have intended.

AN INCITEMENT TOWARDS THE SUNNAH AND A WARNING AGAINST INNOVATIONS

[6] We have been commanded to follow their way (the Prophet and his Companions) and to be guided by their example. And we have been warned of the newly invented matters and we have been informed that they are from among the things that lead astray. The Prophet ﷺ said: **"Stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs (who will come) after me. Bite onto it (the Sunnah) with your molar teeth and beware of newly invented matters. For indeed, every newly invented matter is an innovation and every innovation is a misguidance."**

-- the explanation --

Following the way of Prophet ﷺ and his Companions is obligatory due to the Prophet's statement:

"Stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs after me. Bite onto it with your molar teeth and beware of newly invented matters. For indeed, every newly invented matter is an innovation and every innovation is a misguidance."

Ahmad and Abu Dawood reported it as well as At-Tirmidhee who said: "It is *hasan saheeh*." Al-Albaanee and many others authenticated it.³¹

³¹ **Hadeeth Saheeh:** This is an authentic hadeeth transmitted by Ahmad in his *Musnad* (4/126-127), Abu Dawood in his *Sunan*: Book of Adhering to the Sunnah (no. 4607) and At-Tirmidhee in his *Sunan*: Book of Knowledge (no. 2676). Ibn Maajah reported it in the introduction to his *Sunan* (no. 42 & 43) as did Ad-Daarimee in his *Sunan* (1/44) and Ibn Hibbaan (no. 102 of *Al-Mawaarid*). Al-Haakim (1/97), Ibn Abee 'Aasim in *As-Sunnah* (pg. 17, no. 20,29 & 30), Al-Bayhaqee in *Dalaa'il-un-Nubuwwah* (6/541) and Ibn 'Abd-il-Barr in *Jaami' Bayaan-il-'Ilm wa Fadlihi* (1/222) also reported it. All of them occur from the hadeeth of 'Irbaad bin Saariyah ؓ. Many scholars have authenticated it, such as At-Tirmidhee, who said it was "*hasan saheeh*". Al-Haakim authenticated it and Adh-Dhahabee agreed. Ibn 'Abd-il-Barr quoted Abu Bakr Ahmad bin 'Amr Al-Bazaar as saying: "The hadeeth of 'Irbaad concerning the rightly-guided *Khaleefahs* is *saheeh* and established." Then he (Ibn 'Abd-il-Barr) said: "It is as he said." Shaikh-ul-Islam Ibn Taimiyyah (*rahimahullaah*) declared it *saheeh* in more than one place of his books:

The *Sunnah* and *Bid'ah* and the ruling for each of them

Linguistically, *Sunnah* means a way. In the Religion, it refers to that which the Prophet ﷺ and his Companions were upon with regard to belief and actions. Following the *Sunnah* is an obligation due to Allaah's statement:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allaah, you have a good example to follow for he who hopes for (meeting with) Allaah and the Last Day, and remembers Allaah much." [Surah Al-Ahzaab (33): 21]

And due to the Prophet's ﷺ statement:

"Stick to my *Sunnah* and the *Sunnah* of the rightly-guided *Khaleefahs* after me. Bite onto it with your molar teeth and beware of newly invented matters. For indeed every newly invented matter is an innovation and every innovation is a misguidance."

The word *bid'ah* (innovation) linguistically means something that is recently invented. Religiously, it means that which was introduced into

Majmoo' Al-Fataawaa (20/309) and *Iqtidaa Siraat-il-Mustaqeem* (2/579). As for the authentication of Al-Albaanee, which the Shaikh has indicated in his explanation, then it is found in *Saheeh Al-Jaami'-us-Sagheer* (2/346) as well as his *takhreej* (checking) of *As-Sunnah* by Ibn Abee 'Aasim (pg. 29-30).

A Point of Benefit:

Al-Haafidh Ibn Rajab said in *Jaami'-ul-'Uloom wal-Hikam* (pg. 365), explaining this hadeeth on the part of newly invented matters and their being multiplied: "What is more severe than this is what has been invented from the speech regarding the Essence of Allaah and His Attributes, from that which the Prophet, the Companions and the Taabi'een that succeeded them in righteousness remained silent about. So there is a group of people that negate much of what has been mentioned in the Qur'aan and the *Sunnah* with regard to that, claiming that they are doing so to eliminate from Allaah that which the intellects are required to eliminate from Him, (such as the concept that Allaah has anthropomorphic qualities). And they claim that applying that (i.e. the Attributes) is inconceivable for Allaah. And there is another group that is not content with just simply affirming them, such that they (also) affirm what is thought is required of Him by making comparisons of Him with the creation. And these requisites in which they negate and affirm is from that which the first generation of this *ummah* followed the course of remaining silent about."

the Religion in contradiction to what the Prophet ﷺ and his Companions were upon with regard to belief and action. And this is forbidden due to the statement of Allaah:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ سَاعَتْ مَصِيرًا ﴿١١٥﴾

"And whoever contradicts and opposes the Messenger after the guidance has been clearly conveyed to him, and follows a way other than the way of the believers (i.e. Sahaabah), We shall keep him in the path he has chosen, and burn him in Hell. What an evil destination."
[Surah An-Nisaa (4): 115]

And the Prophet's ﷺ statement:

"And beware of newly invented matters, for indeed every newly invented matter is an innovation (*bid'ah*) and every innovation is a misguidance."

[7] 'Abdullaah bin Mas'ood ؓ said: "Follow (the Sunnah) and do not innovate! For you have been sufficed." ³²

³² *Athar Saheeh*: An authentic narration reported on Ibn Mas'ood ؓ by several different Taabi'een, among whom are: a) Abu 'Abd-ir-Rahmaan As-Sulamee - Reported by Ad-Daarimee (no. 211), At-Tabaraanee in *Al-Kabeer* (no. 8870), Al-Bayhaquee in *Al-Madkhal* (no. 204), and Ibn Wadaah in *Al-Bid'a wan-Nahee 'anhaa* (pg. 10). All of them occur from the path of Al-A' amash on Habeeb on Habceeb Ibn Abee Thaabit on his (Abu 'Abd-ir-Rahmaan's) authority. Al-Haythamee said in *Al-Majma'* (1/181): "Its narrators are all of the standards of the *Saheeh*." I say: However there is still '*an'annah*' in the chain on the part of Al-A' amash and Habeeb Ibn Abee Thaabit. And they are both *mudallis* (i.e. hey quote from a source without telling who it is). b) **Ibraaheem An-Nakha'ee** - Reported by Abu Khaithama in *Al-'Ilm* (no. 54) from the path of Al-'Alaa on Hamaad on his authority. Al-Albaanee authenticated it's chain, saying: "The chain of this narration is *saheeh*. Ibraaheem here refers to Ibn Yazeed An-Nakha'ee. Although he never met 'Abdullaah, who is Ibn Mas'ood ؓ, it is still authentically reported on him that he (i.e. An-Nakha'ee) said: '**If I narrate a hadeeth to you on the authority of a man on the authority of 'Abdullaah (Ibn Mas'ood), then it is exactly the way I heard it. And if I say, 'Abdullaah said', then it is on the authority of someone on the authority of 'Abdullaah.**'" c) **Qataadah** - Reported by Ibn Wadaah in *Al-Bid'a wan-Nahee 'anhaa* (pg. 11) from the path of Abu Hilaal on his authority. And Abu Hilaal is Muhammad bin Saleem - he is honest, but *layyin* (soft in narration).

[8] 'Umar bin 'Abd-il-'Azeez (*rahimahullaah*) said something with the meaning: "Stop where the people have stopped! For, indeed, they stopped upon receiving knowledge. The clear evidences would suffice them and they were the strongest at manifesting it. If there were any addition (to the Religion), they would be most likely to (have done it (first)). So if you say: it was introduced after them, then no one introduces into it except for he who opposes their guidance and desires other than their example. They have described from it what was enough and they have spoken concerning it what has sufficed. What is above them is excessiveness. And what is below them is inadequacy. Some people have fallen short of them and so they have drawn away. And others have transgressed them and so they became extreme. But indeed, they were between these two, upon a straight guidance." ³³

[9] Abu 'Amr Al-Awzaa'ee (*rahimahullaah*) said: "Stick to the narrations of those who came before you (*man salafa*), even if the people reject you. And beware of the opinions of men, even if they beautify them for you with their speech." ³⁴

Altogether, the narration of Ibn Mas'ood ؓ is *saheeh* due to its (several) paths of narration, without a doubt and Allaah knows best.

³³ This narration has been mentioned by Ibn Qudaamah in his book *Al-Burhaan Fee Bayaan-il-Qur'aan* (pg. 88-89) as being a statement of 'Abd-ul-'Azeez Ibn Abee Al-Majishoon. He (Ibn Qudaamah) then said: "Something similar to its meaning has been reported from 'Umar bin 'Abd-il-'Azeez." Al-Haafidh Ibn Al-Jawzee mentioned it in *Manaaqib 'Umar bin 'Abd-il-'Azeez* (pg. 83-84) as did Al-Haafidh Ibn Rajab, who mentioned a portion of it with a different wording in his essay *Fadlu 'Ilm-is-Salaf* (pg. 36). And it is his saying: "**Verily the predecessors stopped upon knowledge. And with clear evidences they were sufficed. And they were the strongest at discussing (the truth), if they were asked.**" He is indicating by this that their remaining silent was based upon knowledge and fear (of Allaah), and that it wasn't a silence showing inability or deliberateness. So the extensive speech of those that came after them doesn't indicate that they are more knowledgeable than them. For a better understanding of this, refer to the book *Fadlu 'Ilm-is-Salaf* (pg. 36-41).

³⁴ **Athar Saheeh:** An authentic narration transmitted by Al-Khateeb in *Sharaf Ashaab-il-Hadeeth* (pg. 7), Al-Aajurree in *Ash-Sharee'ah* (pg. 58) and Ibn 'Abd-il-Barr reported that from him in *Jaami' Bayaan-ul-'Ilm wa Fadlihi* (2/114) from the path of Al-'Abbaas Ibn Al-Waleed Ibn Mazed Al-Bairootee, who said: "My father informed me, saying: 'I heard Al-Awzaa'ee say...and he mentioned it.'" This chain of narration is *saheeh*. As for the saying of Al-Haafidh (Ibn Hajr) in *At-Taqreeb* (1/399) concerning Al-'Abbaas Ibn Al-Waleed that he is honest, yet under investigation, then he has been declared reliable by Ibn Abee Haatim, An-Nasaa'ee, Ibn Hibbaan and others, as occurs in *At-Tahdeeb* (5/115-116), *Al-Jarh wat-Ta'deel* (2/216) and *Tabaaqat-ul-Hanaabilah*

-- the explanation --

The Statements mentioned concerning an incitement towards the Sunnah and a Warning against Innovations

1. From the statements of the Sahaabah, is that of Ibn Mas'ood ؓ, the noble Companion, who died in 32H at 60 plus years of age. He said:

"Follow" which means adhere to the way of the Prophet (i.e. his Sunnah), without adding to it or subtracting from it.

"And do not innovate" meaning introduce a *bid'ah* (innovation) into the Religion.

"For you have been sufficed" means that those that came before you (i.e. the Prophet and his Sahaabah) have made sufficient for you the important matters of the Religion. This was such that Allaah completed the Religion for His Prophet ﷺ and revealed His saying:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

"This day I have perfected your Religion for you." [Surah Al-Maa'idah (5): 3]

So the Religion is no need of being completed.

2. From the statements of the Taabi'een is that of the *Ameer-ul-Mu'mineen* (Commander of the Believers) 'Umar bin 'Abd-il-'Azeez (*rahimahullaah*), who was born in 63H and died in 101H. His words consist of the following:

A. The obligation of stopping at the point where the people - he means by them, the Prophet ﷺ and his Companions - stopped, with regard to what they were upon from belief and actions in the Religion. This is because they stopped upon knowledge and clear evidences. And if there were any good in what was introduced (into the Religion) after them, they would be more deserving of having done it (first).

(1/235). This narration (*athar*) has also been mentioned by Al-Haafidh Adh-Dhahabee in *Siyar A'alaam-un-Nubalaa* (7/120) as well as *Al-'Uluww Lil-'Alee-il-Ghaffaar*. Shaikh Al-Albaanee authenticated its chain in his abridgement of *Al-'Uluww* (pg. 138).

B. As for what was introduced after them, then there is nothing in it except opposition to their guidance and abstinence from their way. And how could this not be, when then they have described from it what was enough and spoken concerning it what has sufficed.

C. Indeed among the people is he who falls short in his following of them, thus he becomes an under-achiever. And among the people is he who transgresses over them, thus he becomes an extremist. However, the Straight Path is what lies between extremism and falling short.

3. From the statements of the *Taabi'ee-ut-Taabi'een* is that of Al-Awzaa'ee 'Abd-ur-Rahmaan bin 'Amr (*rahimahullaah*), who died in 157H. He said:

"Stick to the narrations of those who came before you" this means: Adhere to the way of the Sahaabah and the Taabi'een, in goodness, since that is based on the Book and the Sunnah.

"Even if the people reject you" meaning if they distance themselves from you and avoid you.

"And beware of the opinions of men" and they are those statements, which are nothing more than opinions, since they are not able to be traced back to the Book of Allaah and the Sunnah of His Messenger ﷺ.

"Even if they beautify them" meaning even if they decorate and adorn their words, for indeed falsehood does not become truth due to it being beautified and adorned.

[10] Muhammad bin 'Abd-ir-Rahmaan Al-Adarmee (*rahimahullaah*) said to a man who was speaking of an innovation and calling the people towards it: "Did the Messenger of Allaah ﷺ, Abu Bakr, 'Umar, 'Uthmaan and 'Alee have knowledge of it or did they not have knowledge of it?" He said: "They did not have knowledge of it." He said: "So something which they had no knowledge of, you know!?" The man said: "Then I say that they did have knowledge of it!" He said: "Was it sufficient for them that they not speak about it nor call the people towards it, or was it not sufficient for them?" The man said: "Of course it was sufficient for

them." He said: "So something which was sufficient for the Messenger of Allaah ﷺ and his *Khaleefahs* is not sufficient for you!?" So the man refrained (from his call) and the *Khaleefah*, who was present there, said: "May Allaah not suffice the one who is not satisfied by what they found sufficient."

[11] Similarly, whoever does not feel content with what was sufficient for the Messenger of Allaah ﷺ, his Companions, those who followed them in righteousness, the Imaams that came after them and those deeply endowed with knowledge, regarding reciting the verses on (Allaah's) Attributes, reading the reports about them and leaving them the way they came (i.e. were reported), then may Allaah not suffice him.

-- the explanation --

A Debate that occurred in the Presence of the Khaleefah between Al-Adarmee and an Innovator

I did not come across the biography of Al-Adarmee ³⁵ and whom he debated with, nor do I know the type of innovation that was mentioned.

³⁵ This story has been reported by Al-Khateeb in *Taareekh Baghdaad* (10/75) and from his path, Ibn Al-Jawzee in *Manaaqib-ul-Imaam Ahmad* (pg. 431, 436), and from his path, Ibn Qudaamah in *At-Tawwaabeen* (pg. 194). Adh-Dhahabee reported it in *Siyar A'alaam-un-Nubalaa* (11/313) as did Al-Aajurree in *Ash-Sharee'ah* (pg. 91, 95). And Ibn Katheer mentioned it in *Al-Bidaayah wan-Nihaayah* (10/335). This story has been reported through two paths, the first of which is long, while the other is shortened. After mentioning the shortened version, Al-Haafidh Adh-Dhahabee said: "This is a beautiful story. Even if there is in its chain he who we do not know of, it has supporting witnesses." Then he mentioned the longer version of it. It seems from the words of Shaikh Ibn Al-'Uthaimeen, may Allaah preserve him, that there are four obscure aspects in this story: Al-Adarmee, the one who he is debating, the *Khaleefah* who was present at the debate and the innovation for whose purpose the debate was brought about. By way of finding out who the person doing the debating was, it became clear to us what the remaining obscurities were.

First: Al-Adarmee - What we were able to confirm was that Al-Adarmee was in fact a misspelling of Al-Aadharmee. Thus, his name is Abu 'Abd-ir-Rahmaan 'Abdullaah bin Muhammad Ibn Ishaq Al-Aadharmee. He reported on the authority of Wakee', Ibn 'Uyyainah, Ibn Mahdee and others. And Abu Dawood and An-Nasaa'ee reported from him. Abu Haatim and An-Nasaa'ee declared him reliable. His biography is found in *At-Tahdheeb* (6/4-5) as well as *Al-Ansaab* of As-Sam'aanee (1/62). And he is the one whom the related story applies to, as has been reported in the references we provided

(above) in which this story occurs, and as many scholars have established. Thus, Al-Khateeb reported in his *Taareekh* (10/77-78) as did Ibn Al-Jawzee in *Al-Manaaqib* (pg. 436) that the Haafidh Abu Bakr Ahmad bin 'Abd-ir-Rahmaan Ash-Sheeraazee narrated the story of this debate and then said: "The Shaikh is Abu 'Abd-ir-Rahmaan 'Abdullaah bin Muhammad Ibn Ishaaq Al-Aadharmee." Al-Khateeb said in his *Taareekh* (10/75): "Haroon Al-Waathiq Billaah once chose a Shaikh from the people, during the *Mihna* (Trial) [of the Qur'aan being created] to debate against Ibn Abee Duwaad in his presence. So the Shaikh defeated him with his arguments and Haroon set him free and returned him back to his home. It was said: "He (the Shaikh) was Abu 'Abd-ir-Rahmaan Al-Aadharmee." Al-Haafidh (Ibn Hajr) said in *At-Tahdheeb* (6/5) after mentioning the words of Al-Khateeb: "I say: The story is famous. Al-Mas'oodee and others related it. As-Siyaaree reported it in *Al-Alqaab* with a chain traced to him, saying about it: "Indeed, the Shaikh that is debating is Al-Aadharmee." As-Sam'aanee said in *Al-Insaab* (1/62) on the subject of Al-Aadharmee: "This is an ascription to Aadharm. I think it is one of the villages of Udhna in the lands of Thagr, from which Abu 'Abdir-Rahmaan 'Abdullaah bin Muhammad Ibn Ishaaq Al-Aadharmee came from..." Then he mentioned his biography and stated similar words to that of Al-Khateeb.

Second: The one whom he is debating with, and he is Ahmad Ibn Abee Duwaad - He was the elder judge Abu 'Abdillaah Ahmad Ibn Faraj Ibn Hareez Al-Iyaaadee Al-Basree Al-Baghdaadee, the Jahmee, the arch-enemy of Ahmad bin Hanbal. He used to call towards the belief that the Qur'aan was created. He had a high position and used to advise the Khaleefahs Ma'moon, Al-Mu'tasim and Al-Waathiq. He is the one who incited the *Khaleefah* to take action against Imaam Ahmad on the Day of the Trial, saying: "O Commander of the Believers! Kill him for he is misguided and misleading others." See his biography in *Wafiyyaat-ul-A'ayaan* (1/81), *Siyar A'alaam an-Nubalaa* (11/169), *Al-Bidaayah wan-Nihaayah* (10/319) and *Shadhraat-udh-Dhahab* (2/93).

Third: The Khaleefah present at the debate, and he is Al-Waathiq Billaah - Haroon bin Muhammad (Al-Mu'tasim Billaah) Ibn Haroon Ar-Rasheed Al-'Abbaasee, Abu Ja'far. He was one of the *Khaleefahs* of the 'Abbasid Dynasty in 'Iraq. He was born in Baghdad and was appointed the *Khilaafah* after the death of his father in 227H. He put the people to trial with the belief that the Qur'aan was created and imprisoned many because of it. However, it is clear that he repented from this during the last part of his life, as is reported in the context of the narrations of this same story we are currently discussing. Thus in the last part of the report, Al-Muhtadee Billaah, the son of the *Khaleefah* Al-Waathiq Billaah, said: "I recanted from this view and I think that Al-Waathiq repented from it since that time also." Al-Haafidh Ibn Qudaamah placed a title for this story in his book *At-Tawwaabeen* (pg. 194), calling it: "The Repentance of Al-Waathiq Billaah and his son Al-Muhtadee Billaah." Al-Haafidh Ibn Al-Jawzee said in *Manaaqib-ul-Imaam Ahmad* (pg. 431): "It has been reported that Al-Waathiq abandoned putting the people to trial due to a debate that occurred in his presence. He held that it was more befitting to stop the Trial (*Mihna*)." Then he listed the story in its long version.

Fourth: The innovation for which reason the debate took place - It was the innovation of saying the Qur'aan was created. This was the big *fitnah* due to which

However what is important is to know the stages of this debate so that we may acquire from it, an understanding of the manner of debating against opponents.

Al-Adarmee, may Allaah have mercy on him, constructed his argument in several stages, in order to carry his argument from one stage to the next, until his argument was left unanswered.

The First Stage: is knowledge, so Al-Adarmee asked him if the Prophet ﷺ and his *Khaleefahs* knew of this innovation. The innovator responded that they had no knowledge of it. This negation consists of ascribing deficiencies to the Prophet ﷺ and his *Khaleefahs*, such that they were ignorant of the important matters of the Religion. With this in hand, it was a proof against the innovator, since (according to him) they had no knowledge of it. Due to this, Al-Adarmee connected it to...

The Second Stage: If they had no knowledge of it, how is it that you know of it? Is it possible that Allaah hid knowledge of some part of the Religion from His Messenger and his *Khaleefahs*, and granted knowledge of it to you? So the innovator then went back on his word and said: "I say that they *did* have knowledge of it." So Al-Adarmee connected this to...

The Third Stage: If they had knowledge of it, did it suffice them – meaning were they able to not speak concerning that nor call the people towards it – or was it not sufficient for them. The innovator responded that it was sufficient for them to remain silent and not speak about it. So Al-Adarmee said to him: "Something that was sufficient for the Messenger of Allaah ﷺ and his Companions, is not sufficient for you?" Upon this, the man stopped and refrained from responding for the door had closed before him.

The *Khaleefah* approved of the view of Al-Adarmee and invoked that limitations be set upon anyone that was not satisfied with what the Prophet ﷺ and his *Khaleefahs* were sufficed by.

many of the great scholars were put to trial, at the head of them, the great Imaam and second *Siddeeq* (witness to truth), Ahmad bin Hanbal, may Allaah have mercy on him. Refer to the introduction of Shaikh 'Abd-ul-Qaadir Al-Arna'oot to his commentary on *Lum'at-ul-'Itiqaad*, where he notes this correction briefly.

Likewise, there is no doubt that every carrier of falsehood, from innovations or its types, will produce the same result of refraining from responding.

MENTIONING SOME OF THE AYAAT ON ALLAAH'S ATTRIBUTES

[12] Among what has been revealed in the verses concerning Allaah's Attributes, is:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"And the Face of your Lord, full of Majesty and Honor, will remain forever." [Surah Ar-Rahmaan (55): 27]

بَلْ يَدَاهُ مَبْسُوطَتَانِ

And His saying: **"Nay, both His Hands are widely outstretched."** [Surah Al-Maa'idah (5): 64]

His statement in which He informs us that 'Eesaa bin Maryam said:

تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ

"You know what is in my inner-self, though I do not know what is in Your Self." [Surah Al-Maa'idah (5): 116]

His statement:

وَجَاءَ رَبُّكَ

"And your Lord comes..." [Surah Al-Fajr (89): 22]

His saying:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

"Do they then wait for anything other than that Allaah should come to them." [Surah Al-Baqarah (2): 210]

His statement:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"Allaah is pleased with them and they are pleased with Him."
[Surah Al-Maa'idah (5): 119]

His saying:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

"Allaah will bring a people whom He will love and they will love Him." [Surah Al-Maa'idah (5): 54]

His statement concerning the disbelievers:

وَغَضِبَ اللَّهُ عَلَيْهِمْ

"And the Anger of Allaah is upon them." [Surah Al-Fath (48): 6]

And He says:

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ

"That is because they followed that which discontented Allaah..."
[Surah Muhammad (47): 28]

And His saying:

وَأَلْكَرَ اللَّهُ أَنبِعَانَّهُمْ

"But Allaah disliked their being sent forth." [Surah At-Tawbah (9): 46]

-- the explanation --

The Attributes of Allaah mentioned by the Author

The author has mentioned the following Attributes of Allaah. We will discuss them in the order he has given.

The First Attribute: The Face

The Face is affirmed for Allaah, may he be Exalted, based on evidences found in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"And the Face of your Lord, full of Majesty and Honor, will remain forever." [Surah Ar-Rahmaan (55): 27]

And the Prophet ﷺ said to Sa'eed bin Abee Waqqaas ؓ: **"Indeed, you will never expend a charity, seeking Allaah's Face by it, except that you will be rewarded for it."** ³⁶

The *Salaf* have agreed on affirming (the Attribute) of the Face for Allaah. So it is obligatory to affirm it for Him without performing *tahreef* (distortion), *ta'teel* (denial), *takyeef* (description) and *tamtheel* (representation). And it is an actual Face in a manner that is befitting for Allaah.

Those who commit *ta'teel* have interpreted the Face to mean "Reward." We can refute them with what we stated previously in the Fourth Principle.

The Second Attribute: The Hands

The Hands are from the Attributes of Allaah that are affirmed for Him in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

"Nay, both His Hands are widely outstretched." [Surah Al-Maa'idah (5): 64]

And the Prophet ﷺ said:

"The right Hand of Allaah is always full (with riches). It is not diminished by a disbursement made throughout the course of the day

³⁶ *Saheeh Al-Bukhaaree*: Book of Funerals (no. 1295) and *Saheeh Muslim*: Book of Testaments (no. 1628) from the hadeeth of Sa'ad bin Abee Waqqaas ؓ.

and night..." up to where he ﷺ said: "...And in His other Hand lies death - He takes and leaves (whom He wills)."

Reported by Muslim, and Al-Bukhaaree has narrated something with its meaning.³⁷

The *Salaf* have agreed on affirming two Hands for Allaah. So affirming both of them for Him is obligatory, without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel*. They are two actual hands, which are (affirmed) for Allaah in a manner befitting for Him.

Those who commit *ta'teel* have interpreted them to mean (Allaah's) bounty, capability and what is similar to that. We can refute them with what has been mentioned previously in the Fourth Principle, as well as from a fourth perspective. And it is that what is in the context (of the reports), is that which decisively refutes their interpreting it in those two ways, for Allaah says:

لِمَا خَلَقْتُ بِيَدَيَّ

"To one (Aadam) whom I have created with both My Hands." [Surah Saad (38): 75]

And the Prophet ﷺ said: "And in His other Hand lies death."

The Forms in which Allaah's Hands have been Mentioned and how to Combine between the Texts

The first: In singular form, such as Allaah's saying:

³⁷ *Saheeh Muslim*: Book of *Zakaat* (no. 993). As for the report from *Saheeh Al-Bukhaaree*, then it is found in the Book of *Tawheed* (no. 7411) with the wording: "The Hand of Allaah is always full..." It occurs from the hadeeth of Abu Hurairah ؓ.

A Point of Benefit:

Al-Haafidh (Ibn Hajr) said in *Fath-ul-Baaree* (13/395) commenting on the wording found in Muslim and how there occurs a change in it from the "Hand of Allaah" to the "Right Hand (of Allaah)": "This can be used to refute those who interpret the hand, here, to mean His Bounty and what is worse than that, are those who interpret it as His treasures and say that His hand applies to His treasures so that He can freely dispose of it." I say: This is proof of the Haafidh's refutation of those who commit *ta'weel*.

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ

"Blessed is He in whose Hand lies the dominion." [Surah Al-Mulk (67): 1]

The second: In dual form, such as His statement:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

"Nay, both His Hands are widely outstretched." [Surah Al-Maa'idah (5): 64]

The third: In plural form, such as His statement:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِ أَيْدِينَا أَنْعَامًا

"Do they not see that We have created for them the cattle, from what Our Hands (pl.) have made." [Surah YaaSeen (36): 71]

To combine and harmonize between these (different) forms we say: The first case occurs in adjoining singular form and includes everything that is affirmed for Allaah from His hands, while not negating the dual form. As for the mentioning of them in plural form, then it is for the purpose of glorification, not due to an actual number, for this would mean three or more. So according to this, the dual form is not negated. In spite of this, it is held by some that the least number constituting a plural is two. So if we were to consider the plural based on its least number (two), there would be no contradiction at all between it (the plural form) and the dual form.

The Third Attribute: The Self (Nafs)

The Self is affirmed for Allaah by the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

"Your Lord has written mercy for Himself." [Surah Al-Ana'aam (6): 54]

And He said reporting from 'Eesaa that he said:

تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ

"You know what is in my inner-self though I do not know what is in Your Self." [Surah Al-Maa'idah (5): 116]

Also, the Prophet ﷺ said:

"Glory be to Allaah and by His Praise, according to the amount of His creation, the contentment of His Self, the weight of His Throne and the ink (used for the recording) of His words." ³⁸

The *Salaf* have agreed on affirming this Attribute in a manner that is befitting for Allaah. Thus, it is obligatory to affirm it for Him without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel*.

The Fourth Attribute: The Coming Of Allaah

The Coming of Allaah, in order to divide His servants into groups on the Day of Judgement, is confirmed in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

وَجَاءَ رَبُّكَ

"And your Lord comes..." [Surah Al-Fajr (89): 22]

And He says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

"Do they then wait for anything other than that Allaah should come to them." [Surah Al-Baqarah (2): 210]

The Prophet ﷺ said in a long hadeeth that is agreed upon: **"...Until when there does not remain anyone except he who worships Allaah, the Lord of the Worlds will come to them..."** ³⁹

³⁸ *Saheeh Muslim*: Book of Remembrances and Supplications (no. 2726) from the hadeeth of Juwairiyah (*radyaAllaahu 'anhaa*).

³⁹ *Saheeh Al-Bukhaaree*: Book of *Tawheed* (no. 7439) and *Saheeh Muslim*: Book of Faith (no. 183) from the hadeeth of Abu Sa'eed Al-Khudree ؓ.

The *Salaf* have agreed on affirming (the Attribute) of Allaah's Coming. Thus, it is obligatory to affirm that for Him without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel*. It is an actual coming that is done in a manner befitting for Allaah. Those who commit *ta'teel* have interpreted this Attribute to mean the coming of His Command. We can refute them with what has been stated under the Fourth Principle.

The Fifth Attribute: Contentment

Contentment is one of Allaah's Attributes that is affirmed for Him in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"Allaah is pleased with them and they are pleased with Him." [Surah Al-Maa'idah (5): 119]

And the Prophet ﷺ said: "Indeed, Allaah is content with a servant who eats a meal and then praises Him over it or drinks a serving and then praises Him over it."⁴⁰

The *Salaf* have agreed on affirming (the Attribute) of Contentment for Allaah. Therefore, affirming it for Him, without *tahreef*, *ta'teel*, *takyeef* and *tamtheel* is obligatory. And it is an actual Contentment, befitting for Allaah. Those that commit *ta'teel* have interpreted it to mean His Reward. We may refute them with what has been stated previously under the Fourth Principle.

The Sixth Attribute: Love

Love is an Attribute of Allaah that is confirmed for Him in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

"Allaah will bring a people whom He will love and they will love Him." [Surah Al-Maa'idah (5): 54]

⁴⁰ *Saheeh Muslim*: Book of Remembrance and Supplication (no. 2734) from the hadeeth of Anas bin Maalik ؓ.

And the Prophet ﷺ said on the Day of Khaibar: "I will certainly give this banner tomorrow, to a man who loves Allaah and His Messenger and whom Allaah and His Messenger love." [Agreed Upon] ⁴¹

The *Salaf* have agreed on affirming (the Attribute) of Love for Allaah. He loves and is loved. Therefore, affirming that, in its actuality, without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel* is obligatory. And it is an actual Love, befitting for Allaah. Those that commit *ta'teel* have interpreted it to mean His Reward. We can refute them with what has been stated previously under the Fourth Principle.

The Seventh Attribute: Anger

Anger is one of Allaah's Attributes that is confirmed for Him in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says concerning the one who intentionally kills a believer:

وَعَظِيمَ الْعِقَابِ عَلَيْهِ وَعَلَيْنَا

"And the Anger and the curse of Allaah are upon him." [Surah An-Nisaa (4): 93]

The Prophet ﷺ said: "Indeed, Allaah has written a Book that is with Him above (His) Throne. (In it is written): Verily, My Mercy will overcome My Anger." [Agreed Upon] ⁴²

The *Salaf* have agreed on affirming (the Attribute of) Anger for Allaah. Thus, affirming it without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel* is obligatory. And it is an actual Anger, befitting for Allaah.

Those who commit *ta'teel* have interpreted it to mean His Revenge. We can refute them with what has been stated under the Fourth Principle, as well as from a fourth perspective, which is that Allaah has made a differentiation between Anger and Revenge, where He states:

⁴¹ *Saheeh Al-Bukhaaree*: Book of Military Expeditions (no. 4210) and *Saheeh Muslim*: Book of the Virtues of the Companions (no. 2406) from Sahl bin Sa'ad ؓ. The man being referred to in this hadeeth is 'Alee bin Abee Taalib ؓ as is evident in the (full) report.

⁴² *Saheeh Al-Bukhaaree*: Book of *Tawheed* (no. 7554) and *Saheeh Muslim*: Book of Repentance (no. 2751) from the hadeeth of Abu Hurairah ؓ.

فَلَمَّا عَاسَفُونَا

"So when they angered Us..." meaning when they caused us to become angry:

أَنْتَقَمْنَا مِنْهُمْ

"...We took revenge on them." [Surah Az-Zukhruf (43): 55]

So He has placed revenge as the consequence of anger. This indicates that it is something separate from it.

The Eighth Attribute: Discontentment

Discontentment is one of Allaah's Attributes that is affirmed for Him in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ

"They followed that which discontended Allaah..." [Surah Muhammad (47): 28]

And from the supplications of the Prophet ﷺ, was: "O Allaah, Indeed I seek refuge in Your Pleasure from Your Discontentment, and in Your Forgiveness from Your Punishment..." [Reported by Muslim] ⁴³

The *Salaf* have agreed on affirming Discontentment for Allaah. Thus affirming it for Him, without committing *tahreef*, *ta'teel*, *takyeeef* and *tamtheel* is obligatory. And it is an actual Discontentment, befitting for Allaah. Those who commit *ta'teel* have interpreted it to mean Revenge, and we can refute them with what has been stated previously under the Fourth Principle.

The Ninth Attribute: Disliking

Allaah's Disliking of whoever deserves it is established in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

وَلَنَكِينٌ كَرِهَ اللَّهُ أَدْبَعَاتِهِمْ

⁴³ Saheeh Muslim: Book of Prayer (no. 486) from the hadeeth of 'Aa'ishah.

"But Allaah disliked their being sent forth." [Surah At-Tawbah (9): 46]

And the Prophet ﷺ said: **"Verily, Allaah dislikes that you talk too much about others, ask too many questions and that you squander money."** ⁴⁴

The *Salaf* have agreed on affirming (the Attribute of) Disliking for Allaah. Thus, it is obligatory to affirm it without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel*. And it is an actual Disliking from Allaah, that is done in a manner befitting for Him. Those who commit *ta'teel* have interpreted it to mean His Banishing, and we may refute them with what has been stated previously under the Fourth Principle.

⁴⁴ *Saheeh Al-Bukhaaree*: Book of Manners (no. 5975) and *Saheeh Muslim*: Book of Judgements (no. 593) from the hadeeth of Al-Mugheerah bin Shu'bah ؓ.

MENTIONING SOME OF THE AHAADEETH ON ALLAAH'S ATTRIBUTES

[13] From the Sunnah is the statement of the Prophet ﷺ: **"Our Lord, may He be Blessed and Exalted, descends to the lowest heaven every night."** ⁴⁵

His ﷺ statement: **"Your Lord is amazed by the youth who does not possess childish manners."**

And his ﷺ saying: **"Allaah laughs at two men. One of whom kills the other, then they both enter Paradise."**

-- the explanation --

The Tenth Attribute: Descending

Allaah's Descending to the lowest heaven is one of His Attributes that is established for Him in the Sunnah and the consensus of the *Salaf*.

The Prophet ﷺ said:

"Our Lord descends to the lowest heaven when the last third of the night remains, saying: 'Who is it that invokes Me, so that I may answer him (i.e. his supplication)...'" [Agreed Upon] ⁴⁶

The *Salaf* have unanimously agreed on affirming (the Attribute of) Allaah's Descending. So it is obligatory to affirm it for Him without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel*. And it is an actual descent, befitting for Allaah.

⁴⁵ In his book *Ijtima' al-Juyooosh* (pg. 191), Ibn Al-Qayyim (*rahimahullaah*) made the addition of his ﷺ saying: **"Allaah is overjoyed at the repentance of His servant."**

⁴⁶ *Saheeh Al-Bukhaaree*: Book of *Tahajjud* (no. 1145) and *Saheeh Muslim*: Book of the Traveler's Prayer (no. 758) from the hadeeth of Abu Hurairah ؓ. And in the same chapter, occurs the hadeeth of Abu Sa'eed Al-Khudree ؓ, which has been reported by Muslim (no. 758). For an explanation of this hadeeth and a detailed discussion on it, refer to *Sharh Hadeeth an-Nuzool* of Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*).

Those who commit *ta'teel* have interpreted it to mean the descending of Allaah's Command or His Mercy or one of His angels. We may refute them with what has been stated previously under the Fourth Principle, as well as from a fourth perspective. And it is: If it is His Command or something similar to that, which descends, then it would not be possible for Him to say: **"Who is it that invokes Me, so that I may answer him (i.e. his supplication)?"**

The Eleventh Attribute: Amazement

Amazement is one of Allaah's Attributes that is confirmed for Him in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

بَلْ عَجِبْتَ وَيَسْخَرُونَ

"Nay, I am amazed (at their insolence) while they mock." [Surah As-Saaffaat (37): 12]

This understanding is based on the word '*ajibtu* being recited with a *dammah* (letter u) on the *taa* [thus the word '*ajibta* (you are amazed) would become '*ajibtu* (I am amazed)].⁴⁷

Also, the Prophet ﷺ said: **"Your Lord is amazed by the youth who does not possess childish manners."**⁴⁸

⁴⁷ The Shaikh is referring to the recitation of Hamza, Al-Kasaa'ee and Khalf in which it is recited with a *dammah* (letter u) after the *taa* (letter t). Refer to *Al-Mabsoot fil-Qiraa'aat-il-'Ashaar* of Ibn Mahraan Al-Asbahaanee (pg. 375) and *As-Saba'atu fil-Qiraa'aat* of Ibn Mujaahid (pg. 547). [Translator's Note: In this case, the word would change meaning from "You are amazed" to "I am amazed."]

⁴⁸ **Hadeeth Da'eef**: A weak hadeeth reported by Ahmad (4/151), Ibn Abee 'Aasim in *As-Sunnah* (571), Abu Ya'laa (1479), At-Tabaraanee in *Al-Kabeer* (17/309), *Al-Qadaa'ee* in *Musnad ash-Shihaab* (576), Tamaam Ar-Raazee in his *Fawaa'id* (1287) and Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 600). Al-Haafidh As-Sakhaawee, in *Al-Maqaasid-ul-Hasanah* (pg. 123), quoted Al-Haafidh Ibn Hajr Al-'Asqalaanee's weak grading of it in his *Fataawaa* due to 'Abdullaah bin Lahee'ah. And Al-Albaanee declared it weak in *Ad-Da'eefah* (no. 2426). The word used for **"childish manners"** (*as-sabwah*) means having an inclination towards fulfilling ones desires.

What is sufficient over this hadeeth in regard to confirming the Attribute of Amazement is the hadeeth reported by Al-Bukhaaree (no. 4889) from Abu Hurairah ؓ in the hadeeth about the guest. The Prophet ﷺ said: **"Allaah was indeed amazed at – or He laughed at – this man and this woman (who did a good deed by providing food for the Prophet's guest)."** So Allaah revealed: **"But they give preference to others over themselves, even though they had a need for it."** [Surah Al-Hashr (59): 9]

Ahmad reported this hadeeth in *Al-Musnad*, vol. 4, pg. 151, on the authority of 'Uqbah bin 'Aamir ؓ in *marfoo'* form. But in its chain is Ibn Lahee'ah.

The *Salaf* have unanimously agreed on affirming (the Attribute of) Amazement for Allaah. So affirming it, without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel* is obligatory. And it is an actual Amazement, befitting for Allaah. Those who commit *ta'teel* have interpreted it to mean Recompense. We may refute them with what has been stated previously under the Fourth Principle.

Amazement is of two types. The first type originates from causes that are hidden from the one being amazed. Thus, when he discovers it, he is alarmed at seeing it and becomes amazed by it. This type of amazement is impossible for Allaah, since there is nothing that is hidden from Him.

The second type occurs when something is removed from its normal state of being or from what that thing should normally be like, while the one being amazed knows (that those things should be that way). This is the type of amazement that is affirmed for Allaah.

The Twelfth Attribute: Laughter

Laughter is an Attribute of Allaah that is affirmed for Him in the Sunnah and the consensus of the *Salaf*.

The Prophet ﷺ said: "Allaah laughs at two men. One of whom kills the other, then both of them enter Paradise."

And the complete hadeeth reads: "One of them fights in Allaah's Cause and gets killed. Later on, Allaah forgives the killer, who then gets martyred (in Allaah's Cause)." [Agreed Upon] ⁴⁹

The *Salaf* have unanimously agreed on affirming (the Attribute of) Laughter for Allaah. Therefore, it is obligatory to affirm that for Him without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel*. And it is actual Laughter, in a manner befitting for Allaah. Those who commit *ta'teel*

⁴⁹ *Saheeh Al-Bukhaaree*: Book of *Jihaad* (no. 2826) and *Saheeh Muslim*: Book of Leadership (no. 1890) from the hadeeth of Abu Hurairah ؓ

have interpreted it to mean Reward. We can refute them with what has been stated previously under the Fourth Principle.

[14] We believe in this and what is similar to it, from that which has an authentic chain and reliable reporters. We do not reject it nor do we negate it. Nor do we change its meaning with something that contradicts what is literally apparent from it. We do not compare it to the attributes of the creation nor by (using) the naming schemes of the innovators. And we know that Allaah, Glorified and Exalted, has no equal or comparison.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer." [Surah Ash-Shoora (42): 11]

Everything that is imagined by the intellect or pondered in one's thoughts, then Allaah is contrary to that.

[15] Another example is His saying:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"The Most Merciful rose over the Throne." [Surah TaHa (20): 5]

And His statement:

ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ

"Do you feel secure that He, who is over the heavens..." [Surah Al-Mulk (67): 16]

And the statement of the Prophet ﷺ: **"Our Lord, Allaah, who is above the heavens! Sanctified be your Name."**

And his ﷺ saying to the slave girl: **"Where is Allaah?"** She said: **"Above the heavens."** So he ﷺ said: **"Free her, for indeed, she is a**

believer." Maalik bin Anas, Muslim and other scholars have reported this hadeeth.

-- the explanation --

The Thirteenth Attribute: Rising over the Throne

Allaah's Rising over the Throne is one of His Attributes that is affirmed for Him in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"The Most Merciful rose over the Throne." [Surah TaHa (20): 5]

Allaah has mentioned that He rises over His Throne in seven places of the Qur'aan.

Also, the Prophet ﷺ said: **"Indeed, when Allaah created the creation, He wrote (in a Book kept) with Himself above His Throne: 'Verily, My Mercy shall precede My Anger.'"**⁵⁰

According to what Abu Dawood has reported in his *Sunan*, the Prophet ﷺ said: **"Verily, the distance between one level of heaven to the (next) level of heaven is either seventy-one, seventy-two or seventy-three years..."** up to the point where he ﷺ said about the Throne: **"...what is between its upper most part and its lowest part is the same (distance) as what is between one level of heaven and the next level of heaven. Then Allaah, may He be Exalted, is above that."**⁵¹

⁵⁰ Reported in *Saheeh Al-Bukhaaree* and its checking has preceded.

⁵¹ **Hadeeth Da'eef:** A weak hadeeth reported by Ahmad (1/206-207), Abu Dawood (4723), At-Tirmidhee (3320) who graded it *hasan*, Ibn Maajah (193), Al-Haakim in *Al-Mustadrak* (2/500-501), 'Uthmaan Ad-Daarimee in *Ar-Radd 'alaal-Jahmiyyah* (pg. 24) and in *An-Naqd 'alaal-Mareesee* (pg. 90-91), Ibn Abee 'Aasim in *As-Sunnah* (577), Ibn Khuzaimah in *At-Tawheed* (144), Al-Aajurree in *Ash-Sharee'ah* (pg. 292-293) and Muhammad bin 'Uthmaan Ibn Abee Shaybah in *Al-'Arsh* (9-10). It was also reported by Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 504), Al-Laalikaa'ee in *Usool 'Itiqaad Ahl-is-Sunnah* (651), Al-'Aqeelee in *Ad-Dua'jaa* (2/284), Ibn Al-Jawzee in *Al-'Ilal-ul-Mutanaahiyah* (2/25) and in *Al-Waahiyaat* (1/9-10), Abu Nu'aim in *Akhbaar Asbahaan* (2/2), Abu Ash-Shaikh in *Al-'Adhamah* (204), Ibn Qudaamah in *Al-'Uluww* (29), Adh-Dhahabee in *Al-'Uluww Lil-'Alee-il-Ghaffaar* (pg. 49-50), Ibn 'Abd-il-Barr in *At-Tamheed* (7/104) and many others. It occurs from the path of Samaak bin Harb

(reporting) from 'Abdullaah bin 'Ameerah from Al-Ahnaf bin Qais from Al-'Abbaas Ibn 'Abd-il-Muttalib. Its chain of narration is weak for there are numerous defects in it.

The First: Samaak is alone in reporting it. If we look into the hadeeth of Samaak in the condition when he is alone in reporting, we will find that the hadeeth cannot be used as a proof when he is alone in reporting it. In *At-Tahdheeb* (4/234) it states: "An-Nasaa'ee said: 'He would perform *talqeen*. So if he is alone in his (reporting) principally, then he cannot be used as a proof because of that, so be informed.'" This is a clear and evident discrediting (*jarh*) from a strict critiquing Imaam. And Samaak is alone in reporting this hadeeth, which mentions a description of the Carriers of the Throne.

The Second: 'Abdullaah bin 'Ameerah is unknown. Al-Haafidh Adh-Dhahabee declared his hadeeth weak in *Al-'Uluww* because of his being unknown. And in his book *Al-Meezaan*, he (*rahimahullaah*) said: "He is unknown." Imaam Al-Bukhaaree said: "It is not known if he heard from Al-Ahnaf Ibn Qais." This is stated in *At-Taareekh-ul-Kabeer*.

The Third: The text of the hadeeth is rejected. Our noble brother 'Abdullaah bin Yoosuf indicated in his comments to *Futyaa wa Jawaabuhaa* (pg. 72) of Ibn Al-'Ataar that: There is a deficiency in the context of the hadeeth (*matn*) from two perspectives: 1) The comparing of the angels to mountain goats, for indeed the word (used in the hadeeth) *aw'aal*, is the plural of *w'al* (goat) and that is a goat that resides in the mountain. Even though this word is used figuratively to refer to the noble people among mankind, it occurs here, primarily in conjunction with mention of the word "cloven hoofs", and this is an attribute exclusive to animals. 2) Many of the cases in which "cloven hoofs" and "haunches" are mentioned occur in feminine form. And this is an understanding that is rejected with regard to the angels. Allaah has repudiated the polytheists for saying this (i.e. that the angels were female).

Many scholars declared this hadeeth weak and indicated its weakness, such as Ibn 'Adiyy in *Al-Kaamil* in the biography of Yahyaa bin Al-'Alaa, where he said: "It is not preserved." Ibn Al-'Arabee mentioned it in his *Sharh* (explanation) of *Sunan At-Tirmidhee*, saying: "These are matters that have been fabricated by the People of the Scripture. It has no authentic source to it." Al-Albaanee graded it *da'eef* in his checking of *As-Sunnah* by Ibn Abee 'Aasim (no. 577) as did Al-Arna'oot in his notes to *Al-'Aqeedat-ut-Tahaawiiyyah* (2/365).

As for what has been stated concerning Al-Haafidh Ibn Al-Qayyim's strengthening this hadeeth in *Tahdheeb-us-Sunan*, as indicated by Shaikh Al-Uthaimen, then this is not correct. He held that the defect found in the hadeeth was Al-Walceed Ibn Abee Thawr's being alone in reporting it from Samaak, along with his weakness. And he held that this defect was uplifted by the reports of other reliable narrators on the authority of Samaak, such as Ibraaheem bin Tahmaan and others. However, the truth as you have seen, is that the problem and deficiency does not lie in the paths of narration that are traced back to Samaak, for several reporters have narrated it from him. Rather, the obscurity and the deficiency lies in Samaak himself, as well as those above him. Ibn Al-Qayyim indicated another weakness to this hadeeth, and it is that this hadeeth contradicts another hadeeth

At-Tirmidhee and Ibn Maajah have also reported this hadeeth. There is a deficiency in its chain, which Ibn Al-Qayyim (*rahimahullaah*) has responded to in his abridgement of *Sunan Abee Dawood*: vol. 7, pg. 92-93.

The *Salaf* have unanimously agreed on affirming Allaah's Rising over His Throne. Therefore, affirming it for Him without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel* is obligatory. And it is an actual Rising, bearing the meaning of His elevating and settling (over the Throne), in a manner that is befitting for Allaah.

Those who commit *ta'teel* have interpreted it to mean His appropriation (of the Throne). We may refute them with what has been stated previously under the Fourth Principle. We may also add another perspective to this and it is that it (*Al-Istiwa* - Rising) is not known in the Arabic language to have this meaning.

Also, from a fifth perspective, the distorting of the word [from "Rising" (*Al-Istiwa*) to "Appropriation" (*Al-Isteela*)] requires the ascription of false qualities to Allaah, such as the Throne not being part of His possessions originally, thus He had to conquer it for Himself afterwards.

Linguistically, *Al-'Arsh* (the Throne) means a chair that is specified for a King. In the Religion, it refers to the Mighty Throne that the Most Merciful rose over. It is the highest and greatest of all creations. Allaah has described it as being mighty, honorable and glorious.

The *Kurse* (stool) is separate from the *'Arsh*, since the *'Arsh* (Throne) is what Allaah rose over, while the *Kurse* (stool) is the place for His Feet. This is based on the statement of Ibn 'Abbaas ؓ:

"The *Kurse* (stool) is the place for the feet, and as for the *'Arsh* (Throne), then no one can determine its measure."

reported by At-Tirmidhee on the authority of Abu Hurairah ؓ. But he (Ibn Al-Qayyim) rejected this defect, saying: "At-Tirmidhee declared this hadeeth from Abu Hurairah to be weak." Refer to *Tahdheeb-us-Sunan* (7/92-93). **In summary**, the hadeeth is weak. In spite of this, the evidences for Allaah's being High above and His Rising over the Throne are confirmed in many other proofs found in the Qur'aan and the authentic Sunnah. And Allaah knows best.

Al-Haakim reported this narration in his *Mustadrak* and said that it was authentic according to the standards of Al-Bukhaaree and Muslim, although they did not transmit it.⁵²

[16] The Prophet ﷺ said to Husayn (Ibn 'Imraan ؓ): **"How many gods do you worship?"** He said: "Seven. Six in the earth and one above the heavens." He ﷺ said **"Who is it that you hope in and fear (most)?"** He said: "The One that is above the heavens." He ﷺ said: **"Then abandon the six and worship the One who is above the heavens, and I will teach you two supplications."** So he accepted *Islaam* and the Prophet taught him to say: **"O Allaah, Grant me guidance and save me from the evil of my self."**

⁵² *Saheeh Mawqoof*: This narration is authentic as a saying of a Companion and not of the Prophet ﷺ. It is reported by Muhammad bin 'Uthmaan Ibn Abee Shaybah in his book *Al-'Arsh* (61), 'Abdullaah bin Ahmad in *As-Sunnah* (407), Ad-Daarimee in *Ar-Radd 'alaal-Mareesee* (pg. 71-74), Ibn Khuziamah in *At-Tawheed* (pg. 107-108), At-Tabaree in his *Tafseer* (5792), At-Tabaraanee in *Al-Kabeer* (12204), Ad-Daaraqutnee in *Kitaab-us-Sifaat* (36 & 37) and Al-Haakim in *Al-Mustadrak* (2/282) from the path of Sufyaan from 'Amaar Ad-Duhnee from Sa'eed bin Jubair from the authority of Ibn 'Abbaas, stopping there as his saying. Its chain of narration is *hasan*. 'Amaar Ad-Duhnee is Abu Mu'awiyah Al-Bajlee. He was honest and all of the compilers of the hadeeth from the Six Collections narrated from him, except Al-Bukhaaree, as is stated in *At-Taqreeb* (pg. 408). In spite of this, Al-Haakim said of it: "It is authentic based on the standards of the two Shaikhs" and Adh-Dhahabee agreed with him!! Al-Haythamee said in *Al-Majma'* (6/323): "Its narrators are men of the *Saheeh* (collections)."

This hadeeth has also been reported in *marfoo'* form as a saying of the Prophet ﷺ, but it is not authentic. For further example of this, refer to *At-Tahdheeb* (4/313), *Tafseer Ibn Katheer* (1/309), *Al-'Ilal* of Ibn Al-Jawzee, *Sharh Al-'Aqeedat-ut-Tahaawiyyah* of Ibn Abil-'Izz (2/369) and *Al-Meezaan* (2/165). Also on this subject, there occurs on the authority of Abu Moosaa Al-Ash'aree ؓ, the hadeeth: **"The Kursee is the place for the two feet and it has thumping sounds like the thumping sounds of legs (as they stomp down)."** This narration is reported by Muhammad bin 'Uthmaan Ibn Abee Shaybah in his book *Al-'Arsh* (60), 'Abdullaah bin Ahmad in *As-Sunnah*, Ibn Jareer (At-Tabaree) in his *Tafseer* (3/7), Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 510), Abu Ash-Shaikh in *Al-'Adhamah* (2/42) and Adh-Dhahabee in *Al-'Uluww* (no. 124 of the abridgement). Its chain is authentic in *mawqoof* form (as a saying of a Companion only), as has been stated by Al-Albaanee in his abridgement of *Al-'Uluww*. Concerning this narration, refer to the words of Ibn Taimiyyah in his book dealing with the *'Arsh*, as well as what Shaikh Ibn Al-'Uthameen said about it in his *Tafseer Ayat-ul-Kursee* (pg. 24-27)

[17] What was reported in the previously revealed books, concerning the signs of the Prophet ﷺ and his Companions, is that: "They prostrate on earth while claiming that their god is above the heavens."

[18] Abu Dawood reported in his *Sunan* that the Prophet ﷺ said: **"Indeed what is between one level of heaven and (another) level of heaven is a distance of such and such..."** He continued until he ﷺ mentioned: **"And above that is the Throne. And Allaah, the One free of all defects, is above that."**

[19] This and what is similar to it is from what the *Salaf*, may Allaah have mercy on them, have unanimously agreed on reporting and accepting. And we do not incline towards rejecting it, nor toward distorting its meaning (*ta'weel*), nor towards making comparisons to it, nor towards likening it.

-- the explanation --

The Fourteenth Attribute: Highness

Highness is an Attribute of Allaah that is established for Him in the Qur'aan, the Sunnah and the consensus of the *Salaf*. Allaah says:

وَهُوَ الْعَلِيُّ الْعَظِيمُ

"And He is the Most High, the Most Great." [Surah Al-Baqarah (2): 255]

And the Prophet ﷺ used to say while prostrating in his prayer: **"Glory be to My Lord, the Most High."** Muslim reported this from the hadeeth of Hudhaifah ؓ.⁵³

The *Salaf* have unanimously agreed on affirming Allaah's Highness. So it is obligatory to affirm that for Him without committing *tahreef*, *ta'teel*, *takyeef* and *tamtheel*. And it is an actual Highness befitting for Allaah.

Highness is divided into two categories:

⁵³ *Saheeh Muslim*: Book of the Traveler's Prayer and Shortening it (no. 772) from the long hadeeth of Hudhaifah ؓ.

1. The Highness of His Attributes: This means that His attributes are all perfect and there are no deficiencies to be found in them in any way whatsoever. The proof for this has been stated previously.

2. The Highness of His Essence (*Dhaat*): This means that His Essence is high and above all His creatures (i.e. He is High above all His creatures). The evidence, along with what has been stated previously, is the statement of Allaah:

عَآمِنْتُمْ مَّنْ فِي السَّمَآءِ أَن يَخْسِفَ بِكُمْ الْأَرْضَ

"Do you feel secure that He, who is over the heavens..." [Surah Al-Mulk (67): 16]

And the statement of the Prophet ﷺ: "Our Lord, Allaah, who is above the heavens! Sanctified be Your Name." Abu Dawood reported this hadeeth and in its chain is Ziyaadah bin Muhammad. Al-Bukhaaree said that his hadeeth are rejected (*munkar*).⁵⁴

Also there is his ﷺ saying to the slave girl: "Where is Allaah?" She said: "Above the heavens." So he ﷺ said: "Free her for she is a believer."⁵⁵

⁵⁴ *Hadeeth Da'eef*: This is a weak hadeeth with two chains of narration. The First is from the path of Ziyaadah bin Muhammad from Muhammad bin Ka'ab Al-Qurdhee from Fadaalah bin 'Ubaid on Abu Ad-Dardaa ؓ. This is reported by Abu Dawood (3892), An-Nasaa'ee in *'Amal-ul-Yawmi wal-Lailah* (1037), Al-Haakim (1/344), Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 423), Ad-Daarimee in *Ar-Radd 'alaal-Jahmiyyah* (70) and Ibn Qudaamah in *Al-'Uluww* (18). Its chain of narration is very weak since Ziyaadah bin Muhammad Al-Ansaaree is *matrook* (to be abandoned) as is stated in *At-Taqreeb*. Al-Haafidh Adh-Dhahabee (*rahimahullaah*) stated in *Al-Meezaan* (2/98) that he (Ziyaad) is alone in reporting this hadeeth. And he commented on Al-Haakim's authentication of this hadeeth, saying: "Ziyaadah: Al-Bukhaaree and others said of him that his hadeeth are *munkar* (rejected)." And in *Al-'Uluww* (pg. 27) he (*rahimahullaah*) said: "Ziyaadah is *layyin* (soft in narrating hadeeth)." The Second is reported by Ahmad (6/20-21) from the path of Abu Bakr bin Abee Maryam on some shaikhs on Fadaalah bin 'Ubaid Al-Ansaaree who said: "The Messenger of Allaah taught me a *ruqyah* and he commanded me to use it..." and then he mentioned the rest of the hadeeth. Its chain is weak because there is ambiguity and weakness to it. As for the ambiguity, then it is due to the report on "some *shaikhs*" and as for the weakness, then Abu Bakr bin Abee Maryam is weak and he used to mix (confuse) hadeeth.

⁵⁵ *Saheeh Muslim*: Book of Funerals and Places for Prayer (no. 537) from the hadeeth of Mu'awiyah Ibn Al-Hakam As-Salmeec ؓ.

Muslim reported this hadeeth in his story of Mu'awiyah Ibn Al-Hakam. Also there is his statement to Husayn Ibn 'Ubaid Al-Jazaa'ee, the father of 'Imraan bin Husayn: **"Then abandon the six and worship the One who is above the heavens."** This is the wording that the author has mentioned. The story of his (Husayn's) acceptance of Islaam has also been recorded in *Al-Isaabah* from the report of Ibn Khuzaimah with a different wording than this, in which there occurs the Prophet's agreeing with Husayn when he said: **"Six in the earth and one above the heavens."** ⁵⁶

The *Salaf* have unanimously agreed on affirming (the Attribute of) the Highness of Allaah's Essence (*Dhaat*) and His State of Being (*Kawn*) above the heavens. Thus affirming this for Him, in the absence of *tahreef*, *ta'teel*, *takyeef* and *tamtheel*, is obligatory.

Those who commit *ta'teel* have rejected Allaah's State of Being (*Kawn*) above the heavens in His Essence (*Dhaat*), interpreting that to mean His Dominion, Authority and so on are above the heavens. We can refute them with what has been stated previously under the Fourth Principle.

Also, from a fourth perspective, the Dominion and Authority of Allaah are (both) in the heavens as well as in the earth.

From a fifth perspective, our intellects indicate towards it (the Highness), because it is a perfect Attribute.

From a sixth perspective, one's innate nature (*Fitrah*) directs towards it. This is since the creation was created with the natural disposition that Allaah is above the heavens.

⁵⁶ *Hadeeth Da'eef*: This is a weak narration reported by Ibn Qudaamah in *Al-Uluww* (19). And from that path of narration, it was mentioned by Adh-Dhahabee his *Al-Uluww Lil-'Alee-il-Ghafaar* (23, 24). It occurs from the path of "Rajaa bin Muhammad Al-Basree from 'Imraan bin Khaalid Ibn Taleeq who narrated to us saying: 'My father narrated to me from his father on the authority of his grandfather...'" Adh-Dhahabee (*rahimahullaah*) said: "Imraan - meaning Ibn Khaalid is weak." Also in the chain of the hadeeth is Khaalid bin Taleeq of whom Ad-Daaraqutnee said of him: "He is not strong (i.e. he is weak)." This is as is stated in *Lisaan-ul-Meezaan* of Ibn Hajr (2/379). The hadeeth is also reported by Ibn Khuzaimah in *At-Tawheed* (pg. 120, 121) on the authority of Rajaa and this is how Ibn Hajr attributed it in *Al-Isaabah* (1/377) as Shaikh Ibn Al-Uthaimeen has stated.

The Meaning of Allaah's State of Being (*Kawn*) above the Heavens

The correct understanding of Allaah's State of Being above the heavens is that Allaah is over the heavens. Thus the word *fee* (in) takes the meaning of '*alaa* (over). It does not mean that He is "in", i.e. submerged within the heavens, because the heavens cannot encompass Allaah. Or it means that He is "in" the state of Highness. Thus the word "heavens" would take on the meaning of 'Highness' and it would no longer refer to the layers of heavens.

Note: The author (*rahimahullaah*) stated that it has been reported in some of the previously revealed Books that one of the signs of the Prophet ﷺ and his Companions is that they would prostrate on the earth, while claiming that their God was above the heavens. This report is not authentic since there is no chain of narration (*sanad*) to support it.⁵⁷ Also, the belief in the Highness of Allaah and the prostration to Him are not specific for this *ummah* of Muslims only. And if something is not specified (to a group) it is not correct for it be considered as a sign (for them). Also, the expression found in the term "claiming", in this case, is not praiseworthy, since most of the times that claiming occurs is in cases in which there is doubt.

[20] Imaam Maalik bin Anas (*rahimahullaah*) was questioned once, and it was said to him: "O Abu 'Abdillaah! (Allaah says): '**The Most Merciful rose over the Throne.**' How does He rise?" So he (*rahimahullaah*) responded: "The Rising (*Al-Istiwa*) is not something unknown. How (it is done) is incomprehensible. Believing in it is an obligation. And asking concerning it is an innovation." Then he put someone in charge of the man and he was thrown out.⁵⁸

⁵⁷ This (saying) is mentioned within a narration found in *Al-'Uluww* of Ibn Qudaamah (21) with its chain tracing back to 'Adiyy bin 'Ameerah bin Farwah Al-Ma'badee. The story is found in *Al-Isaabah* (2/470) under the biography of 'Adiyy bin 'Ameerah. Adh-Dhahabee mentioned it in his *Al-'Uluww* (pg. 25) and said of it: "This is a *ghareeb* hadeeth (i.e. weak)."

⁵⁸ *Athar Saheeh*: This is an authentic narration reported by Ibn Qudaamah in *Al-'Uluww* (104), Adh-Dhahabee in *Al-'Uluww* (pg. 141-142), Abu Nu'aim in *Al-Hilyah* (6/325-326), 'Uthmaan bin Sa'eed ad-Daarimee in *Ar-Radd 'alal-Jahmiyyah* (55), Al-Laalikaa'ee in *Sharh Usool 'Itiqaad Ahl-is-Sunnah* (664), Abu 'Uthmaan in *'Aqeedat-us-*

-- the explanation --

The Response of Imaam Maalik

He is the Imaam, Maalik bin Anas bin Maalik. His father was not the *Sahaabee* (Companion) Anas bin Maalik ﷺ, but rather someone else. However, the grandfather of Maalik was one of the seniors amongst the Taabi'een and the father of his grandfather was from among the Sahaabah. Maalik was born in the year 93H in Madeenah and died in the same place in the year 179H. He was alive during the era of the Taabi'ee at-Taabi'een.

He (*rahimahullaah*) was asked: "O Abu 'Abdillaah! (Allaah says:) 'The Most Merciful rose over the Throne.' How does He rise?"

So he (*rahimahullaah*) responded: "**The rising (*Al-Istiwaah*) is not something unkown**" This means that its understanding was known and it is: The elevating and settling (of Allaah over the Throne).

"**How (it is done) is incomprehensible**" This means the manner in which the Rising occurs cannot be grasped by the intellect, since Allaah is too grand and majestic to have any intellect be able to grasp the manner of His Attributes.

"**Believing in it**" meaning in the Rising (*Al-Istiwaah*).

"**Is an obligation**" due to what has been mentioned concerning it in the Qur'aan and the Sunnah.

"**And asking concerning it**" meaning asking on its manner (i.e. how it is done).

Salaf (24-26) and Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 408) through paths of narration that strengthen one another. Adh-Dhahabee authenticated it in *Al-'Uluww* and likewise, Al-Albaanee strengthened it in his abridgement to *Al-'Uluww*. Al-Haafidh Ibn Hajr (*rahimahullaah*) said in *Fath-ul-Baaree* (13/406-407): "Al-Bayhaqee transmitted it with a good chain from 'Abdullaah bin Wahb..." and then he mentioned it. Shaikh-ul-Islam Ibn Taimiyyah said in his *Majmoo'ul-Fataawaa* (5/365) after quoting the saying of Maalik: "A similar answer to this one is authentically reported from Rabee', the *shaikh* (teacher) of Maalik."

"Is an innovation" This is since asking about its manner was not done during the lifetime of the Prophet ﷺ and his Companions.

Then he entrusted someone with the questioner and he was cast out from the *masjid*. This was done out of fear that he would put the people to trial with regard to their Creed and in order to punish him by preventing him from sitting in the gatherings of knowledge.

THE SPEECH OF ALLAAH

[21] From the Attributes of Allaah is that He speaks with a speech that is pre-existent. He causes whomsoever He wills to hear it. Moosaa heard it from Him without there being any intermediary. Jibreel heard it, as well as whomsoever He permitted from His angels and messengers.

[22] He, the One free from all defects, will speak to the believers in the Hereafter and they will speak to Him. And He will grant them permission and they will visit Him.

Allaah says:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

"And to Moosaa, Allaah spoke directly." [Surah An-Nisaa (4): 164]

And Allaah says:

قَالَ يَمْؤَسَىٰٓ اِيَّيْ اَصْطَفَيْتُكَ عَلٰى النَّاسِ بِرِ سَلَاتِي وَبِكَلِمِي

"He (Allaah) said: 'O Moosaa, I have chosen you above men by My messages, and by My speaking (to you).'" [Surah Al-A'araaf (7): 144]

And He says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللّٰهُ

"Those messengers! We preferred some of them over others; to some of them Allaah spoke (directly)." [Surah Al-Baqarah (2): 253]

And He says:

وَمَا كَانَ لِبَشَرٍ اَنْ يُكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ

"It is not given to any human being that Allaah should speak to him unless (if be) by Revelation, or from behind a veil." [Surah Ash-Shuraa (42): 51]

And He says:

فَلَمَّا أَتَتْهَا نُودِيَ يَمُوسَىٰ ۖ إِنِّي أَنَا رَبُّكَ

"And when he came to it (the fire), he was called by name: 'O Moosaa! Verily, I am your Lord!'" [Surah TaHa (20): 11-12]

And Allaah says:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

"Verily, I am Allaah! None has the right to be worshipped but I, so worship Me, and establish the prayer for My Remembrance." [Surah TaHa (20): 14]

It is not permissible for anyone to say this (last ayah) except Allaah.

[23] 'Abdullaah bin Mas'ood ؓ said: **"When Allah speaks through revelation, the inhabitants of the heavens hear His Voice."** He reported this on the Prophet ﷺ.

[24] 'Abdullaah bin Anees ؓ reported that the Prophet ﷺ said: **"Allaah will gather the creatures on the Day of Judgement, naked, barefoot, uncircumcised and not having anything with them. He will then call them with a voice that those who are far as well as those who are near will be able to hear: 'I am Al-Malik (the King). I am Ad-Dayyaan (the Recompenser).'"**

[25] In some narrations, it mentions that: One night Moosaa saw the Fire and it overthrew him so he became frightened from it. So his Lord called to him: "O Moosaa!" So he responded quickly, being familiar with the voice: "Here I am to serve you! Here I am! I hear Your voice but I do not see Your place (i.e. where you are). Where are You?" He said: "I am above you and in front of you and on your right and on your left." So he realized that this attribute did not befit anyone except Allaah. He (Moosaa) then

said: "You are just as You say, my Lord. Do I hear Your speech or the speech of one of Your messengers (angels)?" He said: "No, rather My speech, O Moosaa."

-- the explanation --

The Fifteenth Attribute: Speech

Speech is one of Allaah's Attributes, which is affirmed for Him in the Qur'aan, the Sunnah and the unanimous agreement of the *Salaf*. Allaah says:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

"And to Moosaa, Allaah spoke directly." [Surah An-Nisaa (4): 164]

And He says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

"Those messengers! We preferred some of them over others; to some of them Allaah spoke (directly)." [Surah Al-Baqarah (2): 253]

Also the Prophet ﷺ said: "When Allaah desires to reveal a matter, He speaks through revelation." Ibn Khuzaimah, Ibn Jareer and Ibn Abee Haatim reported this hadeeth. ⁵⁹

The *Salaf* have unanimously agreed on affirming Speech for Allaah. Thus affirming it for Him, in the absence of *tahreef*, *ta'teel*, *takyeef* and *tamtheel*, is obligatory. And it is an actual Speech befitting for Allaah and connected to His Will (*Mashee'ah*), with letters and audible sounds. The proof that it occurs due to His Will (*Mashee'ah*) is His statement:

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ

"And when Moosaa came at the time and place appointed by Us, and his Lord spoke to him." [Surah Al-A'araaf (7): 143]

⁵⁹ It's checking will be mentioned later.

The speech occurred after Moosaa came. This indicates that it is connected to His Will (*Mashee'ah*).

Those who Oppose Ahl-us-Sunnah with regard to Allaah's Speech ⁶⁰

There are several groups that oppose *Ahl-us-Sunnah* with regard to the Speech of Allaah. We will mention two from among them:

1. **The Jahmiyyah:** They are of the opinion that Speech is not one of Allaah's Attributes, but rather it is only one of Allaah's creations, which He creates in open air or in the place where sound is heard from. And they hold that its occurring in adjoining conjunction with Allaah (i.e. the Speech of Allaah) is just like the conjunction of the creation to Him or the adjoining of Honor to Him, such as "the she-camel of Allaah" (*Naaqatullaah*) and the "House of Allaah" (*Baytullaah*). We may refute this claim in the following ways:

A. It is in opposition to the unanimous agreement of the *Salaf*.

B. It contradicts one's comprehension, since speech is an attribute of one who speaks. And there is no part (of speech) that can stand alone as self-existent, which is detached from the one who speaks.

C. Indeed Moosaa heard Allaah say:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي

"Verily, I am Allaah! None has the right to be worshipped but I, so worship Me." [Surah TaHa (20): 14] It is impossible for anyone to say these words, except Allaah, may He be Blessed and Exalted.

2. **The Ash'ariyyah:** They say that the Speech of Allaah is an independent and self-existent meaning - it is not connected to His Will. Furthermore, they hold that these letters and audible sounds are created

⁶⁰ Refer to the sections on: "Uncovering the Deception of the *Jahmiyyah* and the *Mu'tazilah* concerning the Speech of Allaah" and "Uncovering the Deception of the *Ash'ariyyah* concerning the Affirmation of the Attribute of Speech for Allaah" found in the Book '*Aqeedat-us-Salafiyyah fee Kalaam Rabb-il-Bariyyah* and *Kashf Abaateel Al-Mubtadi'ah Ar-Raddiyyah* of our noble brother 'Abdullaah bin Yoosuf Al-Jadee'. May Allaah reward him for he has produced excellent work in it.

to express this self-existent meaning. We may refute them with the following:

A. It is in opposition to the unanimous agreement of the *Salaf*.

B. It is in opposition to the evidences, for they indicate that the Speech of Allaah is audible, and nothing is audible, except sound. Rather, the self-existent meaning cannot be heard.

C. It is in opposition to speech as is popularly known, for indeed common speech is that with which one vocally expresses to others, not that which one keeps secret within himself.

The proof that Allaah's Speech is made of letters is Allaah's statement:

يَمْوَسَّىٰٓ اِيۡنۡ اَنَا رَبُّكَ

"O Moosaa! Indeed I am your Lord." [Surah TaHa (20): 11-12]

These words are made from letters and this is the Speech of Allaah. The proof that Allaah's Speech is with an audible voice is:

وَنَدَدَيْنَهُ مِنۡ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا

"And We called him (Moosaa) from the right side of the mount, and made him draw near to Us for a private conversation with him." [Surah Maryam (19): 52]

The call and the private conversation cannot occur except with a voice. 'Abdullaah bin Anees ؓ reported that the Prophet ﷺ said: "Allaah will gather the creatures and He will call them with a voice that those who are far as well as those who are near will be able to hear: 'I am *Al-Malik* (the King). I am *Ad-Dayyaan* (the Recompenser).'"

It is stated in *Fath-ul-Baaree*: "The author (Al-Bukhaaree) has reported it in *Al-Adab-ul-Mufrad* as well as Ahmad and Abu Ya'laa in their *Musnads*." He (Ibn Hajr) then mentioned other paths for it. ⁶¹

⁶¹ *Hadeeth Hasan*: Al-Bukhaaree listed it in his *Saheeh* (with no chain of narration) in two places the first of which is in partial form (1/173) and the second of which is in

The Speech of Allaah is in a preexistent form (*Qadeem-un-Naw'*) and is newly introduced in units (*Haadith-ul-Aahaad*). The meaning of a preexistent form is that Allaah did not stop speaking nor will He ever cease to speak. In other words, Speech is not newly introduced from Him after it not having been there before.

The meaning of *Haadith-ul-Aahaad* (the new introduction of units) is that units of His Speech, meaning certain designated and specified Speech is newly introduced (through time). This is because His Speech is connected to His Will (*Mashee'ah*) - when He wishes, He speaks of what He wants (to speak of), how He wants (to speak of it).

A Commentary on the Author's Words regarding Allaah's Speech

His (*rahimahullaah*) statement "He speaks with a speech that is preexistent" means that it is in a preexistent form and newly introduced in units (*Haadith-ul-Aahaad*). No other meaning is correct except for this one, based on the view of *Ahl-us-Sunnah wal-Jamaa'ah*, even though it is apparent from his words that it is in preexistent form and units.

His (*rahimahullaah*) statement "Moosaa heard it from Him without there being any intermediary" is based on Allaah's saying:

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

"And I have chosen you (O Moosaa). So listen to that which will be revealed to you." [Surah TaHa (20): 13]

His saying "Jibreel heard it" is due to Allaah's statement:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ

larger form (13/453). He further transmitted it in his book *Al-Adab-ul-Mufrad* (970) and his book *Khalq Af'aal-ul-Tbaad* (pg. 131), as did Ahmad in his *Musnad* (3/495), Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 78-79), Ibn Abee 'Aasim in *As-Sunnah* (pg. 514) and Al-Haakim in *Al-Mustadrak* (2/437/574-575) who authenticated it, and Adh-Dhahabee agreed. Al-Haafidh (Ibn Hajr) strengthened it in *Al-Fath* (1/174) and mentioned more than one path of narration for it. Al-Albaanee said in his checking to *As-Sunnah* (514): "It is an authentic hadeeth." And Ibn Qudaamah also mentioned it in his book *Al-Burhaan fee Bayaan-il-Qur'aan* (pg. 86).

"Say (O Muhammad): *Rooh-ul-Qudus* (i.e. Jibreel) has brought it (the Qur'aan) down from your Lord." [Surah An-Nahl (16): 102]

Concerning his statement "As well as whoever He desires from His angels and messengers": As for the angels, then it is based on the Prophet's ﷺ statement: **"However, when our Lord decrees a matter, the bearers (angels) of the Throne make *tasbeeh* (saying *SubhaanAllaah*). Then the inhabitants of the heavens who follow after them make *tasbeeh*. (And this goes on) until the *tasbeeh* reaches the inhabitants of the lowest heaven - then those who succeeded the bearers of the Throne (in the *tasbeeh*) will say to the bearers of the Throne: 'What is it that your Lord has said?' [Surah Saba (34): 23] And they will inform them."** Muslim reported this hadeeth. ⁶²

As for the messengers, then it has been authentically reported that Allaah spoke to Muhammad ﷺ on the night of the *Mi'raaj*. ⁶³

His statement "He (Allaah), the One free from all defects, will speak to the believers in the Hereafter and they will speak to Him" is based on the hadeeth of Abu Sa'eed Al-Khudree ؓ, where the Prophet ﷺ said: **"Allaah will say to the inhabitants of Paradise: 'O inhabitants of Paradise!' And they will say: 'We are here to serve You and assist You, O our Lord!'"** This hadeeth is agreed upon. ⁶⁴

And his (*rahimahullaah*) saying: "And He will grant them permission and they will visit Him" is based on the hadeeth of Abu Hurairah ؓ, where the Prophet ﷺ said: **"Verily, when the inhabitants of Paradise have entered Paradise, they will settle throughout it according to the virtue of their deeds. Then they will be granted permission on the likes of Friday from the worldly days, and they will visit their Lord."** Ibn Maajah reported this hadeeth as well as At-Tirmidhee who said it was *ghareeb* (i.e. weak). Al-Albaanee declared it weak. ⁶⁵

⁶² *Saheeh Muslim*: Book of Greeting (no. 2229) from the hadeeth of Ibn 'Abbaas ؓ.

⁶³ As occurs in the two *Saheehs* from the hadeeth of Anas bin Maalik ؓ. See Al-Bukhaaree (no. 3207 & 3887) and Muslim (no. 164 & 264).

⁶⁴ *Saheeh Al-Bukhaaree*: Book of *Riqaq* (no. 6530) and *Saheeh Muslim*: Book of Faith (no. 222) from the hadeeth of Abu Sa'eed Al-Khudree ؓ.

⁶⁵ *Hadeeth Da'eef*: This is a portion of a long weak hadeeth that has been reported by At-Tirmidhee (2552) and Ibn Maajah (4336). In its chain is 'Abd-ul-Hameed Ibn Habeeb Ibn Abee Al-'Ishreen, the scribe of Al-Awzaa'ee. It is stated in *At-Taqreeb* (pg. 333): "He was honest but used to make mistakes at times. Abu Haatim said: 'He used to

Concerning his (*rahimahullaah*) statement "'Abdullaah bin Mas'ood ؓ said: 'When Allah speaks through revelation, the inhabitants of the heavens hear His voice.' He reported this on the Prophet", I did not find the narration of Ibn Mas'ood with this wording. Ibn Khuzaimah mentioned some of its paths of narration in the book *At-Tawheed* with various wordings. From among them is: "The inhabitants of the heavens hear the heavens clattering."

As for what has been reported on the Prophet ﷺ, then it is from the hadeeth of An-Nuwaas bin Sam'aan in *marfoo'* form: "When Allaah desires to reveal a matter, He speaks through revelation. And when He speaks a severe trepidation - or he said - tremor overtakes the heavens out of fear of Allaah. So when the inhabitants of the heavens hear that, they swoon away..."⁶⁶

be a scribe of poetry and not from the bearers of hadeeth.'" For this reason, At-Tirmidhee declared the hadeeth weak by saying: "This is a *ghareeb* hadeeth" meaning it is weak.

⁶⁶ **Hadeeth Saheeh:** An authentic hadeeth reported on Ibn Mas'ood in *mawqoof* form (as his saying), as well as in *marfoo'* form (as a saying of the Prophet). As for the *mawqoof* version, then Al-Bukhaaree listed it in his *Saheeh* (13/453 of *Fath-ul-Baaree*). And Ibn Khuzaimah transmitted it in *At-Tawheed* (pg. 146-147), as did Ibn Jareer (22/90), 'Abdullaah bin Ahmad in *As-Sunnah* (537), Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 201) and others from the path of: Abu Ad-Duhaa from Masrooq from 'Abdullaah (Ibn Mas'ood) in *mawqoof* form with the wording: "Verily, when Allaah speaks through revelation, the inhabitants of the heavens hear a clanking sound in the heavens like the dragging of (steel) chains over rocks, and so they swoon away." Its chain of narration is authentic. And in another wording found in *As-Sunnah* of 'Abdullaah bin Ahmad (536): "When Allaah, the Mighty and Sublime, speaks through revelation, the inhabitants of heaven hear His Voice." In his book *Al-Burhaan fee Bayaan-il-Qur'aan* (pg. 84-85), Ibn Qudaamah attributed it to 'Abdullaah bin Ahmad in *Ar-Radd 'alaal-Jahmiyyah*, in which 'Abdullaah said: "I said: 'O my father, indeed the *Jahmiyyah* claim that Allaah does not speak with a Voice.' So he (*rahimahullaah*) said: 'They have lied. Indeed, they only float around *ta'teel* (rejection of Allaah's Attributes).' Then he said: "Abd-ur-Rahmaan bin Muhammad Al-Muhaaribee narrated to me from Al-A'amash from Abu Ad-Duhaa from Masrooq on the authority of 'Abdullaah bin Mas'ood ؓ that he said..." and then he mentioned the hadeeth, and its chain of narration is *jayyid* (good). In his book *Dar' Ta'aarud Al-'Aql wan-Naql* (2/38), Shaikh-ul-Islam Ibn Taimiyyah (*rahimahullaah*) attributed it to Al-Khilaal on Ya'qoob bin Bukhtaan on the authority of Ahmad.

As for the narration in *marfoo'* form, then it has been reported by Abu Dawood (4738), Ibn Khuzaimah in *At-Tawheed* (95-96) and Al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 200) from Abu Mu'awiyah from Al-A'amash from Muslim bin Sabeeh from Masrooq on the authority of 'Abdullaah that he ؓ said: "The Messenger of Allaah ﷺ said: 'When Allaah speaks through revelation, the inhabitants of heaven hear a clanking sound

Ibn Khuzaimah and Ibn Abee Haatim reported this hadeeth.

like the dragging of steel chains.” Al-Albaanee said in *As-Saheehah* (1293): “Its chain is *saheeh* based on the standards of the two Shaikhs.” Then he said: “And the *mawqoof* version (of the hadeeth), even though it is more authentic than the *marfoo'* version – and that is why Al-Bukhaaree listed it (the *mawqoof* version) in his *Saheeh* – it does not mean that the *marfoo'* version is defective. This is because it is not a statement that comes by way of opinion, as is evident (in the wording).” Then he mentioned a supporting narration for it from the hadeeth of Abu Hurairah ؓ found in Al-Bukhaaree (no. 4701). I say: It also has supporting narrations from the hadeeth of Ibn 'Abbaas ؓ in *Saheeh Muslim* (no. 2229), Ahmad (1/218) and At-Tirmidhee (3277), and also from the hadeeth of An-Nuwaas bin Sam'aan ؓ, which Shaikh Ibn Al-'Uthaimeen indicated, and it is found in *Al-Asmaa was-Sifaat* of Al-Bayhaqee (pg. 263-264) and At-Tabaraanee as is stated in *Al-Majma'* (7/94-95). Al-Haythamee said: “At-Tabaraanee reported it from his *shaikh* Yahyaa bin 'Uthmaan bin Saalih. And he has been declared reliable but spoken of by some who don't ascribe him with a definite accusation (of censure). The rest of its narrators are reliable.”

THE QUR'AAN IS THE SPEECH OF ALLAAH

[26] From the Speech of Allaah, is the Glorious Qur'aan. It is the plain Book of Allaah and His firm rope. It is His straight path and the revelation of the Lord of the universe. The most honorable spirit (Jibreel) brought it to the heart of the best of messengers, in a clear Arabic language. It was revealed and not created. From Him it began and to Him it will return.

[27] It consists of precise chapters, clear verses, letters and words. Whoever recites it and does so properly (with 'iraab), he will have ten good deeds for every letter he recites. It has a beginning and an end, and it consists of sections and parts. It is that which is recited by the tongues, memorized in the hearts, listened to by the ears, and recorded in the scriptures (*masaa'hif*).

In it are verses that are clear and ambiguous, that which abrogates and those that are abrogated, those that are specific and those that are general, and those that contain obligations and prohibitions.

لَّا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۝

"Falsehood can not approach it from before it or behind it. (It is) sent down by the All-Wise, Worthy of all praise (Allaah)." [Surah Fussilat (41): 42]

قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا

يَأْتُونَ بِمِثْلِهِ ۚ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

"Say: If mankind and jinn were to gather together to produce the likes of this Qur'aan, they would not produce the likes thereof, even if they helped one another." [Surah Al-Israa (17): 88]

-- the explanation --

A Discussion on the Qur'aan

The Noble Qur'aan is from the Speech of Allaah that was revealed and not created. From Him it began and to Him it will return. It is the Speech of Allaah – its letters and its meanings.

The proof that it is the Speech of Allaah is Allaah's statement:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ

"And if anyone of the polytheists seeks your protection, then grant him protection, so that he may hear the Speech of Allaah." [Surah At-Tawbah (9): 6] Meaning the Qur'aan.

The proof that it is revealed is Allaah's saying:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ

"Blessed is He who sent down the Criterion (Qur'aan) to His slave (Muhammad)." [Surah Al-Furqaan (25): 1]

The proof that it is not created is the statement of Allaah:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

"Surely, to Him belongs the Creation and the Command." [Surah Al-'Araaf (7): 54]

Thus, He has placed the Command as being separate from the Creation – and the Qur'aan is from the Command of Allaah due to His words:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

"And thus We have sent to you (O Muhammad), a revelation (i.e. the Qur'aan) from Our Command." [Surah Ash-Shooraa (42): 52]

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ

"That is the Command of Allaah, which He has revealed to you."
[Surah At-Talaaq (65): 5]

Furthermore, the Speech of Allaah is one of His Attributes, and His Attributes are not created.

The proof that it begins from Him is that Allaah has linked it to Himself. And speech is not linked to anyone except he who says it first. The proof that it will return to Him is that it has been mentioned in some narrations that: "It will be raised up from the scriptures (*masaaahif*) and the hearts during the Last Days." ⁶⁷

[28] This is the Arabic Book of which the disbelievers said concerning it:

لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ

"We will never believe in this Qur'aan." [Surah Saba (34): 31]

And some of them said:

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

"This is nothing but the words of a human being!" [Surah Al-Mudaththir (74): 25]

So Allaah said:

سَاطِئِيهِ سَقَرَ

⁶⁷ There is a hadeeth that is authentically attributed to the Prophet ﷺ with regard to this matter, which is narrated by Hudhaifah ؓ in *marfoo'* form (that he said): "...and the Book of Allaah will be ascended during one night, so there will not remain even one *ayah* from it on earth..." This is reported by Ibn Maajah (4049) and Al-Haakim (4/473) who said that it was *saheeh* according to the standards of Muslim, and Adh-Dhahabee agreed. Al-Albaanee said in *As-Saheehah* (87): "And it is as they both said it is." It is also authentic in *mawqoof* form as a saying of Abu Hurairah and Ibn Mas'ood. Refer to the book *Al-'Aqeedat-us-Salafiyyah fee Kalaam Rabb-il-Bariyyah* (pg. 173-174) for that.

"I will cast him into the Hellfire." [Surah Al-Mudaththir (74): 26]

Some of them said that it was poetry, so Allaah said:

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

"And We have not taught him (i.e. Muhammad) poetry nor is it suitable for him. This is only a reminder and a plain Qur'aan."
[Surah YaaSeen (36): 69]

Thus, when Allaah denies that it is poetry and He confirms that it is a Qur'aan, there should not remain any doubt for the one possessing intellect, that the Qur'aan is that Arabic Book which is composed of words, letters and verses. This is because if it were not so, then they (disbelievers) would not have claimed that it was poetry.

[29] Allaah, the Mighty and Sublime, says:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

"And if you (disbelievers) are in doubt concerning what We have sent down (i.e. the Qur'aan) to Our slave (Muhammad), then produce a chapter of the like thereof and call your witnesses besides Allaah." [Surah Al-Baqarah (2): 23]

It is not right for Him to challenge them with producing something that they neither know nor understand (i.e. it is words and letters, which they know).

[30] Allaah says:

وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَنْتِ بِقُرْءَانٍ غَيْرِ هَذَا
أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي إِنِّي أَخْبِئُ إِلَّا مَا يُوحَىٰ إِلَيَّ

"And when Our clear verses are recited unto them, those who hope not to meet Us, say: 'Bring us a Qur'aan other than this, or

change it.' Say (O Muhammad) 'It is not for me to change it on my own accord. I only follow that which is revealed unto me.'" [Surah Yoonus (10): 15]

This confirms that the Qur'aan is (made of) verses, which are recited unto them (i.e. the disbelievers).

[31] Allaah says:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

"Nay, but they are clear verses that are preserved in the hearts of those who have been given knowledge." [Surah Al-'Ankaboot (29): 49]

And He says after having sworn upon it:

إِنَّهُ لَفُرْقَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

"This is indeed an honorable Qur'aan. In a Book well guarded (i.e. Al-Lawh-ul-Mahfoodh), which none can touch, except the purified (i.e. the angels)." [Surah Al-Waaqi'ah (56): 77-79]

[32] And Allaah says:

كَاهِيَعَضَّ ﴿١﴾

"Kaaf-Ha-Ya-'Ayn-Saad" [Surah Maryam (19): 1]

حَمَّ عَسَقَّ ﴿٢﴾

"Ha-Meem. 'Ayn-Seen-Qaaf" [Surat-ush-Shooraa (42): 1]

He commences twenty-nine chapters of the Qur'aan with individually separated letters.

[33] The Prophet ﷺ said: "Whoever recites the Qur'aan and recites it properly, there will be ten good deeds for him, for every letter

from it. And whoever recites the Qur'aan and recites it improperly, there will be one good deed for him for every letter." ⁶⁸

[34] And he ﷺ said: "Read the Qur'aan before there comes to you a people who will throw forth its words as fast as an arrow (shoots out), yet it will not pass their throats. They will hasten its reward and not delay it." ⁶⁹

[35] Abu Bakr ؓ and 'Umar ؓ said: "To make 'Iraab of the Qur'aan (recite it properly with all its rules) is more beloved to us than to memorize some of its letters." ⁷⁰

⁶⁸ **Hadeeth Da'eef Jiddan:** A very weak hadeeth reported by At-Tabaraanee in *Al-Awsat* as is stated in *Majma'-uz-Zawaa'id* (7/163) on the authority of Ibn Mas'ood ؓ who said: "The Messenger of Allaah ﷺ said: 'Recite the Qur'aan pronouncing it properly (with 'Iraab), for indeed whoever recites the Qur'aan and pronounces it properly will have ten good deeds. And ten evil deeds of his will be expiated and he will be raised ten levels.'" Al-Haythamee said of it: "In its chain is Nuhshal and he is rejected (*matrook*)." Nuhshal is Ibn Sa'eed bin Wardaan Al-Wardaanee. Ishaq Ibn Raahawaih declared him a liar. Ibn Qudaamah also mentioned this hadeeth in his book *Al-Burhaan* (pg. 38-39) and said after it: "An authentic hadeeth"!! However, the truth is that the hadeeth is very weak. Another hadeeth similar to this one, with regard to the virtue of reciting the Qur'aan, has been mentioned on the authority of Ibn Mas'ood ؓ with the wording: "Whoever recites one letter from the Book of Allaah will have ten good deeds due to it. And the good deed is ten times its worth (in reward). I am not saying that *Alif Laam Meem* is one letter. But rather *Alif* is one letter, *Laam* is one letter and *Meem* is one letter." At-Tirmidhee (290) reported it in *marfoo'* form. The noble brother, 'Abdul-Kareem bin Yoosuf has asserted that this hadeeth is also mawqoof (stopped) as being a saying of Ibn Mas'ood in a unique research he did as an appendix to the book: "A Refutation agsint those who say Alif-Laam-Meem is One Letter" of Ibn Mandah. So may Allaah reward him.

⁶⁹ **Hadeeth Saheeh:** An authentic hadeeth reported by Ahmad (5/338), Abu Dawood (831) and Ibn Hibbaan (1876 of *Al-Mawaarid*). There is weakness in its chain for in it is Wafaa Ibn Shuraih As-Sadafee. He is acceptable, as is stated in *At-Taqreeb*, meaning that if he is succeeded (in his narration) then he is acceptable, and if not then he is considered *layyin* (soft in narration, i.e. weak). In spite of this, the hadeeth has supporting narrations by which it becomes strengthened, such as the hadeeth of Jaabir bin 'Abdillaah ؓ found in Ahmad (3/397) and Abu Dawood (830). Its chain of narration is *saheeh* as has been stated by Al-Albaanee in *As-Saheehah* (259). Ibn Qudaamah also mentioned the hadeeth in *Al-Burhaan* (pg. 35-36) from the report of Sahl bin Sa'ad ؓ.

⁷⁰ **Athar Da'eef Jiddan:** This is an extremely weak narration reported by Ibn Al-Anbaaree in *Al-Waqf wal-Ibtidaa* (1/20) with the wording: "Some 'Iraab (pronouncing properly) of the Qur'aan is more pleasing to us than memorizing some of its letters." Its chain is *da'eef jiddan* (very weak) for there is weakness and a break in its chain. There is Jaabir bin Yazeed Al-Ja'afee in its chain and he is weak, as is Shuraik Al-Qaadee for he was honest yet made many mistakes (in narration) and his memory failed. The break

[36] 'Alee ؓ said: "Whoever disbelieves in one letter from it, then he has disbelieved in all of it." ⁷¹

[37] The Muslims (i.e. scholars) have unanimously agreed on the number of chapters (*suwar*), verses, words and letters of the Qur'aan.

[38] There is no disagreement amongst the Muslims (i.e. scholars) concerning the disbelief of one who denies a chapter (*surah*), verse (*ayah*), word, or letter from the Qur'aan, which has been agreed on. There is a clear decisive proof in this that it is (made of) letters.

-- the explanation --

The Qur'aan is Letters and Words

The Qur'aan is letters and words. The author (*rahimahullaah*) has mentioned eight proofs for this:

1. The disbelievers said that it was poetry. It is not possible for anyone to describe it in this manner, unless it consisted of letters and words. ⁷²

in the chain occurs between Abu Bakr and 'Umar and between the one who reports from them. This is based on Badr Al-Badr's notes to *Lumu'at-ul-'Itiqaad* (19). Ibn Qudaamah also mentioned it in *Al-Burhaan* (pg. 44).

⁷¹ Reported by Ibn Abee Shaybah (10/513-514) and Ibn Jareer (At-Tabaree) in his *Tafseer* (56) from the path of Shu'aib Ibn Al-Hibhaab that he said: "When someone would recite in the presence of Abul-'Aaliyaah, he would not say: 'That is not the way it should be recited' but instead he would only say: 'As for me, then I will recite it this way.' So I mentioned this to Ibraaheem An-Nakha'ee and he said: 'I see that your companion has heard (the saying): Whoever disbelieves in a word from it, then he has disbelieved in all of it.'" Its chain of narration is *saheeh*. Ibn Qudaamah mentioned it in *Al-Burhaan* (pg. 45). And he also mentioned another narration on the authority of 'Alee ؓ that he was asked about the sexual state of impurity, can one recite the Qur'aan (while in it)?" So he said: "Not even a word (of it)." I say that it is in *Al-Musannaf* of Ibn Abee Shaybah (1/102)

⁷² Ibn Qudaamah said in *Al-Burhaan* (pg. 27): "And from that which is well-known is that they (the disbelievers) labeled it as this form of writing (i.e. poetry) because poetry consists of words that are rhythmically constructed. Thus, something that doesn't constitute speech would not be called by this name. And so Allaah, the Mighty and Majestic, named it a reminder (*dhikr*) and a plain Qur'aan." Refer to *Al-Burhaan fee Bayaan-il-Qur'aan* of Ibn Qudaamah (pg. 26-83) for the proofs and evidences from the

2. Allaah challenges the disbelieving rejecters with producing something equal to it. If it were not made of letters and words, this challenge would be unacceptable, since it is not possible to make a challenge, except with something (the opponent) knows and understands.

3. Allaah informs us that the Qur'aan is to be recited upon them, as He says:

وَإِذَا تُلِّيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَكُتِبَ
بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدِّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي ۗ

"And when Our clear verses are recited unto them, those who hope not for their Meeting with Us, say: 'Bring us a Qur'aan other than this or change it.'" [Surah Yoonus (10): 15]

And nothing is recited except that it consists of letters and words.

4. Allaah informs us that it is preserved in the hearts of the people of knowledge and recorded in the Preserved Tablet (*Al-Lawh-ul-Mahfoodh*):

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

"Nay, but they are manifest verses (preserved) in the breasts of those who have been given knowledge." [Surah Al-'Ankaboot (29): 49]

And He says:

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

"This is indeed an honorable recitation (the Qur'aan). In a Book well guarded (i.e. *Al-Lawh-ul-Mahfoodh*), which none can touch, except the purified (i.e. the angels)." [Surah Al-Waaqi'ah (56): 77-79]

Nothing is preserved (memorized) or written, except for letters and words.

Qur'aan, the Sunnah and the consensus of the scholars for the fact that the Qur'aan consists of letters and words.

5. The statement of the Prophet ﷺ: "Whoever recites the Qur'aan and recites it properly (with *'Iraab*), he will have ten good deeds for every letter he recites. And whoever recites the Qur'aan and recites it improperly, he will have one good deed for every letter he recites."⁷³

The author has authenticated it but not ascribed it to anyone, and I am not aware of who reported it.

6. The saying of Abu Bakr ؓ and 'Umar ؓ: "To make *'Iraab* of the Qur'aan (recite it properly with all its rules) is more beloved to us than to memorize some of it's letters."

7. The statement of 'Alee ؓ: "Whoever disbelieves in one letter from it, then he has disbelieved in all of it."

8. The consensus of the *Salaf*, as quoted by the author, on the disbelief of one who rejects a chapter (*surah*), verse, word or letter from it, that has been agreed upon.⁷⁴

The number of chapters (*suwar*) in the Qur'aan is 114. Twenty-nine of them begin with single divided letters.

Descriptions of the Qur'aan

Allaah has described the Qur'aan with many great qualities. The author has mentioned the following among them:

1. It is the plain Book of Allaah, meaning it is vastly clear with regard to what it contains from rulings and reports.
2. It is the Firm Rope of Allaah, meaning the strong covenant which Allaah has placed as a means for seeking a way towards Him and achieving His generosity.

⁷³ It has already been stated previously that this hadeeth is not authentic but rather very weak. In *Al-Majma'*, Al-Haythamee attributed it to At-Tabaraanee in *Al-Awsat*. And in its chain is Nuhshal bin Sa'eed and he is to be rejected (*matrook*).

⁷⁴ Refer to *Al-Burhaan* of Ibn Qudaamah (pg. 49-51), in which he quotes the *Ijmaa'* (consensus) of that as well as of many other issues related to it.

3. It consists of well-precisioned chapters (*suwar*), which means that the chapters are uniquely distinct (*Ihkaam*) - each one being individually separate from the next. And they are perfect, precise and safeguarded from inconsistencies and defects.

4. It consists of clear verses, meaning evident signs that indicate the Tawheed (Oneness) of Allaah, the perfection of His Attributes, and the completeness of His Legislation.

5. There are clear and unclear verses in it. The clear verses (*Muhkimaat*) are those that have an evident (apparent) meaning and the unclear verses (*Mutashaabihaat*) are those that have a hidden meaning. This does not contradict what has been mentioned previously under no. 3. This is because the word *Ihkaam*, there takes the meaning of precision and protection from inconsistencies and defects. However, when it is used here, it takes the meaning of clarity in meaning. If we were to reference the unclear verses back to the clear verses, they would all then become clear.

6. It is the truth - there is no way that falsehood can come near it from any direction. Allaah says:

لَّا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

"Falsehood can not approach it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allaah)." [Surah Fussilat (41): 42]

7. It is free from what those who disbelieve in it have attributed to it, such as their saying that it is poetry.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

"And We have not taught him (Muhammad) poetry nor is it suitable for him. This is only a reminder and a plain Qur'aan." [Surah YaaSeen (36): 69]

Also some of them said:

إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٧٤﴾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٧٥﴾

"This is nothing but magic from that of old. This is nothing but the word of a human being!" [Surah Al-Mudaththir (74): 24-25]

So Allaah says, threatening the one who says that:

سَأُصَلِّيهِ سَقَرَ

"I will cast him into the Hellfire." [Surah Al-Mudaththir (74): 26]

8. It is a miracle, for it is not possible for anyone to produce the equivalent of it, even if he were to be assisted by others. Allaah says.

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا

يَأْتُونَ بِمِثْلِهِ وَلَا وَكُنْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

"Say: If mankind and jinn were to gather together to produce the likes of this Qur'aan, they could not produce the like thereof, even if they helped one another." [Surah Al-Israa (17): 88]

THE BELIEVERS' SEEING THEIR LORD ON THE DAY OF JUDGEMENT

[39] The believers will see their Lord in the Hereafter with their own eyes and they will visit Him. He will speak to them and they will speak to Him. Allaah says:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

"(Some) Faces on that Day will be shiny and radiant. Looking at their Lord (Allaah)." [Surah Al-Qiyaamah (75): 22-23]

And He says:

كَأَنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ

"Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day." [Surah Al-Mutaffifeen (83): 15]

[40] If Allaah is screened from these people (disbelievers) during a state in which they are in discontentment this indicates that the believers will see Him while being in (the opposite) a state of pleasure. If this were not so, there would be no distinction between the two.

[41] The Prophet ﷺ said: **"Indeed, you will see your Lord, just as you see this moon. There is no difficulty in your seeing it."** This is an authentic hadeeth that has been agreed upon. ⁷⁵

⁷⁵ *Saheeh Al-Bukhaaree*: Book of the Times of Prayer (no. 573) and *Saheeh Muslim*: Book of Masjids and Places of Prayer (no. 633) from the hadeeth of Jareer bin 'Abdillaah ؓ. The *ahaadeeth* regarding Seeing Allaah (in the Hereafter) are *mutawaatir* as has been stated by many of the scholars including among them Ibn Al-Qayyim in his *Haadee-ul-Arwaah* (pg. 277), Ibn Abil-'Izz in *Sharh Al-'Aqeedat-ut-Tahaawiyyah* (1/215) and Al-Haafidh Ibn Hajr in *Fath-ul-Baaree* (1/203). Refer to what has been written on this topic such as *At-Tasdeeq bin-Nadhr ilaa Allaah fil-Aakhirah* of Al-Aajuree and *Wudoo As-Saaree ilaa Ma'rifati Ru'yat-il-Baaree* of Abu Shaamah Al-Maqdisee. They are both in printed form.

[42] This statement is a comparison between one manner of seeing with another manner of seeing. It is not a comparison between what is being seen and something else that is being seen, for indeed, Allaah has neither comparisons nor equals.

-- the explanation --

Seeing Allaah in the Hereafter

Seeing Allaah in the life of this world is impossible, due to Allaah's statement to Moosaa when he sought to look at Him:

قَالَ لَنْ تَرَنِي

"You (O Moosaa) will never see Me (in this life)." [Surah Al-A'araaf (7): 143]

Seeing Allaah in the Hereafter is established in the Book of Allaah, the Sunnah and the consensus of the *Salaf*. Allaah says:

وَجُوهٌ يَوْمَئِذٍ تَأْخِذُ ۖ إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴿٢٣﴾

"(Some) Faces on that Day will be shiny and radiant. Looking at their Lord (Allaah)." [Surah Al-Qiyaamah (75): 22-23]

And He says:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

"Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day." [Surah Al-Mutaffifeen (83): 15]

Since the evildoers will be screened from seeing Allaah, this indicates that the ones that will see Him are the righteous. And if this is not so, then there would be no distinguishing between the two.

The Prophet ﷺ said: "Verily you shall see your Lord just as you see the moon - there is no difficulty in your seeing it."

This hadeeth is agreed upon. The comparison that occurs here is between one manner of seeing and another manner of seeing not between what is being seen and something else that is being seen. This is because there is nothing equal to Allaah, nor is there any comparison or similar to Him.

The *Salaf* have unanimously agreed that the believers will see Allaah, unlike the disbelievers, using the second *ayah* as evidence (i.e. the *ayah* in Surah Al-Mutaffifeen).

They will see Allaah in the final place of standing on the Day of Judgement and after the entrance into Paradise, as Allaah wills. It is an actual looking, in a manner befitting for Allaah. Those who commit *ta'teel* have interpreted it to mean the seeing of Allaah's reward or the seeing of knowledge and certainty. In regard to the first misinterpretation, we may refute them with what has been mentioned previously under the Fourth Principle. In regard to the second misinterpretation, we may refute them with the same as above, as well as from a fourth perspective. And it is that knowledge and certainty is the result in this world, for those who are righteous. And it will be the result in the Hereafter, for those who are evil.⁷⁶

⁷⁶ For a refutation of those who oppose this, refer to *Haadee-ul-Arwaah* of Ibn Al-Qayyim, *Sharh Al-'Aqeedat-ut-Tahaawiyyah* of Ibn Abil-Izz, as well as what was written contemporarily: *Dilaalat-ul-Qur'aan wal-Athar 'alaa Ru'yatillaahi Ta'alaah bil-Basr* of 'Abd-ul-'Azeez bin Zayd Ar-Roomee.

ALLAAH'S DIVINE EXECUTION (QADAA) AND PREORDAINMENT (QADAR)

[43] From the Attributes of Allaah, is that He does whatsoever He wants. Nothing comes to pass, except by His desire (*Iraadah*) and nothing escapes His Will (*Mashee'ah*). There is nothing in this world that escapes from His Preordainment (*Taqdeer*) and nothing comes to pass except with His Administration (*Tadbeer*). There is no one that can go around the Preordainment (*Qadar*) that has been recorded for him. Nor can one transgress the limits of what has been decreed for him in the Written Tablet (*Al-Lawh-ul-Mahfoodh*). He wills all that the creation does. Had He made them infallible, they would not disobey Him, and had He willed that they all obey Him, they would surely obey Him. He created the creation and their actions, and He preordained their provision and lifespans. He guides whom He wills by His wisdom. Allaah says:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

"He cannot be questioned as to what He does, while they will be questioned." [Surah Al-Anbiyaa (21): 23]

Allaah says:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Verily, We have created all things with Qadar (Divine Preordainment)." [Surah Al-Qamar (54): 49]

And He says:

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

"He has created everything, and has measured it exactly according to its due measurements." [Surah Al-Furqaan (25): 2]

And He says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نُنزِّلَهَا

"No calamity befalls on the earth or in yourselves, except that it is in a Book (Al-Lawh-ul-Mahfoodh) before We bring it into existence." [Surah Al-Hadeed (57): 22]

And He says:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

"And whoever Allaah wills to guide, he opens his breast to Islaam. And whoever He wills to send astray, He makes his breast closed and constricted." [Surah Al-Ana'aam (6): 125]

[44] Ibn 'Umar reported that Jibreel asked the Prophet ﷺ what *Eemaan* was, so he responded: **"To believe in Allaah, His Angels, His Books, His Messengers, the Last Day and Al-Qadar, the good of it and the bad of it."** So Jibreel told him: "You have spoken truthfully." Reported by Muslim ⁷⁷

[45] And the Prophet ﷺ said: **"I believe in Al-Qadar, the good of it and the bad of it, the sweet of it and the bitter of it."** ⁷⁸

⁷⁷ *Saheeh Muslim*: Book of Faith (no. 1) and it is also found in the hadeeth of Abu Hurairah ؓ in *Saheeh Al-Bukhaaree* (no. 50) and Muslim (no. 5)

⁷⁸ *Isnaaduhu Da'eef*: The chain of this hadeeth is weak. It is reported by Al-Haakim in *Ma'arifatu 'Uloom-il-Hadeeth* (31-32) and from that path of narration, by Al-'Iraaqee in his *Sharh of Al-Ulfiyyah* (pg. 327), from the path of Yazeed Ar-Raqaashee on the authority of Anas bin Maalik ؓ that he said: "I heard the Messenger of Allaah ﷺ say: 'The servant will not experience the sweetness of *Eemaan* (Faith) until he believes in *Al-Qadar*, the good of it and the bad of it, the sweet (aspects) of it and the bitter (aspects) of it.' And I saw Allaah's Messenger ﷺ grab his beard and say: 'I believe in *Al-Qadar*, the good of it and the bad of it, the sweet of it and the bitter of it.'" (Then the narrator said): "Then Anas grabbed his beard and said: 'I believe in *Al-Qadar*, the good of it and the bad of it, the sweet of it and the bitter of it.'" After listing the sequence of reporters for this hadeeth, Al-Haakim said: "And I say with a truthful intention and an upright Creed, that I believe in *Al-Qadar*, the good of it and the bad of it, the sweet of it and the bitter of it." However, Yazeed Ar-Raqaashee is *da'eef* (weak) as is stated in *At-Taqreeb* (7683). Rather, An-Nasaa'ee said about him: "He is to be

[46] One of the supplications that the Prophet ﷺ taught Al-Hasan bin 'Alee and which he himself used to supplicate with during the *Qunoot* of *Witr*, was: **"And save me from the bad of what You have ordained."**⁷⁹

-- the explanation --

Al-Qadar (Divine Preordainment)

One of the Attributes of Allaah is that He does whatever He desires, as He says:

إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ

"Verily, your Lord is the Doer of all that He desires." [Surah Hood (10): 107]

matrook" and Ahmad said of him: "His hadeeth are rejected." This is stated in *Al-Meezaan* (4/418).

⁷⁹ **Hadeeth Saheeh:** An authentic hadeeth reported by Ahmad (1723), Abu Dawood (1425-1426), At-Tirmidhee (464), An-Nassaa'ee (3/248) and Ibn Maajah (1178) and its chain is *saheeh*. Ahmad Shaakir (*rahimahullaah*) authenticated it in his notes to *Sunan At-Tirmidhee*. **An Important Note:** Shaikh Mushammad bin Saalih Al-'Uthaimen said in his *Duroos wa Fataawaa fil-Haram-il-Makkee* of 1408H (pg. 136) concerning the explanation of the Supplication of Distress (*Du'aa Qunoot*): **"And save us from the bad of what You have ordained"**: "Allaah, the Mighty and Majestic, ordains good and He ordains bad. As for His ordainment of good, then it consists of pure good in His Pre-Ordainment as well as when that Ordainment comes to pass. Examples of this are such as when Allaah ordains for the people, expansive provision, safety, tranquility, guidance and victory...etc. These consist of (pure) good – in the ordainment as well as in the thing being ordained. As for His ordainment of bad, then it consists of good in the Pre-Ordainment, but evil in what has been ordained (when it comes to pass). Examples of this are such as drought and the withholding of rain. So these are bad things, however Allaah's Decreeing for such to occur is good. Allaah, the Most High says: **"Evil has spread in the land and in the sea because of what the people's hands have earned in order that they may taste some of what they did, so that they may return back (to Allaah)."** So there is a praiseworthy and beneficial objective behind this ordainment, and it is that the people return back to Allaah, the Most High – from disobeying Him to obeying Him. Therefore, the thing that is ordained is bad, while the ordainment (in itself) is good. And we say: **'...the bad of what You have ordained.'** The word 'what' (*maa*) here is a relative pronoun, thus meaning: **'The evil which You have ordained.'** For indeed Allaah, the Most High, ordains bad (things to occur) due to a wisdom that is profound and of a beneficial purpose."

Therefore, nothing escapes from His Desiring (*Iraadah*) or His Authority (*Sultaan*). Nor does anything come to pass, except that it is with His Decreeing and Administering. The dominions of the heavens and the earth are in His Hand. He guides whomever He wills by His mercy and He leads astray whomever He wills through His Wisdom. He is not to be questioned as to what He does due to the Perfection of His Wisdom and Authority, while they (the creatures) will be questioned, due to their state of being under servitude and subjection.

Believing in *Al-Qadar* is obligatory, and it is one of the six pillars of *Eemaan* (Faith), based on the Prophet's ﷺ statement: **"Eemaan (Faith) is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day and Al-Qadar, the good of it and the bad of it."** Reported by Muslim and others.

Also, the Prophet ﷺ said: **"I believe in Al-Qadar, the good of it and the bad of it, the sweet of it and the bitter of it."**

The good and the bad of *Al-Qadar* here refers to the outcome (of what has been decreed), while the sweet and the bitter refers to the time of its occurrence. The good of *Al-Qadar* is that which is beneficial and the bad is that which is harmful and detrimental.

The good and the bad is in reference to that which is predestined and its outcome, for indeed there occurs from it, that which is good, such as acts of obedience, good health and richness. And there could occur from it, that which is bad, such as acts of disobedience, sickness and poverty.

As for the two, in regards to the Allaah causing them to occur, then it cannot be said that it is bad. This is due to the saying of the Prophet ﷺ in the supplication of *Qunoot*, which he taught to Al-Hasan bin 'Alee: **"And save me from the bad of what You have ordained."**

So He attributed evil (i.e. bad) to *what* He has ordained, not to His actual (Attribute of) Divine Pre-Ordainment.

The belief in *Al-Qadar* is not complete, unless one attests to four things:

1. Believing that Allaah knows everything that will occur, whether in general or in particular, with a previous knowledge of it (i.e. before it's occurrence). This is due to His statement:

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

"Know you not that Allaah knows (all) that is in the heavens and on the earth? Verily, it is all in a Book (*Al-Lawh-ul-Mahfoodh*). Verily, that is easy for Allaah." [Surah Al-Hajj (22): 70]

2. Allaah wrote the preordained outcome of everything in the Preserved Tablet (*Al-Lawh-ul-Mahfoodh*). This is based on His saying:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا

"No calamity befalls on the earth or in yourselves, except that it is in a Book (*Al-Lawh-ul-Mahfoodh*) before We bring it into existence." [Surat-ul-Hadeed (57): 22]

This last part of the *ayah* means: "before We create it."

Also the Prophet ﷺ said: "Indeed Allaah has preordained the predestined outcome of the creation before He created the heavens and the earth, by fifty-thousand years." ⁸⁰

3. There is nothing that occurs in the heavens and the earth except that it is by Allaah's Desire (*Iraadah*) and His Will (*Mashee'ah*), which revolves around His Mercy and Wisdom. He guides whomsoever He wills by His Mercy and leads astray whomsoever He wills through His Wisdom. He will not be questioned concerning what He does due to the perfection of His Wisdom and Authority, while the creation will be questioned (for what they do). Whatsoever comes to pass from that, then it is in conformity with His prior knowledge of it and with what He has written in the Preserved Tablet. This is due to His statement:

⁸⁰ *Saheeh Muslim*: Book of *Al-Qadar* (no. 2653) from the hadeeth of 'Abdullaah bin 'Amr Ibn Al-'Aas ؓ with the wording: "Allaah wrote the predestined outcome of the creation before He created the heavens and the earth, by fifty-thousand years..."

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Verily, We have created all things with *Qadar* (i.e. its Pre-Decree written)." [Surah Al-Qamar (54): 49]

And His statement:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

"And whoever Allaah desires (i.e. wills) to guide, he opens his breast to Islaam. And whoever He desires (i.e. wills) to send astray, He makes his breast closed and constricted." [Surah Al-Ana'aam (6): 125]

So Allaah affirms that the occurrence of guidance and misguidance are both due to His Desire (*Iraadah*).

4. Everything that is in the heavens and in the earth is created by Allaah. There is no (true) Creator besides Him nor is there any lord equal to Him, due to His statement:

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

"He has created everything, and has measured it exactly according to its due measurement." [Surah Al-Furqaan (25): 2]

And He said upon the tongue of Ibraaheem:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

"While Allaah has created you and all that you do." [Surah As-Saaffat (38): 96]

[47] We do not use the *Qadaa* and the *Qadar* of Allaah as an excuse for us to abandon following His commandments and avoiding His prohibitions. Rather, we are obligated to believe in

and know that with Allaah lies the proof (eliminating all excuses) by His revealing of the Books and His sending of the Messengers. Allaah says:

لَيْلًا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ

"In order that mankind shall have no excuse (i.e. proof) against Allaah after the (coming of) Messengers." [Surah An-Nisaa (4): 165]

-- the explanation --

***Al-Qadar* is not an excuse for a sinner to commit acts of disobedience**

Al-Qadar is not to be used as an excuse for a sinner to commit acts of disobedience. All of the deeds of the servants, from those that consist of obedience and those that consist of disobedience, are creations of Allaah, as has been mentioned previously. However that is not an excuse for the sinner to commit disobedient acts. This is based on many evidences, among which are:

1. Allaah attributes the deed to the person that performs it and He makes it as something that he has earned for himself, as He says:

الْيَوْمَ نَجْزِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ

"This Day every person shall be recompensed for what *he* earned." [Surah Ghaafir (40): 17]

So if one did not have a choice or the ability in doing that deed (i.e. he was forced to do it), it would not be attributed to him.

2. Allaah has set commandments and prohibitions for His servant, and He does not hold him responsible except for that (deed) which he has the free ability to do. This is based on His saying:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ

"Allaah burdens not a soul with a responsibility except that it has been given the ability (to carry out that responsibility)." [Surah Al-Baqarah (2): 286]

He also says:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

"So fear Allaah as much as you are able." [Surah At-Taghaabun (64): 16]

So if someone was compelled to do a deed, he no longer has the freedom to do it or refrain from doing it. This is because someone that is forced to do something - he does not have the ability to do things freely.

3. Every individual knows the difference between the action that is done by choice and the action that is done as a result of being forced. Indeed one is only able to free himself from doing the first (of the two).

4. Before the sinner embarks on committing his act of disobedience, he does not know what is preordained for him. It is through his own free ability that he does something or abandons doing something. So how can he tread the path of error (i.e. sin), and use the Pre-Decree, which is not known as an excuse? Isn't it more proper for him to tread the correct path (free from sin), and say: "This is what has been preordained for me?"

5. Allaah informed us that He sent Messengers in order to put an end to this excuse.

لَقَدْ لَبِثْنَا عَلَىٰ آلِ الْعَالَمِينَ

"In order that mankind shall have no excuse (i.e. proof) against Allaah, after the (coming of) Messengers." [Surah An-Nisaa (4): 165]

So if *Al-Qadar* was truly a valid excuse for a sinner (to go on sinning), then it would not have been terminated by the sending of Messengers.

[48] We know that Allaah, High and Exalted, did not command or forbid except that which can be acted upon or abandoned. He did not force anyone to commit acts of disobedience nor did He compel anyone to abandon obeying Him. Allaah, the Most High, says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allaah has not given any soul a responsibility, except that He has given it the ability (to carry out that responsibility)." [Surat-ul-Baqarah (2): 286]

And Allaah says:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

"So fear Allaah as much as you are able." [Surah At-Taghaabun (64): 16]

And Allaah says:

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ

"This Day every person will be recompensed for what he earned. There will be no injustice (upon anybody in their judgement) on that Day." [Surah Ghaafir (40): 17]

[49] This indicates that every servant possesses actions and things he earns – he will be recompensed for his good deeds with reward and for his bad deeds with punishment. This will occur by the Divine Execution (*Al-Qadaa*) and Decree (*Al-Qadar*) of Allaah.

-- the explanation --

Compromising between a person's Deed being a Creation from Allaah and It being something Earned by the one Performing it

You have come to know from what has been stated previously, that the deeds of the servant are creations from Allaah as well as something

earned by the servant. For good deeds, one will be rewarded with something better than it and for bad deeds, one will be given its equal in recompense. So how do we compromise between these two (conditions)?

The way of combining these two conditions is by saying that the state of the servant's deed as a creation from Allaah holds two matters:

First: The servant's action is one of his attributes, and the servant and his attributes are both creations of Allaah.

Second: The servant's action originates from an inner desire of the heart and an outer ability of the body. Thus, if it were not for these two, it would not be considered an action. Furthermore, the One who created this inner desire and this outer ability is none other than Allaah. And the creator of the cause is also the creator of the effect. Thus, ascribing the servant's action to the creation of Allaah has an ascription of the effect to the cause.

It is not a direct ascription (to Allaah) however, because in reality, the direct link (to the effect/action) is the servant (and not Allaah). This is why the action is ascribed to him as something he earned and achieved, while it is ascribed to Allaah as something He created and ordained. So there is a perspective for each of the two ascriptions and Allaah knows best.

Those who oppose the Truth regarding *Al-Qadaa wal-Qadar* and the Refutation of each of them

The first group, *Al-Jabariyyah*: They claim that the servant is forced into doing an action and that he has no choice in the matter. We refute them with two points:

1. Allaah ascribes man's action to him and He places it as something that he has earned for himself, by which he will be punished or rewarded according to it. So if he were forced into doing it, it would not be correct to ascribe it to him. And furthermore, his being held accountable for it would be a form of injustice and oppression.

2. Everyone knows the difference between an action that is done as a result of choice and an action that is done as a result of force, whether in reality or figuratively. So if an individual transgresses another person's rights, and then claims that he was forced to do that due to Allaah's *Qadaa* and *Qadar*, then that would be considered something foolish and in contradiction to what is known by necessity.

The second group, *Al-Qadariyyah*: They claim that the servant is solely independent with regard to his actions. Thus, Allaah has no part in it, whether with His Desire, Ability or Creation. We refute them with two points:

1. It contradicts His saying: "Allaah is the Creator of all things." [Surah Az-Zumar (39): 62] and "Allaah created you and (all) that you do." [Surah As-Saaffaat (37): 96]

2. Indeed, Allaah is the Possessor of the heavens and the earth. So how can there exist in His Dominion that which is not connected to His Desire and Creation?

The Types of Desire (*Iraadah*) and the Distinction between Them

The Desire of Allaah is divided into two parts, *Kawnee* and *Shar'ee*

The *Kawnee* Desire: It takes the meaning of His Will, such as His saying:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

"And whoever Allaah desires (i.e. wills) to guide, He opens his breast to Islaam. And whoever He desires (i.e. wills) to send astray, He makes his breast closed and constricted." [Surah Al-Ana'aam (6): 125]

The *Shar'ee* Desire: It takes on the meaning of love, such as His saying:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ

"Allaah desires (i.e. loves and wishes) to accept your repentance." [Surah An-Nisaa (4): 27]

The difference between the two is that the *Kawnee* Desire necessitates that what is being decreed by Allaah will occur but it does not necessarily mean that it is something beloved to Allaah, while the *Shar'ee* Desire requires that what is Desired is beloved to Allaah, yet it does not mean that it will necessarily occur.

FAITH (EEMAAN) IS SPEECH AND ACTION

[50] *Eemaan* (Faith) is a statement of the tongue, an action of the limbs and a belief of the heart. It increases with obedience and decreases with disobedience.

[51] Allaah says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

"And they were commanded not, except that they should worship Allaah alone, making the Religion sincere to Him, and establish the prayer, and give the *Zakaah*. And that is the right religion." [Surah Al-Bayyinah (98): 5]

Thus He has placed the worship of Allaah, the sincerity of the heart, the establishment of prayer and the giving of *Zakaah*, all as being from the Religion (i.e. *Eemaan*).

[52] The Prophet ﷺ said: "***Eemaan* consists of more than seventy branches. The highest of them is to testify that *La ilaaha illa Allaah* (None has the right to be worshipped except Allaah). And the lowest of them is removing a harmful object from the road.**"

[53] So he ﷺ placed speech and action as part of *Eemaan* (Faith). Allaah says:

فَأَمَّا الَّذِينَ ءَامَنُوا فَرَأَدْتُهُمْ إِيْمَانًا

"As for those who believe, it has increased their *Eemaan*." [Surah At-Tawbah (9): 124]

And He says:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرُدُّوْا إِيمَانَهُمْ مَعِ إِيمَانِهِمْ

"In order that they may grow more in Eemaan (Faith), along with their (present) Eemaan." [Surah Al-Fath (48): 4]

[54] The Messenger of Allaah ﷺ said: "Whoever says: 'Laa Illaaha Illaa Allaah' and he has in his heart Eemaan, the weight of a wheat grain, or a mustard's seed or an atom, he will be extracted from the Hellfire."

Therefore he ﷺ has placed *Eemaan* at different levels.

-- the explanation --

Eemaan (Faith)

Eemaan (Faith) linguistically means attesting to the verity of something. Religiously, it means: The statement of the tongue, the action of the limbs and the belief of the heart.

An example of a statement is saying *Laa Ilaaha Illaa Allaah*. An example of an action is performing *rukoo'* (bowing) in prayer. And an example of a belief is having Faith in Allah, His Angels and everything else that is obligatory as part of one's Creed.

The proof that this is the meaning of *Eemaan*, is Allaah's statement:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

"And they were commanded not, except that they should worship Allaah alone, making the Religion sincere to Him, and establish the prayer, and give the *Zakaah*. And that is the right religion." [Surah Al-Bayyinah (98): 5]

Thus, sincerity, prayer and *Zakaah* were placed as part of the Religion (i.e. *Eemaan*).

Also, the Prophet ﷺ said: "*Eemaan* consists of more than seventy branches. The highest of them is to testify that *La ilaaha illa Allaah* (None has the right to be worshipped except Allaah). And the lowest of them is removing a harmful object from the road." Its source is found in the two *Saheeh* Collections. ⁸¹

Eemaan increases through obedience and decreases through disobedience. This is based on Allaah's statement:

فَزَادَهُمْ إِيمَانًا

"But it (only) increased them (the believers) in *Eemaan*." [Surah Aali 'Imraan (3): 173]

And His saying:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

"He it is Who sent down the tranquillity into the hearts of the believers, in order that they may grow more in *Eemaan* along with their (present) *Eemaan*." [Surah Al-Fath (48): 4]

Also, the Prophet ﷺ said: "Whoever says: '*Laa Illaaha Illaa Allaah*' and he has in his heart *Eemaan*, the weight of a wheat grain, or a mustard's seed or an atom, will be extracted from the Hellfire." ⁸²

Al-Bukhaaree reported a hadeeth similar to this. So the Prophet ﷺ has placed *Eemaan* in different levels. Furthermore, since its increasing is confirmed, its decreasing is also confirmed. This is because the increasing requires that what is being increased over must decrease.

⁸¹ *Saheeh Muslim*: Book of Faith (no. 35) from the hadeeth of Abu Hurairah ؓ. It is also found in *Saheeh Al-Bukhaaree*: Book of Faith (no. 9) with an abridged wording: "*Eemaan* consists of more than sixty branches. And *Al-Hayaa* (Modesty) is a branch of *Eemaan*."

⁸² *Saheeh Al-Bukhaaree*: Book of Faith (no. 44) and *Saheeh Muslim*: Book of Faith (no. 193) from the hadeeth of Anas bin Maalik ؓ.

FAITH IN EVERYTHING THAT THE MESSENGER HAS INFORMED OF

[55] We are obligated to have Faith in everything that the Prophet ﷺ informed us about and in what has been authentically attributed to him through reports, whether we witnessed it or it was hidden from us. We know that it is a reality and the truth. This is the same with regard to whether we comprehend it or we do not comprehend it. We do not go beyond the outer actuality (i.e. literalness) of its meaning, such as the hadeeth concerning the *Israa* and the *Mi'raaj*.⁸³ It occurred while the Prophet was awake and not in a dream, for indeed the Quraish denied it and considered it something incredible. And they did not used to deny dreams.

[56] Another example of that, is when the angel of death approached Moosaa in order to take his soul. He (Moosaa) struck him and gouged his eye, so he returned to his Lord who gave him his eye back.

-- the explanation --

Auditory Reports (*As-Sama'iyaa*t)

*As-Sama'iyaa*t (auditory reports) means everything that is affirmed through hearing, i.e. the way of the Divine Legislation. One's intellect has no part in this. Everything that is authentically ascribed to the Prophet ﷺ by way of reports, then that is the truth - believing in it is obligatory, regardless if we witnessed it through our senses of perception or it occurred in our absence and regardless if we are able to comprehend it or we are not able to comprehend it. This is due to Allaah's statement:

⁸³ See the hadeeth of Al-Bukhaaree (no. 3207) and Muslim (no. 164) from the report of Anas bin Maalik ؓ on the authority of Maalik bin Sa'sah. Also refer to As-Suyootee's treatise on this subject: *Al-Aayat-ul-Kubraa fee Sharh Qissat-il-Israa*, as well as *Noor-ul-Masraa* of Abu Shaamah and *Al-Israa wal-Mi'raaj* of Abu Shuhba.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

"Verily, We have sent you (O Muhammad) with the truth, a bringer of glad tidings and a warner. And you will not be asked about the dwellers of the blazing Fire." [Surah Al-Baqarah (2): 119]

The author mentioned some examples of this:

The First Example: The *Israa'* and the *Mi'raaj*

Linguistically, *Israa'* means one's leading of another individual in a journey at night. It is also said that it means something distinguishable and notable. Religiously, it refers to Jibreel's leading of the Prophet ﷺ from Makkah to Al-Bait Al-Maqdis (Mosque of Jerusalem). This is based on Allaah's saying:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

"Glorified is He who took his slave (Muhammad) for a journey by night from *Al-Masjid Al-Haraam* to *Al-Masjid Al-Aqsa*." [Surah Al-Israa (17): 1]

Mi'raaj linguistically means a machine by which one ascends, such as an elevator. In the Religion, it refers to the set of stairs by which the Prophet ﷺ ascended from earth to heaven (i.e. the sky). This is based on Allaah's statement:

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ
عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾
مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ أَفَتَمْنُونَنَّهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ
 ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا
 زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

"By the star when it goes down. Your companion (Muhammad) has neither gone astray nor erred. Nor does he speak of his own desire. It is only a revelation revealed. He has been taught this (Qur'aan) by one mighty in power (i.e. Jibreel) - one free from any defect in body and mind. Then he (Jibreel) rose and become stable, while he (Jibreel) was in the highest part of the horizon. Then he (Jibreel) approached and came closer. And was at a distance of two bows' length or even nearer. So (Allaah) revealed to His slave (through Jibreel) whatever he revealed. The (Prophet's) heart lied not in what he saw. Will you then dispute with him (Muhammad) about what he saw (during the *Mi'raaj*). And indeed he (Muhammad) saw him (Jibreel) at a second descent (i.e. another time). Near *Sidrat-ul-Muntahaa* (a lote-tree above the seventh heaven beyond which none can pass). Near to it is the Paradise of abode. When that covered the lote-tree which did cover it. The sight (of Prophet Muhammad) turned not aside (right or left), nor did it transgress beyond the limit. Indeed, he (Muhammad) did see of the greatest signs, of his Lord." [Surah An-Najm (53): 1-18]

This event (of both the *Israa* and the *Mi'raaj*) occurred in one single night according to the majority of the scholars. However, they differ as to when it occurred. It is reported with a broken chain of narration from Ibn 'Abbaas ؓ and Jaabir ؓ that it occurred on a Monday night on the twelfth-day of *Rabee'-ul-Awwal* but they both did not specify the year. Ibn Abee Shaybah transmitted this report. It is also reported by Al-Bayhaqee on Az-Zuhree and 'Urwah that it preceded the *Hijrah* by one year. Thus it would have then occurred in *Rabee'-ul-Awwal*, however they did not specify the night (it occurred on). This is what Ibn Sa'ad and others have stated and An-Nawawee asserted it.

Al-Haakim reported on As-Suddee that it preceded the *Hijrah* by sixteen months. Thus it would have then occurred in the month of *Dhul-Qa'dah*. It is also said that it occurred three years before the *Hijrah*, and it is also said that it was five, and it is also said that it was six.

The *Israa* occurred while the Prophet ﷺ was awake, and not in a dream. This is because the Quraish considered news of it as something incredible and thus denied it. If it were a dream they would not have denied it, because they did not used to reject dreams.

Its story is that: Allaah commanded Jibreel to lead the Prophet ﷺ to Al-Bait-ul-Maqdis upon the *Buraaq* (a riding beast). Then he rose with it to the high heavens, level by level, until he reached a place where he heard the squeaking of pens. Allaah obligated the five daily prayers upon him there, and he was shown Paradise and the Hellfire. He ﷺ communicated with the noble prophets and led them in prayer as their Imaam. Then he ﷺ returned to Makkah and spoke to the people of what he saw. So the disbelievers rejected him, while the believers attested to the verity and truth of it. And others remained doubtful and hesitant about it.

The Second Example: The Angel of Death's encounter with Moosaa

The Angel of Death came in the form of a man to Allaah's prophet, Moosaa, in order to take his soul. So Moosaa struck him and gouged his eye. The angel then returned to Allaah and said: "You have sent me to a servant who does not wish to die." Allaah then returned his eye back to him and said: "Go back to him and tell him to place his hand on the back of a bull. He shall have a year for every hair that his hand covers."

So Moosaa said (after hearing this from the angel and doing it): "Then what?" He (the angel) said: "Then death" He (Moosaa) said: "(Then let it be) Now." So he asked Allaah to place him deep in the lands of the sanctified precincts (in Jerusalem), at the length of the toss of a rock. The Prophet ﷺ said: "If you were there, I would surely show you his grave to the side of the road, by the red-colored sand hill." This hadeeth is established in the two *Saheeh* collections.⁸⁴

The author only affirms this in this Creed due to the fact that some innovators have rejected it under the pretense that it was not possible for Moosaa to strike an angel. We refute them by saying that the angel came to Moosaa in the form of a man, thus Moosaa did not know who

⁸⁴ *Saheeh Al-Bukhaaree*: Book of Stories of the Prophets (no. 3407) and *Saheeh Muslim*: Book of Virtues (no. 2372) from the hadeeth of Abu Hurairah ؓ. For a defense of this hadeeth and a refutation of those who discredit it, refer to Shaikh Ahmad Shaakir's comments to *Al-Musnad* (7634) as well as *Al-Anwaar-ul-Kaashifah* of Al-Mu'allamee Al-Yamaanee (219-220).

he was. The angel came seeking to attain his soul, so his normal human reaction was to defend himself from that which was being sought. Had Moosaa known he was an angel, he would not have struck him. This is why Moosaa surrendered to him on the second occasion, when he (the angel) came with that which indicated that he was sent from Allaah. And that was the granting of respite to him – in the form of years – the measure of what was under his hand from the hairs of the bull.⁸⁵

⁸⁵ Imaam Ibn Hibbaan said in his *Saheeh*, under the heading: "**Mentioning a report, which those who have not been granted the ability to grasp its (the report's) meaning, have used to denounce the Sunnah of Muhammad.**" Then he said after reporting it (the hadeeth): "Indeed, Allaah sent His Messenger as a teacher for His creation. So He gave him the degree of being able to explain and clarify what He intended in meanings. Thus, he ﷺ conveyed His Message and explained its verses in general and detailed words. This is such that all of the Companions or some of them understood that (from him). And this report is from the reports that only those who have not been prevented from attaining the truth are able to understand its meaning. And that is when Allaah, may he be Glorified and Exalted, sent the angel of death to Moosaa to test and examine him, commanding him to tell him: "**Respond to your Lord.**"

This was a command to only test and examine him (Moosaa), it was not a command that Allaah desired to see fulfilled. This is similar to the command He gave to His close friend (Ibraaheem) when He commanded him to sacrifice his son. It was only a command to test him and not one that He wished to see executed. So when he was determined to sacrifice his son, Allaah redeemed him with the great sacrifice. And indeed Allaah sent angels to His messengers in figures that were unknown to them, such as when the angels entered in the presence of Ibraaheem, for he did not recognize them, such that he became afraid of them (because they didn't eat the food he presented them). Another example of this is when Jibreel came to the Prophet ﷺ and asked him about *Eemaan*, *Islaam* and *Ihsaan*. The Prophet ﷺ didn't recognize him until he left. Thus, the angel of death's coming to Moosaa occurred in a form that Ibraaheem was not able to recognize. And Moosaa was a very protective man, so when he saw a man in his house that he did not recognize, he raised his hand to strike him. And so his blow landed on his face, gouging out his eye, which was part of the form that the angel used as a disguise, not the form which Allaah created him in..."

Then he (*rahimahullaah*) mentioned the hadeeth of when Jibreel lead the Prophet ﷺ in prayer twice in the Ka'bah and said to him ﷺ: "**This is your time (for prayer) and the time for the prophets before you**" and commented: "There is a clear explanation in this hadeeth that some aspects of our *Sharee'ah* (Divine Laws) agree with some of the aspects of the *Sharee'ahs* of past nations. So since it is from our *Sharee'ah* to poke the eye out of one who looks into our home without permission or the one who enters into the house without any right, and this goes without causing any harm or sin on the one who does so, due to the many reports mentioned concerning that, which we have discussed in detail in other sections of our books, then it is permissible to agree with this aspect of (the past) *Sharee'ah*. This is since it was from the *Sharee'ah* of Moosaa to cancel any sin from befalling one who gouges the eye of anyone that entered one's

[57] Another example of that: are the signs of the Hour, such as the emergence of the Dajjaal, the descent of 'Eesaa bin Maryam, who will then kill him, the coming out of Ya'jooj and Ma'jooj, the emergence of the Beast, the rising of the sun from the west, and all that is related to this from what has been authentically reported. ⁸⁶

-- the explanation --

The Third Example: The Signs of the Hour

Al-Ashraat is the plural of the word *sharat*, which linguistically means a sign. *As-Saa'ah* (the Hour) linguistically means the time or the current time. What is meant by it here, is the Day of Judgement. Allaah says:

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا

"Do they then await anything other than the Hour, that it should come upon them suddenly? But some of its signs have already come."
[Surah Muhammad (48): 18]

house without his permission. Hence, Moosaa's implementing of this action was allowed and there was no sin upon him for the action he took. So when the angel of death returned to its Lord and informed Him of what Moosaa had done to him, He commanded it a second time to test and examine him, as we have stated previously. This is since Allaah told him to tell him: **"If you wish, then place your hand on the back of a bull. You shall have a year for every hair that your hand covers."** So when Moosaa realized that it was the angel of death that had come to him with a message from Allaah, he became cheerful at the news of death and did not ask for it to be prolonged. Thus, he said: **"Let it be now."** So if he had known that it was the angel of death that had come to him the first time, he would not have done what he had done, but instead he would have done what he did the second time, after he had certainty and knowledge about it. This is the opposite of what is believed by some people who hold that the scholars of hadeeth are like carriers of firewood and shepherds in the night who collect that which produces no benefit, and that they narrate things for which they will not be rewarded. These individuals believe in things that would negate one's Islaam, out of their ignorance of the meanings of the reports and their abandonment of acquiring understanding and knowledge of the narrations, using their twisted opinions and backward reasoning as a support for that."

⁸⁶ Refer to *An-Nihaayah* of Ibn Katheer (*rahimahullaah*) and *Al-Idhaa'ah* of Sideeq Hasan Khaan (*rahimahullaah*) for this.

The author mentioned the following signs of the Hour:

1. The Emergence of the Dajjaal - Linguistically, Dajjaal is derived from the word *dajl*, which means lying and imposter. Religiously, it refers to a man who is an imposter and who will appear during the Last Days, claiming lordship.

His emergence is established in the Sunnah as well as the *Ijmaa'* (consensus). The Prophet ﷺ said: "Say: 'O Allaah, verily I seek refuge in you from the punishment of the Hellfire, and I seek refuge in you from the punishment of the grave, and I seek refuge in you from the trial of Al-Maseeh Ad-Dajjaal. And I seek refuge in you from the trial of life and death.'" [Reported by Muslim] ⁸⁷

"And the Prophet ﷺ would seek refuge from him during prayer." [Agreed Upon] ⁸⁸ The Muslims have unanimously agreed on his emergence.

His story: He will emerge from a road in an area between Shaam and 'Iraq and will begin to call the people to worship him. The majority of the people that will follow him will be from the Jews, women and bedouins. Seventy-thousand Jews from Asfahaan (in present-day Iran) will follow him and he will travel throughout the entire earth, just as the wind blows rain in all directions, except for Makkah and Madeenah, for he will be prevented from entering them.

The length of his stay will be forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be as normal. He is one-eyed (i.e. one eye is good and the other is defective) and between his two eyes will be written KA FA RA (i.e. kaafir or disbeliever). Only the believer will be able to read it. He will bring about great trials, some of which are that he will command the heavens and it will rain and he will command the earth and it will produce vegetation. And he will have with him a Garden and a Fire. However, his garden will be a fire, and his fire will be a garden.

⁸⁷ Saheeh Muslim: Book of Masjids and Places of Prayer (no. 590) from Ibn 'Abbaas ؓ.

⁸⁸ Saheeh Al-Bukhaaree: Book of the Call to Prayer (no. 832) and Saheeh Muslim: Book of Masjids and Places of Prayer (no. 589) from the hadeeth of 'Aa'ishah (radyaAllaahu 'anhaa). Also in this section is the hadeeth of Abu Hurairah ؓ found in Saheeh Muslim (no. 588).

The Prophet ﷺ warned of him by saying: "Whoever hears of him, then let him distance himself from him. And whoever has him reach him, then let him recite the opening verses of Surah Al-Kahf upon him" - or - "...let him recite the opening verses of Surah Al-Kahf." ⁸⁹

2. The Descent of 'Eesaa bin Maryam - The descent of 'Eesaa bin Maryam is established in the Qur'aan, the Sunnah and the consensus of the Muslims. Allaah says:

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ

"And there is none of the People of the Scripture, except that he must believe in him ('Eesaa) before his death." [Surah An-Nisaa (4): 159]

This refers to the death of 'Eesaa which will occur after his descent, as has been interpreted by Abu Hurairah ؓ. The Prophet ﷺ said: "I swear by Allaah, 'Eesaa bin Maryam will indeed descend judging (mankind) with justice." This hadeeth is agreed upon. ⁹⁰

The Muslims have unanimously agreed on his descent. He will descend by the white minaret in the east of Damascus, placing his hands upon the wings of two angels. Then it will not be possible for a disbeliever to perceive the scent of his breath, except that he will die. And his breath will extend as far his eyesight extends. He will search for the Dajjaal until he reaches him by the gate of Ludd, where he will kill him. He will break the cross and abolish the jizyah (taxation collected from subjected disbelievers). And the prostration (of worship) will be only one - for Allaah, Lord of the Worlds. He will also perform Hajj and 'Umrah. All of this is confirmed in Saheeh Muslim and some of it in both Saheehs. ⁹¹

⁸⁹ Refer to the hadeeth of An-Nuwaas bin Sam'aan ؓ in Saheeh Muslim: Book of Tribulations (no. 2937).

⁹⁰ Saheeh Al-Bukhaaree: Book of Business Transactions (no. 2222) and in the Book of Prophets (no. 3448). It is also found in Saheeh Muslim: Book of Faith (no. 155).

⁹¹ Refer to the hadeeth of An-Nuwaas bin Sam'aan ؓ in Saheeh Muslim (no. 2937). As for his saying: "He will break the cross and abolish the *jizyah* (taxation collected from subjected disbelievers). And the prostration (of worship) will be only one - for Allaah, Lord of the Worlds" then it is found in the hadeeth of Abu Hurairah ؓ in Saheeh Al-Bukhaaree (no. 3448) and Saheeh Muslim (no. 155). And there occurs in both Saheehs: "...until the single prostration will be better than the world and what is in it." The wording that the Shaikh (Ibn 'Uthaimen) has mentioned is attributed by Al-Haafidh Ibn Hajr in Al-Fath (6/492) to Ibn Mardaweeh. As for his saying: "He will

Imaam Ahmad and Abu Dawood reported that "Eesaa will remain for forty years after killing the Dajjaal. Then he will die and the Muslims will pray the funeral prayer (*Janaazah*) over him." ⁹² Al-Bukhaaree mentioned in his *At-Taareekh* that he will be buried with the Prophet ﷺ, but Allaah knows best. ⁹³

3. The Emergence of Ya'jooj and Ma'jooj - These are two non-Arab names or (perhaps) they are Arab names derived from *Ma'j* which means riotous disruption or from *Ajeej* which means the setting ablaze and kindling of a fire. They are two nations from the tribe of Aadam that are currently in existence, based on the evidences from the Qur'aan and Sunnah. Allaah says concerning the story of Dhul-Qarnain:

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ
 قَوْلًا ﴿٩٢﴾ قَالُوا يَبْنَؤُا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي
 الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

perform Hajj and 'Umrah", then it is found in Saheeh Muslim: Book of Hajj (no. 1252) from the hadeeth of Abu Hurairah ؓ, that the Prophet ﷺ said: "By He whose Hand my soul is in, ('Eesaa) bin Maryam will surely invoke Allaah's name (i.e. *Tahleel*) in the valley of Rauhaa, making Hajj or 'Umrah or a combination of the two."

⁹² **Hadeeth Saheeh:** An authentic hadeeth reported by Ahmad (9259), Abu Dawood (4324), Ibn Hibbaan (8/277) and Al-Haakim (2/595) who authenticated it and Adh-Dhahabee agreed. It is also reported by Ibn Abee Shaybah (15/158) and Ibn Jareer (9/388) from Abu Hurairah. Shaikh Ahmad Shaakir (*rahimahullaah*) graded its chain *saheeh* in his notes to *Al-Musnad*.

⁹³ Reported by Al-Bukhaaree in *At-Taareekh-ul-Kabeer* (1/263), *At-Tirmidhee* (3617) and Al-Aajurree in *Ash-Sharee'ah* (pg. 381) from the path of: 'Uthmaan Ibn Ad-Dahhaak on Muhammad bin Yoosuf bin 'Abdillaah bin Salaam on his father on the authority of his granfather who said that: "It is written in the Torah, the description of Muhammad and the description of 'Eesaa bin Maryam, who will be buried with him." Al-Bukhaaree said: "This is not authentic in my opinion and should not be quoted from." *At-Tirmidhee* said: "This is a hasan ghareeb hadeeth." Al-Haafidh Ibn Hajr said in *Al-Fath* (7/66): "And it is reported on her - meaning 'Aa'ishah (*radyaAllaahu 'anhaa*) - in a hadeeth that is not authentic, that she asked permission of the Prophet ﷺ, that if she were to outlive him, that she be buried alongside him. So he ﷺ said: 'And how can you do that when there is nothing in that place except for my grave and the graves of Abu Bakr, 'Umar and 'Eesaa bin Maryam.' And in the reports of Madeenah (*Akhbaar-ul-Madeenah*) from a weak source, it is reported that Sa'eed Ibn Al-Musayyib (*rahimahullaah*) said: 'Verily, the three graves are in a section of 'Aa'ishah's house. And there is the place where 'Eesaa bin Maryam will be buried.'"

"Until when he reached between two mountains, he found before both of them, a people who scarcely understood a word. They said: 'O Dhul-Qarnain! Verily, Ya'jooj and Ma'jooj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between them and us?'" [Surah Al-Kahf (18): 93-94]

Also, the Prophet ﷺ said: "On the Day of Judgement Allaah will say: 'O Aadam, rise and extract the people of the Fire from your offspring.' Aadam will say: 'Who are the people of the Hellfire?' Allaah will say 'Out of every thousand, (take out) nine hundred and ninety-nine (persons).' At that time, children will become hoary-headed and every pregnant female will drop her load (i.e. miscarriage). And you will see the people as if they were drunk, yet they will not be drunk. But Allaah's punishment will be severe." News of that distressed the Companions severely, so they said: "O Messenger of Allaah, who amongst us will be that (one) man (out of a thousand)?" He ﷺ said: "Give the good tidings, for indeed from among you will be one and from Ya'jooj and Ma'jooj will be a thousand." This is reported in the two Saheeh Collections.⁹⁴

Their emergence, which is one of the signs of the Hour, has not occurred before in the past. However, its first indications were present during the time of the Prophet ﷺ. It is confirmed in the two Saheeh collections that the Prophet ﷺ said: "Today a hole has been opened in the barrier of Ya'jooj and Ma'jooj, like this', and he ﷺ made a circle with his index finger and thumb."⁹⁵

Thus, their emergence is established in the Qur'aan and the Sunnah. Allaah says:

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ

⁹⁴ Saheeh Al-Bukhaaree: Book of Riqaaq (no. 6530) and Saheeh Muslim: Book of Faith (no. 222) from the hadeeth of Abu Sa'eed Al-Khudree ؓ. And the wording found in both of them is: "He will say: "Take out the people of the Fire..." The wording found in Al-Bukhaaree (no. 6529) is: "Extract the People of the Hellfire from your offspring." This wording is very close to the wording mentioned by Shaikh Ibn Saalih Al-'Uthaimeen.

⁹⁵ Saheeh Al-Bukhaaree: Book of Afflictions (no. 7135) and Saheeh Muslim: Book of Tribulations (no. 2880) from the hadeeth of Zaynab Bint Jahsh (radyaAllaahu 'anhaa).

"Until when Ya'jooj and Ma'jooj are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near." [Surah Al-Anbiyaa (21): 96-97]

The Prophet ﷺ said: **"Verily the Hour will never be established until you see ten signs before it."** Then he ﷺ mentioned: **"The smoke, the Dajjaal, the Beast, the rising of the sun from the west, the descent of 'Eesaa bin Maryam, Ya'jooj and Ma'jooj, three tremors (in which the earth will open and swallow those upon it) - one in the east, one in the west and one in the Arabian peninsula. And the last of them will be a fire that will come out from Yemen, which will drive the people to the (final) place of assembly."** [Reported by Muslim] ⁹⁶

Their story is found in the hadeeth of An-Nuwaas bin Sam'aan ؓ. The Prophet ﷺ said concerning 'Eesaa bin Maryam, after the Dajjaal is killed:

"It will be that way, when Allaah will reveal to 'Eesaa: 'I have brought forth certain servants of Mine, against whom none will be able to fight. So lead My servants safely to the Mount (Toor).' And then Allaah will send Ya'jooj and Ma'jooj and they will come swarming down from every slope. The first portion of them will pass by the lake of Tiberias and drink from what is in it. Then the last portion of them will pass by it and say: 'There was once water here.' They will continue traveling until they will stop at the mountain of Al-Khamar, which is the mount of Al-Bait-ul-Maqdis.

Then they will say: **'We have killed those on earth, come, let us now kill those in the heavens.'** So they will begin to throw their arrows toward the sky and Allaah will return their arrows back to them, smeared with blood. Then the Prophet of Allaah ('Eesaa) and his companions will be laid siege (so severely), to the extent that the head of an ox would be better to one of them than one hundred deenars is to one of you today. So the Prophet of Allaah 'Eesaa and his companions will supplicate to Allaah, and Allaah will send down upon them, insects which will set upon their (i.e. Ya'jooj and Ma'jooj) necks (biting at it). In the morning, they will perish, like one single person.

⁹⁶ Saheeh Muslim: Book of Tribulations (no. 2901) from the hadeeth of Hudhaifah bin Usaid Al-Ghifaaree ؓ.

The Prophet of Allaah 'Eesaa and his companions will then descend (from the Mount) to the ground and they will not find a place the size of a hand span, except that it would be filled with their putrefaction and stench. So the Prophet of Allaah 'Eesaa and his companions will beseech Allaah and He will send birds, whose necks look like that of bactrian camels, which will throw them (corpses of Ya'jooj and Ma'jooj) wherever Allaah wills." ⁹⁷

4. The Emergence of the Beast - Linguistically, the word *Ad-Daabbah* refers to every creature that moves about the earth. What it means here, is the Beast that Allaah will bring forth, close to the establishment of the Hour. Its emergence is confirmed in the Qur'aan and the Sunnah. Allaah says:

❖ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ

النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٢٧﴾

"And when the word of torment is fulfilled against them, We shall bring out from the earth, a Beast for them, to speak to them because mankind believed not with certainty in Our Ayaat." [Surah An-Naml (27): 82]

And the Prophet ﷺ said: "Verily the Hour will never be established until you see ten signs before it." And he mentioned from among them: "The Beast." [Reported by Muslim]

There is nothing mentioned in the Qur'aan or the authentic Sunnah that indicates the place from where this Beast will emerge or its description. These two have only been mentioned in ahaadeeth, of which there is speculation concerning their authenticity. What is apparent from the Qur'aan, however, is that it is a Beast that will warn mankind of the nearness of punishment and destruction, and Allaah knows best.

5. The Rising of the Sun from the West - The rising of the sun from the west is established in the Qur'aan and the authentic Sunnah. Allaah says:

⁹⁷ Saheeh Muslim: Book of Tribulations (no. 2937). Refer to An-Nawawee's comments on the *ghareeb* hadeeth in *Riyaad as-Saaliheen* (no. 1817)

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ
ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

"The Day that some of the signs of your Lord do come, no good will it do for a person to believe then, if he believed not before nor earned good (by doing good deeds), through his Faith." [Surah Al-Ana'aam (6): 158]

The meaning of this (some of the signs) is the rising of the sun from the west, for the Prophet ﷺ said: "The Hour will not be established until the sun rises from the west. And when it rises and the people see it, they will all believe, but that will be when: 'No good will it do for a person to believe then, if he believed not before nor earned good, through his Faith.'" [Surah Al-Ana'aam (6): 158] ⁹⁸

[58] The punishment and pleasure of the grave are true. The Prophet ﷺ would seek refuge from it (the punishment) and he commanded that it be done in every prayer.

[59] The trial of the grave is true. The questioning of Munkar and Nakeer is true. The resurrection after death is true, and that will occur when Israafeel blows on the trumpet.

فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

"And behold from the graves they will come out quickly to their Lord." [Surah YaaSeen (36): 51]

-- the explanation --

The Trial of the Grave

The word *Fitnah* linguistically means a test or a trial. The trial of the grave is when the deceased will be questioned about His Lord, His

⁹⁸ Saheeh Al-Bukhaaree: Book of Commentary on Surah Al-An'aam (no. 4636) and Saheeh Muslim: Book of Faith (no. 157) from the hadeeth of Abu Hurairah ؓ

Religion and His Prophet. This is established in the Qur'aan and Sunnah, as Allaah says:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ط

"Allaah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter." [Surah Ibraaheem (14): 27]

The Prophet ﷺ said:

"When the (true) Muslim will be questioned in his grave, he will testify to: *La Ilaaha Illaa Allaah* (There is no deity worthy of worship, except Allaah) and that Muhammad is the Messenger of Allaah. And that is what is meant by Allaah's statement: 'Allaah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.'" [Surah Ibraaheem (14): 27] ⁹⁹

The questioners will be two angels, based on the Prophet's ﷺ saying: "Indeed, when the servant is placed in his grave and his companions head homeward and he could (still) hear the clamping of their sandals, two angels will come and sit by him." ¹⁰⁰

Their names are Munkar and Nakeer, as has been stated in a hadeeth reported by At-Tirmidhee on Abu Hurairah ؓ in *marfoo'* form. He graded it *hasan ghareeb* and Al-Albaanee said that its chain was *hasan* based on the standards of Muslim.¹⁰¹ The questioning is universal for all of the *mukallafeen* (those that take responsibility for their actions) among the believers as well as the disbelievers, and from this nation as well as the other nations, based on the correct opinion. As for it occurring to those who are not among the *mukallafeen* (such as infants), then there is a difference of opinion.

⁹⁹ *Saheeh Al-Bukhaaree*: Book of Funerals (no. 1369) and *Saheeh Muslim*: Book of Paradise and the Description of its Pleasure (no. 2871) from the hadeeth of Al-Baraa bin 'Aazib ؓ.

¹⁰⁰ *Saheeh Al-Bukhaaree*: Book of Funerals (no. 1338) and *Saheeh Muslim*: Book of Paradise and the Description of its Pleasure (no. 2870) from the hadeeth of Anas ؓ.

¹⁰¹ *Hadeeth Hasan*: A sound hadeeth reported by At-Tirmidhee (1071), Ibn Hibbaan (780 of *Al-Mawaarid*) and Ibn Abee 'Aasim in *As-Sunnah* (no. 864). At-Tirmidhee said: "It is a *hasan ghareeb* hadeeth." Al-Albaanee authenticated it in *Dhilaal-ul-Jannah fee Takhreej-is-Sunnah* (864) and he said in *As-Saheehah* (1391): "Its chain is *jayyid* (good) and its narrators are all reliable. They are the narrators of Muslim."

What is apparent from the words of Ibn Al-Qayyim in his book *Ar-Rooh* (The Spirit) is that the stronger opinion is that this type of individual will be questioned. The martyr is exempted from the questioning due to a hadeeth reported by An-Nasaa'ee,¹⁰² as well as the one who dies, while defending (i.e. himself) in the way of Allaah, based on a hadeeth reported by Muslim.¹⁰³

The Punishment and Pleasure of the Grave

The punishment of the grave or its pleasure is a reality, established in what is apparent from the Qur'aan, the authentic Sunnah and the unanimous agreement of *Ahl-us-Sunnah*. Allaah says:

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ
أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ
غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾ فَأَمَّا إِنْ
كَانَ مِنَ الْمُتْرَبِينَ ﴿٨٨﴾ فَرُوحٌ وَرِيحَانٌ وَجَنَّتٌ نَعِيمٌ ﴿٨٩﴾

"Then why do you not (intervene) when (the soul of a dying person) reaches the throat. And you at the moment are looking on. But We are nearer to him than you, but you see not. Then why do you not - if you are exempt from the reckoning and recompense - bring back the soul (to its body) if you are truthful. Then if he (the dying person) be of those brought near (to Allaah). Then (there is for him) rest and provision and the Garden of Delight." [Surah Al-Waaqi'ah (56): 83-89]

The Prophet ﷺ used to seek refuge in Allaah from the punishment of the grave and he ordered his *ummah* to do so also.¹⁰⁴ In the famous hadeeth

¹⁰² *Hadeeth Saheeh*: An authentic hadeeth reported by An-Nasaa'ee (1/279) on the authority of one of the Companions of Allaah's Messenger ﷺ that a man asked: "O Messenger of Allaah! What will be the condition of the believers? Will they all be put to trial in their graves, except for the martyr?" So he said: "It is enough of a trial (*fitnah*) for them that the gleaming of swords shine above their heads (i.e. when they are in battle)." Al-Albaanee said in *Ahkaam-ul-Janaa'iz* (pg. 36): "Its chain is *saheeh*."

¹⁰³ *Saheeh Muslim*: Book of Leadership (no. 1913) from Salmaan Al-Faarisee ؓ.

¹⁰⁴ *Saheeh Muslim*: Book of Masjids (no. 590) from the hadeeth of Ibn 'Abbaas who reported that the Prophet ﷺ used to teach them this supplication just like he used to teach

of Al-Baraa' bin 'Aazib ؓ, concerning the story of the trial of the grave, the Prophet ﷺ said about the believer:

"Then a caller will call from the heavens (after the believer answers the angels' questions correctly) saying: 'My servant has spoken the truth, so spread for him the furnishings of Paradise, and clothe him with garments from Paradise and open for him a door to Paradise.' Then there will come to him, (portions from) its breeze and fragrance. And his grave will be extended for him as far as his eyes can see."

And he ؓ said about the disbeliever:

"Then a caller will call from the heavens (after the disbeliever and evildoer answers the angels' questions incorrectly) saying: 'My servant has lied, so spread for him a place in the Hellfire, and open for him a door to Hellfire.' Then there will come to him, (portions from) its heat and its scorching winds. And his grave will close in on him (crushing him), until the ribs of one side are intertwined with the ribs of the other side." Ahmad and Abu Dawood reported this hadeeth. ¹⁰⁵

The *Salaf* and *Ahl-us-Sunnah* have agreed on affirming the punishment and pleasure of the grave. Ibn Al-Qayyim mentioned this in his book *ar-Rooḥ*. There are some heretics who reject the punishment of the grave under the pretense that if these graves were to be excavated, the bodies inside them would be found in their normal states (i.e. not being punished or rewarded). We may refute them from two angles:

1. The evidences of the Qur'aan, the Sunnah, and the unanimous agreement of the *Salaf* provide evidence for it (i.e. the trial of the grave).

them a *surah* (chapter) from the Qur'aan: "O Allaah! Verily I seek refuge in You from the punishment of the Hellfire. And I seek refuge in You from the punishment of the grave..." Also in this subject, there is the hadeeth of 'Aa'ishah (*radyaAllaahu 'anhaa*) found in *Saheeh Al-Bukhaaree* (no. 1049), the hadeeth of Abu Hurairah ؓ found in *Saheeh Muslim* (no. 588) and the hadeeth of Zayd bin Thaabit ؓ found in *Saheeh Muslim* (no. 2867).

¹⁰⁵ *Hadeeth Saheeh*: This is an authentic hadeeth reported by Ahmad in *Al-Musnad* (4/287, 288, 295 & 296) and Abu Dawood (4753). Shaikh Al-Albaanee, may Allaah preserve him, has listed one single version of the hadeeth's text including (and combining) all of the additions and points of benefit that have been mentioned in its established paths of narration, so refer to it. Al-Haafidh (Ibn Hajr) said in *Al-Fath* (3/282): "It is the most complete of the *ahaadeeth* in terms of context."

2. The affairs of the Hereafter cannot be compared to the affairs of this world. Thus the punishment or pleasure found in the grave is not like that which can be perceived in this world.

Is the Punishment/Pleasure of the Grave on the Spirit or the Body?

Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said: "The view of the *Salaf* and the scholars of this *ummah* is that the punishment or the pleasure occurs upon both the spirit and the body of the deceased. After separating from the body, the spirit remains in (either) a state of pleasure or punishment - at times the spirit unites with the body, thus placing itself as well as the body in either a state of pleasure or punishment." ¹⁰⁶

The Blowing of the Trumpet

The meaning of the word blowing is well known, and as for the word *Soor*, then linguistically it means a horn. In the Religion, it refers to a great trumpet that Israafeel has readily loaded and waiting for the time when he will be commanded to blow it. Israafeel is one of the honorable angels who hold up the Throne (of Allaah).

There will be two blows of the trumpet. The first of them is the Blowing of Terror (*Nafkhat-ul-Faza'*). When it is blown, mankind will be frightened and alarmed. Then they will all fall dead, except for whomsoever Allaah wills. The second blowing is the Blowing of Resurrection (*Nafkhat-ul-Ba'ath*). When it is blown, they will resurrect and rise from their graves.

The Qur'aan, the Sunnah and the *Ijmaa'* (unanimous agreement) of the *ummah* provide evidence for the Blowing of the Trumpet. Allaah says:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿١٨﴾

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except (those) whom Allaah

¹⁰⁶ *Majmoo' al-Fataawaa* of Ibn Taimiyyah (4/282)

wills. Then it will be blown a second time and behold, they will be standing looking on." [Surah Az-Zumar (39): 68]

And He says:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

"And the Trumpet will be blown, and behold from the graves they will come out quickly to their Lord." [Surah YaaSeen (36): 51]

'Abdullah bin 'Amr ؓ reported that the Messenger of Allaah ﷺ said: "Then the Trumpet will be blown and no one will hear it except that he will bend his neck to one side and raise it from the other side. Then there will not remain anyone except that he will swoon away (i.e. die). Then Allaah will send a rain, which will be like dew or hue (there was a doubt on the part of the narrator) and there will grow out of it, the bodies of the people. Then the Trumpet will be blown a second time, 'and behold they will be standing, looking on.'"

Muslim reported this in a long hadeeth. The Muslim *ummah* has agreed on affirming it.

[60] Mankind will be gathered on the Day of Judgement, barefoot, naked, uncircumcised, and having nothing with them (i.e. possessions). They will stop at the final place of standing, until our Prophet ﷺ intercedes for them and Allaah, Blessed and Exalted, reckons with them (i.e. judges them). The Balances will be set up, the records will be distributed and the pages containing the deeds of each individual will be dispersed into the right hands and the left hands.

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَبِئَمِينِهِ ۖ فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا ۖ

۝۸ وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝۹ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ

ظَهْرِهِ ۖ فَسَوْفَ يَدْعُوا ثُبُورًا ۝۱۱ وَيَصْلَىٰ سَعِيرًا ۝۱۲

"Then as for him who will be given his record in his right hand, he surely, will receive an easy reckoning. And will return back to his family in joy! But whosoever is given his record behind his back (or in his left hand), he will invoke (for his) destruction. And he shall enter a blazing Fire and made to taste it's burning flames." [Surah Al-Inshiqaaq (84): 7-12]

-- the explanation --

The Resurrection and the Gathering

Linguistically, *Al-Ba'ath* (Resurrection) means the sending forth or the dispersal of something. Religiously, it means the bringing to life of the dead on the Day of Judgement. *Al-Hashr* linguistically means a gathering and religiously, it refers to the gathering of the creatures on the Day of Judgement so that they may be recompensed and judged.

The Resurrection and the Gathering are true and established in the Qur'aan, the Sunnah and the *Ijmaa'* (unanimous agreement) of the Muslims. Allaah says:

قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ

"Say: 'Yes, by my Lord, you will certainly be resurrected.'" [Surah At-Taghaabun (64): 7]

And He says:

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٥٦﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ

"Say: 'Yes, those of old and those of later times, all will surely be gathered together for an appointed meeting of a known Day.'" [Surah Al-Waaqi'ah (56): 49-50]

The Prophet ﷺ said:

"Mankind will be gathered on the Day of Judgement, upon a reddish white earth (that looks) like a pure loaf of bread. There will be no landmarks on it for anyone (to see or use)." ¹⁰⁷

The Muslims have agreed upon the establishment of the Gathering on the Day of Judgement.

Mankind will be gathered with bare feet, they will not have any shoes placed on them. They will be naked, no clothes will there be upon them. They will be uncircumcised, with no signs of circumcision on them. This is due to Allaah's statement:

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ

"As We began the first creation, We shall repeat it." [Surah Al-Anbiyaa (21): 104]

And the Prophet's ﷺ statement:

"Indeed you will be gathered barefoot, naked and uncircumcised." (Then he recited):

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ

"As We began the first creation, We shall repeat it. (It is) a promise binding on Us. Truly, We shall do it." [Surah Al-Anbiyaa (21): 104] (Then he said): **"And the first one to be dressed will be Ibraaheem."** [Agreed Upon] ¹⁰⁸

And in the *marfoo'* hadeeth of 'Abdullaah bin Anas ؓ, which has been reported by Ahmad, the Prophet ﷺ said: **"On the Day of Judgement, mankind will be gathered barefoot, naked, uncircumcised and in (a state of) buhm."** We said: **"What is buhm?"** "He ﷺ said: **"They will not have anything with them."** ¹⁰⁹

¹⁰⁷ *Saheeh Al-Bukhaaree*: Book of *Riqaag* (no. 6521) and *Saheeh Muslim*: Book of the Description of the Day of Judgement, Paradise and Hellfire (no. 2790) from the hadeeth of Sahl bin Sa'ad ؓ. **"There will be no landmarks..."** means there will be no homes, buildings or trees.

¹⁰⁸ *Saheeh Al-Bukhaaree*: Book of the Prophets (no. 3349) and *Saheeh Muslim*: Book of Paradise (no. 2860)

¹⁰⁹ *Hadeeth Hasan*: A sound hadeeth and its checking has been mentioned previously.

The Accounting

Al-Hisaab (the Accounting) linguistically means the estimation of something (i.e. a number). Religiously, it refers to Allaah's examination of His servants based on their deeds. It is affirmed in the Qur'aan, the Sunnah and the unanimous agreement of the Muslims. Allaah says:

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

"Verily, to Us will be their return. Then verily, for Us will be their accounting (*Hisaab*)." [Surah Al-Ghaashiyah (88): 25-26]

The Prophet ﷺ would say in some of his prayers: **"O Allaah, reckon me with a light accounting."** So 'Aa'ishah asked: "What is the light accounting (*Hisaab Yaseer*)?" He ﷺ said: **"That He (Allaah) looks in the book (of deeds) of His servant and then He overlooks it."** Ahmad reported this hadeeth and Al-Albaanee said its chain was good.¹¹⁰

The Muslims have unanimously agreed on affirming the Accounting on the Day of Judgement. The description of the Accounting for the believer is that:

"Allaah will confer privately with him and remind him of his sins, until he will realize that he is ruined. Then Allaah will say to him: 'I screened your sins in the world for you and today, I will forgive you for them.' Then he will be given his book of good deeds. As for the disbelievers and the hypocrites, (their sins will be exposed publicly) and there will be a general announcement about them before all

¹¹⁰ *Hadeeth Saheeh*: An authentic hadeeth reported by Ahmad (6/48) and Ibn Abee 'Aasim in *As-Sunnah* (885), and the wording used here is from Ahmad. Al-Albaanee said in his checking to *As-Sunnah* (2/429): "Its chain is *saheeh*." The source of this hadeeth is found in the two *Saheeh* collections – in *Saheeh Al-Bukhaaree* (no. 103. 6536 & 6537) and *Saheeh Muslim* (no. 2876) with the wording: **"There is no one that will be held to account on the Day of Judgement, except that he will be ruined."** I ('Aa'ishah) said: **"Did not Allaah say: 'Then He will be held to account with a light accounting (*Hisaab Yaseer*)?' [Surat-ul-Inshiqaaq: 8] So he ﷺ said: "That only refers to the presentation (of one's account). But rather, whoever is thoroughly taken into account, then he will be ruined."**

creatures: "These are the ones who lied upon their Lord. Verily, is not the curse of Allaah upon the wrongdoers!"¹¹¹

The Accounting is universal, including all of mankind except for those whom the Prophet ﷺ has exempted. And they are seventy thousand people from this *ummah* (of Muslims) including among them, 'Ukkaasha bin Muhsin ؓ. They will enter Paradise without any Accounting or punishment.¹¹²

Ahmad reported in the *marfoo'* hadeeth of Thawbaan ؓ, that: "...with every individual (amongst these 70,000), there will be (in turn) seventy thousand." Ibn Katheer said this was an authentic hadeeth and he mentioned supporting narrations for it.¹¹³

¹¹¹ *Saheeh Al-Bukhaaree*: Book of Wrongdoings (no. 2441) and *Saheeh Muslim*: Book of Repentance (no. 2768) from the hadeeth of 'Abdullaah bin 'Umar ؓ.

¹¹² *Saheeh Al-Bukhaaree*: Book of *Riqaq* (no. 6541) and *Saheeh Muslim*: Book of Faith (no. 220) from the hadeeth of Ibn 'Abbaas ؓ. Also in this subject, is the hadeeth of Abu Hurairah ؓ found in *Al-Bukhaaree* (no. 5811 & 6542) and *Muslim* (no. 216) and the hadeeth of 'Imraan bin Husayn ؓ in *Saheeh Muslim* (no. 218).

¹¹³ **Hadeeth Hasan**: This hadeeth of Thawbaan ؓ is found in At-Tabaraanee's *Al-Kabeer* (1413) and Ahmad (5/280-281) from the path of Muhammad bin Isma'eel Al-Himsee who said: My father narrated to me from Damdam bin Zur'ah from Shuraih bin 'Ubayd from Abu Asmaa Ar-Rahbee on the authority of Thawbaan ؓ that he said: "I heard the Messenger of Allaah ﷺ say: 'Verily, My Lord promised me that seventy thousand members of my *ummah* will not be held to account. And with every one of them, there will be (in turn) seventy thousand (others).'" [Translator's Note: This would equal approximately 4,900,000,000, and Allaah knows best] Al-Haythamee remained silent about the grading of this hadeeth in *Al-Majma'* (10/407) and did not speak about it at all, even though Muhammad bin Isma'eel Ibn 'Ayyaash Al-Himsee is found in it. Abu Dawood said he was not sound, while Abu Haatim said that he didn't hear anything (reported) from his father. Refer to *At-Tahdheeb* (9/51-52) and *Al-Mughnee fee Ad-Du'afaa* of Adh-Dhahabee (2/555). However, the hadeeth has many supporting narrations, which Ibn Katheer has mentioned in *An-Nihaayah* (322-330), such as the hadeeth of Anas ؓ found in *Al-Bazaar*. In its chain is Abu 'Aasim Al-'Ibaadaanee and he is *lawayn* (soft, i.e. weak) in his narration, as is stated in *At-Taqreeb*. Also there is the hadeeth of Abu Umaamah ؓ, which is found in Ahmad (5/268), At-Tirmidhee (no. 3437), Ibn Maajah (no. 4286) and Ibn Hibbaan who authenticated it (2642 of *Al-Mawaarid*). There is also the hadeeth of Abu Sa'eed Al-Khudree ؓ, which is found in *As-Sunnah* of Ibn Abee 'Aasim (814), of which Al-Albaanee said its chain was weak in his checking of *As-Sunnah* (2/385). As well as the other supporting narrations for this hadeeth, which can be referenced in Ibn Katheer's *An-Nihaayah*. In summary, the hadeeth is *hasan* based on the least of its conditions due to these supporting narrations.

This *ummah* (of Muslims) will be the first in receiving the Accounting, due to the Prophet's ﷺ saying: "We are the last (of nations), while being the first to be judged before (the rest of) the creatures." [Agreed Upon] ¹¹⁴

And Ibn Maajah reported from Ibn 'Abbaas ؓ in *marfoo'* form: "We are the last of nations, while being the first to receive the Accounting." ¹¹⁵

The first thing from the rights of Allaah that the servant will be accounted for is the prayer. This is due to the Prophet's ﷺ statement: "The first thing that the servant will be held accountable for, is the prayer. If it is good, then the rest of his deeds will be good. And if it is defective, then the rest of his deeds will be defective."

At-Tabaraanee reported this hadeeth in *Al-Awsat* and there are no problems with its chain, by the Will of Allaah. This is what Al-Mundhree said in *At-Targheeb wat-Tarheeb*: vol. 1, pg. 246. ¹¹⁶

The first thing (from the rights of humans)¹¹⁷ that mankind will be judged for will be the matters concerning bloodshed, due to the Prophet's ﷺ saying: "The first thing that will be judged between

¹¹⁴ With this wording the hadeeth is found in *Saheeh Muslim*: Book of *Jumu'ah* (no. 856) from the hadeeth of Abu Hurairah ؓ and Hudhaifah ؓ. And its wording is found in *Saheeh Al-Bukhaaree* (no. 876) and *Saheeh Muslim* (no. 855) is as follows: "We are the last (of nations), while being the first (to be judged), except that they were given the Book before us." It occurs from the hadeeth of Abu Hurairah ؓ.

¹¹⁵ Reported by Ibn Maajah (4290), Ahmad (1/282) (2/274 & 342) and Al-Bayhaqee in *Dalaa'il-un-Nubuwwah* (5/482) from the hadeeth of Ibn 'Abbaas ؓ. Al-Boosayree said in *Az-Zawaa'id* (3/317): "This hadeeth's chain of narration is authentic and its narrators are all reliable." Shaikh Al-Albaanee also authenticated it.

¹¹⁶ *Hadeeth Saheeh*: An authentic hadeeth reported by At-Tirmidhee (413), An-Nasaa'ee (1/232) and Ibn Maajah (1426) from the hadeeth of Abu Hurairah ؓ. Al-Albaanee authenticated it in *Saheeh At-Targheeb wat-Tarheeb* (1/185).

¹¹⁷ [Translator's Note: We gather from the above-mentioned *ahaadeeth* that the first thing that mankind will be judged for will be the prayer and matters concerning bloodshed. There may appear to be a contradiction between the two hadeeths that mention this. However, the correct stance with regard to this seeming contradiction is to say that the prayer will be the first thing judged with regard to the rights of Allaah, while the matters concerning bloodshed will be the first thing judged with regard to the rights of mankind. And Allaah knows best.]

mankind, on the Day of Judgement, will be the matters concerning bloodshed." 118

[61] The Balance (*Al-Meezaan*) has two scales and a tongue, with which it will weigh the deeds.

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي
جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

"Then those whose Balances (of good deeds) are heavy, they are the successful. And those whose Balances (of good deeds) are light, they are those who lose their own selves, in Hell will they abide." [Surah Al-Mu'minoon (23): 102-103]

-- the explanation --

The Balances

Al-Mawaaazeen (Balances) is the plural of the word *Al-Meezaan* (Balance) and it linguistically means that which determines whether things are light or heavy in measure. In the Religion, it refers to the thing that Allaah will place on the Day of Judgement, in order to weigh the deeds of His servants. The Qur'aan, the Sunnah and the consensus (*Ijmaa'*) of the *Salaf* provide evidence for this. Allaah, may He be Exalted, says:

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي
جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

"Then those whose Balances (of good deeds) are heavy, they are the successful. And those whose Balances (of good deeds) are light, they

¹¹⁸ *Saheeh Al-Bukhaaree*: Book of Blood Money (no. 6864) and *Saheeh Muslim*: Book of *Qasaamah* (no. 1678) from the hadeeth of Ibn Mas'ood ؓ.

are those who lose their own selves, in Hell will they abide." [Surah Al-Mu'minoon (23): 102-103]

And He says:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ
شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

"And We shall set up Balances of justice on the Day of Resurrection. Then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, we will bring it. And sufficient are We to take account." [Surah Al-Anbiyaa (21): 47]

Also, the Prophet ﷺ said:

"There are two phrases beloved to Ar-Rahmaan (Allaah), light upon the tongue, yet weighty upon the Balance: (they are) 'SubhaanAllaahi wa bi-hamdihi' (Glory be to Allaah and with His praise) and 'SubhaanAllaah-il-'Adheem' (Glory be to Allaah the Most Great)."¹¹⁹

The Salaf have agreed on affirming this. It is an actual Balance with two scales based on the hadeeth of 'Abdullaah bin 'Amr Ibn Al-'Aas ؓ which he reported on the Prophet concerning the man possessing the Scroll. He ؓ said: "Then the records (containing bad deeds) will be placed in one scale and the Scroll (containing the statement *Laa Ilaaha Illa Allaah*) will be placed in the other scale..."

At-Tirmidhee and Ibn Maajah reported this hadeeth and Al-Albaanee said its chain was authentic.¹²⁰

The scholars have differed concerning whether it is just one Balance or many of them. Some of them said that they are numerous, in

¹¹⁹ *Saheeh Al-Bukhaaree*: Book of *Tawheed* (no. 7563) and *Saheeh Muslim*: Book of Remembrances and Supplication (no. 2694) from the hadeeth of Abu Hurairah. And it is the last hadeeth mentioned in Imaam Al-Bukhaaree's book (*Saheeh*).

¹²⁰ *Hadeeth Saheeh*: An authentic hadeeth reported by Ahmad (2/213), At-Tirmidhee (2639) and Ibn Maajah (4300), and its chain of narrators is authentic. Ibn Hibbaan (2524) authenticated it as did Al-Haakim (1/6 & 529), and Adh-Dhahabee agreed. At-Tirmidhee said it was *hasan* and Al-Albaanee graded it *saheeh* in his *As-Saheehah* (135), saying: "The *ahaadeeth* with regard to this (topic) are *mutadaafir* (interwoven), if they are not *mutawaatir*."

accordance with the various nations or with each individual or with the (different types of) actions. This is since it (the Balance) is not mentioned in the Qur'aan, except in plural form. And as for its being mentioned in singular form in the *ahaadeeth*, then it is with regard to the mentioning of its type.

Other scholars say that it is one Balance because of the fact that it is mentioned in the hadeeth in singular form. As for its being mentioned in plural form in the Qur'aan, then it is with regard to the things that are being weighed (not what is weighing it). Both of these opinions are possible and Allaah knows best.

The things that are weighed upon the Balance, are the deeds, according to what is literally apparent from the previous verse and the hadeeth that follows it. It is also said that it is the book of deeds, due to the hadeeth of the man possessing the Scroll (containing the statement *Laa Ilaaha Illa Allaah*). And it is also said that it is the performer of the deeds, himself, due to the hadeeth of Abu Hurairah ؓ in which the Prophet ﷺ said:

"Verily, a great fat man will be brought on the Day of Judgement and he will not equal the weight of the wing of a mosquito in the sight of Allaah." Then he ؓ said: **"Recite:**

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا

'And on the Day of Resurrection, We shall assign no weight for them.'" [Surah Al-Kahf (18): 105]¹²¹

Some of the scholars have combined all these texts and stated that all of these things will be weighed. Or that the weighing is in actuality for the records of deeds. And to the extent that these records will either be heavy or light, according to the deeds recorded in them, the weighing will seem as if it were the weighing of the deeds (themselves). As for the weighing of the performer of the deeds, then what this means is the weighing of his rank and sanctity. This is a good combination (of the texts) and Allaah knows best.

¹²¹ *Saheeh Al-Bukhaaree*: Book of Commentary on Surah Al-Kahf (no. 4729) and *Saheeh Muslim*: Book of the Description of the Day of Judgement, Paradise and Hellfire (no. 2785)

The Dispersal of the Records

The word *An-Nashr* linguistically means either the opening of a book or the dispersal of something. In the Religion, it refers to the presentation and distribution of the books containing deeds (to their performers) on the Day of Judgement.

The word *Ad-Dawaaween* (Records) is the plural of *Deewaan* (a record) and linguistically, it means a book in which an army or its likes are accounted for. Religiously, it refers to books, in which the deeds that the angels record from the individual, will be accounted for.

Thus, the "Dispersal of the Records" is the presentation of the books of deeds on the Day of Judgement to their respective bearers. They will drift into the right hands and the left hands. This is confirmed in the Qur'aan, the Sunnah and the consensus of the Muslims. Allaah says:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٧﴾
 وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٨﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۖ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿٩﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٠﴾

"Then as for him who will be given his record in his right hand, he surely, will receive a light accounting. And will return to his family in joy! But whoever is given his record behind his back, he will invoke (for his) destruction. And he shall enter a blazing Fire and made to taste its burning," [Surah Al-Inshiqaaq (84): 7-12]

And He says:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يُدَلِّيْتَنِي لِمَ أُوتِيَ كِتَابِي ۗ

"But as for him who will be given his record in his left hand, he will say: 'Woe to me! Would that I had never been given my record.'" [Surah Al-Haaqqah (69): 25]

'Aa'ishah asked the Prophet ﷺ: "Will you remember your family members on that Day?" He said: "As for three places, then no one will remember anybody - (a) while he is at the Balance, until he knows if

his Balance will be light or heavy, (b) during the distribution of the books (of deeds), until he knows where his book will be placed, on his right hand or on his left hand or behind his back, and (c) at the Bridge when it is placed over the Hellfire, until he crosses it."

Abu Dawood reported this hadeeth as well as Al-Haakim who said it is authentic upon the standards of Al-Bukhaaree and Muslim. ¹²² The Muslims have agreed unanimously on affirming this.

A Description of the Receiving of the Book

The believer will receive his book (of deeds) in his right hand. He will then be overjoyed, rejoice and say:

هَآؤُمْ أَقْرَعُوا كِتَابِيَهٗ

"Here! Read my record." [Surah Al-Haaqqah (69): 19]

The disbeliever will receive his book in his left hand or from behind his back. He will then wail and burst into lamenting and say:

يَلَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ وَلَمْ أُدْرَ مَا حِسَابِيَهٗ

"Woe to me! Would that I had never been given my record. And that I had never known how my account was." [Surah Al-Haaqqah (69): 25-26]

¹²² Reported by Abu Dawood (4755), Al-Haakim in *Al-Mustadrak* (4/578) and Al-Aajurec in *Ash-Sharee'ah* (385) from the path of Al-Hasan on the authority of 'Aa'ishah. Al-Albaanee mentioned it in *Da'eef Sunan Abee Dawood*. Al-Haakim said: "Its chain of narration is saheeh according to the standards of the two Shaikhs, if only it weren't for the *irsaal* found between Al-Hasan and 'Aa'ishah." Adh-Dhahabee agreed with him. The hadeeth is reported through another path of narration found in Ahmad (6/110) from the path of: Ibn Lahee'ah on Khaalid Ibn Abee 'Imraan on Al-Qaasim bin Muhammad on the authority of 'Aa'ishah. Al-Haythamee said in *Al-Majma'* (10/359): "It is found in Abu Dawood, however a portion of it was reported by Ahmad and in its chain is Ibn Lahee'ah who is *da'eef* (weak). But he has been strengthened. And the rest of its narrators are all narators of the *Saheeh* (level)."

[62] Our Prophet Muhammad ﷺ will have the Fountain (*Al-Hawd*) on the Day of Judgement. Its water is whiter than milk and sweeter than honey. Its drinking vessels are as numerous as the stars in the sky. Whosoever drinks a serving from it, will never thirst again after that.

-- the explanation --

The Fountain (*Al-Hawd*)

Al-Hawd linguistically means a gathering or a collection (of something). It is said: *haada al-Maa'* (he gathered the water) if he collected it. Thus, it refers to a place where water is gathered. Religiously it means a fountain of water for the Prophet ﷺ that descends from *Al-Kawthar*, in the final place of standing on the Day of Judgement.

The *Mutawaatir* narrations of the Sunnah provide evidence for it and *Ahl-us-Sunnah* have agreed unanimously on it.

The Prophet ﷺ said: "Indeed, I will precede you to the Fountain (*Hawd*)."¹²³

The predecessors amongst *Ahl-us-Sunnah* have agreed upon its establishment, while the *Mu'atazilah* have denied it. We may refute them in two ways:

1. The *Mutawaatir* reports of the Messenger
2. The consensus (*Ijmaa'*) of *Ahl-us-Sunnah* on that.

¹²³ *Saheeh Al-Bukhaaree*: Book of *Riqaq* (no. 6583) and *Saheeh Muslim*: Book of Virtues (no. 2290 & 2291) from the hadeeth of Sahl bin Sa'ad and Abu Sa'eed Al-Khudree ؓ. Ibn Abil-'Izz said in *Sharh Al-'Aqeedat-ut-Tahaawiyyah* (1/277): "The *ahaadeeth* that mention the Fountain (*Hawd*) reach the level of *mutawaatir*, since more than thirty of the Companions have reported it, may Allaah be pleased with them. Our *shaikh* (teacher), 'Imaad-ud-Deen Ibn Katheer, may Allaah encompass him with His mercy, has examined its various paths of narration in the last part of his large history book, entitled *Al-Bidaayah wan-Nihaayah* (3/434)." Also see *Fath-ul-Baaree* (11/468-469).

A Description of the Fountain

Its length and its width are each the distance of one month's travel and its corners are the same distance as that. Its drinking vessels are as numerous as the stars in the sky. Its water is whiter than milk, sweeter than honey and smells more pleasant than the scent of musk. There are two drainpipes in it, extending from Paradise. The first of them is made of gold and the second from silver. The believers from the *ummah* of Muhammad ﷺ will return to it. And whosoever drinks a serving from it will never thirst again after that. All of this is confirmed in the two *Saheehs* or one of the two. ¹²⁴

It is in existence now, due to the statement of the Prophet ﷺ: "I swear by Allaah that I am indeed looking at my Fountain right now." ¹²⁵ Its extending from *Al-Kawthar* is based on his ﷺ statement: "He (Allaah) will give me *Al-Kawthar*, and it is a river in Paradise that flows into a Fountain (*Hawd*)."¹²⁶ This was reported by Ahmad, and Ibn Katheer said that it has a sound chain and text. ¹²⁶

Furthermore, there will be a fountain for each of the prophets. However, the Fountain of the Prophet ﷺ will be the biggest and greatest of them all. And it will receive the most abundant influx of people. This is due to his ﷺ statement: "Verily, for every prophet there will be a Fountain (*Hawd*). And indeed, they will compete with one another in regards to who has the most (people) arriving (at it). And I hope that I will be the one with the most (people) arriving at mine."

At-Tirmidhee reported this and said that it was *ghareeb* (i.e. weak). Ibn Abee Ad-Duniyaa and Ibn Maajah also reported it from Abu Sa'eed ؓ and there is weakness in its chain. However, some of the scholars have authenticated it due to its numerous paths of narration. ¹²⁷

¹²⁴ See *Saheeh Al-Bukhaaree*: Book of *Riqaq* (no. 6579 & 6580) and *Saheeh Muslim*: Book of Virtues (no. 2292, 2301, & 2303) from the reports of 'Abdullaah bin 'Amr Ibn Al-'Aas, Anas bin Maalik and Thawbaan ؓ.

¹²⁵ *Saheeh Al-Bukhaaree*: Book of *Riqaq* (no. 6590) from 'Uqbah bin 'Aamir ؓ.

¹²⁶ See *Al-Bidaayah wan-Nihaayah* (2/244). In its chain is Ibn Lahee'ah who is *da'eef*.

¹²⁷ *Hadeeth Saheeh*: An authentic hadeeth reported by At-Tirmidhee (2443) from the path of Al-Hasan on the authority of Samurah. At-Tirmidhee said it was a *hasan ghareeb* hadeeth. Al-Haafidh (Ibn Hajr) said in *Al-Fath* (11/467): "He (At-Tirmidhee) is indicating that there is a dispute concerning its *wasl* and its *irsaal*, and that the *mursal* form of it is more authentic. I say that the *mursal* form has been reported by Ibn Abee

[63] The Bridge is true. The righteous ones will cross it and the evil ones will fall from it.

-- *the explanation* --

The Bridge (*As-Siraat*)

As-Siraat linguistically means a path. In the Religion, it refers to a bridge that will be extended over the Hellfire in order for mankind to cross over it to Paradise. It is confirmed in the Qur'aan, the Sunnah and the statements of the *Salaf*. Allaah says:

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا

"There is not one of you, except that he will pass over it." [Surah Maryam (19): 71]

Ibn Mas'ood ؓ, Qataadah and Zayd bin Aslam have interpreted this verse to mean the traversing that will take place over the Bridge. Another group, including among them Ibn 'Abbaas ؓ, have interpreted it to mean the entrance into the Hellfire, from which they will, however, be saved.

Ad-Duniyaa with an authentic chain on the authority of Al-Hasan who said that the Messenger of Allaah ﷺ said: 'Indeed every prophet will have a Fountain and he will be standing upon his Fountain with a stick in his hand calling those whom he recognizes from his nation (of followers). However, they will be competing with one another as to who has the most followers. And I hope that I will be the one with the most followers.' At-Tabaraanee also reported it from a different path in *marfoo'* form, with a similar wording but there is a weakness in its chain. Ibn Abee Ad-Duniyaa also reported the hadeeth of Abu Sa'eed ؓ, which he raised (to a saying of the Prophet): 'Every prophet will call for his nation and every prophet will have a Fountain. Among them will be one who will have a large group of people come to him. And among them will be one who will have a band of people come to him. And among them will be one who will have one person come to him and one who will have two persons come to him. And among them will be one who will have no one come to him. And indeed I will be the one with the most numerous amount of followers amongst the prophets on the Day of Judgement.' There is weakness in its chain. And if it is established, then what is specific for our Prophet ﷺ is Al-Kawthar which (is a river in Paradise) that has its water pour into his Fountain." Al-Albaanee authenticated it in *As-Saheehah* (no. 1589).

The Prophet ﷺ said: "Then the Bridge will be placed over the Hellfire and the Intercession will be permitted. And they (the Messengers) will say: 'O Allaah Grant (us) safety! Grant (us) safety!'" [Agreed Upon]¹²⁸

Ahl-us-Sunnah have unanimously agreed on its establishment.

A Description of the Bridge

The Prophet ﷺ was asked about the Bridge, so he said:
"It is a slippery (Bridge) on which there are clamps, hooks and broad thorns. It (also) has thorns with bent ends (similar to those) that can be found in Najd and which are known as As-Sa'adaan."¹²⁹

And from the hadeeth of Abu Hurairah, he ﷺ said:
"And it has hooks similar to the thorns of As-Sa'adaan, except that no one knows the extent of their magnitude, except Allaah. They will seize the people according to their deeds."¹³⁰

In *Saheeh Muslim*, from the hadeeth of Abu Sa'eed, he ؓ said:
"It has been conveyed to me that it (the Bridge) is thinner than a hair and sharper than a sword."¹³¹

Imaam Ahmad has reported a similar hadeeth on 'Aa'ishah (*radyyAllaahu 'anhaa*) in *marfoo'* form (raised to the level of being a statement of the Prophet).

¹²⁸ This is a segment from the long hadeeth of Abu Sa'eed Al-Khudree ؓ which has been reported by Al-Bukhaaree in his *Saheeh*: Book of *Tawheed* (no. 7439) and Muslim in his *Saheeh*: Book of Faith (no. 183). According to Imaam An-Nawawee's explanation of *Saheeh Muslim* (3/29) the word for bridge can be pronounced as either *jisr* or *jasr* in the Arabic language.

¹²⁹ This is a segment of the previously mentioned hadeeth of Abu Sa'eed Al-Khudree ؓ found in Al-Bukhaaree and Muslim.

¹³⁰ *Saheeh Al-Bukhaaree*: Book of *Riqaaq* (no. 6573) and *Saheeh Muslim*: Book of Faith (no. 182) from the long hadeeth of Abu Hurairah ؓ.

¹³¹ Imaam Muslim mentioned this narration in his *Saheeh* after reporting the hadeeth of Abu Sa'eed Al-Khudree (no. 183), which has been stated previously. It goes as follows: "It has been conveyed to me that the Bridge is sharper than a sword and thinner than a hair." Refer to Al-Haafidh Ibn Hajr's comments in *Al-Fath* (11/454) concerning the conveyance of this information to Abu Sa'eed ؓ.

The Crossing over the Bridge and its Manner

No one will cross past the Bridge, except the believers. And it will be according to the extent of their deeds, due to the hadeeth of Abu Sa'eed ؓ in which the Prophet ﷺ said:

"Some of the believers will cross over the Bridge as (quickly as) the blink of an eye, some others as (quickly as) lightning, some others as (quickly) as a strong wind, some as (quickly) as birds, some others as (quickly) as the fastest horses and horsemen. Some will be safe without any harm. Some will be safe after receiving some scratches, and some will fall down into the Hellfire." ¹³²

And in *Saheeh Muslim* it is reported that he ﷺ said:

"The hastening of the people will be according to their deeds. And your Prophet will be standing upon the Bridge saying: 'O Allaah, Grant (us) safety! Grant (us) safety!' (The people will continue crossing) Until the deeds of the servants weaken to the extent that a man will come and he will not be able to go across it except by crawling." ¹³³

And in *Saheeh Al-Bukhaaree*, he ﷺ said:

"Then the last of them will cross and he will be dragged over it." ¹³⁴

The first one to cross over the Bridge among the prophets, will be Muhammad ﷺ, and from the nations, will be his nation. This is based on his statement:

"My followers and I will be the first ones to cross over it and none will speak on that Day, except the Messengers. The supplication of the Messengers on that day will be: 'O Allaah, Grant (us) safety! Grant (us) safety!'" ¹³⁵

¹³² The checking for this hadeeth has been stated previously in the long hadeeth of Abu Sa'eed Al-Khudree ؓ.

¹³³ *Saheeh Muslim*: Book of Faith (no. 195) from Hudhaifah and Abu Hurairah ؓ.

¹³⁴ *Saheeh Al-Bukhaaree*: Book of *Tawheed* (no. 7439) from Abu Sa'eed Al-Khudree ؓ.

¹³⁵ *Saheeh Al-Bukhaaree*: Book of *Tawheed* (no. 7437) from Abu Hurairah ؓ.

[64] Our Prophet ﷺ will intercede for the members of his *ummah* who have entered the Hellfire due to their major sins. Thus they will be extracted from it due to his ﷺ interceding (for them), but only after having been set ablaze and burned to ashes and charcoal. Then they will enter Paradise due to his intercession.

[65] There will also be interceding done by the rest of the prophets, believers and angels. Allaah says:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

"And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him." [Surah Al-Anbiyaa (21): 28]

[66] The intercession of the interceders will be of no avail to the disbelievers.

-- the explanation --

The Intercession (*Ash-Shafaa'ah*)

Linguistically, *Ash-Shafaa'ah* means the transforming of an odd into an even. Religiously, it refers to one's intervention for someone else in order to bring him benefit or dispel harm from him. The Intercession on the Day of Judgement is of two types: one specific for the Prophet ﷺ and the other general for those apart from him.

First: The one that is specific for him ﷺ is his grand intercession for the people that will stop in front of Allaah to be judged by Him. This will occur at the time when sorrows and grievances overtake them, as much as they can handle. Thus, they will go to Aadam, then Nooh, then Ibraaheem, then Moosaa, then 'Eesaa and all of them will make excuses. So they will then go to the Prophet ﷺ and he will intercede on their behalf to Allaah. Then Allaah will come to judge His servants.

This description has also been mentioned in the famous hadeeth of the Trumpet. However, its chain of narration is weak and has been long

disputed.¹³⁶ Thus, it is extracted from the authentic *ahaadeeth*, thereby reducing the mention of the intercession for (only) those who commit major sins.

Ibn Katheer and the commentator of the book *Al-'Aqeedat-ut-Tahaawiyyah* (i.e. Ibn Abil-Izz) stated that the objective behind the *Salaf's* limiting of the intercession to only those that commit major sins, was in order to refute the *Khawaarij* (who believe that anyone who commits a major sin will be in the Hellfire forever) and those of the *Mu'atazilah* who follow them. The *Mu'atzilah* and the *Khawaarij* do not reject this type of intercession.

Furthermore, there is a condition placed upon this type of intercession, and it is that Allaah's permission must be present. This is due to His statement:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

"Who is it that will intercede in His presence, except by His permission?" [Surah Al-Baqarah (2): 255]

Second: The second type of intercession is the general one. And that is the interceding for the believers that committed major sins and entered the Hellfire, so that they may get extracted from it. This will occur only after they have been burned and become coal and ashes, due to the hadeeth of Abu Sa'eed, who reported that Allaah's Messenger ﷺ said:

"As for the inhabitants of the Hellfire - those who are its dwellers - then they will not die therein nor will they be brought to life. They will be a people - (or as he said) - of which the Hellfire will befall

¹³⁶ *Hadeeth Da'eef*: It is a very long hadeeth, which has Isma'eel bin Raafi' in its chain and he is *da'eef* (weak). It also contains Muhammad bin Yazeed or Ziyaad and he is unknown. Al-Haafidh Ibn Katheer mentioned it in his *Tafseer* (2/146-148) on the authority of At-Tabaraanee saying: "This hadeeth is famous but it is very strange (meaning weak). There are supporting witnesses for some parts of it found in other separate *ahaadeeth*, but in some of their wordings there occurs irregular (weak) portions. Isma'eel bin Raafi', the storyteller of the people of Madeenah, is alone in reporting this hadeeth. The scholars have differed in opinion concerning him. So among them is he who deems him reliable while there are others who deem him weak. There is textual proof for the rejection of his hadeeth from several of the Imaams..." Also refer to *An-Nihaayah* of Ibn Katheer (1/253)

them due to their sins - (or he said) - their trespasses. So He will cause them to be mortified intensely until they become ashes. Then they will be granted the intercession." ¹³⁷

Ahmad reported this hadeeth and Ibn Katheer said in *An-Nihaayah* (vol. 2, pg. 204) that its chain was authentic upon the standards of the two *Shaikhs* (i.e. Al-Bukhaaree and Muslim), even though they did not transmit it from this path of narration.

This type of intercession will be for the Prophet ﷺ as well as those besides him, such as the (other) prophets, angels and believers. This is based on the hadeeth of Abu Sa'eed ؓ, that the Prophet ﷺ said:

"Then Allaah will say: 'The angels have interceded, the prophets have interceded and the believers have interceded. And there does not remain anyone left to intercede, except the Most Merciful of those who show mercy (Allaah).' He will then grab a handful from the Fire, extracting from it a people that never did any good and had (by then) turned into charcoal." ¹³⁸

The *Mu'atazilah* and the *Khawarij* reject this type of intercession based on their view that the one who commits a major sin will reside eternally in the Hellfire. Thus the intercession will be of no avail to him. We refute them with the following:

1. Their view is in contradiction to the *Mutawaatir ahaadeeth* on the Prophet.
2. It contradicts the unanimous agreement of the *Salaf*.

Furthermore, this type of intercession has two conditions:

The First: Allaah's permission must be granted for the intercession. This is based on His statement: **"Who is it that will intercede in His presence, except by His permission?"** [Surah Al-Baqarah (2): 255]

The Second: Allaah must be pleased with the one interceding and the one being interceded for, due to His saying: **"And they cannot intercede except for him with whom He is pleased."** [Surah Al-Anbiyaa (21): 28]

¹³⁷ Reported by Ahmad in his *Musnad* (3/94)

¹³⁸ From the previously stated hadeeth of Abu Sa'eed Al-Khudree .

As for the disbeliever, then there is no intercession for him, due to Allaah's statement:

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

"So no intercession of intercessors will be of any use to them." [Surah Al-Muddaththir (74): 48]

This means that if it were presumed that someone could intercede for them, that intercession would not be of any benefit to them.

As for the interceding of the Prophet ﷺ for his uncle, such that he would be in a shallow place in the Hellfire. And that he would have two sandals placed under his feet by which his brain would boil and that he would receive the lightest of torment from the inhabitants of the Hellfire. And that the Prophet ﷺ said: **"If it were not for me, he would be in the lowest depths of the Hellfire."**¹³⁹ Then, this was specific for the Prophet and his uncle, Abu Taalib only. The reason for it, and Allaah knows best, was due to his rising to assist the Prophet ﷺ and his defending of him and what he came with.

[67] Paradise and the Hellfire are two creations that will not cease to exist. Paradise is the abode of the close friends of Allaah, while the Hellfire is the place of punishment for His enemies. The inhabitants of Paradise will abide therein (Paradise) forever.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُونَ
عَنْهُمْ وَهُمْ فِيهِ مُبْسُونَ ﴿٧٥﴾

"Verily, the sinful evildoers will be in the torment of Hell to abide therein forever. (Their torment) will not be lightened for them, and

¹³⁹ *Saheeh Muslim*: Book of Faith (no. 209) from the hadeeth of Al-'Abbaas bin 'Abd-il-Muttallib ؓ that he said: " Messenger of Allaah! Were you of any benefit to Abu Taalib, for indeed he used to protect and defend you?" The Prophet said: "Yes, he will be in the shallow part of the Hellfire. And if it were not for me, he would be in the lowest depth of the Hellfire."

they will be plunged into destruction with deep regrets and sorrows." [Surah Az-Zukhruf (43): 74-75]

-- the explanation --

Paradise and the Hellfire

Linguistically, *Al-Jannah* means a garden containing many trees. Religiously, it refers to the abode that Allaah has prepared, in the Hereafter, for those who possess *Taqwaa* (i.e. those who fear and are dutiful to Allaah). The linguistic meaning of *An-Naar* (Fire) is well known. In the Religion, the Hellfire is the abode that Allaah has prepared for the disbelievers in the Hereafter.

The two are creations that are presently in existence. This is based on Allaah's statement concerning Paradise:

أُعِدَّتْ لِلْمُتَّقِينَ

"It was prepared for those who possess *Taqwaa*." [Surah Aali 'Imraan (3): 133]

And His statement concerning the Hellfire:

أُعِدَّتْ لِلْكَافِرِينَ

"It was prepared for the disbelievers." [Surah Al-Baqarah (2): 24]

It is also based on the Prophet's ﷺ statement, after praying the *Kusoof* prayer: "Indeed, I saw Paradise and I extended my hand to grab a bunch of grapes from it. And if I had taken hold of it, you would have been eating from it for as long as this world remained (in existence). And I saw the Hellfire and I have never seen a sight more horrible than I did on this day." [Agreed Upon] ¹⁴⁰

Paradise and the Hellfire will not cease to exist, due to Allaah's statement:

¹⁴⁰ *Saheeh Al-Bukhaaree*: Book of the Solar Eclipse (no. 1052) and *Saheeh Muslim*: Book of the Solar Eclipse (no. 907) from the hadeeth of 'Abdullaah bin 'Abbaas ؓ.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا^ط

"Their reward with their Lord is the Gardens of Eden (Paradise), underneath which rivers flow. They will abide therein forever." [Surah Al-Bayyinah (98): 8]

The verses regarding the everlasting infiniteness in Paradise are many. As for the eternal endurance in the Fire, then it has been mentioned in three places:

In Surah An-Nisaa:

وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١١٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا^ط

"Nor will He guide them to any way, except the way of Hell to dwell therein forever." [Surah An-Nisaa (4): 168-169]

In Surah Al-Ahzaab:

إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿١٤﴾ خَالِدِينَ فِيهَا أَبَدًا^ط

"Verily, Allaah has cursed the disbelievers and prepared for them a flaming Fire, wherein they will abide forever." [Surah Al-Ahzaab (33): 64-65]

And in Surah Al-Jinn:

وَمَنْ يُعِصِ اللَّهَ وَرَسُولَهُ فَاِنْ لَهٗ نَارُ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

"And whosoever disobeys Allaah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever." [Surah Al-Jinn (72): 23]

And Allaah says:

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُونَ
عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

"Verily, the sinful criminals will be in the torment of Hell to abide therein forever. (Their torment) will not be lightened for them, and they will be plunged into destruction with deep regrets and sorrows." [Surah Az-Zukhruf (43): 74-75]

The Location of Paradise and the Hellfire

Paradise is in the highest level (of the heavens), due to Allaah's statement:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ

"Nay verily, the book (Account of deeds) of the righteous is (preserved) in *'Illiyeen* (the highest level)." [Surah Al-Mutaffifeen (83): 18]

Also the Prophet ﷺ said in the famous hadeeth of Al-Baraa' bin 'Aazib ؓ concerning the story of the trial of the grave:

"Then Allaah will say: 'Place the book of my servant in *'Illiyeen* and return him to earth.'" ¹⁴¹

The Hellfire is in the lowest level (below the earth), due to Allaah's saying:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ

"Nay, verily, the book (Account of deeds) of the evil-doers is (preserved) in *Sijjeen*." [Surah Al-Mutaffifeen (83): 7]

¹⁴¹ Its checking has been stated previously in the famous hadeeth of Al-Baraa bin 'Aazib concerning the state of the deceased and the trial of the grave.

Also, he ﷺ said in the previously mentioned hadeeth of Al-Baraa' bin 'Aazib ؓ: "Then Allaah will say: 'Place the book of my servant in *Sijjeen*, in the lowest (level of) earth.'" ¹⁴²

The Inhabitants of Paradise and the Inhabitants of the Hellfire

The inhabitants of Paradise consist of every believer that possesses *Taqwaa*. This is since they are the close friends of Allaah. Concerning Paradise, Allaah says: "It was prepared for those who possess *Taqwaa*." [Surah Aali 'Imraan (3): 133]

And He says:

أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ

"It was prepared for those who believe in Allaah and His messengers." [Surah Al-Hadeed (57): 21]

The inhabitants of the Hellfire consist of every wretched disbeliever. Concerning the Hellfire, Allaah says: "It was prepared for the disbelievers." [Surah Al-Baqarah (2): 24]

And He says:

فَأَمَّا الَّذِينَ شَقُوا فِيهِ النَّارِ

"As for those who are wretched, they will be in the Fire." [Surah Hood (11): 106]

[68] Death will be brought in the form of a sturdy ram and slaughtered between Paradise and Hellfire. Then it will be said: "O inhabitants of Paradise! Eternity for you and no (more) death! And O inhabitants of Hellfire! Eternity for you and no (more) death!"

-- the explanation --

¹⁴² Its checking has been stated previously in the famous hadeeth of Al-Baraa bin 'Aazib concerning the states of the deceased and the trial of the grave.

The Slaughter of Death

Death is the cessation of life. Every soul shall taste death. It is something abstract - which cannot be seen. However, Allaah will make it into a seeable, bodily thing and it will be slaughtered between Paradise and Hellfire. This is based on the hadeeth of Abu Sa'eed Al-Khudree ؓ, in which the Prophet ﷺ said:

"Death will be brought in the form of a sturdy ram. Then a caller will announce: 'O inhabitants of Paradise!' Thereupon, they will stretch their necks and look carefully. He (the caller) will then say: 'Do you know what this is?' They will all say: 'Yes, this is Death.' By then all of them will have seen it. Then he will call: 'O inhabitants of Hellfire!' Thereupon, they will stretch their necks and look carefully. He (the caller) will then say: 'Do you know what this is?' They will all say: 'Yes, this is Death.' By then all of them will have seen it. Thereafter, the ram (Death) will be slaughtered and he (the caller) will say: 'O inhabitants of Paradise! Eternity for you and no (more) death! And O inhabitants of Hellfire! Eternity for you and no (more) death'"

Then he ﷺ recited:

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

'And warn them of the Day of Regrets - when the matter has been decided, while now they are in a state of heedlessness and believe not.' [Surah Maryam (19): 39]

Al-Bukhaaree reported this hadeeth under his *tafseer* of this *ayah*¹⁴³ and he (*rahimahullaah*) reported a similar narration to it under his section concerning the description of Paradise and Hellfire from the hadeeth of Ibn 'Umar ؓ in *marfoo'* form.¹⁴⁴

¹⁴³ *Saheeh Al-Bukhaaree*: Book of Commentary of Surah Maryam (no. 4730)

¹⁴⁴ *Saheeh Al-Bukhaaree*: Book of *Riqaq* (no. 6548)

THE RIGHTS OF THE PROPHET AND HIS COMPANIONS

[69] Muhammad is the Messenger of Allaah ﷺ, the seal of the Prophets and the leader of those sent by Allaah. The Emaan (Faith) of a servant is not valid until he believes in his message and bears witness to his prophethood. Mankind will not be judged on the Day of Judgement except with his ﷺ intercession. And no nation will enter Paradise, until his nation has entered it first.

[70] He is the possessor of the banner of praise, the most praiseworthy station (*al-maqaam-ul-mahmood*) and the flowing Fountain (*Al-Hawd*). He is the leader (Imaam) of the prophets, their spokesman and the one who holds their intercession. His ﷺ nation is the best of nations and his Companions are the best of those who accompanied prophets, may the peace of Allaah be upon them.

-- the explanation --

The best of creation in the sight of Allaah are the Messengers, then the Prophets, then the *siddeeqeen* (the truthful ones who believe in the prophets sent to them), then the martyrs, then the righteous Muslims. Allaah has mentioned this categorization in His Book, with the words:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

"And whosoever obeys Allaah and the Messenger, then they will be in the company of those on whom Allaah has bestowed His Grace - from the Prophets, the *Siddeeqeen* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddeeq), the martyrs, and the righteous. And how excellent these companions are!" [Surah An-Nisaa (4): 69]

The best among the Messengers are those who were given the firm will (*Ullool-'Azam*). They are five: Nooh, Ibraaheem, Moosaa, 'Eesaa and Muhammad. May the peace and blessings of Allaah be upon them. Allaah has mentioned them together in two places of His Book:

In Surah Al-Ahzaab:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ

وَإِسْحَاقَ ابْنَ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾

"And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and Nooh, Ibraaheem, Moosaa and 'Eesaa, son of Maryam. And it was a strong covenant that We took from them." [Surah Al-Ahzaab (33): 7]

And in Surah Ash-Shooraa:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ﴾

"He (Allaah) ordained for you the same religion (of *Tawheed*) which He ordained for Nooh, and that which We have revealed to you (O Muhammad), and that which We ordained for Ibraaheem, Moosaa and 'Eesaa." [Surah Ash-Shooraa (42): 13]

The best among these five is Muhammad ﷺ, due to his statement: "I will be the leader of mankind on the Day of Judgement."¹⁴⁵

It is also because they (i.e. the remaining four) prayed behind him ﷺ on the night of *Mi'raaj*. And there are further evidences.

Then comes Ibraaheem because he is the father of the prophets and his religion (*millah*) was the foundation for all religions. Then Moosaa because he was the best of prophets from the tribe of Israa'eel and because his *Sharee'ah* (Divinely revealed Legislation) was the source of

¹⁴⁵ *Saheeh Al-Bukhaaree*: Book of Commentary of Surah Banees Israa'eel (no. 4712) and *Saheeh Muslim*: Book of Faith (no. 194) from the hadeeth of Abu Hurairah ؓ.

their *Sharee'ahs*. Then comes Nooh and 'Eesaa. There can be no certain or absolute distinction between the two, due to the virtues that each of them possesses.

Special Characteristics of the Prophet

The Prophet ﷺ was distinguished with specific qualities. We shall discuss some of them that have been mentioned by the author, such as that he ﷺ is:

1. The Seal of the Prophets. This is due to Allaah's statement:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

"Muhammad is not the father of any of you men, but rather he is the Messenger of Allaah and the seal (i.e. last) of the prophets." [Surah Al-Ahzaab (33): 40]

2. The leader of the Messengers. The proof for this has been mentioned previously.

3. The Eemaan (Faith) of a servant is not complete until he believes in his ﷺ message, due to Allaah's statement:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ

"But no by your Lord they can have no Faith (Eemaan), until they make you (O Muhammad) a judge in all disputes between them." [Surah An-Nisaa (4): 65]

This applies likewise for the prophets that were sent to their respective peoples - each one of them holds the same status with respect to his nation.

4. Mankind will not be judged except with the occurrence of his ﷺ intercession. The evidence for this has been stated previously in the section entitled "The Intercession."

5. His nation (*ummah*) will have precedence over all the other nations, with regard to entering Paradise. This is based on the generality of his ﷺ statement:

"We are the last (but) the foremost on the Day of Judgement." ¹⁴⁶

6. He is the owner of the Banner of Praise. He ﷺ will carry it on the Day of Judgement, and those who give praise will be below it, due to the hadeeth of Abu Sa'eed Al-Khudree who reported that the Prophet said:

"I will be the leader of the son of Aadam on the Day of Judgement, and I do not say this to boast. In my hand will be the banner of praise and I do not say this to boast. And there will not be a prophet from Aadam nor his like on that Day, except (that he will be) below my banner. And I will be the first for whom the earth will split asunder (i.e during resurrection) and I do not say this to boast."

At-Tirmidhee reported this hadeeth and Muslim transmitted the first and last parts of it. ¹⁴⁷

7. He is the possessor of the most praiseworthy station. This refers to the achievement that both the Creator and the creation send their praises upon. This is due to Allaah's statement

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

"It may be that your Lord will raise you to a praiseworthy station (*maqam mahmood*)." [Surah Al-Israa (17): 79]

This station will come as a result of his ﷺ virtues on the Day of Judgement, such as interceding and so on.

¹⁴⁶ Its checking has been stated previously.

¹⁴⁷ **Hadeeth Saheeh:** An authentic hadeeth reported by At-Tirmidhee (no. 3148 & 3615) who said it was "*hasan saheeh*" and by Ibn Maajah (4308) from the hadeeth of Abu Sa'eed Al-Khudree. Al-Albaanee authenticated it in *As-Saheehah* (no. 1571). As for the report of Muslim, then it occurs from the hadeeth of Abu Hurairah: Book of Virtues (no. 2278) with the wording: **"I will be the leader of the Son of Aadam on the Day of Judgement. And I will be the first for whom the grave will split asunder (i.e. during resurrection). And I will be the first to intercede and the first whose intercession will be accepted."**

8. He is the possessor of the Fountain (*Hawd*), which has been mentioned for him previously. It is a large fountain with many people arriving at it. As for it being the only Fountain, then it has already been mentioned before that there will be a fountain for every prophet.

9-11. He is the leader of the Prophets, their spokesman, and the possessor of their intercession. This is based on the hadeeth of Ubay bin Ka'ab ؓ that the Prophet ﷺ said:

"When it will be the Day of Judgement, I shall be the Imaam (leader) of the Prophets, their spokesman and the possessor of their intercession, and I do not say this to boast."

At-Tirmidhee reported this hadeeth and declared it *hasan*.¹⁴⁸

12. His *ummah* is the best of nations, due to Allaah's statement:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

"You are the best of people ever raised up from mankind." [Surah Aali 'Imraan (3): 110]

As for Allaah's statement:

يٰۤاِبْنَۤاِسْرٰٓءٰٓءِۙلَآ اٰسْرٰٓءِۙءِۙلَآ اٰذْكُرُوۤاۙ نِعْمَتِیۤ الَّتِیۤۤاَنْعَمْتُ عَلَیْكُمْ وَاَنۢىۤۤاَفَضَّلْتُكُمْ عَلٰى الْعٰلَمِیۤنَ

"O children of Israa'eel! Remember My Favor which I bestowed upon you and that I preferred you above all of mankind" [Surah Al-Baqarah (2): 47], then it refers to mankind at their time.

[71] The best of the Prophet's nation was Abu Bakr As-Siddeeq, then 'Umar Al-Faarooq, then 'Uthmaan Dhun-Noorain, and then 'Alee Al-Murtadaa. May Allaah be pleased with all of them. This is

¹⁴⁸ **Hadeeth Hasan:** A sound hadeeth reported by Ahmad (5/137-138), At-Tirmidhee (3615) who said it was *hasan*, Ibn Maajah (4314) and Al-Haakim (1/71 & 4/78) who said that its chain was authentic, and Adh-Dhahabee agreed. Al-Albaanee declared it *hasan* in his checking of *Mishkaat-ul-Masaabeeh* (no. 5768).

due to what has been reported on 'Abdullaah bin 'Umar ؓ, that he said: **"We used to say, while the Prophet ﷺ was alive: 'The best of this nation, after its Prophet, is Abu Bakr, then 'Umar, then 'Uthmaan, then 'Alee.' This would reach the Prophet and he would not oppose it."** ¹⁴⁹

[72] It is authentically reported on 'Alee ؓ that he said: **"The best of this nation after its Prophet is Abu Bakr, then 'Umar. And if I wanted to, I would have named the third."** ¹⁵⁰

[73] Abu Ad-Dardaa ؓ reported that the Prophet ﷺ said: **"The sun does not rise nor does it set upon anyone better, after the prophets and the messengers, than Abu Bakr."** ¹⁵¹

[74] He (Abu Bakr) was the most deserving of the *Khilaafah* from all of the creation, after the Prophet ﷺ, due to his merits, his precedence, and also due to the Prophet's preference of him to lead the prayer over all of his Companions, may Allaah be pleased with them. It is also due to the unity in agreement of the Companions upon his precedence and giving the oath of allegiance to him. And Allaah would not have united them in agreement upon something erroneous.

[75] Then after him was 'Umar, due to his merits and Abu Bakr's empowering it to him.

¹⁴⁹ The checking of this narration will be stated later.

¹⁵⁰ *Athar Saheeh*: An authentic narration reported by Ahmad in his *Musnad* (1/106 & 110) and his son 'Abdullaah in his *Zawaa'id* (1/10620110 & 127). Ahmad also reported it in *Fadaa'il-us-Sahaabah* (397) with chains of narration that are authentic (*saheeh*) and sound (*hasan*). Ibn Abee 'Aasim also reported it in the book *As-Sunnah* (1201) and Al-Albaanee authenticated it in his checking of *As-Sunnah* (2/570)

¹⁵¹ *Isnaaduhu Da'eef*: A hadeeth with a weak chain of narration reported by Ahmad in *Fadaa'il-us-Sahaabah* (135), Ibn Abee 'Aasim in *As-Sunnah* (1224) and Abu Nu'aim (3/325) from the hadeeth of Abu Ad-Dardaa ؓ. There occurs *tadlees* in its chain on the part of Baqiyyah and Ibn Juraij, and they are both *mudallis*. Al-Haythamee mentioned it in his *Majma'uz-Zawaa'id* (9/44) from the hadeeth of Abu Ad-Dardaa and he attributed it to At-Tabaraanee in *Al-Kabeer*. And then he said: "In its chain is Baqiyyah and he is *mudallis*. The rest of its narrators are reliable." There is also 'Abdullaah bin Sufyaan Al-Khazaa'ee Al-Waasitee in its chain. Al-'Aqeelee said that his hadeeth are not to be taken. Refer to the comments on this narration found in the checking of *Fadaa'il-us-Sahaabah* of Imaam Ahmad with the notes of Wasiyullaah bin Muhammad bin 'Abbaas (1/152-153).

[76] Then 'Uthmaan due to the preference of him by the members of the governing council.

[77] Then 'Alee due to his merits and the unanimous agreement of the people of his time on it.

[78] These are the rightly guided *Khaleefahs*. They are the ones about whom the Messenger of Allaah ﷺ said: "**Stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs (who will come) after me. Bite onto it (the Sunnah) with your molar teeth.**" ¹⁵²

[79] The Prophet ﷺ said: "**The Khilaafah after me will endure for thirty years.**" ¹⁵³ The last part of it occurred with the *Khilaafah* of 'Alee, may Allaah be pleased with him.

-- the explanation --

The Merits of the Sahaabah (Companions)

A *Sahaabee* (Companion) is anyone that met the Prophet ﷺ while believing in him, and dying upon that condition.

The Companions (Sahaabah) of the Prophet ﷺ are the best from all those that accompanied the prophets, due to the statement of Allaah's

¹⁵² **Hadeeth Saheeh:** An authentic hadeeth of which its checking has preceded.

¹⁵³ **Hadeeth Saheeh:** An authentic hadeeth reported by Abu Dawood (4646-4647), At-Tirmidhee (2226) who declared it *hasan*, An-Nasaa'ee in *Fadaa'il-us-Sahaabah* (52) and Al-Haakim (3/71 & 145) who authenticated it, and Adh-Dhahabee agreed. It is also reported by Ahmad in his *Musnad* (5/220-221) and in *Fadaa'il-us-Sahaabah* (789,790 & 1027), Ibn Hibbaan (1534-1535), Ibn Abee 'Aasim in *As-Sunnah* (2/562), At-Tabaraanee in *Al-Kabeer* (13, 136 & 6442), At-Tayaalisee (1107) and Al-Bayhaquee in *Dalaa'il-un-Nubuwwah* (6/34) from paths that trace back to Safeenah Abu 'Abd-ir-Rahmaan, the freed slave of Allaah's Messenger. Its chain of narration is *hasan*, but it has supporting witnesses that raise it to the level of being *saheeh lighairihi* (authentic based on other narrations). Due to this, many of the scholars, such as Imaam Ahmad, At-Tirmidhee, Ibn Jareer, Ibn Abec 'Aasim, Al-Haakim, Ibn Taimiyyah, Adh-Dhahabee and Al-Haafidh Ibn Hajr Al-'Asqalaanee, have authenticated and strengthened it. Refer to Al-Albaanee's *As-Saheehah* (459) for a tremendous discussion on it as well as a refutation against those who claim it to be *da'eef*.

Messenger ﷺ: "The best of people are my Companions." ¹⁵⁴ Al-Bukhaaree and others have reported this hadeeth.

The best among the Sahaabah are the *Muhaajiroon* (those who performed the migration from Makkah to Madeenah), due to their combining between migrating and giving support (in Allaah's Cause). Then after them, are the *Ansaar*.

The best among the *Muhaajiroon* are the four righteous *Khaleefahs*: Abu Bakr, 'Umar, 'Uthmaan and 'Alee.

Abu Bakr - He is "As-Siddeeq" 'Abdullaah bin 'Uthmaan bin 'Aamir from the Tribe of Taym bin Marrah bin Ka'ab. He was the first male to believe in the Messenger of Allaah ﷺ. He was his companion in the migration (*Hijrah*) and his deputy during times of prayer and Hajj. He was his *Khaleefah* (designated successor) for his nation. Five of those who were given the glad tidings of Paradise accepted Islaam through his hands. They are 'Uthmaan, Az-Zubair, Talha, 'Abd-ur-Rahmaan bin 'Awf and Sa'ad bin Abee Waqqaas. He died in Jumaadal-Al-Akhirah, in the 13th year of Hijrah, when he was 63 years old. The above five along with Abu Bakr, 'Alee bin Abee Taalib and Zayd bin Haarithah form the eight that were the first of people to accept Islaam. Ibn Ishaq stated this and what he meant by it, was that they were the first from amongst the males, after (the advent of) the Message.

'Umar - He is Abu Hafs "Al-Faarooq" 'Umar Ibn Al-Khattaab from the tribe of 'Adiyy bin Ka'ab bin Lu'aa. He accepted Islaam in the sixth year after the Prophet ﷺ was sent, after nearly forty men and eleven women (had accepted Islaam). The Muslims were overjoyed by that occasion and Islaam spread in Makkah afterward. Abu Bakr entrusted him with the leadership of the Muslim nation, and so he rose to the hardship of the *Khilaafah* in the best manner, until he was killed and died as a martyr in Dhul-Hijjah of the year 23H, at the age of 63.

¹⁵⁴ *Saheeh Al-Bukhaaree*: Book of the Virtues of the Companions of the Prophet (no. 3651) and *Saheeh Muslim*: Book of the Virtues of the Companions (no. 2533) from the hadeeth of Ibn Mas'ood ؓ. It is also reported on the authority of 'Imraan bin Husayn ؓ in Al-Bukhaaree (no. 2561, 3650, 6438 & 6695) and Muslim (no. 2535). Abu Hurairah ؓ also reported it in Muslim (no. 534) as well as others. Furthermore, this is a *mutawaatir* hadeeth. Al-Haafidh Ibn Hajr stated the correctness of it being *mutawaatir* in the introduction to his *Al-Isaabah*.

'Uthmaan - He is Abu 'Abdillaah "*Dhun-Noorain*" 'Uthmaan bin 'Affaan from the tribe of Umayyah bin 'Abd-ish-Shams bin 'Abd Manaaf. He accepted Islaam after the Prophet's entrance into Daar-ul-Arqam. He was a rich and generous man. He was given the *Khilaafah* after 'Umar Ibn Al-Khattaab ؓ, due to the agreement of the members of the governing body. He remained *Khaleefah* until he was killed and martyred in Dhul-Hijjah in the year 35H. He was 90 years old at the time of his death, according to one of several opinions.

'Alee - He is Abul-Hasan 'Alee bin Abee Taalib. The name of Abu Taalib was 'Abd Manaaf bin 'Abd-il-Muttallib. He was the first from the youth to accept Islaam. The Messenger of Allaah ﷺ gave him the banner on the Day of Khaibar and Allaah granted victory at his hands. He was given the *Khilaafah* after the murder of 'Uthmaan. Thus, he became the *Khaleefah*, governing until he was killed himself, and martyred in the month of Ramadaan in 40H, at the age of 63.

The best of these four is Abu Bakr, then 'Umar, then 'Uthmaan, then 'Alee. This is based on the report of Ibn 'Umar ؓ: "We used to make preference between the people during the time of the Prophet ﷺ. So we preferred Abu Bakr, then 'Umar Ibn Al-Khattaab, then 'Uthmaan bin 'Affaan." This was reported by Al-Bukhaaree.¹⁵⁵

It is also based on (the hadeeth) in Abu Dawood: "We used to say, while the Messenger of Allaah ﷺ was alive: The best of the Prophet's *ummah* after him, is Abu Bakr, then 'Umar, then 'Uthmaan." At-Tabaraanee added to this in his report: "The Prophet would hear that and he would not oppose it." I did not find the wording that the author mentions, in which there is the addition of 'Alee bin Abee Taalib.¹⁵⁶

¹⁵⁵ *Saheeh Al-Bukhaaree*: Book of the Virtues of the Companions (no. 3655). And in another wording found in Al-Bukhaaree (no. 3697), it states: "During the lifetime of the Prophet, we used to not put anyone equal to Abu Bakr, then (the same was with) 'Umar, then (the same was with) 'Uthmaan. Then we left the (remaining) Companions of the Prophet alone, not distinguishing between any of them."

¹⁵⁶ *Isnaaduhu Saheeh*: This is an authentic hadeeth reported by Abu Dawood (4628), At-Tirmidhee (3707) and Ibn Abee 'Aasim in *As-Sunnah* (1190). Its chain of narration (*isnaad*) is authentic as has been stated by Al-Albaanee in his checking to *As-Sunnah* (2/567). As for the addition that Shaikh Ibn Al-'Uthaimeen has mentioned, which is found in At-Tabaraanee, which is: "The Prophet would hear that and he would not oppose it", then it is an authentic addition, which is established in many paths of narration found in Ibn Abee 'Aasim (1194, 1195, 1196 & 1197), Ahmad (2/14) and

The most deserving from them of the *Khilaafah*, after the Prophet, was Abu Bakr ؓ. This is since he was the best of them and foremost to them in accepting Islaam. Also, the Prophet ﷺ preferred him to lead the prayer. Furthermore, the Sahaabah agreed upon his superiority and upon giving him the oath of allegiance (*bay'ah*). And it is not befitting for Allaah to unite them in agreement upon an error. Then 'Umar, since he was the best of the Sahaabah after Abu Bakr and because Abu Bakr entrusted the *Khilaafah* to him. Then 'Uthmaan, due to his merits and due to his election by the *Majlis Ash-Shooraa* (governing body). They are the ones mentioned in this verse from a poem:

*"'Alee, 'Uthmaan, Sa'ad and Talha.
Zubair and Dhu 'Awf - members of the governing body."*

Then comes 'Alee, due to his merits and the consensus of the Muslims of his time upon it. These four are the rightly guided *Khaleefahs*, whom the Prophet ﷺ said concerning them: **"Stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs after me. Bite onto it (the Sunnah) with your molar teeth."** And he ﷺ said: **"The Khilaafah after me will endure for thirty years."** Ahmad, Abu Dawood and At-Tirmidhee reported this hadeeth and Al-Albaanee said that its chain of narration was *hasan*. Thus, the last part of it, was the *Khilaafah* of 'Alee. This is as the author has stated and it is as if he places the *Khilaafah* of Al-Hasan subordinate to his father's or just doesn't acknowledge it (i.e. Al-Hasan's *Khilaafah*) at all, due to his yielding it.

The *Khilaafah* of Abu Bakr ؓ endured for two years, three months and nine nights, from the 13th of Rabe'-ul-Awwal 11H to the 22nd of Jumaadal-Akhirah 13H.

The *Khilaafah* of 'Umar ؓ lasted ten years, six months and three days, from the 23rd of Jumaadal-Akhirah 13H to the 26th of Dhul-Hijjah 23H.

The *Khilaafah* of 'Uthmaan ؓ lasted twelve years minus 12 days, from the month of Muharram 24H to the 18th of Dhul-Hijjah 35H.

The *Khilaafah* of 'Alee ؓ lasted four years and nine months from the 19th of Dhul-Hijjah 35H to the 19th of Ramadaan 40H.

others with authentic chains. Refer to the checking of Ibn Abee 'Aasim's *As-Sunnah* (2/568-569) as well as *Fath-ul-Baaree* (7/16-17)

Combined, the *Khilaafah* of these four (Companions) lasted twenty-nine years, six months and four days.

Thereafter, Al-Hasan bin 'Alee ؓ was given the oath of allegiance on the day that his father, 'Alee died. Then, in the month of Rabeel-ul-Awwal 41H, the command was given to Mu'awiyah ؓ and due to that, the signs which the Prophet ﷺ spoke of in his statement: "The *Khilaafah* after me will endure for thirty years" and his statement: "Indeed, this son of mine is a *Sayyid* (noble) and perhaps it will be that Allaah will bring peace between two large parties (i.e. that of Al-Hasan and Mu'awiyah) through him"¹⁵⁷ came to pass.

Al-Hasan was the grandson of the Messenger of Allaah ﷺ and the fruit of his offspring. He was the *Ameer-ul-Mu'mineen* (Commander of the Believers), son of the *Ameer-ul-Mu'mineen* 'Alee bin Abee Taalib. He was born on the 15th of Ramadaan in the third year after Hijrah. He died while in Madeenah and was buried in the graveyard *Al-Baqee'* in Rabeel-ul-Awwal 50H.

Al-Husayn was the grandson of the Messenger of Allaah ﷺ and the fruit of his offspring. He was the son of 'Alee bin Abee Taalib. He was born in Sha'baan in the fourth year after Hijrah and was killed at Karbala on the tenth of Muharram 61H.

And Thaabit is Ibn Qays bin Shamaas Al-Ansaaree Al-Khazrajee, the spokesman for the Ansaar, who was martyred on the day of Al-Yamaanah in the last part of the 11th year after Hijrah or the first part of the 12th year.

[80] We bear witness that the ten (individuals) will be in Paradise, just as the Prophet ﷺ bore witness to it, when he said: "Abu Bakr is in Paradise. 'Umar is in Paradise. 'Uthmaan is in Paradise. 'Alee is in Paradise. Talha is in Paradise. Az-Zubair is in Paradise. Sa'ad is in Paradise. Sa'eed is in Paradise. 'Abd-ur-Rahmaan bin 'Awf is in Paradise. Abu 'Ubaydah Ibn Al-Jarraah is in Paradise."

¹⁵⁷ *Saheeh Al-Bukhaaree*: Book of Peace Making (no. 2704) from Abu Bakrah ؓ.

[81] As for everyone else whom the Prophet ﷺ has testified will be in Paradise, then we bear witness to that (as well). This is reflected in his statement: "**Al-Hasan and Al-Husayn are the (two) leaders of the youth in Paradise.**" And his statement to Thaabit bin Qays: "**Indeed, he (Thaabit) is from the inhabitants of Paradise.**"

[82] We do not ascertain for anyone from the people of the Qiblah (i.e. Muslims) that they will be in Paradise or the Hellfire, except for the ones whom the Messenger ﷺ has ascertained it for. However, we wish well for the good-doer and we fear for the evildoer.

-- the explanation --

Bearing Witness that Someone will be in Paradise or the Hellfire

The intellect plays no part in the testification that someone will be in Paradise or the Hellfire. Rather, it is something that is dependent upon the Revealed texts. So whoever the Religious texts bear testimony for (that he will be in either Paradise or the Hellfire), then we attest that for him, also. And anyone for whom there is no testification, then we do not attest to it. However, we wish good for the good-doer and fear for the evildoer.

Bearing witness that someone will be in Paradise or the Hellfire can be divided into two categories: The general and the specific.

The General: It is dependent upon the description. For example, we bear witness that every believer will be in Paradise or that every disbeliever will be in the Hellfire or similar to that, based upon their description which Allaah has placed as a means for their entrance into either Paradise or the Hellfire.

The Specific: It is dependent upon the individual. An example of this is to bear witness that a specific individual will be in Paradise or in the Hellfire. We may not specify anyone in this manner, except for he whom Allaah or His Messenger ﷺ have specified.

Those who were Designated to Paradise

Those who were designated to be from among the inhabitants of Paradise are many. Among them are the ten who were given the good tidings of Paradise. They are specified with this description because the Prophet ﷺ mentioned them together in one hadeeth: "Abu Bakr is in Paradise. 'Umar is in Paradise. 'Uthmaan is in Paradise. 'Alee is in Paradise. Talha is in Paradise. Az-Zubair is in Paradise. 'Abd-ur-Rahmaan bin 'Awf is in Paradise. Sa'ad bin Abee Waqqaas is in Paradise. Sa'eed bin Zayd is in Paradise. And Abu 'Ubaydah Ibn Al-Jarraah is in Paradise."

At-Tirmidhee reported this hadeeth and Al-Albaanee authenticated it.¹⁵⁸

Talha - He is Talha bin 'Ubaydillaah bin Marrah, from the tribe of Taym. He was one of the eight people foremost in accepting Islaam. He was killed during the Campaign of the Camel in Jumaadal-Akhirah in the year 36H at 64 years of age.

Az-Zubair - He is Ibn Al-'Awaam from the tribe of Qusaa bin Kilaab, the son of the aunt of Allaah's Messenger ﷺ. During the Campaign of the Camel, he refrained from fighting against 'Alee, so Ibn Jarmooz confronted him and killed him. This occurred in Jumaadal-Awwal of the year 36H. He was 67 years old.

'Abd-ur-Rahman bin 'Awf - He is from the tribe of Zahra bin Kilaab. He died in 32H at 72 years of age and was buried in *Al-Baqee'* cemetery.

Sa'ad bin Abee Waqqaas - He is the son of Maalik from the tribe of 'Abd Manaaf bin Zahra. He was the first one to shoot an arrow in the Way of Allaah (*Jihaad*). He died at his palace in Al-'Aqeeq, which was ten miles from Madeenah and was buried in *Al-Baqee'* in 55H at 82 years of age.

Sa'eed Ibn Zayd - He is Ibn Zayd bin 'Amr bin Nufail Al-'Adawee. He was from among the first to accept Islaam. He died in 'Aqeeq and was buried in Madeenah in the year 51H at more than seventy years of age.

¹⁵⁸ *Hadeeth Saheeh*: An authentic hadeeth reported by Abu Dawood (4649-4650), At-Tirmidhee (3748 & 3757), Ibn Maajah (134), Ahmad in his *Musnad* (1/187, 188 & 189) and in *Fadaa'il-us-Sahaabah* (87, 90 & 225), Ibn Abee 'Aasim (1428, 1431 & 1436), Al-Haakim (4/440), An-Nasaa'ee in *Al-Fadaa'il* (87, 90, 92 & 106), Abu Nu'aim (1/95) and others, from the hadeeth of Sa'eed bin Zayd ؓ in *marfoo'* form. Its chain of narration is *saheeh*. Al-Albaanee authenticated it in *Saheeh Al-Jaami'-us-Sagheer* (no. 4010).

Abu 'Ubaydah - He is 'Amr Ibn 'Abdillaah bin Al-Jarraah from the tribe of Fahr. He was from the first to accept Islaam. He died in Jordan in Ta'oon Al-Ghamwaas in the year 18H at 58.

Among the others whom the Prophet ﷺ bore witness would be in Paradise was Al-Hasan, Al-Husayn and Thaabit bin Qays. The Prophet ﷺ said:

"Al-Hasan and Al-Husayn will be the leaders of the youth among the inhabitants of Paradise." ¹⁵⁹

This hadeeth was reported by At-Tirmidhee and he said it was *hasan saheeh*. Allaah's Messenger ﷺ said concerning Thaabit bin Qays:

"Verily, you are not from the inhabitants of the Hellfire, but rather you are from the inhabitants of Paradise." ¹⁶⁰

Those who were Designated to Hell in the Qur'aan and the Sunnah

Those who were designated to the Hellfire in the Qur'aan are Abu Lahab 'Abd-ul-Uzzaa bin 'Abd-il-Muttallib, the uncle of the Prophet ﷺ and his wife Umm Jameel Arwaa bint Harb bin Ummayyah, the sister of Abu Sufyaan. This is due to Allaah's statement:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۚ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۚ (٢)
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۚ (٣) وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۚ (٤) فِي جِيدِهَا
 حَبْلٌ مِّن مَّسَدٍ ۚ (٥)

¹⁵⁹ *Hadeeth Saheeh*: An authentic hadeeth reported by At-Tirmidhee (3768), Ahmad (3/166-167), An-Nasaa'ee in *Sunan Al-Kubraa* as is stated in *Tuhfat-ul-Ashraaf* (3/390), Ibn Hibbaan (2228 of *Al-Mawarid*), Al-Haakim (3/166), Al-Khateeb in *At-Taareekh* (4/207) and Abu Nu'aim in *Al-Hilyah* (5/71) from the hadeeth of Abu Sa'eed Al-Khudree ؓ. At-Tirmidhee said it was a *hasan saheeh* hadeeth and Al-Albaanee said in *As-Saheehah* (796): "It is just as he said." He also mentioned many paths of narration for it from a group of the Companions and then said: "For the most part, the hadeeth is authentic, without any doubt about it. Rather, it is *mutawaatir* as has been stated by Al-Manaawee."

¹⁶⁰ *Saheeh Al-Bukhaaree*: Book of Virtues (no. 3613) and *Saheeh Muslim*: Book of Faith (no. 119) from the hadeeth of Anas ؓ.

"Perish the two hands of Abu Lahab and may he perish! His wealth and his children will be of no use to him! He will be burnt in a Fire of blazing flames! - And his wife too, the carrier of wood (thorns of sa'daan which she used to put on the way of the Prophet). Upon her neck will be a ring of palm fibre." [Surah Al-Masad (111): 1-4]

From those who were designated to the Hellfire in the Sunnah is Abu Taalib 'Abd Manaaf bin 'Abd-il-Muttallib. This is based on the Prophet's ﷺ statement: **"The one receiving the least torment from the inhabitants of the Hellfire will be Abu Taalib. He will have two sandals placed on his feet, which will cause his brain to boil."**¹⁶¹

Also from among them is 'Amr bin 'Aamar bin Lahee Al-Khuzaa'ee. The Prophet ﷺ said: **"I saw him dragging his intestines in the Hellfire."**¹⁶²

[83] We do not declare anyone from the people of our *Qiblah* (Muslims) a disbeliever due to a sin nor do we cast him out of the fold of Islaam based on a deed.

[84] We hold that *Hajj* and *Jihaad* are everlasting along with the obedience to every leader, whether he is righteous or evil. In addition, praying behind them (in congregation) is permissible.

[85] Anas ؓ reported that the Prophet ﷺ said: **"Three things are from the essence of Eemaan: Refraining from (harming) anyone who says: 'Laa Ilaaha Illaa Allaah'. We do not declare him a**

¹⁶¹ With this wording, the hadeeth has been reported by Muslim in his *Saheeh*: Book of Faith (no. 212) from the hadeeth of Ibn 'Abbaas ؓ. Al-Bukhaaree (no. 6561) and Muslim (no. 213) have transmitted this hadeeth from the report of An-Nu'maan bin Basheer ؓ with the wording: **"Indeed the person from the inhabitants of the Hellfire who will receive the least punishment will be a man who will have two embers (of coal) placed in his soles, by which his brain will boil."**

¹⁶² *Saheeh Al-Bukhaaree*: Book of Commentary of Surah Al-Maa'idah (no. 4624) from the hadeeth of 'Aa'ishah who reported that the Messenger ﷺ said: **"I saw the Hellfire and some parts of it were demolishing other parts. And I saw 'Amr (in it) dragging his intestines. And he was the first to establish the tradition of letting animals loose (for the idols)."** Concerning this discussion, there occurs the report of Jaabir regarding the long hadeeth of the Solar Eclipse, and in it he stated: **"And I saw Abu Thamaamah 'Amr bin Maalik dragging his intestines in the Hellfire."** Reported by Muslim (no. 904)

disbeliever due to a sin (he may have committed) nor do we cast him out of Islaam due to an action. The *Jihaad* is everlasting from the time that Allaah sent me to the time when the last part of my *ummah* fights the *Dajjaal*. Neither the oppression of a tyrant nor the justice of a righteous leader nullifies it. And (the third is) the belief in *Al-Qadar* (Divine Preordainment)." Abu Dawood reported it. ¹⁶³

-- the explanation --

Declaring the People of the *Qiblah* Disbelievers due to their Sins

The People of the *Qiblah* are the Muslims, those who pray towards its direction. They do not become disbelievers due to the committing of a major sin nor are they cast out of the fold of Islaam. Nor will they abide eternally in the Hellfire for it. This is due to Allaah's statement:

وَإِن طَآئِفَتَانِ 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 ﴿٩٠﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٩١﴾

"And if two parties from among the believers fall into fighting, then make peace between them both. But if one of them transgresses against the other, then fight against the one that transgresses until it complies with the Command of Allaah. Then if it complies, make reconciliation between them justly, and be equitable. Verily, Allaah loves those who judge with equity. The believers are nothing else but brothers (by religion)." [Surah Al-Hujuraat (49) 9-10]

¹⁶³ *Hadeeth Da'eef*: A weak hadeeth reported by Abu Dawood (2532) and Abu 'Ubayd Al-Qaasim bin Salaam in his book *Al-Eemaan* (pg. 47). Its chain is weak for in it is Yazeed bin Abce Nushba and he is unknown as is stated in *At-Taqreeb*. Al-Mundhree graded its chain weak in his abridgement to *Sunan Abu Dawood* (3/380) for this reason.

Thus, Allaah has affirmed for them the brotherhood based upon Faith, even though they have committed the sin of killing (Muslims), which is one of the major sins. Therefore, if this major sin (of killing) amounted to disbelief, then this brotherhood based on Faith would be denied.

The Prophet ﷺ said that Allaah will say:

"Whosoever has in his heart Eemaan, the weight of a mustard's seed, then cast him out from it." ¹⁶⁴ He ﷺ meant by this: **"from the Hellfire."**

There are two groups that oppose this understanding. They are:

1. **The Khawaarij** - They claim that anyone who commits a major sin is a disbeliever and will abide in the Hellfire forever.
2. **The Mu'tazilah** - They say that anyone who commits a major sin comes out of the fold of Islaam. But he is not a believer nor is he a disbeliever – rather he is in a level between (these) two levels and will abide in the Hellfire forever. We can refute these two groups with the following:

A - They contradict the texts of the Qur'aan and the Sunnah.

B - They oppose the consensus of the *Salaf*.

[86] From the Sunnah is: Loyalty to the Sahaabah, love for them, mentioning their good qualities, and asking Allaah to grant them mercy and to forgive them. And (also) refraining from mentioning their bad qualities and what they differed in, believing in their virtues and acknowledging their superiority. Allaah says:

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

"And those who came after them say: 'Our Lord! Forgive us and our brothers who preceded us in Faith. And put not in our hearts any hatred against those who have believed.'" [Surah Al-Hashr (59): 10]

¹⁶⁴ It's checking has been stated previously.

And Allaah says:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ^ط

"Muhammad is the Messenger of Allaah. And those who are with him are severe against the disbelievers, while being merciful among themselves." [Surah Al-Fath (48): 29]

-- the explanation --

The Rights of the Companions, may Allaah be pleased with them

There is a great virtue that the Sahaabah possess over this *ummah*, because they rose to aid Allaah and His Messenger, waging *Jihaad* in the way of Allaah with their wealth and their lives. And because they preserved the Religion of Allaah by memorizing His Book and the Sunnah of His Messenger ﷺ, learning it, implementing it and teaching it to the point that they conveyed it to the *ummah* in a pure and unadulterated manner.

Allaah praises them in His glorious Book with the greatest of praises, such that He says in Surah Al-Fath:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ^ط
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا^ط

"Muhammad is the Messenger of Allaah. And those who are with him are severe against the disbelievers, while being merciful among themselves. You see them bowing and prostrating, seeking Bounty from Allaah and (His) Pleasure." [Surah Al-Fath (48): 29]

The Messenger of Allaah ﷺ safeguarded the sanctity of their honor, such that said:

"Do not revile my Companions, for indeed if one of you were to give in charity, the equivalent of mount Uhud in gold, it would not reach a *mudd* of one of them, nor even half of it." ¹⁶⁵

¹⁶⁵ *Saheeh Al-Bukhaaree*: Book of the Virtues of the Companions (no. 3673) and *Saheeh Muslim*: Book of Virtues of the Companions (no. 2541) from Abu Sa'eed Al-Khudree ؓ.

Thus, their rights upon the *ummah* are from the greatest of rights. What is required of this *ummah* with respect to them is that they:

1. Love them with the heart and praise them with the tongue for all they achieved from good and righteousness.
2. Invoke Allaah's mercy for them and ask His forgiveness for them, acting upon the statement of Allaah:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

"And those who came after them say: 'Our Lord! Forgive us and our brothers who preceded us in Faith. And put not in our hearts any hatred against those who have believed. Our Lord, Indeed You are full of kindness, Most Merciful.'" [Surah Al-Hashr (59): 10]

3. Refrain from mentioning their faults, which if any amongst them committed one, then it is small in comparison to what they have from good qualities and virtues. Perhaps they committed these deeds based on some Ijtihad, which is forgivable or a deed that is excusable, due to his ﷺ statement: "Do not revile my Companions."

[87] The Prophet ﷺ said: "Do not revile my Companions, for indeed if one of you were to give in charity, the equivalent of mount Uhud in gold, it would not reach a *mudd* (handful) of one of them, nor even half of it." ¹⁶⁶

-- the explanation --

The Ruling on Reviling the Companions

¹⁶⁶ Its checking has been stated previously

The aspect of reviling the Sahaabah (Companions) can be divided into three categories:

The First: That one reviles them by that which ends up with declaring disbelief upon most of them or declaring that some of them were evildoers. This amounts to disbelief since it is a denial of Allaah and His Messenger ﷺ in their praise for them and their contentment with them. In fact whoever should harbor any doubt concerning if such a person (i.e. Companion) is a disbeliever or not, then his own disbelief is definite, for this view warrants that those who transmitted the Qur'aan and the Sunnah were either disbelievers or evildoers.

The Second: That one reviles them by cursing or speaking badly about them. There are two opinions of the scholars concerning this individual's disbelief. According to the opinion that he did not commit disbelief, he must be lashed and imprisoned until he either dies or repents from what he said.

The Third: That one reviles them with that which does not violate their Religion, such as cowardice and stinginess. Thus, he does not disbelieve, but he should be rebuked with that (punishment) which will prevent him from doing that (again). Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) mentioned this understanding in his book *as-Saarim-ul-Maslool* (pg. 573) and he reported that Ahmad (bin Hanbal) said:

"It is not permissible for anyone to mention any of their shortcomings, nor to disparage any of them due to a defect or flaw they may have. So whoever does that then he must be reprimanded. If he repents, (then he may be let go) and if not then he is to be lashed in prison until he either dies or repents."

[88] From the Sunnah is: Being content with the wives of Allaah's Messenger ﷺ, the Mothers of the Believers, and the pure ones free from every type of evil. The best of them was Khadeejah Bint Khuwailid and 'Aa'isha Bint As-Siddeeqah, whom Allaah absolved from guilt in His Book. She is the wife of the Prophet ﷺ in this world and the next. Whosoever discards her from what Allaah has absolved her from, has disbelieved in Allaah, the Most Great.

-- the explanation --

The Rights of the Prophet's Wives

The wives of the Prophet ﷺ are his spouses in this world and in the Hereafter, and they are the Mothers of the Believers. They hold the sanctity and respect that is befitting of them as wives of the last of the prophets. Thus they are from the members of his ﷺ Household, chaste and pure, blessed and good, innocent and void of any form of evil piercing their honor and their mattresses. This is since pure women are for pure men and pure men are for pure women. Allaah is well pleased and satisfied with all of them. And Allaah blessed His Prophet, the truthful and trustworthy one.

The Prophet's wives that separated from him ﷺ due to death, were:

1. Khadeejah Bint Khuwailid – She was the mother of all his ﷺ children, except Ibraaheem. The Messenger of Allaah ﷺ married her after she had been married twice before. Her first husband was 'Ateeq bin 'Aabid and the second was Abu Haala At-Tameemee. He did not take a second wife while married to her, until she died in the 10th year of Muhammad's prophethood, before the *Mi'raaj*.
2. 'Aa'ishah Bint Abee Bakr As-Siddeeq – She was shown to the Prophet ﷺ in a dream, twice or three times and it was said to him: **"This is your wife."** ¹⁶⁷ He made the marriage agreement (*'aqd*) with her in Makkah when she was six years old. He then moved in with her in Madeenah when she was nine. She died in the 58th year after Hijrah.
3. Sawdah Bint Zum'ah Al-'Aamiriyyah – He ﷺ married her after she had been married to a Muslim by the name of As-Sakraan bin 'Amr, brother of Suhayl bin 'Amr. She died during the last part of the *Khilaafah* of 'Umar ؓ and it is also held that she died in 54H.
4. Hafsa Bint 'Umar Ibn Al-Khattaab – He ﷺ married her after her first Muslim husband, Khanees bin Hadhaafah, was killed in the battle of Uhud. She died in 41H.

¹⁶⁷ *Saheeh Al-Bukhaaree*: Book of Virtues of the Ansaar (no. 3895) and *Saheeh Muslim*: Book of Virtues of the Companions (no. 2438) from the hadeeth of 'Aa'ishah.

5. Zaynab Bint Khuzaymah Al-Hilaaliyyah - The Prophet ﷺ married her after the martyrdom of her husband 'Abdullaah bin Jahsh during the battle of Uhud. She died in 4H after his having been married to her for a short period of time.

6. Umm Salamah Hind Bint Abee Umayyah - She was from the tribe of Al-Makhzoom. He ﷺ married her after her former husband, Abu Salamah 'Abdullaah bin 'Abd-il-Asad died from a wound he received during the battle of Uhud. She died in the year 61H.

7. Zaynab Bint Jahsh Al-Asadiyyah - She was the daughter of his ﷺ paternal aunt (i.e. cousin). He married her after his freed slave Zayd bin Haarithah divorced her in the year 5H. She died in the 20th year after Hijrah.

8. Juwairiyyah Bint Al-Haarith Al-Khuzaa'iyyah - He ﷺ married her after her having been married to Musaafi'a bin Safwaan, and it is also said that he was Maalik bin Safwaan. This (marriage) occurred in the 6th year after Hijrah. She died in 56H.

9. Umm Habeebah Ramla Bint Abee Sufyaan - The Prophet ﷺ married her after her husband who had accepted Islaam originally, converted to Christianity. He was 'Ubaydullaah bin Jahsh. She died in Madeenah during the *Khilaafah* of her brother (Mu'awiyah) in 44H.

10. Safiyyah Bint Huyai bin Akhtab, from the tribe of Banee An-Nadeer (from the Children of Israa'eel) - She was from the lineage of Haroon Ibn 'Imraan ('*alayhi as-salaam*). The Prophet ﷺ freed her and made her dowry her freedom. This occurred after she had two previous husbands. The first of them was Salaam bin Mushkim and the second was Kinaana bin Abee Al-Haqeeq. This marriage happened after the conquest of Khaibar in the 6th year after Hijrah. She died in 50H.

11. Maymoonah Bint Al-Haarith Al-Hilaaliyyah - He ﷺ married her in 7H during his compensatory 'Umrah after she had been married to two different husbands. The first was Ibn 'Abd Yalayl, and the second was Abu Rahm Ibn 'Abd-il-'Uzzaa. He consummated the marriage with her in a beautiful house, in which she died in 51H.

These are the wives of the Prophet ﷺ that were separated from him as a result of death. Two wives died before him and they are Khadeejah and Zaynab Bint Khuzaymah. He ﷺ died while married to nine of them - and they are the ones remaining above.

Two women are left that do not fall under the above category. Consequently, the rulings and merits that have been established for the previously mentioned women, do not apply to them. They are:

1. Asmaa Bint An-Nu'maan Al-Kandiyyah - The Prophet ﷺ married her and then divorced her. There is a difference of opinion concerning the reason for the separation. Ibn Ishaq reported that he ﷺ found some white spots on her waist (i.e. leprosy), so he divorced her. The Muhaajir, Ibn Abee Umayyah married her after him.
2. Umaymah Bint An-Nu'maan bin Sharaaheel Al-Jawniyyah - She is the one who said to him: "I seek refuge in Allaah from you",¹⁶⁸ so he ﷺ divorced her. And Allaah knows best.

The best among the Prophet's wives are Khadeejah and 'Aa'ishah ؓ. Each of them has certain advantages over the other.¹⁶⁹ Thus Khadeejah, in the beginning of Islaam, had that which 'Aa'ishah did not have, such as precedence (in accepting Islaam) and support and assistance (of the Prophet). While 'Aa'ishah, in later times, had that which Khadeejah did not have, such as the spreading of knowledge and the benefiting of the *ummah*. Furthermore, Allaah has absolved her from what the hypocrites

¹⁶⁸ Refer to *Talkhees-ul-Habeer* of Ibn Hajr (2/132-133).

¹⁶⁹ Al-Haafidh Adh-Dhahabee (*rahimahullaah*) said in *Siyar A'alaam-un-Nubalaa* (2/140), under his biography of the Mother of the Believers, 'Aa'ishah, may Allaah be pleased with her: "She was a white and beautiful woman, thus, she used to be called "*Al-Humayraa*." The Prophet did not marry any virgin besides her, nor did he hold love for any woman equal to the love that he had for her. And I do not know of any woman from the *ummah* of Muhammad, rather from all of womankind in general, that was more knowledgeable than her. Some scholars even held the opinion that she had more merits than her father (i.e. Abu Bakr), but this is rejected. And Allaah has given all things its due measure. Rather, we testify that she is the wife of our Prophet ﷺ in this world as well as in the Hereafter. So is there any greater quality that can go beyond this? This is in spite of Khadeejah (*radyaAllaahu 'anhaa*) having such a great status that cannot be equaled. However, I must come to a halt when it comes to (choosing) which of the two is more virtuous. Yes, it is certainly the case that Khadeejah took precedence over her in some affairs of which this is not the proper place to mention."

accused her of, in the event of the Great Lie (*Ifk*), which can be found in Surah An-Noor.

Falsely Accusing the Mothers of the Believers

Falsely accusing 'Aa'ishah of what Allaah has absolved her from amounts to disbelief, for doing so would be a denial of the Qur'aan. There are two opinions according to the scholars concerning accusing the remaining Mothers of the Believers besides her. The most correct of the two is that it is also disbelief, since it is a defamation of the Prophet ﷺ. For indeed indecent women are only for indecent men. ¹⁷⁰

[89] Mu'awiyah is the (maternal) Uncle of the Believers and one of those who wrote down the revelation of Allaah. He was one of the *Khaleefahs* of the Muslims, may Allaah be pleased with him.

-- the explanation --

Mu'awiyah bin Abee Sufyaan

He is the *Ameer-ul-Mu'mineen* (Commander of the Believers), Mu'awiyah bin Abee Sufyaan Sakhr bin Harb. He was born five years before the advent of the Prophet and accepted Islaam in the year of the Conquest (of Makkah), and it is also held that he accepted Islaam after the treaty of Al-Hudaibiyah, but hid his Faith. 'Umar ؓ put him in charge of Shaam and he persevered in that position.

He was named for the position of the *Khilaafah* in the year 37H, and the people agreed in having him for the *Khaleefah* after Al-Hasan bin 'Alee relinquished it in 41H. He used to transcribe for the Prophet ﷺ and was one of those who wrote down the Revelation.

¹⁷⁰ **Translators Note:** This last statement is based on Allaah's saying in Surah An-Noor (24:26): "Indecent women are (meant) for indecent men, and indecent men are for indecent women, while chaste women are (meant) for chaste men and chaste men for chaste women." Thus, saying that the Prophet's wives were indecent and unchaste would be like saying that the Prophet was indecent and unchaste. And we seek Allaah's refuge from that.

He died in the month of Rajab in 60H when he was 78 years old. The author has only mentioned him and spoken highly of him, in order to refute the *Raafidah* who revile and defame him. He is called the (maternal) Uncle of the Believers because he was the brother of Umm Habeebah (*radyAllaahu 'anhaa*), one of the wives of the Prophet. *Shaikh-ul-Islaam* Ibn Taimiyyah mentioned in his book, *Minhaaj-us-Sunnah* (2/199), that the scholars differ regarding whether or not the brothers of the Prophet's wives can be called "Uncles of the Believers."

[90] From the Sunnah is: Hearing and obeying the Muslim leaders and the *Khaleefahs* (*Ameer-ul-Mu'mineen*), the righteous from among them as well as the evil. This is so long as they do not command us with disobedience to Allaah, for indeed, there is no obedience to anyone if it involves disobedience to Allaah.

[91] It is obligatory to obey: Whoever is given the *Khilaafah* while the people agree and are pleased with him, as well as (to obey) the one who fought against the people till he became the *Khaleefah* and was proclaimed "*Ameer-ul-Mu'mineen*." Opposing him, revolting against him and sowing the seeds of dissension amongst the Muslims against him is forbidden.

-- the explanation --

The *Khilaafah*

The *Khilaafah* is a high position and great responsibility. It is the appointing of one who will organize and administer the affairs of the Muslims, such that he becomes the first one responsible for that. It is a collective obligation upon a group of Muslims (*Fard Kifaayah*), since the affairs of the people cannot be rectified without it. A person can attain the *Khilaafah* in one of three ways:

First: The previous *Khaleefah* appointed him, such as the *Khilaafah* of 'Umar Ibn Al-Khattaab, for Abu Bakr ؓ appointed him.

Second: The agreement of the influential people capable of providing solutions and conclusions (*ahlul-halli wal-'aqd*), regardless if they were

designated by the previous *Khaleefah*, as in the case of the *Khilaafah* of 'Uthmaan ؓ which was achieved by the agreement of the people in authority that were appointed beforehand by 'Umar Ibn Al-Khattaab, or they were not appointed, such as the *Khilaafah* of Abu Bakr, according to one opinion, and the *Khilaafah* of 'Alee ؓ.

Third: By coercion and subsequent victory, as in the *Khilaafah* of 'Abdul-Maalik bin Marwaan when he killed Ibn Az-Zubair and thus entered into possession of the *Khilaafah*.

The Ruling on Obedience to the *Khaleefah*

Obedying the *Khaleefah*, as well as those who have authority besides him, is obligatory, so long as it does not involve disobedience to Allaah. This is due to Allaah's statement:

يَتَّيِبُهَا لِّلَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنكُمْ

"O you who believe! Obey Allaah and obey the Messenger and those who are in authority amongst you." [Surah An-Nisaa (4): 59]

Also, the Prophet ﷺ said:

"Hearing and obeying is (obligatory) upon the Muslim, in that which he loves and hates, so long as he is not commanded with disobeying (Allaah). So if he is commanded to commit disobedience (to Allaah), then there is no hearing and obeying." [Agreed Upon] ¹⁷¹

This is the same whether the leader is righteous and acts upon what Allaah has commanded, by performing good and abstaining from evil, or he is evil and mischievous, based on his ﷺ statement:

"Indeed, if one has a guardian (leader) appointed over him and he sees that he (the leader) is doing something from the acts of disobedience to Allaah, he should hate what he (the leader) has brought forth from disobedience, yet not raise his hand in opposition to the obedience (towards him)." [Reported by Muslim] ¹⁷²

¹⁷¹ *Saheeh Al-Bukhaaree*: Book of Rulings (no. 7144) and *Saheeh Muslim*: Book of Leadership (no. 1839) from the hadeeth of Ibn 'Umar ؓ.

¹⁷² *Saheeh Muslim*: Book of Leadership (no. 1855) from 'Afw bin Maalik ؓ.

Performing *Hajj* and *Jihaad* along with the leaders is in effect and everlasting, and praying in congregation behind them is permissible, whether they are righteous or evil. This is because opposing them in these matters constitutes raising dissension amongst the Muslims and disobedience to them.

The hadeeth mentioned by the author: **"Three things are from the essence of Faith..."** is weak, as has been indicated by As-Suyootee in *Al-Jaami'-us-Sagheer*. Also, in its chain is a narrator of whom Al-Mizzee said: "He is unknown." Al-Mundhree said in his abridgement of *Sunan Abee Dawood*: "He appears to be unknown." ¹⁷³

The three things that have been mentioned in the hadeeth are: Refraining from (harming) whoever says: *Laa Ilaaha Illaa Allaah*, the endurance of *Jihaad* and the belief in *Al-Qadar* (Divine Preordainment).

Rebelling against the leader is forbidden due to the statement of 'Ubaadah bin as-Saamit ؓ:

"We gave the oath of allegiance to the Messenger of Allaah ﷺ that we would hear and obey (the leader) in matters that we liked and matters that we disliked and in things that were hard upon us and things that were easy upon us. And (that we would give him) preference over ourselves. And that we would not oppose the authority of the leader unless we notice him having open disbelief for which we would have a clear proof with us from Allaah (against him)." [Agreed Upon] ¹⁷⁴

Also, the Prophet ﷺ said:

"There will come upon you leaders of whom you will approve of (the good they do) but reject (the bad). So whoever rejects (their bad deeds), he is absolved from blame. And whoever hates (their bad deeds), he is (also) saved. However, whoever is pleased with them and follows them (i.e. bad deeds), (then he is destroyed)." They (the Sahaabah) said: "Shall we fight against them?" He said: "No, so long as they pray. No, so long as they pray." ¹⁷⁵

¹⁷³ It's checking has been stated previously.

¹⁷⁴ *Saheeh Al-Bukhaaree*: Book of Afflictions (no. 7055-7056) and *Saheeh Muslim*: Book of Leadership (1709) from the hadeeth of 'Ubaadah bin as-Saamit ؓ.

¹⁷⁵ *Saheeh Muslim*: Book of Leadership (no. 1854) from 'Abdullaah bin Mas'ood ؓ.

This means "whoever hates" with his heart and "rejects" with his heart.

From the points of benefit derived from these two hadeeths is that: Abandoning the prayer is a form of open disbelief. This is because the Prophet ﷺ did not permit rebelling against the leaders, unless they had open disbelief. And he made the performance of prayer as a means for the restriction of fighting against them.

This indicates that abandoning the prayer is that which makes fighting against them permissible, and fighting against them is not permissible unless they have open disbelief, as has been mentioned in the hadeeth of 'Ubaadah ؓ.

[92] And from the Sunnah is: Making Hijrah (Boycotting) the People of Innovations and separating oneself from them, abandoning arguing and disputing in the Religion, not looking into the books of the innovators and giving attention to their speech. And every newly invented matter in the Religion is an innovation.

-- the explanation --

Hijrah from the People of Innovations

Linguistically, *Hijrah* means the leaving/abandoning of something. What is meant by "*Hijrah* from the People of Innovations" is separating from them as well as not holding any love for them, giving allegiance to them, greeting them with *Salaam*, visiting them, seeking after them and other than that.

Making *Hijrah* from the People of Innovations is obligatory due to Allaah's statement:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

"You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger." [Surah Al-Mujaadilah (58): 22]

It is also obligatory because the Prophet ﷺ made *Hijrah* from Ka'ab bin Maalik ؓ and his two companions when they refused to go on the military expedition of Tabook with him. ¹⁷⁶

However, if there is a beneficial good in sitting with them, such as for the purpose of explaining the truth to them and warning them against innovations, then there is no harm (sin) in that. Perhaps (in some cases) this is required due to Allaah's saying:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Invite to the Way of your Lord with wisdom and fair admonition, and argue with them in a way that is best." [Surah An-Nahl (16): 125]

This may be achieved by sitting with them and speaking to them, as well as by communicating and exchanging letters and correspondence with them. Whoever makes *Hijrah* from the innovators, he must also abandon looking into their books for fear of the *fitnah* they will cause or for fear of their spreading amongst the people.

So distancing oneself away from the places of misguidance is obligatory due to the Prophet's ﷺ statement concerning the Dajjaal:

"Whoever hears of him, then let him distance himself from him, for I swear by Allaah that a man will approach him while thinking himself to be a believer, but will end up following him in what he was sent with from doubtful matters."

Abu Dawood reported it and Al-Albaanee said: "Its chain is authentic."¹⁷⁷

¹⁷⁶ The story of the repentance of Ka'ab bin Maalik ؓ and his companions can be found in *Saheeh Al-Bukhaaree* (no. 4418) and *Saheeh Muslim* (no. 3769). For an understanding of this story and what it contains from points of benefit and rulings, refer to the book *Zaad al-Ma'aad* of Ibn Al-Qayyim (3/558).

¹⁷⁷ *Hadeeth Saheeh*: An authentic hadeeth reported by Ahmad (4/43), Abu Dawood (4319) and Al-Haakim (4/531) from the hadeeth of 'Imraan bin Husayn ؓ. Al-Albaanee authenticated it in *Saheeh Al-Jaami'* (no. 6301) and in his checking of *Mishkaat-ul-Masaabeeh* (no. 5488).

However, if the objective behind looking into their books is to know their innovations so that they may be refuted, then there is no harm in that. But this only applies to one who possesses a strong understanding of the correct belief and has the ability to refute them. In fact, it may be obligatory (upon him), since refuting innovations is an obligation, and whatever is essential for the completion of an obligation, becomes itself obligatory.

Disputing and Arguing in the Religion

The word *Jidaal* (disputing) is a verbal noun derived from the verb *jaadala* (to dispute) and it means quarrelling with an adversary in order to achieve victory over him. In the dictionary, *Al-Jadl* (disputation) is defined as violent arguing. Likewise, *Al-Khisaam* means arguing, thus they both have one meaning.

Al-Jidaal (Disputing) and *Al-Khisaam* (Arguing) in the Religion can be divided into two categories:

First: That the goal behind it is to establish the truth or declare falsehood for something that is false. This is a matter that is commanded, whether it be obligatory or recommended according to the situation, due to Allaah's statement:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُم بِالتِّي هِيَ أَحْسَنُ

"Invite to the Way of your Lord with wisdom and fair admonition and argue (*Jidaal*) with them in a way that is best." [Surah An-Nahl (16): 125]

Second: That the goal behind it is to enforce or support one's personal opinion or some type of falsehood. This is reprehensible and forbidden, as Allaah says:

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا

"None dispute (*Jidaal*) concerning the *Ayaat* of Allaah except those who disbelieve." [Surah Ghaafir (40): 4]

And He says:

وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

"And they disputed (*Jidaal*) by means of falsehood in order to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!" [Surah Ghaafir (40): 5]

[93] Anyone who attributes himself with something other than Islaam and the Sunnah is an innovator, such as the *Raafidah*, the *Jahmiyyah*, the *Khawaarij*, the *Qadariyyah*, the *Murji'ah*, the *Mu'atazilah*, the *Karaamiyyah*, the *Kulaabiyyah* and those similar to them. These are sects of misguidance and groups of innovation. May Allaah grant us refuge from them.

-- the explanation --

Signs of the People of Innovation and a Discussion on some of their Groups

There are certain signs that indicate people of innovation, such as.

1. They attribute themselves to something other than Islaam and the Sunnah, due to what they have introduced from innovations in speech, action and belief.
2. They cling fanatically to their opinions and do not turn to the truth, even if it is clearly conveyed to them.
3. They hate the scholars of Islaam and the Religion.

From their groups are:

1. **The Raafidah:** They are the ones who go to extremes with regard to the Members of the Household (*Aali Bait*). They declare the Companions that opposed them as being disbelievers or they accuse them of evil (*fisq*). They are divided into many sects, among which are the extremists, who claim that 'Alee is god, and among which are other than them. Their innovation first appeared during the Khilaafah of 'Alee bin Abee Taalib when 'Abdullaah bin Saba' said to him: "You are God." Due to

this, 'Alee commanded that they be set on fire. However, their leader, 'Abdullaah bin Saba', escaped to another city.

They hold various views on the Attributes of Allaah, so among them are those who perform *tashbeeh*, those who perform *ta'teel* and those who are in conformity (with the correct view on the Attributes). They are called the *Raafidah* because they rejected (*rafid*) Zayd bin 'Alee Ibn Al-Husayn bin 'Alee bin Abee Taalib, when they asked him about Abu Bakr and 'Umar and he responded saying "*rahimahullaah*" for both of them.

So they rejected him and distanced themselves from him. And they named themselves *Shee'ah* because of their claim and notion that they are taking sides (*tashayu'*) with the *Aali Bait* and that they support them and that they are reclaiming their right to the Imamate.

2. The Jahmiyyah: They attribute themselves to Al-Jahm bin Safwaan who was killed by Saalim or Salim bin Ahwaz in the year 121H. Their views on the Attributes of Allaah consist of *ta'teel* (denial) and *nafee* (negation). Regarding *Al-Qadar* (Divine Pre-Decree), they hold the opinion that mankind is coerced to do deeds (*al-jabr*).

Their view on Eemaan is that of *Irjaa*, which means that they believe Eemaan is merely the confirmation of the heart, and that statements and actions are not part of Eemaan. So according to them, someone who commits a major sin is a believer with complete Eemaan (i.e. Eemaan does not increase or decrease). So they are the *Mu'atazilah*, *Jabariyyah* and *Murji'ah* all in one and they are divided into many sects.

3. The Khawaarij: They are the ones who set out to kill 'Alee bin Abee Taalib ؑ due to his leadership. Their methodology consists of absolving themselves from 'Uthmaan and 'Alee ؑ, setting out against the Imaam if he opposes the Sunnah and declaring disbelief on the one who commits a major sin. They believe that this type of person will remain in the Hellfire forever. They are divided into numerous groups.

4. The Qadariyyah: Their methodology consists of negating *Al-Qadar* from the actions of the servant and that his desire and ability are independent from the Desire and Ability of Allaah. The first to manifest this view openly was Mu'bad Al-Juhnee, in the last part of the era of the Sahaabah. He learned it from a Majoosee man from Al-Basrah.

They are divided into two groups, one that is extreme and one that is not extreme. The extremist group rejects the Attributes of Knowledge, Desire, Ability and Creating from Allaah in favor of the actions of the servant. This type of people has now become extinct or close to it. Those that are not extreme believe that Allaah is knowledgeable of the actions of the servant. However, they reject its occurring by His Desire, Ability and Creating. This is what their belief is founded upon.

5. The Murji'ah: They believe that actions are deferred from Eemaan (*Al-Irjaa*). Thus actions, according to them, are not part of it. Eemaan is simply the complying of the heart. So the sinner, according to them, is a believer with complete Eemaan, even if he does what he does from the disobedient acts or he abandons what he abandons from the obedient acts. And if we ruled that someone who abandoned one of the commandments of the Religion is a disbeliever, then that would be due to the lack of his heart complying not due to his abandonment of that deed. These are the views of the Jahmiyyah. And it, along in comparison with the views of the Khawaarij, are the two opposite extremities.

6. The Mu'atazilah: They are the followers of Waasil bin Ataa', who withdrew (*'Itizaa*) from the gathering of Al-Hasan Al-Basree. He determined that the sinner is in a level between two levels. Thus, he is neither a believer nor a disbeliever, yet he will reside eternally in the Hellfire. 'Amr bin 'Ubayd followed him in that and their views concerning the Attributes of Allaah are based on *ta'teel*, like the Jahmiyyah, and concerning *Al-Qadar*, like that of the Qadariyyah.

They reject the relation of the *Qadaa* and the *Qadar* of Allaah to the actions of the servant. In regards to the one who commits a major sin, they hold that he will remain in the Hellfire forever and that he is extracted from the fold of Eemaan into a level between the two levels of belief and disbelief. So they oppose the views of the Jahmiyyah in regards to these two principles.

7. The Karaamiyyah: They are the followers of Muhammad bin Karaam, who died in 225H. They incline towards *tashbeeh* and hold the belief of Irjaa. They are further divided into numerous groups.

8. The Saalimah: They are the followers of a man who was called Ibn Saalim. Their views consist of *tashbeeh*. These are the groups mentioned by the author.

He then said "And those similar to them", such as **the Ash'ariyyah**. They are the followers of Abul-Hasan 'Alee bin Ismaa'eel Al-Ash'aree. At first, he inclined towards the views of the Mu'tazilah sect, until he reached forty years of age. Then he openly announced his repentance from that to the public and exposed the falsehood of the Mu'tazilah. So he took hold of the methodology of Ahl-us-Sunnah, may Allaah have mercy on him.

As for those who attribute themselves to him, they remained upon a specific methodology, which is known as the Ash'ariyyah sect. They do not confirm any of Allaah's Attributes, except seven, which they believe are proven by intellect. And they distort the meaning of the rest of them. The seven (they affirm) are the ones mentioned in this verse:

*"He is Living, Knowing, Able and has Speech
Desire, and likewise Hearing and Seeing"*

They also commit other innovations with regard to the meaning of Speech, *Al-Qadar* and other than that.

[94] In respect to an Imaam, concerning the (differing in the) subsidiary issues of the Religion, such as the four madhaahib (schools of thought), then it is not blameworthy. For indeed, differing in the subsidiary issues of the Religion is a mercy and those who differ in it are praiseworthy in their differing, and will be rewarded for their *Ijtihad*. Their differing is a vast mercy and their agreement is a conclusive evidence.

[95] We ask Allaah that He protect us from innovations and *fitnah* and that He cause us to live upon Islaam and the Sunnah. And (we ask) that He make us from among those who follow the Messenger of Allaah ﷺ when alive, and that He resurrect us in his company after death, by His Mercy and His Grace, Ameen.

This is the last of the Creed – all praise is due to Allaah, alone. And may Allaah send His peace and blessings upon our leader Muhammad, his family and his Companions.

-- the explanation --

Differing in the Subsidiary Issues

The word used for subsidiary issues is *furoo'* and it is the plural of *far'*, which linguistically means that which is built upon something else (i.e. branch). In the Religion, it refers to those things that are not related to Creed, such as issues concerning purification, prayer and their likes.

Differences of opinion in that is not blameworthy, if it is based upon pure intention and *Ijtihad* and not upon the following of desires and fanaticism. This is because differing occurred at the time of the Prophet ﷺ and he did not disapprove of it, as he said during the expedition of Banu Quraida:

"No one is to offer the 'Asr prayer until we reach Banu Quraidha."

But the time for prayer came before they arrived (at Banu Quraidha), so some of them delayed the prayer until they reached Banu Quraidha and some of them prayed due to a fear that the (fixed) time for prayer would pass. And the Prophet ﷺ did not rebuke any one of them. [Reported by Al-Bukhaaree] ¹⁷⁸

Also, it is not blameworthy because differing in issues was present amongst the Sahaabah, and they were the best of generations. And also because it does not cause enmity, hatred, nor does it cause division, contrary to differing in the fundamental principles of Creed.

Concerning the statement of the author: **"And those who differ in it are praiseworthy in their differing."** This is not a praise for differing, for indeed agreeing is better than it. Rather, what is intended by this, is the negation of blame from these scholars and that each one of them is praiseworthy for what he said (i.e. opinion he held), since he is a *Mujtahid* (scholar capable of deriving Islaamic rulings) in that issue, who

¹⁷⁸ Reported in *Saheeh Al-Bukhaaree*: Book of the Fear Prayer (no. 946) from the hadeeth of Ibn 'Umar ؓ.

intends the truth. Thus, he is praiseworthy for his *Ijtihad* and for his following of what was most correct to him from the truth, even if he did not attain the truth.

His (*rahimahullaah*) statement: "For indeed, differing in the subsidiary issues of the Religion is a mercy" and "Their differing is a vast mercy" means that they fall under the mercy and forgiveness of Allaah. This is such that they will not be held responsible for more than what was in their capacity. Nor will they be held accountable for more than what seemed correct to them. So there is no harm upon them with regard to this differing, but rather, they fall under the mercy and forgiveness of Allaah. If they are correct, then they will receive two good deeds and if they err then they will have one good deed.

***Ijmaa'* (Consensus) and It's Ruling**

Ijmaa' (consensus) linguistically means a resolution or an agreement. Religiously, it refers to the agreement of the *Mujtahid* scholars of the *ummah* of Muhammad ﷺ on a legal ruling, after the Prophet. It can be used for evidence, due to the saying of Allaah:

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

"And if you differ in anything, then return it to Allaah and the Messenger." [Surah An-Nisaa (4): 59]

And the statement of the Prophet ﷺ:

"My *ummah* will not unite in agreement upon an error."¹⁷⁹

¹⁷⁹ **Hadeeth Saheeh:** An authentic hadeeth reported by At-Tirmidhee (2167), Ibn Abee 'Aasim in *As-Sunnah* (80), Al-Haakim (1/115-116) and Al-Khateeb in *Al-Faqeeh wal-Mutafaqqih* (1/61) from the hadeeth of Ibn 'Umar ؓ. At-Tirmidhee said that it was a "ghareeb" hadeeth (meaning weak). Its chain of narration is weak as has been stated in Al-Albaanee's checking of *As-Sunnah* (1/40). It has another path of narration found in At-Tabaraanee's *Al-Kabeer* (12/447) and its chain is sound (*hasan*). Al-Haythamee said in *Al-Majma'* (5/218): "At-Tabaraanee reported it with two chains of narration, the first of which its narrators are reliable. They are from the standard of the *Saheeh* except for Marzooq, the master of the family of Talha, but he is trustworthy."

There are many supporting witnesses to this hadeeth, such as the hadeeth of Ibn 'Abbaas, which has been raised to a saying of the Prophet ﷺ: "Allaah will not unite my *ummah* – or he said this *ummah* – upon an error. And the Hand of Allaah is over the *Jamaa'ah*." Al-Haakim reported it and At-Tirmidhee transmitted a shortened

Taqleed (Blind-Following)

The linguistic meaning of *taqleed* is placing a rope around someone's neck. Religiously, it refers to someone following the opinion of another person (i.e. a scholar) without any evidence for it. It is permissible for one who cannot find a way towards knowledge for himself, based on Allaah's statement:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"So ask the people of knowledge if you don't know." [Surah An-Nahl (16): 43]

The *Madhaahib* (schools of jurisprudence) that are most famous are four:

The Hanafee *Madh-hab*: Its Imaam is Abu Haneefah an-Nu'maan bin Thaabit, the Imaam of 'Iraq. He was born in 80H and died in 150H.

The Maalikee *Madh-hab*: Its Imaam is Abu 'Abdillaah Maalik bin Anas, the Imaam of *Daar-ul-Hijrah* (Madenah). He was born in 93H and died in 179H.

The Shaafi'ee *Madh-hab*: Its Imaam is Abu 'Abdillaah Muhammad bin Idrees Ash-Shaafi'ee. He was born in 150H and died in 204H.

The Hanbalee *Madh-hab*: Its Imaam is Abu 'Abdillaah Ahmad bin Muhammad bin Hanbal. He was born in 164H and died in 241H.

There are other *madhaahib* besides these, such as the Dhaahiree (*madh-hab*), the Zaydee (*madh-hab*), the Sufyaanee (*madh-hab*) and more. From all of these *madhaahib*, we may take from the statements of the Imaam that which is correct and abandon from his statements that which is

version of it consisting of just the first sentence of it, and its chain is good. There is also the hadeeth of Abu Mas'ood reported by Ibn Abee 'Aasim in *As-Sunnah* (85), At-Tabaraanee in *Al-Kabeer* (17/239-240) and Al-Haakim (4/506-507) who authenticated it and Adh-Dhahabee agreed. Al-Haythamee said in *Al-Majma'* (5/219): "Its narrators are reliable." Al-Haafidh Ibn Hajr said in his *Talkhees* (2/141): "Its chain is authentic. And the likes of this saying is not stated by way of one's mere opinion." Refer to *Talkhees-ul-Habeer* (2/141) for an examination of the rest of its supporting witnesses.

erroneous. And there is no freedom from error (*'ismah*), except in the Book of Allaah and the Sunnah of His Messenger.

We ask Allaah that He make us from among those who hold tightly onto His Book and the Sunnah of His Messenger, in privacy and in public, and that He cause us to die upon that. And (we ask) that He befriend us in this world and the Hereafter, and that He not cause our hearts to go astray after having guided us. And we ask that He grant us mercy from Himself, indeed, He is the Most Gratuitous.

All praise is for Allaah, as our Lord loves and is pleased with and as is required for (attaining the ability to see) the Honor of His Face, mighty be His Honor. And all praise is due to Allaah, who by His bounty, all good deeds come to pass and may the peace and blessings of Allaah be on our Prophet Muhammad, his family and his Companions. ¹⁸⁰

Completed on the Day of *Al-Jumu'ah* 1/10/1392H

Written by one who is in need of Allaah

Muhammad bin Saalih Al-'Uthaimeen

¹⁸⁰ This concludes the checking of this most beneficial and rewarding book "*Sharh Lum'at-ul-'Itiqaad*" of Shaikh Muhammad bin Saalih Al-'Uthaimeen. The checking was completed on the morning of the day of *Al-Jumu'ah*, which falls on the sixth of the month of Rajab on 1410H. All praise is for Allaah and may He send His peace and blessings on our Prophet, his family, Companions and their successors. In Egypt, the city of Isma'eeliyyah, this was written by one who is in need of his Lord's pardon, Ashraf bin 'Abd-il-Maqsood bin 'Abd-ir-Raheem, may Allaah forgive him, his parents and all the Muslims. Ameen.

About the Book:

Shaikh Muhammad bin Saalih Al-'Uthaimeen said: "This is a brief commentary of the book Lumat-ul-Itiqaad, written by Abu Muhammad Abdullaah bin Ahmad Ibn Qudaamah Al-Maqdisee (rahimahullaah), who was born in Shabaan in 541H in a village from the districts of Nablis (present-day Palestine) and who died on the day of Eed-ul-Fitr in 620H.

In this book, the author (rahimahullaah) gathered together the main points of the Islaamic Creed (Aqeedah). For this reason, the Board of the Educational Institutes assigned this book to be studied and taught during the second semester of the first year of study, so that it may serve as a pillar upon which one can establish his Creed at this stage.

Because I saw the importance of this book in terms of the topics it touches upon, its methodology and the lack of there being any explanation for it, I became determined, while seeking assistance from Allaah and hoping that He grant me correctness in intention and action, to put forth some words on it, in the attempt to clarify its ambiguous parts, explain its meanings and bring to light its main points."

About the Author:

Imaam Ibn Qudaamah Al-Maqdisee was one of the great scholars of the seventh century. He is best known for his magnificent works on Fiqh, such as Al-Mughnee, Al-Kaafee and Al-'Umdah. The scholars praised him during and after his lifetime.

About the Commentator:

Imaam Muhamamd bin Saalih Al-'Uthaimeen was one of the great scholars of this century. He has authored, taught and explained many beneficial books.



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