COMMENTARY ON SHAikh AL-ISLÂM IBN TAYMIYYAH’S
AL-‘AQÎDÂH AL-WâSÎTIYYAH
SHEIKH MUHAMMAD BIN SALIH AL-UTHAYMEEN
VOL. 2
Commentary On
Shaikh Al-Islām Ibn Taymiyyah's
Al-‘Aqīdah Al-Wāsitiyyah
Commentary On Shaikh Al-Islām Ibn Taymiyyah's 
Al-ʿAqīdah Al-Wāsīṭiyah

Volume - 2

by

The Virtuous Shaikh, Al-ʿAllāmah 
Muḥammad bin Ṣāliḥ Al-ʿUthaymīn (安宁)

AUTHORIZED BY THE CHARITABLE FOUNDATION 
OF 
SHAIKH MUḤAMMAD BIN ṢĀLIḤ AL-ʿUṬHA<IMIN

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS
Riyadh, Jeddah, Sharjah, Lahore
London, Houston, New York
Contents

SECTION: Concerning the Sunnah of the Messenger of Allah ﷺ.................................................................................................... 11
The Commentary ........................................................................................................ 11
Firstly: That it be correctly attributed to the Messenger ﷺ............................. 12
Secondly: That it correctly proves the ruling .............................................. 12
The author said: "The Sunnah explains the Qur'an, and clarifies it, and proves it, and expounds upon it." ........................................ 13
Then he, may Allah have mercy upon him, mentioned an important principle: "Whatever the Messenger described his Lord, the Mighty and Sublime, with, as contained in the authentic narrations, which were met with acceptance by Ahl Al-Ma'rifah; faith in it is obligatory as well." ........................................ 18

SECTION: Hadiths Concerning The Attributes (of Allah) .... 23
The Commentary ........................................................................................................ 24
The second view: Halting; they say: "We will not say 'It is vacated' neither would we say: 'It is not vacant.'" ............................. 28
The third view: That the Throne is vacated by Him ............................ 28
Among the benefits of this Hadith are the following: ................ 29
The Second Hadith: Concerning the Affirmation of Joy:............ 30
And there are Five Conditions for Repentance: ...................... 34
The Third Hadith: Concerning the Affirmation of Laughing .... 37
The Fourth Hadith: Concerning the Affirmation of Amazement, and some other Attributes ........................................ 41
Commentary on Al-'Aqidah Al-Wasiyyah

The Fifth Hadith: Concerning the Affirmation of the Foot (Ar-Rijl or Al-Qadam) for Allah ............................................................ 46

The following Attributes in this Hadith: .......................................................................................................................... 48

The Sixth Hadith: Regarding the Affirmation of Speech and Voice.......................................................................................... 52

The Commentary ......................................................................................................................................................... 52

The Seventh Hadith: Also Concerning the Affirmation of Speech.......................................................................................... 54

The Commentary ......................................................................................................................................................... 54

The Eight Hadith: Concerning the Affirmation of Allah's Ulū and some other Attributes: ............................................................ 56

The Commentary ......................................................................................................................................................... 57

The Ninth Hadith: Also Concerning the Affirmation of Al-Ulū .......................................................................................... 60

The Commentary ......................................................................................................................................................... 60

The Tenth Hadith: Also concerning the Affirmation of Al-Ulū .......................................................................................... 62

The behavioral benefits in this Hadith: .................................................................................................................................. 63

The Eleventh Hadith: Also Confirming the Affirmation of Transcendence ........................................................................... 64

The Twelfth Hadith: Concerning the Affirmation of His Ma’iyyah with His Creation ........................................................................... 66

The Thirteenth Hadith: Concerning the Fact that Allah is before the Praying Person ............................................................... 67

The Fourteenth Hadith: Concerning the Affirmation of Al-Ulū and some other Attributes ............................................................. 70

The Commentary ......................................................................................................................................................... 71

There are Names and Attributes in this Hadith: .......................................................................................................................... 77

The Commentary ......................................................................................................................................................... 79

This Hadith contains the following benefits: .......................................................................................................................... 81

The Sixteenth Hadith: Concerning the Affirmation of the fact that the Believers will see their Lord ............................................ 83

The Commentary ......................................................................................................................................................... 84
SECTION: The Status of the People of the Sunnah and the Jamā’ah among the Various Sects of This Ummah, and that They are Described with Wasatiyyah (Moderation) .................. 91

The author, may Allah have mercy upon him, said: “Rather, they occupy the balanced position among the various sects in the Ummah, just as this Ummah occupies the balanced position among the (other) nations.” ........................................... 91

The Commentary ................................................................. 91

The First Foundation: Concerning Names and Attributes ...... 94

The Commentary ................................................................. 94

The Second Foundation: Concerning the Actions of Allāh ....... 97

The Commentary ................................................................. 97

The Third Foundation: Concerning the Threat ....................... 99

The Commentary ................................................................. 99

The Fourth Foundation: The Name of Faith and Religion ...... 102

The Commentary ................................................................. 102

The Fifth Foundation: Regarding the Companions, May Allāh be pleased with them .................................................. 106

The Commentary ................................................................. 106

SECTION: Concerning the Ma‘īyyah, and the Clarification, Harmonizing Between it and the ‘Ulū of Allāh, and His Istiwa‘ over His Throne ................................................................. 111

The Commentary ................................................................. 111

His statement: “Just as He combines between that, in His statement” : ................................................................. 115

Question: Is it correct to say: “He is with us in His Self”? ...... 121

An Important Note ................................................................. 125

SECTION: Concerning the Nearness of Allāh, Exalted is He, and His Response (to the Calls), and that this Does Not Negate His ‘Ulū and Fawqiyyah ........................................... 129

The Commentary ................................................................. 129
SECTION: Concerning the Belief that the Qur'ān is the Speech of Allāh in Reality ............................................................ 137
The Commentary ..................................................................... 137

SECTION: Concerning the Belief that the Believers shall See Their Lord on the Day of Resurrection, and the Places of Seeing ............................................................ 149
The Commentary ..................................................................... 149

SECTION: Concerning the Belief in the Last Day .................... 155
The Commentary ..................................................................... 155
Important Note ..................................................................... 165
An Important Point .................................................................. 174
The answer is, that it should be said: ...................................... 180

SECTION: Concerning the Major Resurrection ....................... 185
The Commentary ..................................................................... 185
The Second Event to occur on the Day of Resurrection .......... 193
The Third Event that will occur on the Day of Resurrection ... 195
The Fourth Event that will occur on the Day of Resurrection .. 199
The Fifth Event from what will happen on the Day of Resurrection ......................................................... 201
There are two subjects here: .................................................. 204
The Sixth Event that will occur on the Day of Judgment ...... 212
The first one: That is clear ..................................................... 216
The Seventh Event among what will happen on the Day of Resurrection ......................................................... 220
An Important Point .................................................................. 227
A Beneficial Point .................................................................. 227
The Eighth Event that will happen on the Day of Resurrection .......................................................... 227
The Ninth Event that will happen on the Day of Resurrection: The Şirāţ (Bridge) .............................................................. 231
The Tenth Event that will occur on the Day of Resurrection:
Contents

Entering Paradise................................................................. 237
Completion.............................................................................. 239
The Eleventh Event that will occur on the Day of Resurrection: Intercession........................................... 241
Important point:.............................................................. 249
The Twelfth Event that will occur on the Day of Resurrection ................................................................ 257
An Important Point.......................................................... 265

SECTION: Concerning the Belief in Al-Qadar (The Divine Will) ................................................................. 267
The Commentary ................................................................ 267

SECTION: Concerning the Levels of Belief in Al-Qadar ....... 275
The Commentary ................................................................ 275
The first level of the Belief in Pre-Decree............................. 276
The Commentary ................................................................ 276
These are two places:......................................................... 290
The Second Level of Belief in Al-Qadar ............................... 292
Two groups oppose them on this fundamental: ..................... 315

SECTION: Concerning Al-Imān (Belief, Creed)............... 331
The Causes of Increase in Ímān (Faith) Are Four ...................... 337
The Causes of Decrease in Ímān (Faith) ............................... 339
The causes of decrease in faith are four: .............................. 339

SECTION: Concerning the Position of the People of the Sunnah and the Jama'ah Regarding the Companions of the Messenger of Allāh ﷺ........................................ 357

SECTION: Concerning the Karāmāt performed by the Awliyā’................................................................. 427
Note:.................................................................................... 433

SECTION: Concerning The Practical Methodology Of the People of the Sunnah and the Jama'ah............................ 439
SECTION: Regarding The Manhaj (Method) of the People of the Sunnah and the Jamā‘ah Regarding Commanding Good And Prohibiting Evil, and Other Qualities ................. 467
Completion: ...................................................................................... 494
Al-Qaḍā‘ is generally used for two meanings: ................................ 494
The Imām is the model ..................................................................... 528
The Concluding Speech ................................................................. 533
SECTION:
Concerning the Sunnah of
the Messenger of Allah ﷺ

The Commentary

❖ The Sunnah lexically is: the “path” and from it is his ﷺ saying: “You will follow As-Sunan (the paths) of those that came before you”[1] meaning, their way.

❖ Technically, it means the sayings of the Prophet ﷺ, his actions and his tacit approvals. So, it includes both obligatory and recommended acts.

❖ The Sunnah is the second source for legislating.

---

[1] Reported by Al-Bukhari (3456) and Muslim (2669) from Abū Sa‘īd Al-Khudrī, may Allah be pleased with him.
The meaning of our statement: "The second source" is in terms of number, not in terms of rank; because its status is like that of the Qur'ān once it (the Sunnah) is authentically reported from the Messenger ﷺ.

However, the one who looks at the Qur'ān (for proof) needs just one thing; that is it correctly proves the ruling, while the one who looks in Sunnah needs two things:

Firstly: That it is correctly attributed to the Messenger ﷺ.

Secondly: That it correctly proves the ruling.

So, the one who tries to use the Sunnah has to spend more effort than the one who tries to use the Qur'ān as evidence, for the chain of transmission of the Qur'ān suffices us; its chain of the transmission is Mutawātir,[1] nothing actually calls for any doubt in its respect; unlike what is attributed to the Messenger ﷺ.

So, if the Sunnah is authentically established from the Messenger of Allah ﷺ, it’s status is that of the Qur'ān completely, in terms of trusting the information and acting upon the ruling; as He, Exalted is He, says:

\[
\text{ولَأَوَلَّدُ أَجَلَّ الْأَنْبَاءَ الْكِتَابَ وَالْعِلْمَةَ}
\]

(Allah has sent down to you the Book (The Qur'ān) and Al-Hikmah (the Sunnah).) (An-Nisā’ 4:113)

And the Prophet ﷺ also said: "I should not find anyone of you reclining on his couch, while one of my orders comes to him, saying: 'We do not know of this! Whatever we find

[1] Translation note: A narration reported by a large number of trustworthy reporters at every level in the chain of its transmission.
Concerning the *Sunnah* of the Messenger of Allāh ﷺ.

in the Book of Allāh, we follow it.' Behold! I was given the Book and its like along with it.”[1]

That is why the correct position is that the Qur‘ān can be abrogated by the *Sunnah* once it is authentic from the Prophet ﷺ, and that possible, both according to the intellect, and the legislation. However, there is no sound example for that.[2]

---

The *Sunnah* explains the Qur‘ān, and clarifies it, and demonstrates it, and expounds upon it...

---

• **The author said:** “The *Sunnah* explains the Qur‘ān, clarifies it, proves it, and expounds upon it.”

• Concerning his statement: “It explains the Qur‘ān:”

  Meaning - it elucidates the meaning intended by the Qur‘ān

---


Shaikh Aḥmad Shākir commented extensively on the references and authentication of this *Hadith* in his annotation of *Ar-Risālah* of Ash-Shāfī’ī (page 9). See Al-Hadith Ḥujjah bi Nafsīh ft Al-‘Aqā‘id wa Al-Ahkām by Al-Albānī, and he said it is *Ṣahih*.

[2] And it is the view of the majority as quoted from them by Ash-Shawkānī in *Irshād Al-Fuḥūl* (page 191).
as contained in the exegesis of His Statement, Exalted is He:


«أَلَّذِينَ أَعْمَلُوا الْفَضْلَى وَرَزَّاهُمُ»

«For those who have done good is the best, and even more.» (Yūnus 10:26)

The Prophet explained the meaning of «And even more» to mean gazing at the Face of Allah, the Mighty and Sublime.\[1\]

And as he explained His statement, Exalted is He:


«وَأَعْمَلُوا لَهُمْ مَا أَسْتَطَعْتُمْ مِنْ فُؤُودٍ»

«And make ready against them all you can of power.» (Al-Anfāl 8:60)

“Listen, power is shooting! Listen, indeed power is shooting.”\[2\]

» “and clarifies it:” It clarifies what is general in it; because there are general Ayāt in the Qur'ān, but the Sunnah clarifies and makes them clear. For example, His statement, Exalted is He:


«وَأَصْلَحُوا السَّلَّةُ»

«And perform As-Salāh.» (Al-Baqarah 2:43)

Allāh commands its performance, while the Sunnah explains how of it.

And His statement, Glorious be He:


«أَفِئَ الْصَّلَاةَ إِلَىٰ عَزِيزِ الْكَيْمَاتِ»


\[1\] Its reference preceded.
\[2\] Reported by Muslim (1917) from 'Uqbah bin 'Amir, may Allāh be pleased with him.
Perform As-Salāh during the waning of the sun till the darkness of the night. (Al-Isrā' 17:78)

*during the waning of the sun*: meaning, from the waning of the sun until the darkness of the night; that is, its utmost darkness, and that is its middle. This is because the darkest part of the night is its middle.

What is apparent, is that this is one period of time, but the Sunnah gives the details for this generality:

The time of Zuhr is from the waning of the sun until the shadow of everything is equal to its size. And the time of ‘Aṣr from that time until the sun turns yellowish; that is the best time when it could be observed, and up to setting of the sun out of necessity. The time of Maghrib is from the setting of the sun until the redness of the twilight disappears. The time of ‘Isha‘ is from when the redness of the twilight disappears, until the middle of the night.

There is no time of necessity for ‘Isha‘.[1] That is why if a woman becomes pure from menstruation during the latter half of the night; neither the ‘Isha‘ prayer nor the Maghrib prayer are obligatory upon her, because the time of ‘Isha‘ ends at the middle of the night. There is no evidence in the Sunnah that the time of ‘Isha‘ extends until the break of dawn. And the time of Fajr is from the break of dawn until the rising of the sun. That is why He said in the Āyah:

*From the waning of the sun until the darkness of the night*

---

[1] Translation note: That is because he explained that the time for ‘Aṣr is until the sun’s color changes, but out of necessity it extends up to sunset. And some say the same for ‘Isha‘; that its time is up to the middle of the night, but in cases of necessity it lasts until Fajr. So the Shaikh is saying that there is no such thing in the case of ‘Isha‘.
and He separated the time of Fajr, so He says:

> And recite the Qur'ān in the early dawn. (Al-Isrā' 17:78)

That is because there is a separation between the time of Fajr and the other times before it and after it, so the second half of the night is before it, and the first half of the day is after it.

This is from the clarification in Sunnah such that it clarifies the times. In the same manner is:

> And give Zakāh. (Al-Baqarah 2:43)

The Sunnah explains the minimum wealth upon which Zakāh is due, and the kinds of wealth upon which it is due.

- And “and demonstrates it:” This word includes explaining, clarifying and expounding. Thus, the Sunnah explains the Qur'ān and clarifies the Qur'ān.
- And “and expounds upon it:” Meaning that it relates new meanings and new rulings that are not contained in the Qur'ān.

There are many examples of this. This is because there are many rulings of the Shari'ah that are only in the Sunnah and are not mentioned in the Qur'ān, but it indicates that it’s (the Sunnah) status is that of the ruling in the Qur'ān, like His statement, Exalted is He:

> He who obeys the Messenger, has indeed obeyed Allah. (An-Nisā' 4:80)
And His statement:

وَمَا ذَكَرَ الْرَّسُولُ ﷺ ﻣَنْ أَنْصَمْتُ وَمَا ﻋَنْثَكُمْ ﻛَيْنَاءً

«And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).» (Al-Hashr 59:7)

And His statement:

وَمَن يُفْسِدْ ﻋَلَى ﷺ وَمَا ﺎِذْرَاءً ﻛَذَلْكَ ﺗَرَكُ ﻛَيْبًا

«And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.» (Al-Ahzab 33:36)

As for the specific rulings, the Sunnah relates many rulings that are not contained in the Qur’an. Among them is what will be related to us in the first Hadîth mentioned by the author in the section: “Our Lord descends to the lowest heaven when the last third of the night remains.”[1] For this is not (stated) in the Qur’an.

Hence, these are four positions of the Sunnah with the Qur’an: explaining what appears problematic, clarifying what is general, demonstrating it, and expounding upon it.

[1] The Hadîth appears in its complete form later, and it is in the Two Sahîhs.
Commentary on Al-‘Aqidah Al-Wasitiyyah

Whatever the Messenger described his Lord, the Mighty and Sublime, with, as contained in the authentic narrations, which were met with acceptance by Ahl Al-Ma'rifah; faith in it is obligatory as well...

Then he, may Allah have mercy upon him, mentioned an important principle: "Whatever the Messenger described his Lord, the Mighty and Sublime, with, as contained in the authentic narrations, which were met with acceptance by Ahl Al-Ma'rifah; faith in it is obligatory as well."

As such, what the Messenger described his Lord with; and similarly what he named his Lord; because there are some Names which the Messenger called his Lord that are not found in the Qur'ān, such as Ash-Shafi (the Healer). The Prophet ﷺ said: "Heal (the sick), You are Ash-Shafi (the Healer), there is no cure except your cure."[1]

Ar-Rabb (The Lord): It is never mentioned in the Qur'ān without it being attributed to another word; but in the Sunnah, the Messenger ﷺ said: "As for the bowing magnify Ar-Rabb (the Lord) therein."[2]

[1] Reported by Al-Bukhārī (5742) and Muslim (2191) from ʿĀishah, may Allāh be pleased with her.
[2] Reported by Muslim (479), from Ibn ʿAbbās, may Allāh be pleased with him.
And he said regarding As-Siwāk: "Purifying for the mouth, pleasing to Ar-Rabb (the Lord)."[1]

What is apparent from the statement of the author is that its acceptance (i.e. a Hadith) has two conditions:

Firstly: that the narrations should be authentic.

Secondly: that Ahl Al-Ma'rifah (knowledge),[2] meaning (knowledgeable) with Ḥadīths met them with acceptance.

But this is not what is intended; rather the intention of the Shaikh, may Allah have mercy upon him, is that the authentic Ḥadīths are accepted by the experts in the field. Hence, this attribute (which is used to qualify the Ḥadīth) is an explanatory attribute, not a restricting attribute.

❖ His statement "with acceptance:" This is an explanation concerning the case of the authentic Ḥadīths. That is, Ahl Al-Ma'rifah met them with acceptance because it is impossible that the Ḥadīths be authentic, yet be rejected by Ahl Al-Ma'rifah; rather, they would accept them.

It is true that there are some Ḥadīths which appear authentic, but may have a kind of defect, like the improper sequence of the narrator, and the like, and such narrations are not considered among the authentic Ḥadīths.

❖ He said: "faith in it is obligatory" based on His saying:

[1] Reported by Al-Bukhārī in Mu'allaq (disconnected) form with a wording that indicates approval (4:158), and reported with a connected chain by Ahmad (6:62), An-Nasā'ī (1:10), and Ibn Hibbān (2:287), and Al-Baghawi graded it Ḥasan (good) in Sharh As-Sunnah (1:349).

[2] Translation note; Meaning, the people knowledgeable about that field.
And His statement:

"O you who believe! Believe in Allâh and His Messenger." (An-Nisâ' 4:136)

"O you who believe! Obey Allâh and obey the Messenger." (An-Nisâ' 4:59)

And His statement, Exalted is He:

"And (remember) the Day (Allâh) will call to them, and say: ""What answer gave you to the Messengers?" Then the news (of a good answer) will be obscured to them on that Day, and they will not be able to ask one another." (Al-Qaṣaṣ 28:65-66)

Textual facts regarding this are numerous and widely known.

Then, you should know that the position of the people of desires and innovation when facing the Hadîths that contradict their desires revolves around two matters: either denial, or distortion.

So if it is possible for them to deny any of them, they deny it, such as their saying about their false principle: "Âhâd narrations are not accepted for creed!!"[1]

[1] Translation note: Meaning, narrations that only one person reported.
Concerning the Sunnah of the Messenger of Allah ﷺ

Ibn Al-Qayyim, may Allah have mercy upon him, has refuted this principle, and showed its falsehood with many evidences, in the end of Mukhtasar Aṣ-Ṣawāʾiq.

And if they cannot deny it, they distort it, as they distort texts of the Qurʾān.

As for the People of the Sunnah, they accept whatever is authentic from the Prophet ﷺ (both) in the matters of knowledge and matters of action, due to the evidence that proves the obligation of accepting that.

❖ And His statement: “As well”: Meaning, just as it is obligatory to have faith in what is in the Qurʾān, without Taḥrif, Taʿtil, Takyif and Tamthil.

The author has mentioned a number of Hadiths, among them are:
SECTION:
Hadiths Concerning
The Attributes (of Allāh)

Thus, from them are: As his saying ﷺ: "Our Lord descends to the lowest heaven every night when the last third of the night remains, saying: Who is it that will call upon Me so that I can answer him. Who is it that will ask Me so that I give him? Who is it that will seek My forgiveness so that I forgive him?"' Agree upon.

❖ The first Hadīth: Concerning the Affirmation of Descent of Allāh to the Lowest Heaven:

That is his statement ﷺ: "Our Lord descends to the lowest heaven every night when the last third of the night remains, saying: Who is it that will call upon Me so that I can answer him. Who is it that will ask Me so that I give him? Who is it that
will seek My forgiveness so that I forgive him?" Agreed upon. [1]

The Commentary

Some of the people of knowledge say that this Hadith is Mutawatir, but they agree it is from the Hadiths that are Mashhurh Mustafidah[2] with the people of knowledge of the As-Sunnah.

❖ Concerning his statement: "Our Lord descends to the lowest heaven." His decent, Exalted is He, is real, because as we have explained earlier, every action whose pronoun refers to Allah, is attributed to Him in reality. It is therefore upon us to believe in it, to trust it, and to say: "Our lord descends to the lowest heaven." It is the closest of the heavens to the earth. The heavens are seven in number. He, the Mighty and Sublime, indeed descends at this period of the night to draw nearer to His servants, as He draws nearer to them on the evening of (the Day of) ‘Arafah, when He boasts of those standing (at ‘Arafah) to the Angels.[3]

❖ His statement: "Every night:" Includes every night of the year.

❖ "When the last third of the night remains:" That the

---


[2] Translation note: A narration reported by not less than three or more - but not up to the number of a Mutawatir narration.

[3] As that is reported in Sahih Muslim (1348) from ‘Aishah, may Allah be pleased with her, from the Prophet ﷺ that he said: "There is no day on which Allah liberates more slaves from the Fire as the Day of ‘Arafah. He comes close, and then He praises them before the Angels saying, ‘What do these (people) want?’"
night begins with the setting of the sun is agreed upon, however, the disagreement occurred regarding when it ends. Is it by the break of dawn, or by the rising of the sun? What is clear is that the night, in the Shari'ah sense, ends with the break of dawn, while astronomically, it ends with the rising of the sun.

❖ Concerning His statement: “Saying: ‘Who is it that will call upon me?’” “who” is an interrogative, meant to express motivation, such as is contained in His statement, Exalted is He:

\[
\text{“هل أَكَفَنَّكَ عَلَى عَذَابٍ نَّعِيمٍ مِّنَ عَذَابِ أَلَمٍ?” (Aṣ-Ṣaff 61:10)}
\]

❖ And; “that will call upon Me:” Meaning - saying: O, my Lord!

❖ “Who is it that will ask Me:” like saying: “I ask You for Paradise” and the like.

❖ “Who is it that will seek My forgiveness:” saying: “O Allâh, forgive me,” or “O Allâh, I seek Your forgiveness.”

❖ “So that I forgive him:” Forgiveness is the act of covering up the sin and overlooking it.

With this, it becomes clear to every person who reads this Ḥadîth, that the intended meaning by descent here is the descent of Allâh Himself. We do not need to say: “\(\text{Bi Dhātih (in His Self)}\)” since the action is attributed to Him, and it is, by that, His own action. But some scholars say: “He descends \(\text{Bi Dhātih (in His Self)}\)” for they were coerced and forced to express such, because there were some who distort the Ḥadîth, saying: “What descends is the command of Allâh”. Some others say: “What descends is the mercy of
Allāh.” Some others say: “What descends is an Angel from the Angels of Allāh.”

All of these are false, because the descent of Allāh’s command is continuous and permanent. Its descent is not specific to the last third of the night. Allāh, Exalted is He, says:

«لَيْبَرَّ الْأَمْرَ مِنَ الْأَرْضِ إِلَى اللَّهِ ۚ وَإِلى اللَّهِ يَرْجِعُ الْأَمْرُ كُلُّهُ»

“He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him.” (As-Sajdah 32:5)

He also says:

«وَإِلَيْهِ يَرْجِعُ الأَمْرُ كُلُّهُ»

“And to Him return all affairs (for decision).” (Hūd 11:123)

But as for their statement: “The mercy of Allāh descends to the lowest heaven when the last third of the night remains” – Subhān Allāh (Glorious is Allāh)! The mercy does not descend except during this period?! Allāh, Exalted is He, says:

«وَمَا يَكُونُ مِنْ نِعْمَتِ فِيهِ مِنْ اللَّهِ»

“And whatever of blessings and good things you have, it is from Allāh.” (An-Nahl 16:53)

All blessings come from Allāh and they are from the effects of His mercy, and they come one after the other, all the time.

And then we say: Of what benefit for us is the descent of mercy to the lowest heaven?!

After this, we say (in reply) to the one who asserts that it
Hadiths Concerning The Attributes (of Allah)

refers to the descent of one of His Angels: Is it reasonable that one of Allah’s Angels is the one saying: “Who is it that will call upon me so that I answer him...” and so on?

It becomes clear with this, that these sayings are false distortions refuted by the same Hadith.

And by Allah! They are not more knowledgeable of Allah than the Messenger of Allah; they are not better at admonishing the servants of Allah than the Messenger of Allah; they are not more eloquent in their speech than the Messenger of Allah 🌹!

They also say: “How do you say that Allah descends? If He descends, then what about Al-'Ulu? If He descends, what about Al-Istiwa’ above the Throne? If He descends, descent is a movement from one place to another! If He descends, descent is a new occurrence, and new occurrences can never exist except by new occurrences!”

So we say: This is a false argument, nothing of it prevents saying that the descent is a reality. Are you more knowledgeable what befits Allah, the Mighty and Sublime, than the Companions of the Messenger 🌹?!

The Companions of the Messenger 🌹 never uttered these suppositions. They rather said: “We hear, we believe, we accept, and we testify.”

But you, who come later oppose! You now come and argue using falsehood, and then say: “How? How?”

We are saying: He descends, we are not talking about His Istiwa’ above the Throne: Has He vacated the Throne or not?

As for Al-'Ulu, we say: He descends, but He - the Mighty and Sublime - is High above His creation, because the meaning of the descent is not that the heaven contains Him, or that the other heavens can overshadow Him; because
none of His creatures can surround Him. Thus, we say: He descends in reality, with His 'Ulu in reality, and there is nothing like Him.

As for His Istiwa' above the Throne, it is an action; it is not among the Attributes of the Self. We do not have any right - in my view - to discuss whether the Throne is vacated by Him or not. We should rather keep silent about it as did the Companions, may Allah be pleased with them.

However, there are three views regarding this matter among the scholars of the People of the Sunnah: The view that the Throne is vacated, the view that it is not vacated, and the view to halt (from speaking of the matter).

Shaikh Al-Islām, may Allah have mercy upon him, in Ar-Risālat Al-'Arshiyyah said: “The Throne is not vacated by Him, because the evidences for His Istiwa' above the Throne are Muḥkamah (decisive), and the Ḥadīth is also Muḥkamah (decisive). And Allah, the Mighty and Sublime, is such that His Attributes cannot be compared to the attributes of the creatures. So it is obligatory upon us to leave the texts concerning His Istiwa' upon their decisiveness and the text about His descent upon its decisiveness. And we say: He is Mustawin (ascended) above His Throne, descending to the lowest heaven, and Allah knows best the how of that, and our intellects are too short, too base, and too insignificant to be able to encompass Allah, the Mighty and Sublime.”

The second view: Halting; they say: “We will not say 'It is vacated' neither would we say: 'It is not vacant.'”

The third view: That the Throne is vacated by Him.

The later people who know that the earth rotates, and that the sun goes around the earth, bring about a problem
saying: “How can He descend in the last third of the night? When last third of the night leaves the Kingdom of Saudi Arabia, it moves to Europe and its environs? Will He remain forever descending?”

So we say: Firstly, believe that Allah descends at this particular time. If you believe, there is nothing compulsory upon you besides that. Do not say: “How? How?” Rather say: When it is the last third of the night in Saudi Arabia, Allah descends, and when it is the last third of the night in America, the descent of Allah will also occur. When the dawn breaks, the time of the descent ends at every place according to its situation.

Therefore, our position regarding this matter is to say: We believe in what reached us from Muhammad, the Messenger of Allah, that Allah descends to the lowest heaven when the last third of the night remains, saying: “Who is it that will call upon Me so that I answer him? Who is it that will ask Me so that I give him? Who is it that will seek My forgiveness so that I forgive him?”

Among the benefits of this Hadith are the following:

Firstly: Affirmation of Al-'Ulū for Allah, based upon his statement: He “descends.”

Secondly: Affirming actions of preference which are Attributes of action, taken from his statement: “Our Lord descends when the last third of the night remains.”

Thirdly: The affirmation of “saying” for Allah, based upon his statement: “saying.”

Fourthly: The affirmation of generosity for Allah, the Mighty and Sublime, based upon His statement: “who is he that will call upon Me? Who is he that will ask Me? Who is he that will seek My forgiveness?”
And from the Behavioral Benefits:

It behooves every person to seize the opportunity of this part of the night, to ask Allāh, the Mighty and Sublime, to call upon Him, and to seek His forgiveness.

As long as the Lord, Glorious be He, is saying "Who is he that will call upon Me?" "Who is he that will seek My forgiveness?" and "Who" is used to express motivation, it behooves us to seize this opportunity, because nothing is for you in your lifetime except what you spend in obedience to Allāh. The days will soon pass you by. Once death catches up with you, it will be as if you were just born at that time; all that has passed will be nothing.

---

**And his saying:** "Allāh is more joyous with the seeking of repentance of a servant of His, than one of you will be with his riding camel..." The Ḥadīth, Agreed upon.

---

**The Second Ḥadīth: Concerning the Affirmation of Joy:**

That is his statement: "Allāh is more joyous with the seeking of repentance of a servant of His, than one of you will be with his riding camel..." The Ḥadīth, Agreed Upon.[¹]

---

[¹] Reported by Al-Bukhārī (11:102) and Muslim (2102) from a number of the Companions with different wordings.
❖ The author said: "The Hadith:" Meaning; complete the Hadith.

And the Hadith is; that a man had his riding camel (while he was traveling), upon which was his food and drink, and it strayed from him. So, he started searching for it but he could not find it, and so he gave up all hope of living. Then, he laid under a tree awaiting death. All of a sudden, he looked up and saw the rein of his camel tied to the tree. Nobody can imagine the degree of his joy except someone who has had such an experience. Quickly, he took hold of the camel's rein, and said: "O Allāh, You are my servant, and I am Your Lord." He committed an error out of excessive joy. He could not know how to express himself!!

Thus, Allāh, the Mighty and Sublime, is more joyous with the repentance of a servant of His when he repents than this man was with his riding camel. Allāh, the Mighty and Sublime, is not in need of our repentance; we are rather in need of Him in every situation. Yet, due to His generosity, the Sublime and Exalted, and His love for Ḭṣān, kindness and munificence, He is joyous with this joy for which there is no comparison, when he repents to Him.

❖ This Hadith includes the affirmation of the Attribute of joy for Allāh, the Mighty and Sublime. Our opinion regarding this joy is that it is real joy, and the strongest of all kinds of joy. However, it is unlike the joy experienced by the creatures.

With respect to man, joy is elation and levity that a person feels when something that makes him happy occurs. That is why whenever you are happy, you feel as if you are walking on air. But with regards to Allāh, the Mighty and Sublime, we do not interpret joy with what we know about ourselves. We say that it is a joy that befits Him, the Mighty
and Sublime, like the other attributes of His.

Just as we say that He has a Self, but it does not resemble our selves; He has Attributes that do not resemble our attributes, because the discussion concerning the Attributes is a branch of the discussion concerning the Self.

We therefore believe that Allah, Exalted is He, has joy as affirmed by the creature that is the most knowledgeable of Him, Muhammad ﷺ, who is the best advisor among the creatures, to the creatures, and the most eloquent in what he said ﷺ.

It would be dangerous for us to say that what is intended by joy is reward. This is because the people of Tahrif say: “Allāh is never joyous. What is intended by joy is His reward to the repentant, or His will to reward.” This is because they affirm that Allāh, Exalted is He, has a creature that is separate from him, and that is reward. They also affirm Al-Irādah (want, will, intent, volition). So they say about joy: It is the reward given to the creatures, or the intent to give the reward.

We are saying that what is intended by joy is joy in reality, such as what is intended by Allāh, the Mighty and Sublime, is His Self in reality. We can never liken our attributes to the Attributes of Allāh.

- In addition to the affirmation of the Attribute of joy for Allāh, Mighty and Sublime, the perfection of His mercy, the Sublime and Exalted, and His gentleness with His servants is also derived from this Ḥadith. Since He loves the returning of the one who was disobedient to Him. And this is a magnificent love. He (the slave) ran away from Allāh, and then he stopped, and returned to Allāh. Then, Allāh has this magnificent joy about him.
From the behavioral benefits, it encourages us to strive our utmost to repent whenever we sin, turning back to Allah.

Allah, Exalted is He, says, while describing the pious ones:

\[\text{وَالَّذِينَ إِذَا قَالُوْا فَنجَسَّةُ} \]

\(\langle\text{And those who, when they have committed Fāhishah.}\rangle\)
(Āl 'Imrān 3:135)

Any Fāhishah, like Zinā, homosexual acts, marrying the unlawful relatives...

Allah, Exalted is He, says:

\[\text{وَلَوْ نَكَحْلُوْا مَا نَكَحَّ مَنْ قَدْ أَكَثَرُ مِنْ أَيْنَّا إِلاَّ مَا قَدْ سَلَفَ} \]

\(\langle\text{And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.}\rangle\)
(An-Nisā' 4:22)

\[\text{وَلَوْ نَقْرَبُوْا الْفِحْشَةَ إِنْذِكَ فُجُسَّةَ وَسَأَلَةَ سَيِّلًا} \]

\(\langle\text{And come not near to unlawful sex. Verily, it is a Fāhishah, and an evil way.}\rangle\)
(Al-Isrā' 17:32)

Lūṭ said to his people:

\[\text{أَنْتُونَ الْفِحْشَة} \]

\(\langle\text{Do you commit Al-Fāhishah?}\rangle\)
(Al-A'raf 7:80)

Therefore,

\[\text{وَالَّذِينَ إِذَا قَالُوْا فَنجَسَّةُ أَوْ ظَلَّلُوْا أَنْفُسَهُمْ ذَكَرُوا الله} \]

\(\langle\text{And those who, when they have committed Al-Fāhish or wronged themselves with evil, remember Allah...}\rangle\)
They remember Allah, Exalted is He, in their hearts; they remember His Greatness, and His punishment and His rewards for those who repent:

 vozîm bîn yafîm Allâh Elâa Elâhâ. (Al 'Imrâñ 3:135)

They did what they did, but they remembered Allah, Exalted is He, in their hearts and sought forgiveness for their sins, and Allah would forgive them; and the evidence is:

 vozîm bîn yafîm Allâh Elâa Elâhâ. (Al 'Imrâñ 3:135)

Therefore, if you are aware that Allah is joyous with your repentance; the joy that does not have an equal, there is no doubt that you will strive your utmost to repent.

And there are Five Conditions for Repentance:

First: Sincerity towards Allah, the Mighty and Sublime, such that what causes you to repent is not to show-off to people, to gain status with them, or the like among the worldly goals.

Second: Expressing remorse for the disobedience.

Third: Abstention from it (the sin). And part of abstention is that when the repentance has to do with the right of a human being, it is returned to the rightful owner.

Fourth: Determination not to returning to the sin in the future.

Fifth: That the repentance should be at the period when it
is acceptable. The acceptance of repentance ceases, with regard to everybody, when the sun rises from where it sets. But with respect to individuals, it ceases by the coming of every individual’s moment of death.

Allāh, Exalted is He, says:

\[\text{And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: “Now I repent.”}\]

\[(\text{An-Nisā’ 4:18)}\]

It is authentic from the Prophet ﷺ that the period when repentance is accepted will cease when the sun rises from where it sets. At that time, people will believe; but:

\[\text{No good will it do to a person to believe then, if he believed not before, nor earned good through his faith.}\]

\[(\text{Al-An’ām 6:158)}\]\n
If these five conditions are complete, then the repentance is correct.

❖ But, is it a condition for the validity of repentance that one repent from all sins (he committed)!

[1] Based on the report of Al-Bukhārī (4636) and Muslim (157) from Abū Hurairah, may Allāh be pleased with him, who said that the Messenger of Allāh ﷺ said; “The Hour will not come until the sun rises from where it sets. When it rises and the people see it, they will believe all together, and that is a time in which the belief of any soul will not profit it” and then he recited the Ayah.
There is a disagreement concerning this; but the correct view is that it is not a condition. Repentance from a sin is valid even while one still continues to commit others.\footnote{And they are both reported from Aḥmad, see the book \textit{Madārij ʿAs-Sālikūn} by Ibn Al-Qayyim (1:273).}

But for such repenting person, it would not be correct to refer to him with the description of “the repentant” in general, and so, it will be said that “he repented,” in a restricted way, not absolutely.

So if someone drinks wine and consumes Ribā, then he repents from drinking wine; his repentance from the wine is correct, while his sin of consuming Ribā remains. So he does not hold the rank of the repentant in the general sense, because he is persisting in some act of disobedience.

\textbullet{} A man in whose case the conditions of repentance are complete, but afterwards, he returned to the sin another time, this does not nullify his first act of repentance, because he had determined not to return to the sin, but his soul seduced him, and he returned to it again. It is only required that he repent the second time; and like that, whenever he commits a sin, he should repent - and the favor of Allāh is extensive.
And in's saying: "Allah laughs at two men, one of whom kills the other and both of them will enter Paradise."  
Agreed upon....

The Third Hadith: Concerning the Affirmation of Laughing

And that is his statement: "Allah laughs at two men, one of whom kills the other, and both of them will enter Paradise."[1]

In this Hadith, the Prophet informed that Allah laughs at two men; when they both met in while fighting, one of them killed the other, but both of them will enter Paradise. And the one of them will not kill the other except because of severe enmity between the two of them. Yet afterwards, they will both enter Paradise, and that enmity will be removed. One of them was a Muslim, while the other was a disbeliever. The disbeliever killed the Muslim, and by that the Muslim was a martyr, and so he enters Paradise. Then, Allah favored this disbeliever, and he accepted Islam, and then he was killed as a martyr, or died without being killed, so he will enter Paradise. So the killer and the one killed both enter Paradise, and then Allah laughs at both of them.

In this there is an affirmation of laughing for Allah, the

[1] Reported by Al-Bukhári (2826) and Muslim (1890) from the narrations of Abú Hurairah, may Allah be pleased with him.
Mighty and Sublime, and it is real laughing, but it does not resemble the laughing of the creatures. It is laughing that befits His majesty and greatness. It is not possible that we give examples of it, because it is not permissible for us to say that Allah has a mouth, teeth or the like. However, we affirm laughing for Allah in a manner that befits Him, Glorious and Exalted is He.

❖ If someone says: By affirming laughing for Allah, it necessitates likening Him a creature!

The response is that it does necessitate likening Him to a creature; because the one who said: “He laughs” is the one upon to His statement, Exalted is He, was revealed:

لَيْسَ كَمَثَلِهِ شَيْءٌ وَهُوَ الْقَبِيمُ الْبَصِيرُ

“There is nothing like Him, and He is the Hearer, the Seer.” (Ash-Shûrâ 42:11)

And from another angle, the Prophet ﷺ would never speak concerning matters like this except that it was revealed to him, because it is from the matters of the unseen. It is not among matters of Ijtihad (deducing rulings from the texts) regarding which the Messenger ﷺ might make a decision, and then Allah would acknowledge it or not. But this is from the matters of the unseen which the Messenger ﷺ received by the way of revelation.

❖ If someone says: “What is intended by laughing is pleasure. Because when one is pleased with something, he is happy with it, and laughs as a result. And what is intended by pleasure is the reward or the intent to reward” as is claimed by the people of Ta’til (denial).

In response to this, we say that this is a form of distorting the words from their places. What is it that makes you
know that what is intended by pleasure is the reward?!
Now, you said about Allah what you know not, from two angles:

The first angle; you changed the text from what is obvious, without knowledge.

The second; you affirmed a meaning for it that is contrary to what is apparent, without knowledge.

Then we say to them: If you say Al-Iradah (intent, will, volition) is established for Allah, the Mighty and Sublime, this will invalidate your principle, because man also has Iradah as he, Exalted is He, says:

> (Among you are some that Yurid (desire) this world and some that Yurid (desire) the Hereafter.) (Al 'Imrân 3:152)

So man has Iradah. Even, the wall has Iradah, as Allah, Exalted is He, says:

> (Then they found therein a wall about Yurid (wanting) to collapse.) (Al-Kahf 18:77)

Therefore you either negate the Attribute of Iradah from Allah (because of this), just as you negate the other Attributes you negate, or you affirm for Allah, the Mighty and Sublime, what He affirms for Himself, even if the creature has its kind in terms of the name, but not the reality.

❖ The behavioral benefit derivable from this Hadîth is that once we know that Allah, the Mighty and Sublime, laughs, we will hope for all forms of goodness from Him.
That is why a man said to the Prophet ﷺ: “O Messenger of Allah, does our Lord laugh?” He said: “Yes.” He (the man) said: “We will never be devoid of any goodness from the Lord who laughs.”[1]

When we know this, it inspires hope of having all good things, because there is a difference between a frowning person that is hardly seen laughing, and another who smiles. And the Prophet ﷺ was always cheerful and smiling ﷺ.

[1] Based on the report of Waki’ bin ‘Ads from his paternal uncle, Abū Razīn who said: “The Messenger of Allah ﷺ said:”‘Our Lord laughs at the despare of his slaves and nearness of His change.’ I said: ‘O Messenger of Allah! Does our Lord laugh?’ He said: ‘Yes.’” He said: “We will never lack any goodness from the Lord who laughs.” Reported by Ahmad (4:11,12), Ibn Mājah (181), Al-Baihaqi in Al-Asma’ waṣ-Ṣifāt (987), Al-Ājurri in Ash-Sharī’ah (279), Ibn Abī ‘Āṣim in As-Sunnah (1:244), and Al-Albānî graded the Hadīth Hasan (good) in As-Silsilah Aṣ-Ṣaḥīḥah (2810 manuscript as quoted from him by the brother ‘Alî Al-Halabi in his verification of Al-‘Aqidah Al-Wāsiṭiyah page 41), see also what comes after it.
And his saying: "Our Lord is amazed at the despair of His slaves, and closeness of His change. He is looking at you, in severe despair, so He continues laughing, knowing that your relief is near." A Hasan Hadith.

The Fourth Hadith: Concerning the Affirmation of Amazement, and some other Attributes

That is his statement: "Our Lord is amazed at the despair of His slaves, and the closeness of His goodness. He is looking at you, in severe despair, so He continues laughing, knowing that your relief is near." A Hasan Hadith.\[1\]

Amazement: it is to be astonished by a thing and this occurs for two reasons:

The first reason: The unawareness, on behalf of the one amazed, of one of the reasons for the amazing incident, such as when something happens to him suddenly without any expectation. This is impossible with respect to Allāh, Exalted is He, because He is All-Knowing. Nothing is hidden from in the heavens or the earth.

Secondly: That the reason (of the amazement) is that this

\[1\] From the Hadith of Abū Razin, according to Ibn Kathīr in his explanation of His saying, Exalted be He: "Or think you that you will enter paradise." (Al-Baqarah 2:214) and its wording is: "Your Lord is amazed" and in place of Ghiyarihi (His change), there is Ghaythihi (His rain).
thing is outside of what is normal for it, and from what is appropriate for it; not because of any incapability of the one that is amazed; such as him doing an action that is astonishing, whose like is not appropriate for him.

This is affirmed for Allāh, Exalted is He, because such amazement is not as a result of an imperfection, but it is amazement because of the case of the one doing what is amazing.

❖ His statement: "Our Lord is amazed at the despair of His slaves."

Despair is the worst of all forms of hopelessness; the Lord, the Mighty and Sublime, is amazed at the entrance of severe hopelessness into the heart of the slave.

❖ "And the closeness of His change" The ُ ُ means "with" meaning: "with the closeness of His change."

So, the Lord, the Mighty and Sublime, is amazed at how we are pessimistic while He, Glorious and Exalted is He, changes things quickly. He changes a situation to another situation with just a word and that is "Be" and it is.

❖ His statement: "He is looking at you:" that is, Allāh is looking at us with His Eyes.

❖ "In severe despair:" Al-Azil is the one in a difficult situation, while Qanītūn: is plural of Qānit who is the one that despairs of relief and removal of difficulty.

So the Prophet  mentioned the case of man and the case of his heart. His case is that he falls into a difficulty, and his heart despairs of hope feeling far removed from the relief.

❖ "He continues Laughing:" He continues laughing due to this amazing situation. How do you despair of the mercy of the most merciful of those who are merciful,
Who says to something: “Be” and it is?
❖ “knowing that your relief is near:” That is, the removal of your severe situation is near.
❖ There are a number of Attributes in this Hadith:
Firstly: Amazement; based on his statement: “Our Lord is amazed at the despair of His slaves.”
The glorious Qur’ān has pointed to this Attribute. Allah, Exalted is He, says:

\[
\text{Nay I wondered (‘Ajibtu) while they mock. (As-Saffat 37:12)}
\]

According to the recitation with Ḍamma on the Tā’.\(^1\)
— It also contains a clarification of Allah’s power, based on his statement: “And the closeness of His change” and that His, the Mighty and Sublime, power is perfect. Whenever He wills, He changes the situation from one state to the opposite within a short period of time.
— It also affirms looking, based on his statement: “He is looking at you.”
— And affirms laughing, based on his statement: “He continues laughing.”
— And similarly, knowledge: “knowing that your relief is near”
— And mercy, because the relief is from Allah, which is

\(^1\) Translation note: Referring to the recitation of As-Saffat 37:1. Meaning, ‘Ajibtu (with Ḍamma on the Tā’); “I wondered” as in the recitation reported from Ibn Mas’ūd and others, while what is popular is ‘Ajibta (with Fath on the Tā’) which is “You wondered.”
Commentary on Al-‘Aqidah Al-Wasitiyyah

evidence of Allāh’s mercy for His slaves.

And with all of these Attributes which this Hadith is evidence for, it is obligatory upon us to affirm that they are real for Allāh, the Mighty and Sublime, according to their realities, and that we not make Ta’wil with them.

❖ The behavioral benefit in this, is that when someone knows this about Allāh, Glorious and Exalted is He, he will avoid this matter; that is despairing of Allāh’s mercy. And it is for this reason that despairing of Allāh’s mercy is one of the major sins.

Allāh, Exalted is He, says:

(Qalā wa-ma yuqsūt min rûhīna rīhī ? ilā allāhu ‘asūlū)

(Ibrāhīm) said: “And who despairs of the mercy of his Lord except those who are astray?” (Al-Hijr 15:56)

He, Exalted is He, also says:

(‘Allāhu ‘anhu wa ‘anhu min rūjī al-lā ‘īmī la yataṣṣu min rūjī al-lā ‘īmī ilā ‘alāhum aqūm)

“And never give up hope of Allāh’s mercy. Certainly no one despairs of Allāh’s mercy, except the people who disbelieve.” (Yūsuf 12:87)

Therefore, despairing of Allāh’s mercy and feeling remote from His mercy, is one of the major sins. It is obligatory upon the person to have good thoughts about His Lord. If he calls upon Him, he is hopeful that He will answer Him. If he worships Him, according to the dictates of His Shari‘ah, he is hopeful that Allāh will accept it from him. If he falls into a difficult situation, he is hopeful that Allāh will soon remove it, because of the statement of the Prophet ﷺ: “You should know that with patience there is help; with
distress there is deliverance and that with hardship, there is relief.”[1]

Rather, Allâh, Exalted is He, says:

َفَإِنَّ مَعَ الْعُسُرَ يُشْرَىٰ ۖ إِنَّ مَعَ الْعُسُرَ يُشْرَىٰ

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.) (Ash-Sharh 94:5-6)

“And one hardship will not overcome two states relief” as is related from Ibn ‘Abbâs, may Allâh be pleased with him.

And his saying ˹as˼: “Hell will continually have (creatures) cast into it, while it is saying: ‘Are there more?’ Until the Lord of Al-‘Izzah places Rijlahu (His Foot) (and in one narration: ‘Qadamahu (His Foot) upon it’) so that part of it contracts upon part of it, and it says: ‘Qat, Qat’.” Agreed upon.

[1] Part of the Hadîth reported by Imâm Ahmad (1:307), At-Tirmidhî (2518), and he said: A Hasan Sahîh Hadîth and Abû Ya’la (2556) from Ibn ‘Abbâs. Al-Hafîz Jami’ Al-Ulûm Wa Al-Ḥikam (1:460), Ibn Rajab said, commenting on this Hadîth: “This Hadîth has been related from several routes and the most authentic of them all is that of Ḥanash Aṣ-Ṣan’âni which At-Tirmidhî reported.”
Commentary on Al-'Aqidah Al-Wasitiyyah

The Fifth Hadith: Concerning the Affirmation of the Foot (Ar-Rijl or Al-Qadam) for Allah

That is his statement: "Hell will continually have (creatures) cast into it, while it is saying: 'Are there more?' Until the Lord of Al-'Izzah places Rijlahu (His Foot) (and in one narration: 'Qadamahu (His Foot) upon it') so that part of it contracts upon part of it, and it says: 'Qat, Qat'."

Concerning his statement: "Hell will continually have (creatures) cast into it:" This will happen on the Day of Judgment; that is, people and stones will be thrown into it (the Fire) because Allah, Exalted is He, says:

"فَأَنْتُمْ آتَارُ آبَاتٍ وَهُمْ أَنَاسٌ وَجِبَارٌ"

(Then, fear the Fire whose fuel is people and stones.) (Al-Baqarah 2:24)

And it is said that only people will be thrown into it, and that the stones already exist there, and the knowledge is with Allah.

"Cast into it:" there evidence in this that its inhabitants — and refuge is with Allah — will be cast into it, they will not enter it in an honorable manner. Rather, they will be violently shoved into the fire of Hell:

"كُلُّ مَنْ آتَى فِيهَا فَجَّرَ سَلَبُهُ حَزْنًا أَنَّهُ بَيْنَكَ وَبَيْنِي"

(Every time a group is cast therein, its keeper will ask: "Did no Warner come to you?" (Al-Mulk 67:8)

Concerning his statement: "Are there more?"

[1] Reported by Al-Bukhari (7384) and Muslim (2848) from Anas bin Malik, may Allah be pleased with him.
question is meant to express request, meaning, “add more.” The one who says the interrogative here expresses negation, then he has resorted to what is far from being right. According to him, the meaning is: “Do not add more to what is already in me” The evidence for the falsehood of this Ta’wil is:

❖ His statement: “Until the Lord of Al-‘Izzah places Rijlahu (His Foot) (and in one narration: ‘Qadamahu (His Foot) upon it’)” Because this proves that it sought more. If not, Allāh will not put His Foot over it such that it contracts. So, it is as if it is demanding with a passion for those cast into it that more be added to those that are in it.

❖ His statement: “Until the Lord of Al-‘Izzah places” He used “the Lord of Al-‘Izzah” because the situation is a situation of dignity, supremacy and coercion.

Here, Rabb means Possessor. It does not mean the Creator, because Al-‘Izzah (honor, might) is one of the Attributes of Allāh; and the Attributes of Allāh, Exalted is He, are not creatures.

❖ And his statement: “Fiha His Foot.” And in another report: “‘Alaihā His Foot.” The meaning of Fi (in) and ‘Alā (on, over) is one and the same here. Also, what is apparent is that Fi means ‘Alā. As such His statement:

وَأَصِلُّكُمْ فِي جَمْعِ التَّخْلِلٍ

(And I will surely crucify you Fi the trunks of date-palms) (Tā-Ḥā 20:71)

Meaning; on.

As for Ar-Rijl and Al-Qadam, the meaning is the same (Foot).
Commentary on Al-‘Aqīdah Al-Wāsītiyyah

In the case of man, his Rijl (foot) is called Qadam (advancing), because it is advanced while walking, for a person is not able to walk with his foot unless he advances it.

❖ Concerning his statement: “so that part of it contracts upon part of it.” Meaning, its parts become contracted out of the greatness of the Originator’s Foot, the Mighty and Sublime.

❖ Concerning his statement: “And it says: ‘Qat, Qat.’” That is, ‘that is sufficient for me, that is sufficient for me,’ meaning: ‘I don’t want anyone else.’

The following Attributes in this Hadith:

Firstly: The affirmation of speech for inanimate objects; based on his statement: “while it is saying” and also “and it says: ‘Qat, Qat.’” This is a proof of Allah’s power, Who gives everything its ability to speak.

Secondly: Warning from the Fire, based on his statement: “Hell will continually have (creatures) cast into it, while it is saying: ‘Are there more?’”

Thirdly: The affirmation of the favor of Allah, the Mighty and Sublime, because Allah guaranteed the Fire that He will fill it, as He said:

\[
\text{لَأَمَلَانَ بِجَهَنْمَ مِنْ أَبْنَةِ أَمْرَةِ ذَٰلِكَ عُمَومٌ}
\]

\[
\text{Surely: I shall fill Hell with Jinns and men all together.} \quad (\text{Hūd 11:119})
\]

When its inhabitants enter it, and some vacant space remains in it, it will say: “Are there more?” Allah will put His Foot over it, and parts of it contract upon other parts, and it will be filled due to this contraction.

This is from the favors of Allah, the Mighty and Sublime, or
else, Allāh is capable of creating a people and filling it completely with them. But He, the Mighty and Sublime, will not punish anybody without any sin. This is unlike Paradise; when the people of the world have entered it, there will remain in it some places that are unoccupied; then Allāh will create some people on the Day of Judgment to admit them into Paradise out of His favor and mercy.

**Fourthly:** That Allāh, Exalted is He, has real Rijl and Qadam (Foot) that does not resemble the feet of creatures. The People of the Sunnah call this kind of Attribute, Attributes of His Essence derived from revealed information (Adh-Dhātiyyah Al-Khabariyyah) because it cannot be known except through information (revealed) and because its name shares name with some of our bodily parts. But we will not say, with regard to Allāh, that they are parts or portions, because such description is not possible for Allāh, the Mighty and Sublime.

The Ash’ariyyah and the people of Tahrif oppose (the People of the Sunnah) in this matter. They say: “He puts His Foot on it” means a group of His servants who are bound to enter it. They claimed that the word Rijl is sometimes used to mean “a group” as it is contained in the Hadith about Ayyūb, may the Salāh and Salām be upon him,\(^1\) that: Allāh sent to him a Rijl of locusts from gold. (They said that the word ‘Rijl’ in this Hadith) means a group of locusts.

This is a baseless distortion because his saying “over it” makes that impossible.

Besides, it is not possible that Allāh attribute the inhabitants of Fire to Himself, because ascribing something

---

\(^1\) Reported by Al-Bukhāri (3391, 7493) from Ābu Hurairah, may Allāh be pleased with him.
to Allāh is a form of honoring it and declaring its nobility.\[1\]

Regarding the word ‘Qadam’ (Foot) (as used in the Ḥadīth), they said that it means the one put forth to guide. That it means; Allāh, Exalted is He, advances one over it, that is, one who will lead them to Hell.

This is also false, because the Originator, the Mighty and Sublime, will not lead the inhabitants of Hell (to it) but:

\[\text{The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.}\] (At-Ṭūr 52:13)

And they shall be violently thrown into it. So these distorters fled from one thing, and fell headlong into what is worse than it. They were fleeing from attributing a Foot to Allāh, but they ended up in insolence and discrediting the wisdom behind the actions of Allāh, the Mighty and Sublime.

The summary of the matter is that it is obligatory for us to say that Allāh possesses a Rijl and if we want, we say Qadam (Foot) in the real sense; without likening, and we do not say “how” the Foot is. Because what the Prophet \( \text{ṣ} \) informed us of, is that Allāh, Exalted is He, has a Rijl or Qadam (Foot); he did not inform us how this Rijl or Qadam (Foot) is.

Allāh, Exalted is He, has said:

\[\text{قَلِ إِنِّي حَرَّمْتُ أَلْفَوْجَشَّ ما ظَهَرَ مِنْهَا وَمَا بَلَّتُ وَالِدَّمَ وَالْبَعْثِ يَعْتَرِ} \]

\[1\] Translation note: That is: “His Rijl” can not mean “His group of inhabitants of the Fire.”
اللهِ وَ أَن تَشْكُرُوا لِلَّهِ مَا لَهُ نَزْلَةً وَ لَكُمُ الْمَلَكُوتُ وَ لَن نُعْلِنَّ عَلَى اللَّهِ مَا لَهُ نَزْلَةً

*(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawdhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.*) (Al-A‘rāf 7:33)

- The behavioral benefit derived from this Ḥadith is, the serious warning against the actions of the inhabitants of the Fire, fearing being cast into it, as others will be cast into it.
And his saying: “Allāh, Exalted is He, will say: ‘O Ādam!’ He will say: ‘Labbaik Wa Sa’dāik.’ He will then call out with a voice: ‘Indeed, Allāh orders you to take out from your offspring a detachment for the Fire.’” Agreed upon.

---

**The Sixth Hadith:** Regarding the Affirmation of Speech and Voice.

That is his statement ʿAllāh, Exalted is He, will say: ‘O Ādam!’ He will say: ‘Labbaik Wa Sa’dāik.’ He will then call out with a voice: ‘Indeed, Allāh orders you to take out from your offspring a detachment for the Fire.’” Agreed upon.[1]

**The Commentary**

- **The Prophet** informed regarding his Lord that He will Say: “O Ādam” and this is on the Day of Judgment. Ādam will answer: “Labbaik Wa Sa’dāik.”

- “Labbaik:” Means, a response, after a response.

- “Sa’dāik:” Means, happiness after happiness. Thus, (the meaning is that) “I answer your saying, and I am asking you to make me happy and to support me.”

---

[1] Reported by Al-Bukhāri (7483) and Muslim (222) from Abū Sa’īd Al-Khudrī, may Allāh be pleased with him.
❖ He said: “He will then call out:” That is, Allah; the subject is Allah, the Mighty and Sublime.

❖ His statement: “With a voice:” is for emphasis, because a call will not be except with a raised voice. This is as in His saying, Exalted is He:

\\(<Nor \text{ a } \text{ bird } \text{ that } \text{ flies } \text{ with } \text{ its } \text{ two } \text{ wings, but } \text{ are communities like you.} > \) (Al-An’ām 6:38)

So, a bird that flies only does so with its two wings; this is a form of emphasis.

❖ And His statement: “Indeed, Allah orders you to take out from your offspring a detachment for the Fire:” And He did not say: “I order you!” This is out of His pride and majesty, because He refers to Himself, Exalted is He, in the third person, saying: “Indeed, Allah orders you;” such as the king would say to his soldiers: “The king is commanding you with so-and-so,” with pride and majesty. Allah, Glorious be He, is the Proud and He is the Majestic.

Similar to this appears in the Qur’ān:

\\(<\text{إِنَّ } \text{ Allan } \text{ commands that you should render back the trusts to those whom they are due.} > \) (An-Nisā’ 4:58)

And He did not say: “I command you.”

❖ And His statement: “to take out from your offspring a detachment for the Fire” means, a detachment to be dispatched.

In another Hadith: “He (Ādam) said: ‘O my Lord, what is the detachment to (be sent to the) Fire?’ He (Allāh) replied:
‘Nine hundred and ninety-nine from every one thousand.’”¹

---

And his saying: “There is none of you except that His Lord will speak to him, and there will not be, between him and Him, an interpreter.”…

---

**The Seventh Ḥadīth**: Also Concerning the Affirmation of Speech.

That is his statement: “There is none of you except that His Lord will speak to him, and there will not be, between him and Him, an interpreter.”²

**The Commentary**

◉ “Except that His Lord will speak to him:” Meaning that will be his case; Allāh, the Mighty and Sublime, will speak to him; “And there will not be, between him and Him, an interpreter.” And that is, on the Day of Judgment.

◉ The interpreter is an intermediary between two that are

---

¹ Reported by Al-Bukhārī (6530) and Muslim (222) from Abū Sa‘īd Al-Khudrī, may Allāh be pleased with him.

² Reported by Al-Bukhārī (6539) and Muslim (1016) from ‘Adi bin Ḥaitm, may Allāh be pleased with him.
talking to each other in different languages; he conveys to one of them the meaning of what the other says in the language which he understands.

There are four conditions guiding the eligibility of being an interpreter: trust, proficiency in the (source) language from which he is interpreting, and the (target) language being interpreted to, and an adequate understanding of the subject under discussion which he interprets.

❖ Among the Attributes of Allah mentioned in this Hadith are: Speech, and that it is with a voice that is heard and understood.

❖ The behavioral benefit from the first Hadith is: “Allah says: ‘O Adam:’” In it is such clarification, that if a person knows it, then he will be cautious and fear being among the nine hundred and ninety-nine.

❖ And in the second Hadith; the person will fear that discussion that will ensue between him and his Lord, the Mighty and Sublime, and being disgraced before Allah when He, Exalted is He, begins to expose his sins. Hence, one will abstain from sins, and fear Allah, the Mighty and Sublime.
And his saying for Ruqyah for the sick: "Our Lord, Allah who is above the heaven! Hallowed be thy Name; Your command is in the heaven and the earth, as Your mercy is in the heaven, place Your mercy on the earth. Pardon us our Ḥūb (sins) and our errors. You are the Lord of the pure. Send down mercy from Your mercy, and a cure from Your cure upon this one in pain," so he would be relieved. A Ḥasan (good) Ḥadīth reported by Abū Dāwūd and others....

The Eight Ḥadīth: Concerning the Affirmation of Allah’s ‘Ulu and some other Attributes: And his saying for Ruqyah for the sick: "Our Lord, Allah who is above the heaven! Hallowed be thy Name; Your Command is in the heaven and the earth, as Your mercy is in the heaven, place Your mercy on the earth. Pardon us our Ḥūb (sins) and our errors. You are the Lord of the pure. Send down mercy from Your mercy, and a cure from Your cure upon this one in pain, so that he can relieved." A Ḥasan (good) Ḥadīth reported by Abū Dāwūd and others....[1]

[1] Reported by Abū Dāwūd (3892), Aḥmad (6:20), Al-Lālakā’ī (648), Al-Hākim (1:344) and Ibn ‘Adī graded it Ṣaḥīḥ
The Commentary

❖ Concerning his statement: “for Ruqyah for the sick:” Meaning, the Ruqyah when he recited upon the sick.

❖ Concerning his statement: “Our Lord, Allah who is in the heaven.” The discussion about the phrase “in the heaven” has preceded in the discussion of some of the Ayāt.

❖ Concerning his statement: “Hallowed be thy Name:” Meaning, pure. The “Name” here is singular, but it includes all the Names. It means: “Your Names are pure of every imperfection.”

❖ “Your command is in the heaven and the earth:” Meaning, Allāh’s command, is carried out in the heavens and the earth. As Allāh, Exalted is He, says:

\[
\text{بَيْنِ الْأَمْرِ مِنْ أَمْرِهِ إِلَىَّ الْأَرْضِ}
\]

\(\text{(He arranges (every) affair from the heaven to the earth.) (As-Sajdah 32:5)}\)

He also says:

\[
\text{أَلَا لَّا نَخَلَقُ وَلَا نَأْمَرُ}
\]

\(\text{(Surely, His is the creation and the command.) (Al-A’rāf 7:54)}\)

❖ Concerning his statement: “as Your mercy is in the heaven, place Your mercy on the earth:” What is meant

(authentic) in Al-Kāmil (3:1054) and Al-Baihaqī in Al-Asmā’ was-Ṣifāt (892), Ibn Qudāmah in Al-‘Uluww (page 48) and Ad-Dārimī in Ar-Radd ‘Alā Al-Jāhmiyyah (70) and An-Nasā’ī in ‘Amal Al-Yaʿām wal-Lailah as mentioned in Tuhfah Al-Ashrāf (8:230).
is to plead; he pleaded to Allāh, Exalted is He, that since He placed His mercy in the heaven, to place it on the earth.

**If you say:** Is Allāh's mercy not also on the earth?

We say he is reciting over the sick person, and the sick person is in need of specific mercy to remove his illness.

❖ Concerning his statement: “Pardon us our Ḥūb (sins) and our errors:” Pardon is to cover the sin and overlooking it. Al-Ḥūb is the major sins, while Al-Khāṭāyā (the errors) refers to the minor sins. This is the case they are mentioned together; but when they are separate, they are synonymous. So the meaning is: “Pardon our major and minor sins” because the pardon removes what makes one grieve, and results in what is sought, and because sins can act as a barrier between a person and him being facilitated to what is right, so he is not facilitated to do what is right, and his supplication is not answered.

❖ Concerning his statement: “You are the Lord of the pure:” The Rubūbiyyah expressed here is specific. As for general Rubūbiyyah; then He is the Lord of everything, yet Rubūbiyyah can be specific and it can be general.

Listen to the saying of the magicians who believed:

 قَالُواْ أَوْلَٰدِيُّنَا قَالُوهُمْ رَبُّ الْكَابِلِينِ وَرَبُّ مُوسَىَّ وَهُدَّٰرُونَ

 They said: ‘‘We believe in the Lord of the Al-ʿĀlāmīn (mankind, jinn and all that exists). The Lord of Mūsā and Hārūn.’’ (Al-Aʾrāf 7:121-122)

They generalized, then specified.

Also listen to His, Exalted is He, saying:
I have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. (An-Naml 27:91)

Therefore, *(The Lord of this city)* is special; while *(And to Whom belongs everything)* is general.

❖ "The pure" are the believers; every believer is pure. This is a form of beseeching Allah with this special form of Rububiyyah so that Allah accept the supplication and heal the sick.

❖ His statement: "Send down mercy from Your mercy, and a cure from Your cure upon this one in pain:" This is the supplication, what preceded it were pleas.

❖ "Send down mercy from Your mercy:" Mercy is of two categories:

A mercy that is an Attribute of Allah; so this is not a creature, and not separate from Allah, the Mighty and Sublime. An example of this is His Statement, Exalted is He:

> And Your Lord is Most Forgiving, Owner of Mercy. (Al-Kahf 18:58)

Its descent is not what is being requested.

The mercy that is a creature but it is one of the effects of Allah's mercy, and is therefore generally called mercy. An example of this is His Statement, Exalted is He, in the Ḥadīth Al-Qudsī concerning Paradise: "You are My mercy.
With you, I mercy upon whom I will.’’[1]

The same with healing, Allâh is the Healer, and healing is from Him, so He is described with healing, and it is one of His actions, and as such, it is one of His Attributes. But when it is directed toward the sick person, then it is one of His creatures, because the healing removes the illness.

And his saying: ‘‘Would you not have trust me, while I am the trustee of the One above the heaven?’’ A Sahîh Hadith...

The Ninth Hadith: Also Concerning the Affirmation of Al-'Ulu.

That is his statement ﷺ: ‘‘Would you not trust me, while I am the trustee of the One above the heaven?’’[2]

The Commentary

- ‘‘Would you not trust me’’ meaning, ‘‘would you not regard me trustworthy.’’

- ‘‘While I am the trustee of the One above the heaven.’’ The One above the heavens is Allâh, the Mighty and

---

[1] Its reference preceded, and it is in the Two Sahîhs.
[2] Reported by Al-Bukhâri (4351) and Muslim (1064) from Abû Sa‘îd Al-Khudri, may Allâh be pleased with him.
Sublime. He is trustee over His revelation, the chief of all who are trustworthy, and the messenger and one bringing him the revelation, Jibril, is also trustworthy:

َإِنَّمَا لَفَوْلُ رَسُولٌ كَرِيمٌ أَمْيِنٌ، أَمْيِنٌ. ُوُلُوْدُ بَنُو أَوَّلِيِّ الْقُرْآنِ وَأَمْيِنُ أَمِينٌ

(Owner of power (and high rank) with (Allāh), the Lord of Throne. Obeyed (by the Angels in the heavens) and trustworthy.) (At-Takwīr 81:20-21)

❖ There was a cause behind this Hadith; that is, that the Prophet was distributing some gold ore which ‘Ali sent to him from Yemen, among four people. Then, one man said to him: “We have more right to this than those people”. The Prophet thereafter said: “Would you not trust me, while I am the trustee of the One above the heaven?”

❖ Alā is an expression used as a demand, as if what he was saying is: “Trust me, because I am the trustee of the One above the heavens.”

❖ Also, the point of reference is his statement: “The One above the heaven.” about which we say as we said about it in regarding previous Āyāt.
And his saying: "The Throne is above the water, and Allah is above the Throne, and He knows what circumstance you are in." A Ḥasan Ḥadīth reported by Abū Dāwūd and others.

The Commentary

When the Prophet ﷺ was mentioning the distance between the heavens, he ﷺ said: "And the Throne is above the water."

Testifying to this, is His Statement, Exalted is He:

وَقُولُهُ: {وَالْارْضُ فَوقَ الْمَاءِ، وَاللّهُ فَوقُ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ}. حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو داوُدُ وَعَضْرَةُ.

And reported by Ibn Khuzaimah in Kitāb At-Tawḥīd (1:242), Al-Baihaqī in Al-Asma’ waṣ-Ṣifāt (581), Abū Ash-Shaikh in Kitāb Al-‘Azamah (279), Al-Lālakā’ī in Sharḥ As-Sunnah (659), Ad-Dārimi in Ar-Radd ‘Alā Al-Jahmiyyah (81) and in Mukhtasār Al-‘Uluww (103), Adh-Dhahabi said: "Its chain is Ṣahīh (authentic)." And Al-Majma’ (1:86), Al-Haithamī in referenced it to Abū Ṭabarānī in Al-Kabīr, and said: "Its narrators are the narrators of the Two Ṣahīhs."
Hadiths Concerning The Attributes (of Allāh)

❖ And His Throne was on the water. ❖ (Hūd 11:7)
❖ He said: “And Allāh is above the Throne, and He knows what circumstance you are in.” He is above the Throne, and with that; nothing in our situations or actions is hidden from Him, rather, Allāh, Exalted is He, has said:

\[\text{وَلَقَدْ خَلَقْنَا النَّاسَ وَتَعَلَّمْنَاهُما مَا تَوَسَّعُتُهُمْ بِهِ.}
\]

❖ And indeed We have created man, and We know what his own self whispers to him. ❖ (Qāf 50:16)

Meaning, that which is within your mind, Allāh is aware of it, despite the fact that it is not known to anybody.
❖ And his statement: “He knows what circumstance you are in” indicates that Allāh’s knowledge encompasses all of our circumstances.

The behavioral benefits in this Ḥadīth:
If we believe in this Ḥadīth, we will derive certain behavioral benefits from it, these are glorifying Allāh, the Mighty and Sublime, and that He is Exalted, and that He knows our circumstances; hence, we will abide in His obedience, such He would not find us missing wherever He commanded us, and He would not find us where He prohibited us.
And his statement to the slave girl: “Where is Allah?” She replied: “In the heaven.” He said: “Who am I?” She replied: “You are the Messenger of Allah.” He said: “Free her, for indeed she is a believer.” Reported by Muslim.

The Eleventh Hadith: Also Confirming the Affirmation of Transcendence.

That is his statement to the slave girl: “Where is Allah?” She replied: “In the heaven.” He said: “Who am I?” She replied: “You are the Messenger of Allah.” He said: “Free her, for indeed she is a believer.” Reported by Muslim.¹

The Commentary

- His statement: “Where is Allah?:” “Where” enquiring about the place.
- “She said: ‘In the heaven’” Meaning, above the heavens, or in the highness (Al-‘Ulu); depending upon the two possibilities earlier mentioned.²
- “He said: ‘Who am I?’ She replied: ‘You are the Messenger of Allah.’ He said: ‘Free her, for indeed she is a believer.’”

To the people of Ta‘til, by her statement; “in the heaven”, if she meant in the highness (Al-‘Ulu), she is a disbeliever!!

¹ Its reference preceded.
² See the Shaikh’s explanation the author’s statement: “And His saying: O ‘Isa! I will take you and raise you to Myself. (Al ‘Imrān 3:55).”
Hadiths Concerning The Attributes (of Allāh)  

This is because they are of the view that whoever affirms a direction for Allāh, then he is a disbeliever; since they say: The directions are free of Him (Allāh).

The fact that the Prophet asked “Where” proves that Allāh has a place (where He is).

However, it is obligatory that we know that Allāh, Exalted is He, cannot be surrounded by places, because He is greater than everything, and because nothing is above the cosmos. There is nothing there except Allāh; He is above everything.

❖ His statement: “Free her, for indeed she is a believer;” contains evidence that freeing a disbeliever is not permissible. That is why it is not allowed to free him as atonement. This is because the disbeliever remaining a slave with you is a type protection in his case. He will be under your control and authority and he will be close to Islām. If you free him, he will be free, and when he is free, then it is feared that he will return to the land of disbelief, and continue helping the disbelievers against the believers.
And his statement: "The most virtuous of faith is that you know that Allah is with you wherever you are." A Hasan (good) Hadith.

The Commentary

The Hadith indicates the Ma’îyyah of Allah, the Mighty and Sublime, and it has preceded in the (section mentioning) the Ayât, that Allah’s Ma’îyyah does not imply that He is on the earth. Rather, it is absolutely impossible He is on the earth, because Al-‘Ulû is among the Attributes of the Self (Adh-Dhåtiyyah), which He does not ever separate from; it is rather always with Him, Glorious and Exalted is He.

It has also preceded[2] that it is of two categories.

❖ The statement of the Messenger ﷺ: "The most virtuous

[2] See the Shaikh’s explanation the author’s statement: “And His saying: O ‘îsâ! I will take you and raise you to Myself. (Āl ‘Imrân 3:55).”
of faith is that you know;” proves that faith has different
degrees, because if you know that Allāh is with you
wherever you are, you fear Him, the Mighty and
Sublime, and revere Him.

If you are in a dark room, where there is no one else, then
know that Allāh is with you; not in the room; but He,
Glorious and Exalted is He, is with you; due to Him
encompassing you in knowledge, power, control, and other
than that among the meanings of His Rubūbiyyah.

And his statement: “Whenever any one of you stands to
observe the Prayer, then let him not spit in front of
himself, nor to his right, for Allāh is in facing him; but to
his left or under his feet.” Agreed upon.

The Thirteenth Hadith: Concerning the Fact that Allāh
is before the Praying Person

That is his statement: “Whenever any one of you stands to
observe the Prayer, then let him not spit in front of himself, nor
to his right, for Allāh is in facing him; but to his left or under his
foot.” Agreed upon.\(^{[1]}\)

\(^{[1]}\) Al-Bukhārī (405) and Muslim (547) from Ibn 'Umar, may
Allāh be pleased with him.
The Commentary

❖ "Facing him:" Meaning, in front of him.

Allāh, Exalted is He, says:

\[
\text{وَلَهَا الْبَرَق} \quad \text{وَالْقَرْنِ} \quad \text{فَأَطُسُّهَا} \quad \text{فَأَطُسُّهَا فَتَلَّهَا فَتَلَّهَا} \\
\text{And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh} \) (Al-Baqarah 2:115)

❖ "His right:" Also, it is reported in another Ḥadīth: "Because there is an Angel in his right."[1]

And because the right side is more virtuous than the left side, thus, the latter is better for spitting and the like. That is why he said: "But to his left side or under his foot'.

If he is in the Masjid, the scholars say that he should spit in a rag, a handkerchief or in his garment, and rub it in until the spit dissolves. If someone is in the Masjid at the wall, and the wall at his left is short, he could spit outside if he will not cause harm to any of the passers-by.

It is derived from this Ḥadīth that Allāh, the Blessed and Exalted, is in front of the praying person. But it is compulsory that we know that the one who said: "He is in front of the praying person" is also the one who said: "He is above the heavens." There is no contradiction between the two, since reconciling between them is possible from three perspectives:

The first perspective: Is that the Shar' combined between them both (statements), while it will never combine between two contradictory matters.

[1] Al-Bukhārī (416) from Abū Hurairah, may Allāh be pleased with him.
The second perspective: Is that it is possible for something to be high, while it is in front of you; here is a man who faces the sun during the first part of the day, so, it (the sun) is in front of him. And he faces it during the later part of the day, and it is still in front of him, while it is in the heavens. If this is possible with regard to creatures, it should be more worthy with respect to the Creator, without a doubt.

The third perspective: Supposing this was not possible in the case of creatures, yet it is not impossible with regard to the Creator; for Allāh, Exalted is He, there is nothing like unto Him, in all His Attributes.

The behavioral benefits derived from this Ḥadīth, are obligation of proper manners with Allāh, the Mighty and Sublime, and it indicates that when the one praying believes in that, it will result in him having Khushu', and fear for Allāh, the Mighty and Sublime.
And his statement: "O Allah, the Lord of the seven heavens and the earth, and the Lord of the Majestic Throne. Our Lord and the Lord of everything. The One Who splits the grain (Al-Habb) and seed (An-Nawa). The Revealer of the Tawrah, Injil and the Qur'an: I seek refuge in You from the evil of my soul and from the evil of every Dabbah; whose Nāsiyah You take hold of. You are Al-Awwal; there is nothing before you. You are Al-Akhir; there is nothing after you. You are Az-Zahir; there is nothing above you. You are Al-Batin; there is nothing nearer than you. Settle my debt on my behalf, and suffice me from poverty." Reported by Muslim.

The Fourteenth Ḥadīth: Concerning the Affirmation of Al-'Ullū and some other Attributes

It being his statement: "O Allah, the Lord of the seven heavens and the earth, and the Lord of the Majestic Throne. Our Lord and the Lord of everything. The One Who splits the grain (Al-Habb) and seed (An-Nawa). The Revealer of the Tawrah, Injil and the Qur'an: I seek refuge in You from the evil of my
soul and from the evil of every Dābbah; whose Nāsīyah You take hold of. You are Al-Awwal; there is nothing before you. You are Al-Ākhir; there is nothing after you. You are Az-Zāhir; there is nothing above you. You are Al-Bātin; there is nothing nearer than you. Settle my debt on my behalf, and suffice me from poverty." Reported by Muslim.[1]

The Commentary

This is a tremendous Hadith. The Prophet ﷺ pleaded to Allah, Exalted is He, with His Rubūbiyyah in his saying: "O Allah, the Lord of the seven heavens and the earth! The Lord of the Majestic Throne. O our Lord and the Lord of everything!"

This is a form of generalization after particularization by his saying: "And the Lord of everything." This form of generalization after particularization is so that one will not wrongly assume that the ruling has to do only with has been specifically mentioned along with it.

Also, consider His statement, Exalted is He:

َإِنَّمَا أَرْنَتْكُمُ الْأُمُورَ الْمُخَفُّةَ وَإِنَّمَا حَرَّمَكُمُ الْأُمُورَ الْمُفَطَّرَةَ وَهُمُ الْمُحْلِّلُونَ

"I have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything." (An-Naml 27:91)

He says: "And to Whom belongs everything", so that one will not assume that He is the Lord of only this city.

"The One Who splits the grain (Al-Ḥabb) and seed (An-Nawa):" "Al-Ḥabb' refers to the grain of plants and An-Nawa refers to the seed of seedlings. So the trees that

[1] Muslim (2713) from Abū Hurairah, may Allah be pleased with him.
are produced are either plants whose roots are grains, or trees whose roots are seeds. So the one for trees is called Nawa (seed) and the one for plants is called Habb (grain).

(The splitter of the grain and the seed.) (Al-An‘ām 6:95)

This dry grain and seed, which neither grows nor develops, the Lord, the Mighty and Sublime, splits it; that is; He opens it, so that trees and plants sprout from it. No one is able to do that, no matter how powerful people become, they can never split just one grain. And the seed is like that, it is like a stone; it never grows nor develops, then Allah, the Mighty and Sublime, splits it, it opens up, and then the seedlings sprout out of it and grow. No one is capable of doing that except the One Who splits it, Glorious and Exalted is He.

When he mentioned this tremendous universal Āyah he then mentioned the legislative Āyāt, and these are:

❖ His statement: "The Revealer of the Tawrah, the Injil and the Qur‘ān:" These are the most tremendous Books revealed by Allah, the Mighty and Sublime. He mentioned them in their chronological order: At-Tawrah (was revealed) to Mūsā, Al-Injil (was revealed) to ‘Īsā and Al-Furqān (the Criterion) was revealed to Muḥammad ﷺ.

In this there is a clear text that the Tawrah was a revelation, as stated in the Qur‘ān:

Verily, We did send down the Tawrah, therein was
guidance and light.\* (Al-Mā'ūdah 5:44)

He said at the beginning of Surah Al 'Imrān:

َنُزِّلَ عَلَيْكُمُ الْكِتَابُ بِالْبَصْرَةِ وَالْعَلْيَةِ فِي مَصْدِقَةٍ لِّيَبِينَ بَيْنَ يَدَيْهِمَّ وَأَنْزِلَ الْفُرْقَانَ وَالْبِكْرَةَ (Al-'Imrān 3:3-4)

❖ His statement: “I seek refuge in You from the evil of my soul:” Meaning, I seek Allah’s protection from the evil of my soul.

Hence, there is evil in your soul:

َوَإِنَّ أَنْفُسَكَ لَأَمَّارِيْةٌ إِلَيْهِ بَالْسَوْءِ (Yūsuf 12:53)

❖ And I free not myself. Verily, the self is inclined to evil. (Yūsuf 12:53)

Yet, the soul is of two kinds:

- A tranquil, pure soul, that orders what is good.
- An evil soul, that orders evil.

As for An-Nafsul-Lawāmah (the self-reproaching soul); is it a third, or description of the two that preceded?

There is a difference of opinion about that. Some of them say that it is a third kind of soul, and some of them say that it is a description of the two that preceded. So the tranquil one reproaches you, while the one urging evil also reproaches you. So, His statement, Exalted is He:

وَلَا أَقْسِمُ بِالْجَبَرِيْلِ الْخَالِيِّ
And I swear by the self-reproaching soul. (Al-Qiyāmah 75:2)

Will include both kinds of soul.

So the tranquil one reproaches you for falling short with an obligation. If you are negligent with an obligation, it will reproach you, and when you do what is unlawful, it reproaches.

The one that orders evil is the opposite; when you do good, it reproaches you, and it reproaches you when you miss what it has ordered you to do of evil.

Therefore, reproaching is a description of the two kinds of souls according to the preferred view.

His statement here: "I seek refuge in You from the evil of my soul:" What is intended by it (the soul) that orders evil.

❖ His Statement: "And from the evil of every Dābbah, whose Nāsiyah You take hold of:" Ad-Dābbah refers to everything that creeps on the earth; even the one that walks on its belly is included in this Ḥadîth. Like His statement, Exalted is He:

وَلَمَّا حَلَقَ كُلُّ دَابِحٍ مِّنَ الْأَرْضِ فَيُقَلِّبُهُمْ مِّنَ يَبْطِيءٍ عَلَىٰ بُطْحِهِمْ

Allāh has created every Dabbah creature from water. Of them are some that walk on their bellies. (An-Nūr 24:45)

And His Statement:

وَمَا مِن دَابِحٍ فِي الْأَرْضِ إِلَّا عَلَىٰ أَنْثِيَةٍ رَفُقَاهَا

And there is no Dabbah on the earth, but its provision is due from Allāh. (Hūd 11:6)

Even though customarily Dābbah is used to refer to four legged animals, and more specifically, for the donkey only, but in the case of this Ḥadîth it means all of what creeps on
the earth. And whatever creeps on the earth it contains evil. As for some of them, then some of them are purely evil in themselves, as for others, they contain both good and evil, such that the one that has good in it, it is not free of evil.

❖ His statement: "Whose Nāsiyah You take hold of:" An-Nāsiyah is the front of the head. He only specified the An-Nāsiyah because it is at the front. It is what is held to lead the camel and its like. It is also said that he specified that because the part of the brain where visualization and memories are is in the front of the head; and the knowledge is with Allāh.

❖ His statement: "You are Al-Awwal, there is nothing before you:" This is the explanation from the Prophet of his saying: "Al-Awwal." Al-Awwal is one of the names of Allāh.

In explanation of the Āyah we mentioned that the philosophers call Allāh Al-Qadīm (the Ancient) and that it is not of the beautiful Names of Allāh, and it is not allowed that He be named such. But it is allowed to use it about Him in information. The matter of informing is broader than that of naming. Because Al-Qadīm is not among the beautiful Names of Allāh, and there is an imperfection in the name Al-Qadīm. The reason is that "oldness" can be relative. Don’t you see His statement:

\[
\text{And the moon, We have measured for it mansions (to traverse) till it returns like the old (Al-Qadīm) dried curved date stalk.} \quad \text{(Yāsīn 36:39)}
\]

The old dried curved date stalk is a newly occurring thing, but it is old only in comparison to what comes after it.

❖ His statement: "You are Az-Zāhir, there is nothing above
You" Az-Zāhir is from Az-Zuhūr as in His saying:

\[
\text{فَمَا أَسْطَعْعُ مَنْ يَظْهَرُهُ وَمَا أَسْطَعْعُ مَنْ يَسْقَبُهُ}
\]

So, they (Ya'juj and Ma'juj) could not scale it (Yazharuhu) or dig through it (Al-Kahf 18:97)

\text{scale it (Yazharuhu)}: that is, "go over it."

But as for the one who said that he is Az-Zāhir in His Ayāt, this is a mistake. Because no one is more knowledgeable regarding of the interpretation of Allah's Word than the Messenger of Allah ﷺ. He has said: "You are Az-Zāhir, there is nothing above You." Rather, He, Glorious be He, is above everything.

❖ His statement: "You are Al-Bātin, there is nothing nearer than You:" The meaning is nothing is nearer than Allah; none disposes of affairs besides Allah, none is alone with anything besides Allah, none is hidden from Allah. Everything, Allah encompasses it, and as such, he said: "Nothing is nearer than You," meaning nothing empowers instead of You, and none can prevent anything instead of You, and none can benefit the one of benefit, from You is the benefit.

❖ His statement: "Settle my debt on my behalf:" Ad-Dain (debt); what is due upon a man in terms of wealth or right. (For example,) if I buy something I need from you, and do not pay you its price, then this is referred to as a debt, even if it is not deferred.

❖ His statement: "Suffice me from poverty" Al-Faqr (poverty) is the state of having nothing, and there is no doubt that poverty stresses the soul. And debt includes humiliation; because the one in debt feels humiliated by the one he owes, and the poor person is always in need; perhaps poverty will bring him to
commit an act that is unlawful.

Have you not heard of the news of the three; those whom the cave closed in upon. Each of them started to plead to Allāh by his righteous actions. One of them had a cousin whom he was attracted to and was trying to seduce her, but she always refused that. Then she was suffering one year, and she was in need. So, she went to him to seek some help from him. The man refused to help her unless she surrendered herself to him (in fornication). So due to her necessity, she agreed to that.

So when he sat with her as a man sits with his wife; she said to him: "O man, fear Allāh, do not open the ring except rightfully." This word had a strong effect on this man, since it was coming from the heart, and he promptly stood up to get away from her. He said: "I stood up to get away from her, while she was the most beloved person to me."[1] She reminded him with this noble admonition, which led him to abstain (from the evil deed).

Thus, look at the poverty. This woman wanted to sell her honor because of poverty.

Therefore, the statement of the Messenger ﷺ: "Suffice me from poverty," the Prophet ﷺ was beseeching his Lord to suffice him against poverty because of the dangerous pitfalls of poverty.

There are Names and Attributes in this Ḥadīth:

– The Names are: Al-Awwal (the First), Al-Ākhir (the Last), Az-Ẓāhir (the Most High), and Al-Bāṭīn (the Most Near).

[1] Reported by Al-Bukhārī (3465) and Muslim (2743) from Ibn ‘Umar, may Allāh be pleased with him.
— From the Attributes are: Being the First, being the Last. In both of these there is encompassing that relates to time. Being the Most High and being the Most Near; in both of these there is an encompassing that relates to place.

Among them are: Al-'Ulu, and a general Rubūbiyyah, and His complete Power. Among them are: perfection of His Mercy and Wisdom, by revealing the Books to judge among people and to guide them to the path of Allāh.

❖ Apart from the Names and Attributes are: Pleading to Allāh by the Attributes of Allāh, and warning against the evil of the soul, and the Prophet  asking Allāh to settle his debt, and to suffice him against poverty, and clarification of the weakness of the Ḥadīth which reports that the Prophet  asked his Lord to raise him poor.[1]

❖ Among the behavioral benefit in it: The warning against the evil of the soul, and the gravity of the matter of debt, and the incitement to offset the debt as much as possible; and moderation in seeking and spending wealth; because when he is moderate in that, he will be safe, for the most part, from poverty and debt.

[1] Based on the report of At-Tirmidhī (2352) from Anas, and that of Ibn Mājah (4126) from Abū Saʿīd Al-Khudrī that the Prophet  said: “O Allāh, raise me poor, make me die poor and raise me in the company of the poor on the Day of Judgment” and it was graded Ṣaḥīḥ (authentic) by Al-Albānī in Aṣ-Ṣaḥīḥah (308) and Al-Irwa’ (853). Shaikh Al-Islām Ibn Taymiyyah said: “Whether its wording is authentic or not the praiseworthy poor person is the one who is humble.”
And his statement when the Companions raised their voices in remembrance: “O you people, be gentle upon yourselves, for you are not calling one that is deaf nor absent; you are only calling One who Hears, who Sees. Indeed, the One you are calling is closer to one of you than the neck of his riding camel.” Agreed upon.

The Fifteenth Hadith: Concerning the Closeness of Allah, Exalted is He.

His statement when the Companions raised their voices in remembrance of Allah: “O you people, be gentle upon yourselves, for you are not calling one that is deaf nor absent; you are only calling One who Hears, who Sees. Indeed, the One you are calling is closer to one of you than the neck of his riding camel.” Agreed upon. [1]

The Commentary

When the Companions were with the Prophet on a

Majmū' Al-Fatawā (18:326), and Al-Ḥāfīz said in Talkhīṣ Al-Habîr (275): “Ibn Al-Jawzî exaggerated and thus mentioned the Ḥadîth in Al-Mawdū‘ât!”

[1] Reported by Al-Bukhārī (6610) and Muslim (2704) and Imâm Aḥmad in Al-Musnad (4:402) from Abû Mûsâ Al-Ash’âri, may Allah be pleased with him.
journey; if they mounted a high place, they would say: “Allāhu Akbar (Allāh is the Greatest)” and whenever they descended down a valley, they would say: “Subḥān Allāh (Glorious is Allāh).”[1] This is because if one rises over a place, he might feel hubris of himself and see that he is high and great (a special person); therefore, it is appropriate that in such a situation, he says: “Allāhu Akbar (Allāh is the Greatest)” reminding himself of Allāh’s grandeur, the Mighty and Sublime.

But if he descends, this is debasing and degradation, so he should say: “Subḥān Allāh (Glorious is Allāh)” to remind himself that Allāh is far above debasement. The Companions, may Allah be pleased with them, were raising their voices while making this statement of remembrance. Then, the Prophet ﷺ said:

❖ “O you people, be gentle upon yourselves:” That is, take it easy on yourselves.

❖ “For you are not calling one that is deaf nor absent:” You are not calling one who is deaf, that can not hear, nor one who is absent, that can not see.

❖ “You are only calling One who Hears:” He hears your remembrance; “who Sees,” Who sees your actions.

❖ “Indeed, the One you are calling is closer to one of you than the neck of his riding camel:” The neck of a riding camel is very close to the rider, and Allāh, Exalted is He, is closer to man than this; yet He is above His heavens over His Throne.

There is no contradiction between the nearness and Al-‘Ulū (exaltedness), because something can be far and close at the same time. This is with respect to a creature, then what of

the Creator? The Lord, the Mighty and Sublime, is Near in His Highness. He is nearer to one of us than the neck of his riding camel.

**This Hadith contains the following benefits:**

- In it are some of the negating Attributes; a negation that He is deaf or absent; due to the perfection of His Hearing, Seeing, His Knowledge and Nearness.

- In it, there is, as well, that it is not for a person to cause difficulty on himself in worship, because when a person causes difficulty on himself, he becomes tired and fed up. Sometimes, the body can even be affected. That is why the Prophet ﷺ said: “Suffice with deeds which you are able to for Allah, will not be fed up until you are fed up.”\(^{[1]}\)

So one should not cause difficulty on oneself; one should rather encourage himself when he finds that he has the energy for worship, he employs and engages the energy, and when he finds listlessness in himself towards matters that are not obligatory, or that he is inclined to a different act of worship, then he directs himself toward that.

Such that the Messenger ﷺ ordered the one who becomes drowsy during his prayer to sleep, and leave the prayer, he said: “For when one of you is praying, and he is dozing off, he does not know whether he is seeking forgiveness or cursing himself.”\(^{[2]}\)

And similarly, the Prophet ﷺ would fast so much, that one would say: “He will not stop fasting” and he would stop fasting so much, that one would say: “He will not fast

\(^{[1]}\) Reported by Al-Bukhārī (1151, 1970) and Muslim (782) from ‘Āishah, may Allah be pleased with her.

\(^{[2]}\) Reported by Al-Bukhārī (212) and Muslim (786) from ‘Āishah, may Allah be pleased with her.
Commentary on *Al-‘Aqidah Al-Wasitiyyah*

again.’’[1] And the same with his voluntary night prayer versus sleep.

– In also includes that Allah is near. And this is proven by His saying:

\[\text{فإِذَا سَأَلَتُ يَسَاءَتُ عَظَمَ أَقِيمَ أَجُبُّ دَعَوَةُ الدَاوِي إِذَا} \]

\(\text{(And when My slaves ask you concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me.) (Al-Baqarah 2:186)}\)

❖ And we derive the following behavioral benefits from this Hadith:

– That we are not to cause difficulty on ourselves with acts of worship, and that our manner of worshipping Allah should be moderate; without negligence nor exaggeration.

– It also indicates be cautious of Allah, because He is Hearing, Near, Seeing, so we will stay far away from disobeying Him.

– It also contains something from the view of aphorisms; the allowance of comparing one who is absent with one who is present for the purpose of elucidation, for he said: “Indeed, the One you are calling is closer to one of you than the neck of his riding camel.”

– In it as well, is that it one choose words whose meanings

---

[1] As that is reported in Al-Bukhari (1972, 1973) and Muslim (1157) from the Hadith of Ibn ‘Abbâs and Anas bin Malik, may Allah be pleased with them, that: “The Messenger of Allah ﷺ would fast until we would say: ‘He will not stop fasting,’ and he would not fast until we would say: ‘He will not fast again.’”
can be easily understood. All of these people (the Companions) were travelers; and each of them was on his riding camel; so if one wants to draw a good example with which the message would be understood, none was more appropriate than the one cited by the Prophet ﷺ.

---

قُولُهُ: «إِنْ كُنْتُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ الْقُمْرَ لِيْلَةَ الْبُدْرِ، لَا تُضَامِونَ فِي رُؤْيَتِهِ، فَإِنَّ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلاةِ قَبْلَ طُوْلِعِ الشَّمْسِ وَصَلاةٌ قَبْلَ غَرْوِيَّةٍ؛ فَأَفْعَلُوا». مَتَّعَقُّ عَلَيْهِ. ...

And his statement: “Indeed, you will see your Lord, just as you see the moon on a night that it is full; you will not Tudâmmûn from seeing Him. If you are able to not be prevented from prayer before sunrise and one before sunset, then you should do so.” Agreed upon....

---

- The Sixteenth Hadîth: Concerning the Affirmation of the fact that the Believers will see their Lord.

He ﷺ said: “Indeed, you will see your Lord, just as you see the moon on a night that it is full; you will not Tudâmmûn from seeing Him. If you are able to not be prevented from prayer before sunrise and one before sunset, then you should do so.”[1] Agreed upon.

---

[1] Reported by Al-Bukhârî (554) and Muslim (633) from Jarîr bin 'Abdullâh, may Allah be pleased with him.
The Commentary

❖ His statement: "Indeed, you shall see your Lord:" The address is to the believers.

❖ His Statement: "Just as you see the moon:" This is seeing of vision, because our seeing the moon is with vision. Here, he compared one act of seeing to another; so the seeing will be by vision.

❖ His statement: "Just as you see:" The comparison is between the acts of seeing, not between what is seen (that is not between Allah and the moon) because Allah, the Mighty and Sublime, there is nothing like unto Him.

The Prophet ﷺ sometimes explained meanings by mentioning real sensory examples, such as when Abû Razîn Al-'Uqailî Laqît bin 'Āmir asked him saying: "O Messenger of Allah! Will every one of us see his Lord on the Day of Judgment? And what is the sign of that in His creation?" The Prophet ﷺ said: "Every one of you looks at the moon, Mukhallîyan Bihi (being uninhibited)?" He said: "Certainly". The Prophet ﷺ said: "Allah is Greater."[1]

And his statement: "Mukhallîyan Bihi:" Means, alone with it.

And as established in a Ḥadîth in Ṣâḥîh Muslim[2] from the

[1] Reported by Imâm Ahmad (4:11), Abû Dâwûd (4731), Al-Ḥâkim (4:560), who said it is Sâhih, and Adh-Dhâhâhabî affirmed it. And Ibn Khuzaimah reported it in Al-Tawhîd (438), as did Al-Ājurri in Ash-Shari'ah (262), Ibn Abî 'Āsim in the Kitâb As-Sunnah (1:200) and in Zîlîl Al-Jannah, Al-Albâni said: "A Ḥasan (good) Hadîth, its reporters are those of Muslim except, Wâkî bin 'Ads and it is also said: 'Hads.'"

narration of Abu Hurairah, may Allah be pleased with him, that he said: "Indeed, Allah said: 'I have divided the Salah between My slaves and Myself into two halves: If he says: 'Al-Hamdulillahi Rabbi Al-'Alamin (All Praise is due to Allah, the Lord of all existence).'' He (Allah) says: 'My slave has praised Me.'"

This includes every praying-person. From what is known, is that people praying can be reciting this Ayah at the same time, and Allah says about each one of them; "My slave has praised Me" at the same moment.

❖ He said: "Just as you see the moon on a night that it is full:" That is, the night when it is round, and that is the fourteenth and fifteenth night, and it can sometimes be on the thirteenth night. The middle (of the month) is the fourteenth. As said by Ibn Al-Qayyim: "Like Al-Badr (the night of the full-moon) on the sixth night after eight."

❖ His statement: "You will not Tuddmmūn from seeing Him:" In another wording; "You will not Tuddmūn:" In another wording: Tadārrūn:

— Tuddmūn: With a Dammah on the later Ta' and the letter Mim softened: Meaning, no Daim will reach you; and Ad-Daim is Az-Zulm (oppression); and the meaning is that none of you will debar others from the seeing, and wrong him by that, because every one of you shall (clearly) see Him.

— In another wording: "you will not Tuddmūn:" With Shaddah on the letter Mim and a Fatḥah or a Dammah on the later Ta': Meaning none of you will have to crowd together with others to see Him; because if something is hidden, not clearly seen, one would have to lean on the other in order to be able to see it.

— But as for the wording: "You will not Taḍarrūn" or "You
will not *Tadārrūn:* Its meaning is that you will not face any harm. This is because everyone will see Him, Glorious and Exalted is He, while he is in a state of the utmost tranquility and rest.

❖ His statement: "If you are able to not be prevented from prayer before sunrise and before sunset, then you should do so." "Prayer before sunrise" is *Ṣalāt Al-Fajr* while "prayer before the sunset" is *Ṣalāt Al-‘Aṣr.*

The ‘Aṣr prayer is more virtuous than the Fajr prayer because it is *As-Salāt Al-Wasta* which Allah specified with the order of its preservation after a general (order to preserve the prayers). However, from another view, the Fajr prayer is more virtuous than the ‘Aṣr prayer, because it is the witnessed prayer as Allah, Exalted is He, says:

> ❁وفقْرُوْنَ النُّفْحِيَّ إن فُرُونَ النُّفْحِيَّ كَاتِبَ مُشْهُودٌ ❁

> "And recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever-witnessed." (Al-Isrā’ 17:78)

And it is reported in an authentic Hadīth that: "Anyone who observes the two cool prayers will enter the Paradise." And they are the Fajr and ‘Aṣr prayers.

❖ Among the Attributes of Allah in this Ḥadīth, are: The affirmation that Allah shall be seen. The explanation regarding this Attribute has preceded in the course

---

[1] Translation note: Referring to Al-Baqarah (2:238); ❁Guard strictly the prayers, especially As-Salāt Al-Wustā ❁

[2] Reported by Al-Bukhārī (574) and Muslim (635) from Abū Mūsā Al-Ash'ārī, may Allah be pleased with him.

of mentioning the Āyāt that indicate that; they are four Āyāt. The Hadiths reported concerning this matter are Mutawātir, from the Prophet ﷺ. Hence, its affirmation is absolute and its proof is absolute.

Thus, some of the scholars are of the view that whoever disputes the fact that Allah, Exalted is He, shall be seen, has become an apostate disbeliever,[1] and that it is obligatory upon every believer to affirm that.

He said: “We only allege him to be a disbeliever, because the evidences are absolute in affirmation, and absolute in proof, and it is not possible for anybody to say that the statement of the Messenger ﷺ: ‘You will see Your Lord’ is not absolute in its proof, since there is nothing firmer in its absoluteness than an example of this construction.”

If the Ḥadīth had read: “You will see Your Lord.” Then perhaps it would carry some interpretation, and it referred to certain knowledge comparing it with seeing with vision, but he clearly stated that we see Him as we see the moon, and this is sensory.

It has preceded in our discussion that the people of Taʿtil falsely interpret these Ḥadīths, and explain seeing to mean knowledge, and the falsification of their saying has preceded.[2]

---

[1] See Ḥādi Al-Arwāḥ by Ibn Al-Qayyim (pg. 242), for he quoted the saying of Imām Ahmad and others, that anyone who denies the seeing of Allāh, Exalted be He, is an unbeliever.

[2] Translation note: This is directly after the discussion referred to previously.
And other similar Hadiths, with which the Messenger of Allah ﷺ informed about his Lord from whatever he informed. For indeed, Al-Firqan-Najiyah, the People of the Sunnah and the Jama'ah believe in that. Just as they believe in what Allah informed about in His Book; without Tahrif (distortion), nor Ta'til (denial), nor Takyif (saying "how") nor and Tamthil (likening)....

Concerning the statement: “And other similar Hadiths...:” Meaning, look at the likes of these Hadiths where the Prophet ﷺ informs about his Lord. So whichever of them are like these, in affirmation and evidence, its ruling will be their the same as their ruling.

Concerning his statement: “Al-Firqan-Najiyah:” Al-Firqah, that is; At-Ta'ifah (the group).

“An-Najiyah:” Those who are saved from innovations in the world, and from the Fire in the Hereafter.

“The People of the Sunnah and the Jama'ah:” That is those who hold on to Sunnah and gather upon it.

“They believe in that:” That is, in what the Messenger ﷺ informed.

“Just as they believe in what Allah informed about in His Book:” Whatever the Messenger ﷺ informed of, it is obligatory upon us to believe in it, just in as it is
obligatory upon us to believe in what Allah informed of in His Book; except that it is different than the Qur'an in affirmation; so there are two things we have to look at in relation to what comes in the Sunnah:

Firstly: Its authenticity.

Secondly: If it is proof for that matter.

As for the Qur'an, we have just one consideration and that is looking at whether or not the Ayah proves that matter.

Our clarification preceded regarding the evidences that prove the obligation of accepting in what the Prophet ﷺ informed of.[1]

❖ He said: "Without Tahrif (distortion), nor Ta'til (denial), and without Takyif (description), nor Tamthil (likening)." The explanation of these preceded.[2]

[1] Translation note: See the first section at the beginning of this volume.

[2] Translation note: See where the author first mentioned these terms in the first volume.
SECTION:
The Status of the People of the Sunnah and the Jamā‘ah among the Various Sects of This Ummah, and that They are Described with Wasaṭiyyah (Moderation)

Rather, they occupy the balanced position among the various sects in the Ummah, just as this Ummah occupies the balanced position among the (other) nations....

The author, may Allah have mercy upon him, said: “Rather, they occupy the balanced position among the various sects in the Ummah, just as this Ummah occupies the balanced position among the (other) nations.”

The Commentary

- His statement: that this Ummah is the balanced nation among all the nations, meaning, the earlier nations, and that is from various perspectives:
  - In the case of Allah, Exalted is He: The Jews describe...
Allāh, Exalted is He, with imperfections, thus, they compare Him to the creatures. The Christians compared the imperfect creature to the perfect Creator. As for this Ummah, they neither describe Allāh with imperfections nor compare the creation to Him.

— In the case of the Prophets: The Jews belied 'Īsā bin Maryam, and disbelieved in him, and the Christians exaggerated about him, until they made him a god. As for this Ummah, they believe in him without exaggeration. They say: "He is the slave of Allāh and His Messenger."

— In the case of acts of worship: The Christians worship Allāh, the Mighty and Sublime, without purification; meaning that they do not purify themselves from filth. One of them urinates, getting urine on his clothing; and then he stands to pray in the church!! And with the Jews is the opposite; whenever they get any impurity on them, they will cut it that off of the clothing. So it can not be purified with water according to them. And they even stay completely away from the menstruating woman, not eating with her nor sitting around her.

As for this Ummah, they are balanced; they would say neither this nor that; the garment is not to be cut off, nor is prayer performed with impurity. Rather, it will be washed until the impurity is removed from it, and is to be prayed in. And they do not distance the menstruating woman. Rather, they eat with her, and her husband embraces her without sexual intercourse.

— Similarly, concerning the matter of unlawful food and drink: The Christians make all filthy and unlawful things lawful. As for the Jews, every (animal) with undivided hoof was forbidden for them, as He, Exalted is He, says:
And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful. (Al-An’am 6:146)

As for this Ummah, they are balanced, goods, pure things are lawful for them, while filthy things are unlawful for them.

— Concerning Qīsās (the law of retaliation); Qīsās was obligatory for the Jews, while tolerance with Qīsās was obligatory upon the Christians. As for this Ummah, they are given the choice Qīsās or collecting the Diyah (the blood-money) or pardoning without taking anything.

Thus, the Ummah of Islām is balanced among the other nations, between exaggeration and negligence.

Therefore, the People of the Sunnah and the Jamā‘ah, in comparison to the sects in this Ummah are like this Ummah compared to other religions; meaning, they are balanced.

Then, the author, may Allāh have mercy upon him, mentioned five foundations which the People of the Sunnah and the Jamā‘ah are balanced compared to the sects of the Ummah.
The First Foundation: Concerning Names and Attributes

فَهُمُ وَسْطُ فِي بَابِ صِفَاتِ اللَّهِ سُبُحَانَهُ وَتَعَالَى بَيْنَ أُهُلِ التَّعْطِيلِ الْحَجِيمِيَةِ، وَأُهُلِ التَّمْثِيلِ الْمُضْبِطِةِ...

So they are balanced on the topic of the Attributes of Allah, Glorious and Exalted is He, between the people of the Ta‘til (denial) of the Jahmiyyah, and the people of the Tamthil of the Mushabbiyah...

The author said: "So they are balanced on the topic of the Attributes of Allah, Glorious and Exalted is He, between the people of Ta‘til (denial); the Jahmiyyah, and the people of Tamthil; the Mushabbiyah."

The Commentary

These are two extremes: The people of Ta‘til; the Jahmiyyah, and the people of Tamthil; the Mushabbiyah

The Jahmiyyah reject the Attributes of Allah, the Mighty and Sublime; rather, the extremists among them even reject the Names, saying: "It is not permissible for us to affirm a name nor an attribute for Allah, because if you affirm a name for Him, you are likening Him with those that are named, and if you affirm an attribute for Him, you are likening Him to the the described!! Hence, we affirm neither a name nor an attribute!! Whatever Allah ascribes to Himself of names, it is just metaphorical; not that He should be recognized with these names."

— The Mu‘tazilah deny the Attributes and affirm the Names.
The Status of the People of the Sunnah...

— The *Ash'ariyyah* affirm the Names and only seven of the Attributes.

❖ All of these people are included under the term *Ta'til* (denial); but some of them engage in complete denial such as the *Jahmiyyah*, while some engage in partial denial such as the *Mu'tazilah* and the *Ash'ariyyah*.

❖ As for the people of the *Tamthil* of the *Mushabbihah*, they affirm the Attributes for Allāh, and they say that it is obligatory for us to affirm the Attributes for Allāh because He affirmed them for Himself. But, they also say they (the Attributes) are like the attributes of the creatures.

These people exaggerate in affirmation, while the people of *Ta'til* exaggerate in negating.

So these people say that it is obligatory that Face be affirmed for Allāh, and this Face is like the best face of the children of Ādam. They say that it is because Allāh has addressed us with what we can perceive and understand. He says:

> And the Face of your Lord full of Majesty and Honor will abide forever. (Ar-Rahmān 55:27)

We do not perceive nor understand anything from the Face (mentioned) except what we see, and the best of all faces which we can see is that of human being.

So according to their claim, it (the Face) — and refuge is sought from Allāh — is like the most handsome young man!! And they claim that this is sensible!!

❖ As for the People of the *Sunnah* and the *Jamā'ah*, they say: We take the truth which is with the two sides. We
take the truth in the topic of negating imperfections; so we do not liken, and we take the truth regarding the topic of affirmation; so we do not deny. Rather, affirmation without likening, and negating imperfections without denying. We affirm but without likening, so we take the evidences from here and there.

The summary is that they are Wasat (balanced and moderate) concerning the topic of the Attributes (of Allāh), between the two extreme groups: A group that exaggerates in declaring Allāh free of imperfections and negation; and they are the people of the Ta‘til of the Jahmiyyah and others, and the other group which exaggerates in affirmation (of His Attributes), they are the Mumaththilah (those who liken).

The People of the Sunnah and the Jama‘ah say: We will not exaggerate, neither in affirmation nor in negation. We affirm without likening; due to His statement, Exalted is He:

«لَا إِنَّ كُلُّ مَا تَنفِّذُهُمْ سَرَّ أَنَّهُ وَهُوَ الْقَبِيلُ الْبَصِيرُ»
(Nothing is like unto Him, He is the All-Hearing, the All-Seeing.) (Ash-Shūrā 42:11)
The Status of the People of the Sunnah...

The Second Foundation: Concerning the Actions of Allah

...وَهُمْ وَسَطٌ فِي بَابِ أُفُقَانِ اللَّهِ بَيْنَ الْجَرِيَّةَ وَالْقُدْرَةِ....

They are Wasat (balanced and moderate) on the topic of the actions of Allah; between the Jabriyyah and the Qadariyyah....

The author said: "They are Wasat (balanced and moderate) on the topic of the actions of Allah; between the Jabriyyah and the Qadariyyah."

The Commentary

The people are divided into three categories on the topic of Qadar (the Divine Decree):

— A category that believes in the decree of Allah, the Mighty and Sublime, and exaggerated in its affirmation, such that they denied the person’s ability and choice. They say that Allah is the Doer of everything; and the servant has no choice nor ability. He only does the act under coercion. Rather, some of them even claim that the action of the slave is the Action of Allah. And for this reason, the people of Ittihad (unity of existence) and Hulul (pantheism) fall in this category, and these are the Jabariyyah.

— The second category says that the slave is independent in his actions; Allah does not have any will ability in them, such that some of them went to the extreme of saying that Allah does not know the slave’s action except when he does it; but He does not know anything. These are the Qadariyyah, the Zoroastrians of this Ummah.
The first category exaggerates in affirming Allāh’s Actions and His Might and Power, and they say that Allāh, the Mighty and Sublime, coerces the person to do whatever he does; and the person does not have a choice.

And the others exaggerate in affirming the slave’s ability, and they say that neither the Divine Power nor the Divine Wish have anything to do with the slave’s action. He is the absolute doer with absolute choice.

— The third category: The People of the Sunnah and the Jama‘ah, they say: We take the truth that is with each of the two sides; so we say: The actions of the slave occur with the Will of Allāh, and the creation of Allāh. It is never possible that something exist in the Dominion of Allāh without Him having willed it. And the person has a choice and volition, and there is a distinction between the action which he is coerced to do and the one which he chooses. So the actions of the slaves occur by their choice and volition, and with that; they happen with the Will and Creation of Allāh.

However, there still remains a problem for us: How can they be a creation of Allāh while they are the act of man’s? The answer is that the slave’s actions come from volition and ability, and the One Who created the volition and power in him is Allāh, the Mighty and Sublime. If Allāh Wills, He can deny you the power, so you would not be able to do it. And if someone was able to do something but he does not wish to do, the action will not occur from him.

Every capable person who does action, then it is done with his volition, except the one who is compelled (by someone else). So we perform actions with our choice and ability, and the One Who created the choice and ability in us is Allāh.

---------------------- ★ ★ ★ ----------------------
The Third Foundation: Concerning the Threat

وَقَالُوا أَرْجِحَةً وَآخَاهُا

And on the topic of Allah’s threat, between the Murji’ah and the Wa’idiyyah among the Qadariyyah and others....

The author said: “And on the topic of Allah’s threat, between the Murji’ah and the Wa’idiyyah among the Qadariyyah and others.”

The Commentary

The Murji’ah: It is the subject of Arja’ “he postponed.” Meaning, delayed. From it is Allah’s saying Exalted is He:

« They said: Delay him and his brother. » (Al-A’raf 7:111)

They are named Murji’ah either from Ar-Rajā’ (hope) because of their preference to the evidences proving hope (in Allah’s Mercy) over the evidences of the threat, or from Al-Irja’ meaning: deferment; due to them deferring actions from the name of faith.

So they say deeds are not part of faith, and faith is acknowledgement of the heart alone.

That is why they say that actions are not part of faith, and that faith is acknowledgement of the heart alone.

And this is why they say that the one who commits a major sin, such as the fornicator, the thief, the one drinks wine,
and the highway robber, he does not deserve to enter the Fire, not forever or for any period of time, so the act of disobedience does not bring any harm with faith; whether it is minor or major, as long as it does not reach the level of Kufr.

❖ The Wa’idiyyah, are the opposite of them, exaggerating on the side of the threat, and they say that any major sin committed by a person, which he does not repent from; then he will abide in the Fire forever because of it. If he stole, then he is from the inhabitants of the Fire, abiding permanently and forever therein. If he drank wine, he is then in the Fire, abiding permanently and forever therein...etc.

The Wa’idiyyah includes two groups: Al-Mu’tazilah and Al-Khawārij. That is why the author said: "Among the Qadariyyah and others." It includes the Mu’tazilah - and the Mu’tazilah are Qadariyyah because they view that the person is independent in his action, and they are also Wa’idiyyah. And it includes the Khawārij.

Thus, the two sects agree that one who commits a major sin will abide in the Fire, never exiting it; and that whoever drank wine once, he is like the one who has been worshipping idols for a thousand years. All of them shall abide in the Fire forever. But they differ concerning the names with which these people shall be addressed, as will soon be explained in the next section.

❖ As for the People of the Sunnah and the Jamā’ah, they say: We do not give preference to the side of the threat as done by the Mu’tazilah and Khawārij, nor the side of the promise (of mercy) as done by the Murji’ah. We say that the one who does the major sin deserves punishment, and if he is punished, he would not remain forever in the Fire.
❖ The cause of the difference between the Wa'idiyyah and the Murji'ah is that each of them views the texts with one eye alone, looking at only one side.

— These people looked at the promising texts, so they put the person under the promise, saying we take this, and we leave other than it, and we interpret the threatening texts to refer to the disbeliever.

— As for the Wa'idiyyah, they are on the opposite. They looked at the threatening texts, so they took them, and were heedless of the texts of the promise.

That is why their scale tips to one side, because of their looking at only one side.

❖ The People of the Sunnah and the Jamā'ah take this and that. They say the threatening texts are decisive; so we take them. And the texts of the promise are decisive; so we take them. So they take from the texts of the promise what refutes the Wa'idiyyah, and from the texts of the threat what refutes the Murji'ah. So they say that the one who does the major sin deserves to enter the Fire - so that we will not consider the threatening texts in to be in vain - without him abiding in it - so that we do not consider the texts of the promise to be in vain.

So we take both evidences and we look with both eyes.
The Fourth Foundation: The Name of Faith and Religion

وفي باب أسماء الإيمان والذين بين الحروبية والمعتزلة، وذين المرجئة والجهمية. . .

And on the topic of the names of faith and religion; between the Ḥarūriyyah and the Muʿtazilah, and between the Murjiʿah and the Jahmiyyah.

The author said: “And on the topic of the names of faith and religion; between the Ḥarūriyyah and the Muʿtazilah, and between the Murjiʿah and the Jahmiyyah.”

The Commentary

This is on the topic of the names and the religion, and it is other than the topic of the judgments which are the promise and the threat. So the one who does the major sin, what do we call him? Is he a believer or a disbeliever?

The People of the Sunnah are Wasat in this case, between the two sects: the Ḥarūriyyah and the Muʿtazilah from one view, and the Murjiʿah and the Jahmiyyah from the another view.

- The Ḥarūriyyah and the Muʿtazilah expelled him from faith, rather, the Ḥarūriyyah say that he is a disbeliever whose blood and wealth are lawful. And because of this they revolted against the Imāms (leaders) and they called the people disbelievers.

- As for the Murjiʿah among the Jahmiyyah, they oppose these people and say that he is a believer with perfect faith!! If he steals, commits fornication, drinks wine, murders and
commits highway robbery, we say to him: “You are a believer with perfect faith!! Just like the man who does the obligations and the acts that are recommended and stays away from the unlawful!! You and he are of the same in faith Imaan!!”

These people and those people are on opposite sides concerning the name and the judgment.

As for the Mu'tazilah, they say that the one who commits a major sin has exited faith, but he does not enter into disbelief; so he is in a position between two positions. We will not be so bold as to say he that he is a disbeliever, nor is it for us to say that he is a believer while is doing a major sin; fornicating, stealing, and drinking wine! And they say: “We are the closest group to the truth.”

The reality is that when they say that this is one is not the same as the worshipping believer, then they have spoken the truth.

But they have removed him from faith, then they innovated a status between two statuses making an innovation with something that is not in the Book of Allâh nor in the Sunnah of His Messenger!!

All of the texts prove that a status between two statuses does not exist. As in His, Exalted is He, saying:

«وَإِيَّاَنَّكُمْ ۡأَوْ إِيَّاَنَا﴾

«And Verily (either) we, or you, are rightly guided, or in plain error.» (Saba' 34:24)

And, His saying:

«فَمَأَذَا تَبَيَّنَ ٱلَّذِينَ ۡأَخْلَصُوْنَ إِلَّا ٱلَّذِينَ ۡأَغْسَلُوْنَ﴾

«So after the truth, what else can there be, save error?» (Yûnus 10:32)
And His statement:

\[ 
\text{He it is Who created you, then some of you are disbelievers and some of you are believers.} \]  
\text{(At-Taghâbun 64:2)}

And in the Hadith: "The Qur'ân is either a proof for you or against you."[1]

Then, where is the (proof for a) status between two statuses?

Concerning the threat of punishment, they execute upon him the punishment. They agree with the Khawârij that the one who commits a major sin will abide forever in the Fire. But here in this world, they say that the rules of Islam continue upon him, because this is the basis. To them, in this world, he is of the status of a rebellious disobedient person.

O Subhâna Allâh! How do we pray (funeral prayer) for him and say: "O Allâh, forgive him" while he will abide in the Fire forever?!

So it became necessary for them to say - concerning the rules of this world: His case is indecisive, we do not say that he a Muslim or a disbeliever. We neither give him the rights of Islâm nor the ruling of disbelief!! If he dies, we will not pray for him, shroud him and wash him. He would neither be buried with the Muslims nor with the unbelievers. Therefore, we will find him a graveyard between the two graveyards!!

---

[1] Part of a Hadîth reported by Muslim in his Sahîh (223) from Abû Mâlik Al-As'ârî.
As for the People of the Sunnah and the Jamā‘ah, they are Wasaṭ between these sects. They say: We call one who commits a major sin a believer with deficient faith. Or we say a believer according to the degree of faith and a Fāsiq (rebellious sinner) according to the degree of his major sins. This is the just position. He is not to be given the absolute name nor is the name absolutely negated from him. Based on this, it is not permissible for us hate the Fāsiq absolutely, nor to love him absolutely. Rather, we love according in the degree of his faith, and we hate according to the degree of his disobedience.
The Fifth Foundation: Regarding the Companions, May Allah be pleased with them

وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ بَيْنَ الْرَّافِضِينَ وَالأَخْوَارِ.

And regarding the Companions of the Messenger of Allah ﷺ; between the Râfidâh and the Khawârij.

The author said: “And regarding the Companions of the Messenger of Allah ﷺ; between the Râfidâh and the Khawârij.”

The Commentary

❖ Ašhâb is plural of Sâhib.

Also, Aš-Šâhâbî is he who met the Prophet ﷺ, believing in him and died upon that.

This is specific to the Companions, and is from the distinguishing traits of the Prophet ﷺ, that a person would be considered his Companion even if he never met with him except for one moment, but with the condition that he believed in him.[1]

❖ The People of the Sunnah and the Jamâ’ah, are Wasât between the Râfidâh and the Khawârij.

— The Râfidâh are those who are today called Shi’âh (Shiites); and they were named Râfidâh because they rejected (and disavowed) Zaid bin ‘Alî bin Al-Ḥusain bin ‘Alî bin Abî Ṭâlib, may Allâh be pleased with him - it is he

to whom the *Zaydiyyah* are now attributed - they disavowed themselves from him because they asked him: “What do you say about Abū Bakr and ‘Umar?” They wanted him to curse and degrade them! But he, may Allah be pleased with him, answered them: “What blessed ministers were they; they were the two ministers of my grandfather.” Referring by that to the Messenger of Allah ﷺ. Then, he said statements in praise of them. So because of this, they disavowed themselves from him, became angry with him, and abandoned him. They were therefore called *Rāfidah*.\[1\]

These *Rawāfīd* - and we seek refuge from Allah - have well known fundamentals according to them. Among their most vile fundamentals is the *Imāmah* (Imamate), which dictates the infallibility of the *Imām*, and that he cannot utter an error, and that the station of *Imāmah* is superior to the station of Prophethood, because they (the so-called infallible *Imāms*) receive news from Allah directly (without any intermediary) while the Prophet via a Messenger, who is Jibrīl. To them, the *Imām* never commits an error. Rather, the extreme among them claim that the *Imām* creates, saying to something: “Be” and it will be!!

And they say that the Companions were disbelievers, all of them became apostates after the Prophet ﷺ such that — in the view of some of them — Abū Bakr and ‘Umar, were always disbelievers, dying upon hypocrisy, and we seek refuge from Allah. And they do not exempt any of the Companions except Āl Al-Bait (the members of the Household) and very few others about whom they call the allies of Āl Al-Bait.

\[1\] See the book *Mihāj As-Sunnah* by Shaikh Al-Islām (1:34) for more on the reason they were called *Ar-Rāfidah*. 
The author of the book *Al-Faṣl* has said: "The extreme among them declared 'Ali bin Abī Ṭālib a disbeliever, they said: Because 'Ali approved of oppression and falsehood by giving the pledge of allegiance to Abū Bakr and 'Umar. While it was required that he reject their pledge - so when he did not adhere to the truth and justice, and he agreed with the oppression, he became an oppressive disbeliever."

As for the *Khawārij*, they are the opposite of the *Rāfidah*; while they considered 'Ali bin Abī Ṭālib a disbeliever, they also considered Mu‘āwiyyah bin Abī Sufyān to be a disbeliever. Moreover, they considered whoever fails to tread their path as a disbeliever, and made it lawful to shed the blood of the Muslims. They were as the Prophet ﷺ described them: "They will pass through the religion just as the arrow passes through the target."[1] And their faith does not go beyond their throats.

The *Shī'ah* (Shiites) exaggerated with Āl Al-Bait and their allies. And they went to extremes regarding that, such that some of them even claimed the godhood for 'Ali!! And some of them claimed that he ('Ali) had more right to Prophethood than Muḥammad, the Messenger of Allāh ﷺ. Meanwhile, the *Khawārij* maintain the opposite.

But as for the People of the Sunnah and the Jamā‘ah, they are *Wasat* between these two sects. They said: We recognize the status of Āl Al-Bait, and agree that they have two rights upon us: The rights of Islām and faith, and the right of kinship of the Messenger of Allāh ﷺ. And they say: The kinship of the Messenger of Allāh ﷺ demands a right from us, and its right upon us is to recognize their status and to

---

[1] Reported by Al-Bukhārī (6930) and Muslim (1066) from 'Ali, may Allāh be pleased with him.
not exaggerate in that.

Regarding the rest of the Companions of the Messenger ﷺ, they say: They have the right to reverence and esteem from us, and to seek the pleasure of Allâh for them, and that we say, as said by Allâh, Exalted is He:

\[
\text{ورَبّنَا افْرَحِي لَّا تُغُيْبِرْنَا آلَ بَيتِك بِاللهِ بَسْقُوتَنَا يَاللهِ وَلا تَحْمَلْنَا في} \\
\text{فَلَوْبُسَ عَلَيْنَا مَادْنَا رَبّنَا إِنَّكَ رَحِيمٌ} \\
\text{(Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) (Al-Hashr 59:10)}
\]

We will never have enmity for anyone among them; neither from Al-Al-Bait nor from the others. Thus, we give each of them his due right, and by that, they (People of the Sunnah and the Jama'ah) become Wasat between the negligent and the extremists.
SECTION:
Concerning the Maʿiyyah, and the Clarification, Harmonizing Between it and the 'Ulū of Allāh, and His Istiwā’ over His Throne

Section: Included in what we mentioned about faith in Allāh is: The faith in what Allāh informs about in His Book, and what is Tawātir from His Messenger ﷺ, and agreed upon by the Salaf of the Ummah; that He, Glorious is He, is above His heavens, over His Throne, High above His creation. He, Glorious is He, is with them wherever they are, He knows what they do....

The Commentary
It has preceded[1] that part of what is included in faith in Allāh is the belief in His Names and Attributes. And part of

[1] See the Shaikh’s explanation the author’s statement: “And
that is the belief in Allâh’s ‘Ulu and His Isti‘wâ’ over His Throne, and the belief in His Ma‘iyyah.

In this section, the author, may Allâh have mercy upon him, explains the way to harmonize between ‘Ulu and Ma‘iyyah. So, he said:

❖ “Included in what we mentioned about faith in Allâh is: The faith in what Allâh informs about in His Book, and what is Tawâtir from His Messenger, and agreed upon by the Salaf of the Ummah; that He, Glorious is He, is above His heavens, over His Throne, High above His creation. He, Glorious is He, is with them wherever they are, He knows what they do.”

These are three proofs for the ‘Ulu of Allâh, Exalted is He: The Book, the Sunnah and the Ijma‘ (consensus).

The fourth and fifth proofs have preceded: The intellect, and the Fitrah.

❖ “That He, Glorious is He, is above His heavens, over His Throne, High above His creation.” We mentioned earlier that the ‘Ulu of Allâh, the Mighty and Sublime, is of two types: the Exaltedness of the Attribute and the Exaltedness of the Self, and that the Qur’ân, Sunnah, Ijma‘, intellect, and the Fitrah prove the Exaltedness of the Self, and similarly, the Exaltedness of the Attribute.

❖ The Book is full of that; sometimes by directly mentioning Al-Fawqîyyah (being above), other times by directly mentioning the ‘Ulu, sometimes by directly stating that He is above the heavens, sometimes by mentioning things descending from Him, and other times, mentioning things ascending to Him, and the like.

His saying: “O ‘Isâ! I will take you and raise you to Myself.” (Al ‘Imrân 3:55)."
And the Sunnah has established it in statement, actions and approvals. The mention of this preceded.

As for the Ijma' (consensus), the Salaf have agreed upon that. The means of knowing of their consensus is the absence of any contradictory report from them to what is contained in the Book and the Sunnah. This is because they recited the Qur'an and conveyed the (Prophetic) reports and had adequate understanding of their meanings. And since there has not been anything reported from them that contradicts the apparent meaning of these reports, then it is known that they did not believe in other than it, and that they agreed upon that. This is a good way of affirming their consensus (on a matter); so hold firm to it, for it will benefit you in many instances.

As for the intellect, it is from two perspectives:

— The first perspective: Is that 'Ulu is an description of perfection. Allah, Exalted is He, affirmed all of the perfect Attributes for Himself. So it is obligatory to affirm 'Ulu for Him, Glorious is He.

— The second perspective: If He is not Exalted, then either He is below or beside, and this is an imperfect description, because it necessitates that things are above Him, or similar to Him. So it is required to affirm 'Ulu for Him.

As for the Fitrah, then no one can disprove it, except out the deviation of his Fitrah. Every person who says: "O Allah," his heart is directed to the heavens. He does not turn to his right nor his left, because Allah, Exalted is He, is above the Heavens.

His statement: "He, Glorious is He, is with them wherever they are. He knows what they are doing."
This is part of faith in Allāh, and it is the belief in His Ma‘īyyah with His creation.

It has preceded¹ that Allāh’s Ma‘īyyah is divided into: General, specific, and the special among the specific.

— So, the general: Is that which includes everybody: A believer, a disbeliever, a righteous person and a wicked person. Its example is His statement, Exalted is He:

وَهُوَ ﻣُعَرِّفُ أَنَّ مَا كَسَبَ وَلَدَّهُ ﺑَيْنَاءً ﺑَصِيرَةً

(And He is with you (in knowledge) wherever you may be. And Allāh Sees what you do.) (Al-Ḥadīd 57:4)

— The specific, such as His statement, Exalted is He:

إِنَّ اللَّهَ ﺑَيْنَاءَ الْذِينِ ﺛَارِقَواً وَالْذِينِ ﻳَمْعَازُوا

(Truly, Allāh is with those who have Taqwa, and those who are Muḥsinūn (good-doers).) (An-Nahl 16:128)

— The special among the specific, such as His statement, Exalted is He, to Mūsā and Hārūn:

قَالَ ﻻَ ﮫَا ﻓَأَيْنَ مَعَكُمْ أَسْمَعُ وَأَرْضُ

(He (Allāh) said: “Fear not, verily, I am with you both, hearing and seeing.”) (Ṭāhā 20:46)

And His statement, on behalf of His Messenger, Muḥammad ﷺ:

إِيَّكَ اللَّهَ مُتَّمَ

(Surely, Allāh is with us.) (At-Tawbah 9:40)

It has preceded that His Ma‘īyyah with His creatures is real, and that the dictates of the general Ma‘īyyah is His

¹ See the discussion following the previous reference.
Concerning the Ma‘iyyah, and the Clarification...

knowledge, hearing and seeing, power, control and other Attributes of His Lordship, while the dictates of the specific kind is aid and support.

---

Just as He combined between that, in His statement: "He it is Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven, and what ascends thereto. And He is with you (in knowledge) wherever you may be. And Allah Sees what you do." (Al-Hadid 57:4)...

---

His statement: "Just as He combines between that, in His statement:

"He it is Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne. He knows..."
what goes into the earth and what comes forth from it, and what descends from the heaven, and what ascends thereto. And He is with you (in knowledge) wherever you may be. And Allah Sees what you do." (Al-Ḥadid 57:4)"

❖ His statement: "Between that:" That is between the 'Ulu and the Maʾiyyah.

❖ In His statement: And then rose over the Throne} is affirmation of the 'Ulu.

❖ In His statement: And He is with you (in knowledge) wherever you may be} is affirmation of the Maʾiyyah.

So He combined between the two of them in one Āyah. Moreover, there is no contradiction between them, as earlier proven, and as shall be mentioned.

The angle of harmonization is from three perspectives:

Firstly: That He mentioned His Istiwa’ over the Throne, and said: (And He is with you wherever you may be.) When Allah combines between two Attributes for Himself, then we know with certainty that they are not contradictory, because if they were contradictory, it would be impossible to combine them, since two contradictory things cannot be united nor exalted. One of them will inevitably exist while the other will vanish. If there was any contradiction, it will necessitate that the first part of the Āyah belies the latter part of the Āyah, or vice-versa.

Secondly: It is possible that 'Ulu and Maʾiyyah be combined in the creatures, as the author shall mention concerning people's statement: "We are traveling while the moon is with us."

Thirdly: If it is supposed that the two of them can not be combined in the case of creatures, that does not necessitate
Concerning the Ma‘iyyah, and the Clarification...

the same in the case of the Creator, because nothing is like unto Allāh.

The meaning of His statement: “And He is with you” is not that He mixes with the Creation. Because the (Arabic) language does not necessitate this. And it is contrary to what is agreed upon by the Salaf of the Ummah, and contrary to the Fitrah that Allāh created the creation upon. Rather, the moon is an Ayah among the Ayāt of Allāh, among the smallest of His creatures; it is stationed in the heaven, yet it is with the traveler and the nontraveler wherever he is...

His statement: “The meaning of His statement: “And He is with you” is not that He mixes with the Creation.” Because this meaning indicates imperfection. It has preceded, that if this was the meaning, it would require one of the two things: a number of creators, or that He is of different parts. In addition, it would imply that things surrounded Him, while He, Glorious is He, is the One Who encompasses all things.
His statement: "Because the (Arabic) language does not necessitate this:" meaning, when the language does not necessitate that, it does not specify that meaning. And this is one of the evidences of the falsehood of the Madhhab of the Al-Hululiyah among the Jahmiyyah and others; those who say that Allah is with His creation, mixing with them.

He (the author) did not say: "The language does not indicate that" because it could possibly indicate that. And there is a difference between when the language indicates that, and when it necessitates that.

Thus, Al-Ma'iyah in the language can indicate mixing; for example: water and milk. You say about water with milk, that it is mixed.

Concerning his statement: "And it is contrary to what is agreed upon by the Salaf of the Ummah, and contrary to the Fitrah that Allah created the creation upon" This is because a person has the Fitrah to know that the Creator is separate from the creation. Nobody says: "O Allah!" Except that he believes that Allah, Exalted is He, is separate from His creation. He does not believe that He dwells in His creation. So the claim that He is mixed with His creation is contrary to the Shar' (textual proofs), the intellect, and Fitrah.

Concerning his Statement: "Rather, the moon is an Ayah among the Ayat of Allah, among the smallest of His creatures; it is stationed in the heaven, yet it is with the traveler and the non traveler wherever he is."

The author, may Allah have mercy upon him, brought this example, in order to clarify the meaning and verify the

Concerning the *Ma‘īyyah*, and the Clarification...

correctness that a thing can be with a person in reality and that there also be a great distance between the two of them. And this is because the moon, which is one of the smallest of creatures, which is in the heaven, is with the traveler and non traveler, wherever he is.

When this is the case with a creature, and it is among the smallest of the creatures, that we say it is with us, while it is in the heavens, and that is not considered a contradiction, and also does not indicate mixing together, then why would it not be correct to view the Āyāt proving (Allāh’s) *Ma‘īyyah* upon their apparentness? And say: He is with us in reality, even though He is above the heavens, above everything?

As we have said earlier, even if assumed that this is impossible for the creature, then in the case of the Creator it is not impossible. For the Lord, the Mighty and Sublime, is above the heavens in reality, and with us in reality; there is no contradiction in that, even though He, the Mighty and Sublime, is far above in His Exaltedness, He is yet indeed near in His Exaltedness.

This is what Shaikh Al-Islām established in his books. He said: “We do not need to subject the Āyah to any interpretation. Rather, the Āyah should be understood upon its apparentness, but with our belief that Allāh, Exalted is He, is above the heavens, above His Throne. So He is with us in reality; He is also above His Throne in reality. Just as we shall say that He descends to the lowest heaven, in reality, while He is Exalted. There was no one among the People of the Sunnah who would ever reject this. All of the People of the Sunnah say: He descends in reality, while agreeing that He in His *‘Ulu;* because the Attributes of the Creator are not like the attributes of the creatures.”

I have found a statement of Shaikh Muḥammad bin
Ib
dram, may Allah have mercy upon him, which completely clarifies this meaning, that is, that the *Ma’iyyah* is real according to its reality, and that it does not necessitate that He mixes with creation, or that He is on the earth. In reply to the statement of some of the *Salaf*: “He is with them with His knowledge” he said:

“When this statement is related, then it is an interpretation of *Al-Ma’iyyah* by implication, not the interpretation of the reality of the word. What led to and encouraged this interpretation is that the innovators disputed about this, saying that He mixes with them. Hence, some of the *Salaf* explained what is intended by that statement, and that is that He is Perfect in His Knowledge. But, they never intended that the meaning expressed by the word *Ma’a* (with) is merely that ‘He knows about everything.’ Rather, it includes knowledge and in addition, means *Al-Ma’iyyah*; meaning - His being with them. Therefore, interpreting it in accordance with what it implies does not prove that its meaning is false. Hence, both of them are true...”

Until he said: “For this, Shaikh Al-Islām in another blessed treatise of his ‘Aqidah (creed) explained that His statement that ‘He is with them’ is true in its reality. So, whoever among the *Salaf* interpreted it based upon what it implies, it was because the need called for that. It being a rebuttal against the people of Al-Ḥulūl, the *Jahmiyyah* who reject the ‘Ullā, as preceded.

The Qur’ān can be interpreted by *Al-Muṭābaqah* (what is in agreement), *Al-Mafhum* (what is understood), *Al-Istilzām* (necessarily deduced), *Al-Muqtada* (what is implied) and other than that from types of evidence.

These scholars from whom it was reported that they interpreted the Ḥayah based on is implied, never rejected the *Ma’iyyah*. Rather, it is to them (as clear) as the sun.” This is
the end of the quote from Al-Fatāwā, endorsing (what is said in) Al-Ḥamawīyyah.[1]

**Question:** Is it correct to say: “He is with us in His Self”?

**Response:** It is necessary to stay away from such a statement, because it can suggest an invalid meaning such as that said by those who believe in Al-Hulū, and there is no need for it, and because the basis is that everything that Allāh attributes to Himself, it is then for Himself. Do you not see His statement, Exalted is He: «And Your Lord Shall Come»; do we need to say: He, in His Self?

And his statement  اللهُ ﷺ عِنْدَنَا ﺔالَّذِي یُقِلْعُ ﺔهَيْلَ، لا یَحْتَاجُ إِلَى تَحْرِیفٍ، وَلَکْنَ یُضَانُ عَنِ الْطَّنْوَیَةِ الكَاذِبَةِ؛ مِثَلَ أَنْ یُظَنَّ أَنَّ عِلْمٌ ﺔأَلَّا ﻓِی أَلْسَمَاءِ»; عَنِ السَّمَاةِ، أَنَّ السَّمَاةَ تَبْلِدُ أَوْ تَظْلِلُهُ، وَهَذَا بَاطِلٌ إِبِّیْمَانِ أَهْلِ الْعَلَمِ إِلَّا إِبْیْمَانٍ فَإِنَّ


[2] Its reference preceded, and it is reported in the Two Ṣaḥiḥs.
He, Glorious is He, is above His Throne, observing His creation, Muhaiminun over them, watching over them, and other than that of meanings of Rububiyyah. Each of these statements which Allah mentions - that He is above His Throne, and that He is with us - is true in its reality. It does not need any distortion. But it is guarded against belying thoughts, such as thinking that the apparent meaning of His statement: "In the heavens." (Al-Mulk 67:17) Is that the heaven carries Him, or over shadows Him. This is false according to the consensus of the people of knowledge and faith. For indeed, Allāh: "His Kursi extends over the heavens and the earth." (Al-Baqarah 2:255) He is the One Who: "Grasps the heavens and the earth lest they move away from their places." (Fāṭir 35:41) "He withholds the heaven from falling on the earth, except by His Leave." (Al-Hajj 22:65) "And among His Signs is that the heaven and the earth stand by His Command." (Ar-Rūm 30:25)

His statement: "He, Glorious is He, is above His Throne, observing His creation, protecting them, watching over them."

The author, may Allāh have mercy upon him, said: "He, Glorious is He, is above His Throne" while He is with the creation, yet He is above His Throne.
❖ "Observing His creation" meaning - looking over and preserving their sayings, their actions, their every movement, and every period in which they are still.

❖ "Muhaiminūn over them" meaning, He is the Ruler and Controller of His slaves; His is judgment, and to Him every affair is referred, His command, when He intends a thing, is only that He says to it "Be!" - and it is.

❖ His statement: "And other than that of meanings of Rubūbiyyah:" What is meant by that, is whatever is included in the meaning of Rubūbiyyah such as control, authority, arrangement of affairs, and other than that; for indeed the meanings of Rubūbiyyah are many. This is because Ar-Rabb is the Creator, the Owner, and the Arranger of affairs. These include a great number of meanings.

❖ His statement: "Each of these statements which Allāh mentions – that He is above His Throne, and that He is with us – is true in its reality. It does not need any distortion."

❖ This sentence stresses what preceded; he only repeated the meaning of what preceded because of the importance of the subject. Therefore, he, may Allāh have mercy upon him, clarified that what Allāh mentioned of Him being over the Throne is true according to its reality, and like that, what He mentioned of Him being with us is true according to its reality. So there is no need for any distortion.

❖ Meaning: there is no need for us to change the meaning of Fawqiyyah (being above) into the claim that the ability is above, as the people of Tahrīf and Taʿtil claim, rather, it is a Fawqiyyah of Self and ability. Just as there is no need for us to change the meaning of the Maʿiyyah
from its apparentness, rather we say: “It is true, according to its apparentness, and whoever explains it by other than its reality; then he has committed Tahrif (distortion).”

However, whatever is reported regarding its interpretation based on what it necessitates and implies, it was reported from the Salaf due to a need that called for that, and it does not negate the reality; because whatever the truth dictates, it is also true.

❖ Then, the author, may Allah have mercy upon him, clarified that, and said: “But it is guarded against belying thoughts, such as thinking that the apparent meaning of His statement:

\[
\text{\textit{In the heavens.}} \text{ (Al-Mulk 67:17)}
\]

Is that the heaven carries Him, or over shadows Him. This is false according to the consensus of the people of knowledge and faith.”

❖ The belying thoughts are merely assumptions which have no correct foundation, so it is necessary to guard against them in reference to the Speech of Allah and His Messenger ﷺ.

❖ An example of that is the assumption that the apparent meaning of His statement: \textit{In the heaven} is that the heaven carries Him; that is - it holds Him, such as the roof of the house holds up whoever is on top of it. “Or over shadows Him” meaning that it (the heaven) is above Him, like the roof upon a person.

When someone thinks this, then it is false conjecture, it is compulsory that the proofs establishing that Allah is above the heaven be guarded from that.
The author said: "This is false according to the consensus of the people of knowledge and faith."

An Important Note

Somebody can say: The author should have said: "And for example, thinking that the apparentness of His saying:

\begin{align*}
\text{And He is with you.} \quad (\text{Al-\textit{Hadid} 57:4})
\end{align*}

Is that He mixes with the creation, because this is a false conjecture."

Its reply is to say that the author, may Allah have mercy upon him, has earlier mentioned that while saying: "The meaning of His statement \text{And He is with you} is not that He mixes with the creation."

Concerning his statement:

For indeed, Allah:

\begin{align*}
\text{His Kursi extends over the heavens and the earth.} \quad (\text{Al-Baqarah 2:255})
\end{align*}

Al-Kursi: As reported from Ibn ‘Abbas, is the place of the two Feet.\(^1\)

\begin{align*}
\text{His Kursi extends over the heavens and the earth.}: \\
\text{Meaning it encompasses the heavens and the earth; the seven heavens and the seven earths.}
\end{align*}

How can someone think that the heavens over shadow Allah or carry Him?!

If His Kursi extends over the heavens and the earth, no one

\[^1\] Its reference preceded.
should ever think such false conjecture, that is that the heavens carry Him or over shadow Him.

❖ Concerning his statement: “He is the One Who:

\[
\text{\textit{\textit{Grasps the heavens and the earth lest they move away from their places.}}} \text{(Fāṭir 35:41).}}
\]

❖ He holds them lest they move away from their places; had Allāh not held them, they could have shaken, moved and fallen. But Allāh, the Mighty and Sublime, with His Might and Power holds the heavens and the earth from moving away. Rather, He, Exalted is He, says:

\[
\text{\textit{And if they were to move away from their places, there is not one that could grasp them after Him.}}} \text{(Fāṭir 35:41)}
\]

None could ever hold them back after Allāh. Even if just a star should move away from its place, no one would be capable of holding it back, so how about if the heavens and the earth moved from their places?! None can stop them except Allāh, the One Who created them. He who says to something: “Be” and it will be, Glorious and Exalted is He.

❖ Concerning his statement, (the saying of Allāh, Exalted is He):

\[
\text{\textit{\textit{He withholds the heaven from falling on the earth, except by His Leave.}}} \text{(Al-Ḥajj 22:65).}}
\]

The heaven is above the earth, and by Allāh, if Allāh had
not withheld it, it would have fallen on the earth; because it consists of massive bodies. As Allāh, Exalted is He, says:

\[\text{And We have made the heaven a roof, safe and well guarded.} \tag{Al-Anbiya' 21:32}\]

He also says:

\[\text{With Power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.} \tag{Adh-Dhāriyāt 51:47}\]

Had Allāh not withheld it, it would fall on the earth, and if it were to fall on the earth, it would destroy it.

So the One Who withholds the heavens and the earth from moving away from their places, and withholds the heaven from falling upon the earth, except by His leave; should one imagine that the heavens could carry Him or over shadow Him? No one would imagine that.

❖ Concerning his statement, (the saying of Allāh, Exalted is He):

\[\text{And among His Signs is that the heaven and the earth stand by His Command.} \tag{Ar-Rūm 30:25}.\]

❖ And among His signs: Meaning: from the signs that indicate His Perfection, the Mighty and Sublime, from every angle:

❖ Is that the heaven and the earth stand by His Command: Both universal and legislative, because His Command is founded in wisdom, mercy, justice
and beneficence.

\[\text{And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!} \] (Al-Mu'minun 23:71)

And the desires cause corruption in the heavens and the earths; they oppose the legislative command.

Therefore, the heavens and the earth stand by the commands of Allāh, both universal and legislative. If the truth followed the desires of the creation, then all of the heavens and the earth, and whoever is in them, would have been corrupted. That is why the scholars about His statement, Exalted is He:

\[\text{And do not do mischief on it by committing acts of disobedience.} \] (Al-'Ārāf 7:56)

It means: “Do not do mischief on it by committing acts of disobedience.”
SECTION:
Concerning the Nearness of Allah, Exalted is He, and His Response (to the Calls), and that this Does Not Negate His 'Ulū and Fawqīyyah

وَقَدْ دَخَلَ فِي ذَلِكَ الإِيمَانُ بِأنَّهُ قَرِيبُ مِنْ حَلَقِهِ
مُحِبٍَّٓ... 

Section: Included in that is the belief that He is Near His creation, and responds....

The Commentary
❖ Concerning his statement: "Included in that:" That is, in what He describes Himself with:
❖ "The belief that He is Near His creation, and responds:" The belief that He, Himself, is Near and He responds; that is to His slaves.

The proof of this is His statement, Exalted is He:
فَوَإِذَا سَأَلَتْ يَوْمَئِعَى غَيْبَٰكُمُ قَرِيبٌ أَجِيبُ دَعَوَتُكُمُ الدَّعَاءِ إِذَا

And when my slaves ask you concerning Me, then
Commentary on *Al-'Aqidah Al-Wasitiyyah*

(answer them), I am indeed near. I respond to the invocations of the supplicant when he calls Me.\(\text{ Dise} \) (Al-Baqarah 2:186)

There are six pronouns in this Ayah that are referring to Allah. Based on this, the Nearness (mentioned here) refers to His Nearness, the Mighty and Sublime. But, we say concerning (Near), what we said concerning Al-Ma‘iyyah; and that is, this does not suggest that He is in the place where the person is.

❖ When the Messenger was saying that He: "is closer to one of you than the neck of his riding camel,"\(^{[1]}\) it does not imply that Allah, the Mighty and Sublime, is Himself on the earth between the man and the neck of his riding camel.

When the Messenger said: "Indeed, Allah is in front of the one praying,"\(^{[2]}\) it does not imply that Allah is between him and the wall, if he is praying towards the wall; nor that He is between him and the ground, if he is looking at the ground.

Therefore, in the same manner, His Nearness does not imply that He is on the earth, because there is nothing like Allah, Exalted is He, in all His Attributes, and He encompasses everything.

❖ You should know, that among the scholars are those who divide the nearness of Allah, Exalted is He, into two categories like Al-Ma‘iyyah, and said: "The nearness which implies that encompassing everything, that is general nearness; while the nearness which implies response and reward, this is the specific nearness."

---

\(^{[1]}\) Its reference preceded.

\(^{[2]}\) Its reference preceded, and it is reported in the Two Sahihs.
And among them are those who say: "The Nearness is only the specific type which implies the response to the supplicant, and the slave's reward. It is not divided."

And these, use His saying, Exalted is He, as evidence:

\[\text{And when my slaves ask you concerning Me, then (answer them), I am indeed near I respond to the invocations of the supplicant when he calls Me.} \] (Al-Baqarah 2:186)

And also the saying of the Prophet 

\[\text{The slave is nearest to His Lord when he is prostrating.} \] [1]

And that it is not possible that Allah, Exalted is He, is near the wicked and the disbelievers.

This is the position supported by Shaikh Al-Islām Ibn Taymiyyah and his student, Ibn Al-Qayyim, may Allah have mercy upon them both.

— However, an argument was brought refuting this position, which is His statement, Exalted is He:

\[\text{And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.} \] (Qāf 50:16)

What is intended by \(<\text{Man}\>\) is every human being. That is why He says at the end of the Ayah:

[1] Reported by Muslim (482) from Abū Hurairah, may Allah be pleased with him.
until He says:

((And it will be said): “Both of you throw into Hell, every stubborn disbeliever.”) (Qaf 50:22-24)

It includes everybody.

— Also, refuting it is His statement, Exalted is He:

((And it will be said): “Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!”)
Concerning the Nearness of Allah, Exalted is He...

(Qaf 50:17)

Since *Idh* (when) is an adverbial particle connected to *nearer than*: Meaning “We are nearer to him when the two receivers (recording Angels) receive.” This proves that what is being referred to by His nearness, Exalted is He, is actually the nearness of His Angels.

Similarly, His saying regarding the one dying:

\[\text{But We are nearer to him.} \quad (\text{Al-Waqi'ah 56:85})\]

Meaning the nearness of the Angels. That is why He says:

\[\text{But you see not.} \quad (\text{Al-Waqi'ah 56:85})\]

This indicates that this nearness exists with us, but we do not see it. This, makes it absolutely impossible that what is intended is Allāh, the Mighty and Sublime, because Allāh is above the heavens.

The view of Shaikh Al-Islām, in my view, is closer (to what is correct), but absolutely.
As He combined between that in His statement: "And when my slaves ask you concerning me, then (answer them) I am indeed Near. I respond to the invocations of the supplicant when he calls on Me." (Al-Baqarah 2:186)

And his statement: "The One you are calling upon is closer to one of you than the neck of his riding camel."

And what is mentioned in the Book and the Sunnah regarding His Nearness and His Ma'īyyah, is not negated by what is mentioned about His 'Ulū and His Fawqīyyah, for He, Glorious is He, nothing is like unto Him in all of His descriptions. He is Exalted in His Nearness; He is Near in His Exaltedness....

Concerning his statement: "As He combined between that in His statement:

\[\text{وَإِذَا سَأَلَّكُمُ الْكَاهِدُ عَنِّي فَإِلَيْيَ اِلَّهُ كَبِيرُ ذَوَّةَ الدَّعَاء}\] (And when my slaves ask you concerning me, then (answer them) I am indeed Near. I respond to the invocations of the supplicant when he calls on me.) (Al-Baqarah 2:186)
And his statement ﷺ: "The One you are calling upon is closer to one of you than the neck of his riding camel."[1]

His statement: "As He combines between that:" The indication is His Nearness and response (to the supplication).

The author said: "And what is mentioned in the Book and the Sunnah regarding His Nearness and His Ma‘iyyah, is not negated by what is mentioned about His ‘Ulu and His Fawqiyyah, for He, Glorious is He, nothing is like unto Him in all of His descriptions. He is Exalted in His Nearness; He is Near in His Exaltedness."

"His descriptions:" meaning; His Attributes. He is Exalted while He is Near, and Near while He is Exalted. There is no contradiction in this. The clarification of this has preceded in the discussion of the Ma‘iyyah.

SECTION:
Concerning the Belief that the Qurʾān is the Speech of Allāh in Reality

Section: From faith in Allāh and His Books is the belief that the Qurʾān is the Speech of Allāh, sent down, and not a creation. From Him it started, and to Him it returns. And that Allāh Spoke with it in reality....

The Commentary

❖ His statement: "Section: "From faith in Allāh and His Books is the belief that the Qurʾān is the Speech of Allāh, sent down, and not a creation. From Him it started, and to Him it returns."

❖ His statement: "The belief that the Qurʾān is the Speech of Allāh." The basis upon which the belief in the Qurʾān in this way is included in faith in Allāh is that the Qurʾān is from the Speech of Allāh, and the Speech of Allāh is from His Attributes. And also, Allāh has described the Qurʾān as His Speech, and that it is sent down; so, attesting to that is part of faith in Allāh.
Concerning his statement: "The Speech of Allah:" The evidence for that is His statement, Glorious and Exalted is He:

(And if anyone of the idolators seeks your protection, then grant them protection, so that he may hear the Word of Allah (the Qur'an).) (At-Tawbah 9:6)

The author’s saying: "Sent down:" That is from Allah, Exalted is He, according to His statement, Exalted is He:

(Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).) (Al-Hijr 15:9)

And His statement:

(Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree).) (Al-Qadr 97:1)

His statement: "Not a creation:" Meaning, that it is not among the creatures of Allah which He created. The proof for that is His statement, Exalted is He:

(Surely, His is the Creation and Commandment.) (Al-A’râf 7:54)

And the Qur’an is from the commandment (of Allah) according to His statement, Exalted is He:
And thus We have sent to you Ruḥan (an Inspiration and a Mercy) of Our Command. » (Ash-Shūrā 42:52)

And because the speech is an attribute of the speaker, while creation is the action of the Creator, separate from Him, such as a product is different, separate from the producer.

❖ His statement: “From Him it started:” Meaning; the commencement of its revelation is from Allāh, not from Jibrīl nor any other being. Thus, Jibrīl only descended with it from Allāh, Exalted is He, as He, Exalted is He, says:

وَإِنَّا كُنْنَا لِتَنْبِيِلَ رَبِّ الْعَالَمِينَ ۘ وَنَرْهَبُّ لِلرَّحْمَانِ إِلَيْكَ رَبِّ مِنْ أَمْرِيِّنَا

(And thus We have sent to you Ruḥan (an Inspiration and a Mercy) of Our Command. » (Ash-Shūrā 42:52)

❖ His statement: “From Him it started:” Meaning; the commencement of its revelation is from Allāh, not from Jibrīl nor any other being. Thus, Jibrīl only descended with it from Allāh, Exalted is He, as He, Exalted is He, says:

And truly, this (the Qur’ān) is a revelation from the Lord of the ‘Ālamin (mankind, jinns and all that exists) “Which the trustworthy Ruh (Jibrīl) has brought down.» (Ash-Shū‘ārā’ 26:192-193)

He also says:

قَلْ نَزَّلَ رُوحُ الْقُدُّسِ مِنْ زَبِيلٍ

(Say: “Rūḥ ul-Qudus (Jibrīl) has brought it (the Qur’ān) down from your Lord.”» (An-Nahl 16 :102)

He, Exalted is He, also says:

تَحَرِّرُ الْكِتَابِ مِنْ أَنْصَرِ اللَّهِ الْعَزِيزِ الحكَمِيِّ

(The revelation of this Book (the Qur’ān) is from Allāh, the All-Mighty, the All-Wise.» (Az-Zumar:1)

❖ His statement: “To Him it shall return:” The discussion preceded[1] about its meaning, and the evidences for it,

[1] See volume one.
Commentary on Al-'Aqidah Al-Wasitiyyah

in the explanation of the Ayat under the topic about Allah's Speech.

❖ The author said: "And that Allah Spoke with it in reality." Building upon the basis that all the Attributes are real. And when it is Allah's Speech in reality, it is not then possible that it be created, because it is His Attribute; and the Creator's Attribute is not created; just as the creature's attribute is created.

Imam Ahmad said: "Whoever says: 'Al-Lafz (the utterance) of the Qur'an is created,' then he is a Jahmi, and whoever says: 'not created,' then he is an innovator."[1]

So we say: Al-Lafz (Utterance) is used for mean two meanings: For the verbal noun, which is the action of the doer, and for that which is uttered.

— As for the first meaning, which is the verbal noun, then there is no doubt that our utterance of the Qur'an and other than the Qur'an is created. Because when we say that the utterance is the articulation, then this voice which is produced with the movement of the mouth, tongue and two lips, is a creature.

So when what is meant by utterance is the articulation, then it is created, whether what was uttered by it was Qur'an, or a Hadith, or speech you uttered yourself.

— As for when the objective of the utterance is what was uttered, then for this, from it is what is created, and from it is what is not created.

And based upon that, when that which is uttered is the

[1] Reported by 'Abdullah bin Imam Ahmad in the book As-Sunnah (1:165), and Al-Khallal also in Kitab As-Sunnah as cited in the book Dar' Ta'aruq Al-'Aql wan-Naql by Ibn Taymiyyah (1:261).
Concerning the Belief that the Qur'ān...

Qur'ān, then it is not created.

These are the details of the view regarding this matter.

However, Imām Aḥmad, may Allāh have mercy upon him, said: "Whoever says: 'Lafzī (My uttering) of the Qur'ān is created,' then he is a Jahmi;" he said that for one of these two reasons:

— Either because this saying was a hallmark of the Jahmiyyah, as if Imām Aḥmad was saying: "If you hear somebody saying: 'My uttering of the Qur'ān is created,' then know that he is a Jahmi."

— Or when by utterance, the speaker means that which is uttered, and this is appears to be closer (to what is correct). Because Imām Aḥmad himself explained it. He said: "Whoever says: 'My uttering of the Qur'ān is created'" - he means by that, the Qur'ān - "then he is a Jahmi."

With this, the meaning of his saying: "Whoever says: 'My utterance of the Qur'ān is created,' then he is a Jahmi" becomes clear; because he was referring to what is uttered.

There is no doubt that the one who, by utterance, here he means that which is uttered, then he is a Jahmi, as for who says "Not created" then Imām Aḥmad said he is an innovator. Because this was not done by the Salaf, and they would not say the likes of this saying. They said: "The Qur'ān is Allāh's Speech" only.
And that this Qur‘ān, which was revealed to Muhammad ﷺ, is the Speech of Allāh in reality; not the speech of other than Him.

The author repeated this, because of its tremendous status. For indeed this issue is such that it resulted in the trial for the Muslim scholars which is well-known, and it ruined many communities. But, Allāh preserved the truth with Imam Ahmad and his like, those who refused to say except that the Qur‘ān is the Speech of Allāh, not created.

His statement: “Not the speech of other than Him;”
contrary to the one who says that the Qur‘ān is Jibril’s speech, which Allāh inspired in him, or that it Muḥammad’s speech...or the like.

If you say: The author’s statement here: “Not the word of other than Him,” contradicts Allāh’s saying, Exalted is He:

\[
\text{وَمَا هُوَ بَيْلُ حَكِيمًا قَلِيلًا مَا نُطَوِّضُ} \quad \text{وَلا يَقُولُ كَاهِنٌ قَلِيلًا مَا نَذَّرُونَ}
\]

“That this is verily the word of an honored messenger. It is not the word of a poet, little is that you believe.”

(Al-Hāqqah 69:40-41)

And also His statement:
Concerning the Belief that the Qur'an...

Verily, this is the Word (this Qur'an brought by) a most honorable messenger. Owner of power, and high rank with (Allâh) the Lord of the 'Arsh. (At-Takwîr 81:19-20)

The first (Ayah) is (referring to) Muḥammad while the second (Ayah) is (referring to) Jibrîl?! The response to that is to say that it is not possible that we consider that the two Messengers (Muḥammad and Jibrîl) spoke it in reality, and that it (the Qur'an) came from them, because just one word cannot have originated from two speakers (at the same time)!!

And it is not permissible to say unrestrictively that it is a Hikâyah from Allâh's Speech or an 'Ibârah....

His statement: “And it is not permissible to say unrestrictively that it is a Hikâyah from Allâh’s Speech or an ‘Ibârah.”

He said: “And it is not permissible to say unrestrictively” He did not say: “It is not permissible to say.” Meaning: it is not permissible for us to say that this Qur'an is an
‘Ibārah of Allāh’s Speech, without any restriction. It is also not permissible for us to say it is a Hikāyah of Allāh’s speech, in an unrestricted manner.

Those who say that it is a Hikāyah, they are the Kullābiyyah; while those who say that it is an ‘Ibārah, they are the Ash‘ariyyah.

Both agree that this Qur‘ān which is in the Mushaf is not Allāh’s Speech, but either a Hikāyah, or an ‘Ibārah. The difference between them is:

The Hikāyah is a parallel. That is, as if this meaning - which is the Speech according to them - is reflected by a mirror; such as the echo reverberates the speech of the speaker.

As for its being ‘Ibārah, then, what is meant by that is that the one who talks, uses created letters and sounds to express his speech in himself.

So it is not allowed for us to use the terms Hikāyah or ‘Ibārah in an absolute sense, but with details; it would be allowed for us to say: “The one who is reciting now, is expressing something from Allāh’s Speech” or “reflecting Allāh’s Speech,” since his utterance is of the Qur‘ān, but not Allāh’s Speech.

There is no harm in such saying with this restriction, but to unrestrictively say that the Qur‘ān is an ‘Ibārah or a Hikāyah from the Allāh’s Speech is not permissible.

The author, may Allāh have mercy upon him, was very careful in the choice of the words while he said: “It is not permissible to say unrestrictedly,” rather, it must be restricted, and specified.
Rather, when people recite it or write it down in the Maṣāḥif that does not remove it from being the Speech of Allāh, Exalted is He, in reality; because speech is only in reality attributed to whoever initiated saying it, not to whoever said it by transmitting, (and) conveying....

❖ His statement: "Rather, when people recite it or write it down in the Maṣāḥif that does not remove it from being the Speech of Allāh, Exalted is He, in reality; because speech is only in reality attributed to whoever said it first, not to whoever said it by transmitting, (and) conveying."

❖ Meaning: No matter how people write it in the Mushafs, memorize it in their chests, or recite it with their tongues, that will not remove it from being Allāh’s Speech.

❖ Then, he justified that, saying: "Because speech is only in reality attributed to whoever said it first."

This reason is clear. For speech is attributed, in reality, to whoever said it first. As for attributing it one who transmits, or conveys it, (such attribution) it is by means of generalization.

For example, if we read this now:

"The rule of love affirms the pillars
Separation cannot invalidate its control"

This verse, is in reality attributed to Ibn Al-Qayyim.\[^1\]

Also, if you say:

"Our statement is a meaningful utterance; such as 'Stand right'

And noun, and verb, then the particles of a statement.'"

So, this is attributed to Ibn Malik.\[^2\]

Therefore, speech is in reality attributed to the first speaker.

So, the Qurʿān is the Speech of Who first Spoke it, and He is Allāh, Exalted is He, it is not the speech of whoever conveyed it to others.

---

\[^1\] Sharḥ Qaṣīdatu Al-Imām Ibn Al-Qayyim by Ibn ʿĪsā (1:37).
\[^2\] Sharḥ Ibn ‘Aqīl ‘Alā Al-Alfiyyah (1:13).
Concerning the Belief that the Qur'ān...

❖ His statement: "Allāh's Speech is not letters without meanings." This is the Madhīhab of the Mu‘tazilah and the Jahmiyyah; they say: The Speech is not meaning from Allāh’s Self. Rather it is something from the created, like the heaven, the earth, the she camel, the House and the like of that! It is not a meaning that is sustained by itself. So, Allāh’s Speech consists of letters which Allāh, the Majestic and Sublime, created and He called them His Speech, such as He created the she camel and called it the she-camel of Allāh, and as He created the House and called it the House of Allāh.

That is why, to the Mu‘tazilah and the Jahmiyyah, the Speech is just letters; because to them, Allāh’s Speech is a mere representation of letters and sounds created by Allāh, the Mighty and Sublime, and attributed to Himself as a means of honoring and exaltation.

❖ His saying: "nor meanings without letters." This is the Madhīhab the Kullābiyyah and the Ashʿariyyah. Allāh’s Speech, according to them, is a meaning in Himself, then He created sounds and letters that demonstrate this meaning; either as an 'Ibara or a Hikāyah.

You should know; Ibn Al-Qayyim, may Allāh have mercy upon him, mentioned that if we deny that Allāh speaks, then we have declared both the Shar' (the Legislation) and the Qadar (the Divine Decree) to be false:

— As for the Shar' (the Legislation); since the Messages came by way of revelation, and revelation is speech conveyed to the one it is sent to, if we negate the speech, the revelation would be negated; and when the revelation is negated, the the Legislation is negated.

— As for the Qadar (the Divine Decree), since the creation came to be by His order; with His saying: "Be" so it will be
– just as He, Exalted is He, says:

> Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is! (Yāsīn 36:82)
SECTION:
Concerning the Belief that the Believers shall See Their Lord on the Day of Resurrection, and the Places of Seeing

Section: Also included in what we mentioned about faith in Him, His Books, His Angels and His Messengers, is the belief that the believers shall see Him on the Day of Resurrection, viewing with their vision, just as they see the sun clearly without any cloud. And just as they see the moon on a night that it is full, without harming each other to see it.

The author's statement: "Section: Also included in what we mentioned about faith in Him, His Books, His Angels and His Messengers, is the belief that the believers shall see Him on the Day of Resurrection."

The Commentary

Concerning his statement: "The belief that the believers shall see Him on the Day of Resurrection."
— The basis by which the belief in the believers seeing their Lord on the Day of Resurrection is a part of faith in Allāh is clear; because this is part of what Allāh informed about. Thus, if we believe in it, it is then part of faith in Allāh.

— The basis by which it is from the belief in His Books, is that the Books informed that Allāh shall be seen, so attesting to that is attesting to the Books.

— The basis by which it is from the belief in the Angels is that the transmission of the revelation was through the Angels. For indeed, Jibril descends with the revelation from Allāh, Exalted is He. As such, it is as if the belief that Allāh shall be seen is part of belief in the Angels.

— In the like manner, we say that it is also part of the belief in the Messengers, because the Messengers were the ones who conveyed that to the creation. Hence, the belief in that is from belief in the Messengers.

❖ His statement: “Viewing with their vision.” ‘Ayānan meaning: “Mu‘āyanah (viewing)” while viewing is seeing with the eyes.

❖ His statement: “Just as they see the sun clearly without any cloud.” The proof for that is the statement of the Prophet ﷺ: “You shall see Him just as you see the sun clearly without any cloud.”[1]

What is intended by the seeing is with the eye, as proven by comparison of seeing the Sun clearly without any cloud.

❖ His statement, may Allāh have mercy upon him: “And just as they see the moon on a night that it is full, without harming each other to see it.” The discussion regarding that preceded.

---

[1] Reported by Al-Bukhārī (4739) and Muslim (183) from Abū Sa‘īd Al-Khudrī, may Allāh be pleased with him.
They shall see Him, Glorious is He, while they are on the plains of the Day of Resurrection. Then, they shall see Him after having entered Paradise, as willed by Allāh, Exalted is He....

❖ His statement: “They shall see Him, Glorious is He, while they are on the plains of the Day of Resurrection.”

❖ “ʿArāṣāt (the plains)” is plural for ʿArāṣah (plain), which is a large and vast space of land that does not have any structure on it. This is because (on that day) the earth shall be spread like leather, as in the Messenger’s said; meaning: “Spread like leather.”[1]

❖ So, the believers shall see Allāh on the plains of the Day of Judgment, before they enter Paradise. Just as Allāh, Exalted is He, said regarding those who deny the Day of Recompense:

[1] Based on the report of Al-Ḥākim (4:575) from ‘Abdullāh bin Amr, in Mawqīf form, he said: “On the Day of Judgment the earth shall spread like leather and the creatures shall be gathered.” And from the Ḥadīth of Jābir (4:470), in Marfū’ form: “The earth shall be spread like leather, and then there shall be no space for the son of Ādam except that for his two feet.” And in Al-Fāth (11:376), Al-Ḥāfīz Ibn Ḥajar said “Its narrators are trustworthy.” And Al-Albānī graded the Mawqīf chain Sahih (authentic) in As-Sahihah (4:607).
Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. (Al-Mutaffifin 83:15)

That Day: Meaning, the Day of Recompense.

The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinns and all that exists). (Al-Mutaffifin 83:6)

They shall also see Him after having entered Paradise.

On the plains of the Day of Resurrection, the people shall be of three kinds:

1. The true believers, openly and secretly.
2. The true disbelievers openly and secretly.
3. Those who are believers openly but disbelievers secretly. They are the hypocrites.

As for the believers, they shall see Allah, Exalted is He, on the plains of the Resurrection and after having entered Paradise.

As for the disbelievers, they absolutely will not see their Lord; and it is also said that they shall see Him, but with a seeing of wrath and punishment, but the apparent proof indicates that they will not see Allah; as Allah, Exalted is He, says:

Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. (Al-Mutaffifin 83:15)

As for the hypocrites, they shall see Allah, the Mighty and Sublime, on the plains of Resurrection; then He will be
veiled from them, and they will not see Him afterwards.
❖ His statement: "Then, they shall see Him after having entered Paradise, as willed by Allah, Exalted is He."
❖ His statement: "As willed" meaning that they shall see Allah in the manner which He, Glorious be He, wills them to see Him, and for as long as He wills them to see Him, and in all circumstances; meaning, in whatever way Allah, the Majestic and Sublime, wishes concerning this seeing.
Hence, we do not know the how of this seeing. Meaning, a person does not know how he will see His Lord. But, the meaning of seeing is known; they shall see Allah as they see the moon; but, in what manner? We do not know this; rather, it is as Allah wills. And the details preceded regarding the seeing.
SECTION: Concerning the Belief in the Last Day

Section: And from belief in the Last Day is the belief in everything that the Prophet informed (us) concerning what will happen right after the moment of death....

The Commentary

The author, may Allah have mercy upon him, began the discourse about the Last Day and the creed of the People of the Sunnah and the Jama'ah concerning it by saying: "Section: And from belief in the Last Day is the belief in everything that the Prophet informed (us) concerning what will happen right after the moment of death."

The ruling concerning the belief in the Last Day is that it is compulsory to have belief in it, and its status in the religion is that it is one of the six pillars of faith.

Many times, Allah, Exalted is He, combines between the belief in Him, Exalted is He, and the belief in the Last Day: the belief in the beginning and the belief in the return of the
Hereafter. This is because whoever fails to believe in the Last Day, it is not possible for him to believe in Allah, since the one who does not believe in the Last Day will not work for it, because one does not work except for what he hopes for of honor in the Last Day and what is feared of the chastisement and punishment. Then, if he does not believe in it, he becomes like those about whom Allah says:

"And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time)."" (Al-Jāthiyah 45:24)

❖ And the Last Day is named the Last Day, because it is a day after which there is no other day; for it is his final stage.

❖ Man passes through five stages: the stage of nonexistence, then, the stage of pregnancy, then, the stage of this world, then the stage of Al-Barzakh (state in-between the world and the Hereafter), then the Hereafter.

— As for the stage of nonexistence, it is proven by His, Exalted is He, statement:

"Has there not been over a man period of time, when he was nothing to be mentioned?" (Al-Insān 76:1)

He, Exalted is He, says:
Concerning the Belief in the Last Day

O mankind! If you are in doubt about the Resurrection, then verily! We have created you from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).» (Al-Hajj 22:5)

Concerning the stage of pregnancy, Allah, Exalted is He, says about it:

«He creates you in the wombs of your mothers, creation after creation in three veils of darkness.» (Az-Zumar 39:6)

Regarding the stage of this world, Allah, Exalted is He, says about it:
And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah). (An-Nah 16:78)

It is around these stages that success and misery revolve; they are the abodes of test and trial, as He, Exalted is He, says:

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving. (Al-Mulk 67:2)

As for the stage of Al-Barzakh, Allah says about it:

And behind them is Barzakh (a barrier) until the Day when they will be resurrected. (Al-Mu’minun 23:100)

Concerning the stage of the Hereafter, which is the apex of the stages, and the end of journey, Allah, Exalted is He, says after having mentioned the other stages:

After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection. (Al-Mu’minun 23:15-16)

His statement, may Allah have mercy upon him, “The belief in all that the Prophet informed us regarding what will happen after the moment of death.” All of this is
included in the belief in the Last Day.

This is because once man dies, he enters (the phase of) the Last Day; that is why it is usually said: "Whoever dies, his resurrection has come." Hence, whatever happens after death, it is part of the Last Day.

Therefore, how close is the Day to us?! There is nothing between us and it except the death of a man. Then, he enters into the Last Day, wherein there is nothing except recompense for the deeds.

And due to this, it is compulsory upon us to pay close attention to this important point.

O man! Think well and ponder attentively, you will discover that you are at risk, for the time of death is not known to us. A person can go out of his house without returning to it. A person can sit down on his office chair without standing from it. A person can sleep on his bed, however, he might be carried from his bed to his washing bed, (where he will be washed in preparation to be buried).

This matter requires us to seize upon the opportunity of life to repent to Allâh, the Mighty and Sublime, and that a person constantly be aware of repenting to Allâh, returning to Him and seeking His forgiveness, until his lifespan ends, and he is in a good desireable state.
They also believe in the trial of the grave, the punishment of the grave and its pleasure...

His statement: "They also believe in the trial of the grave, the punishment of the grave and its pleasure."

The trial here means test, and what is intended by the trial of the grave is the interrogation of the deceased when buried, concerning his Lord, his religion and his Prophet.

The pronoun in "they believe" refers to the People of the Sunnah. That is, the People of the Sunnah and the Jama'ah believe in the trial of the grave. That is based on the evidences of the Book and the Sunnah concerning this.

As for the Book; it is contained in His statement, Exalted is He:

\[
\text{يَتَبَيَّنُ اللهُ الْأَبْرَامُ مَامِهَا بِالْقُوَّةِ أَلْبَايْنَ فِي الْخَيْرَةِ الدُّنْيَا وَفِي}
\]

\[
\text{الْآخِرَةِ}
\]

\text{Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.} \quad (Ibrahim 14:27)

This is concerning the trial of the grave as established in the Two Sahihs\(^1\) and others, in the Hadith of Al-Barā' bin 'Āzib from the Prophet ﷺ.

---

\(^{1}\) Reported by Al-Bukhārī (4699) and Muslim (2871).
Concerning the Belief in the Last Day

– As for the Sunnah, it has been overwhelmingly reported that the person will be subjected to trial in his grave. That is the trial about which the Prophet ﷺ said: “It has been revealed to me, that you shall be tried in you graves, with what is like (or close to) the trial of Ad-Dajjāl.”

Furthermore, the trial of Ad-Dajjāl is the worst of all trials since the day Allāh created Ādam until the Hour is established, as contained in Sahīh Muslim from ‘Imrān bin Ḫuṣain, may Allāh be pleased with him, who said: “I heard the Messenger of Allāh ﷺ saying: ‘There is no affair between the time Ādam was created until the advent of the Hour worse than the Ad-Dajjāl.’”

But, the Prophet ﷺ said to his Companions, rather he said to his Ummah: “If he appears out while I am among you; I will contend with him on your behalf. But, if he appears while I am not in among you, everyone will have to contend for himself; Allāh is my Khalīfah upon every Muslim.”

Despite this, our Prophet, Muḥammad ﷺ has taught us how to contend with him. He has informed us of his attributes and features, such that it is as if we are looking at him directly. It is with these attributes and features that we will be able to contend with him.

That is why we are saying: The trial of Ad-Dajjāl is the greatest and the worst of all trials. The Messenger ﷺ said:

[1] Reported by Al-Bukhāri (184) and Muslim (905), from Asmā’, may Allāh be pleased with her.
[2] Reported by Muslim (2946) from ‘Imrān bin Ḫuṣain, may Allāh be pleased with him.
[4] Reported by Muslim (2937) from An-Nawwās bin Sam‘ān, may Allāh be pleased with him.
"You shall be tested in your graves, with what is like (or close to) the trial of Ad-Dajjal."[1]

What a great trial! This is because man will be subjected to the questioning, which is not easy to answer except for he who has strong foundations of creed and righteous actions.

---

Fā'ama allāh i'mānī; fā'īn n-nas yuṣūnūn fī fūrūhīm, fiqāl l-lajjīl: mīn rūbīk? w-mā dinbīk? w-mīn nībīk?

As for the trial, then indeed the people shall be tried in their graves. So it is said to the man: "Who is your Lord? And what is your religion? And who is your Prophet?"

---

❖ His statement: "As for the trial, then indeed the people shall be tried in their graves."

❖ This is the beginning of the explanation of how the deceased is tried in his grave.

❖ The word "the people" proves generality. The apparent meaning of the author's statement is that everybody, even the Prophets, the Šiddiqīn, the martyrs, the Murābītuṇ (those who guard the frontiers), those who are not legally responsible among the young, and the insane, will be subjected to trials in their graves. And there are some details related to this, hence, we say:

Firstly: As for the Prophets, the trial does not include them,

Concerning the Belief in the Last Day

and they will not be questioned. That is for two reasons:

The first: Is that the Prophets are better than the martyrs, and the Prophet has informed (us) that the martyrs will be protected from the trial of the grave. He said: “The flash of the swords over his head is enough of a trial.” It was reported by An-Nasā’ī.\[^1\]

The second: Is that the Prophets will be enquired about, while saying to the dead: “Who is your Prophet?” They are the ones about whom people will be asked; they are not the ones to be questioned. That is why the Prophet said: “It was revealed to me that you shall be tried in your grave.”\[^2\] The address is to the Ummah whom he was sent to; hence, the Messenger is not included among them.

Secondly: As for the Siddiqin, they are not going to be questioned, because the rank of the Siddiqin is a higher rank than that of the martyrs. If the martyrs will be exempt from being questioned, then the Siddiqin are more worthy of that. And because the Siddiq, according to the interpretation of the word, his truthfulness and sincerity has been known and confirmed, then, he needs not be subjected to any test, because the test is meant for those about whom there is doubt; is he truthful or a liar? But, as for the truthful one, there is no need calling for him being questioned. Some of the scholars held the view that they shall also be questioned, based on the generality of the proof. And Allah knows best.

Thirdly: As for the martyrs, who are killed in the Cause of Allah, they shall not be questioned; due to the clarity of the

\[^1\] Reported by An-Nasā’ī (4:99), and from him, Al-Qāsim As-Saraqusṭī in Gharib Al-Ḥadīth (2:165:1) as in Aḥkām Al-Janā’īz (36) by Al-Albānī, and he said: “Its chain is Șahīh.”

\[^2\] Its reference preceded.
truthfulness of their faith by their engaging in Jihad. Allah, Exalted is He, says:

"Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be Paradise. They fight in Allah's Cause, so they kill (others) and are killed." (At-Tawbah 9:111)

He also says:

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision." (Al 'Imran 3:169)

And the Prophet ﷺ also said: "The flash of the swords over his head is enough of a trial."[1]

And when the Murābiṭ (one guarding frontier) dies, he will be saved from the trials, due to the clarity of his truthfulness. Thus, the one who is killed in the battlefield should share the same status with him, or even having a better status, because he offered and surrendered his neck for the enemy of Allah, so that the word of Allah would reign supreme, and to aid and support His religion. This is of the greatest manifestations of the veracity of his faith.

Fourthly: As for Al-Murābitūn (those who guard the frontiers), they shall not be tried. For, in Sahih Muslim (it is reported) that the Messenger of Allah ﷺ said: "Ribāṭ

[1] It just preceded.
Concerning the Belief in the Last Day

(rewarding the frontier) for a day and a night is better than fasting a month, and its standing (in the night for prayer). If he dies, (the reward of) the deed he was doing will be continue for him, and his provision will continue; and he would be safe from the trials.”[1]

Fifthly: The young and the insane. Will they be subjected to trials or not?

Some of the scholars say that they will be tried, for they are included in the general meaning; and if they are exempted from being legally-responsible in this life, the situation after death is different from the situation of this worldly life.

Some of the scholars say that the insane and the young will not be questioned because they are not legally-responsible. And when they are not legally-responsible, then there is no reckoning for them, and there is no reckoning except for the legally-responsible who is punishable for sins; and these people are not punished. There is nothing but reward for them; if they do a good deed, they shall be rewarded for it.

Therefore, five categories of people are exempt from the statement of the author: “Because for the people:” The Prophets, the Śiddiqīn, the martyrs, the Murābitūn (those who guard the frontier) and those who do not have any sense, such as the insane and the immature.

Important Note

People are of three categories: Absolute believers, and (absolute) hypocrites, these two categories will be tried in the grave. The third (category) is absolute disbelievers. There is a difference of opinion concerning their trial. In the

[1] Reported by Muslim (1913) from Salmān, may Allāh be pleased with him.
book *Ar-Rūḥ*, Ibn Al-Qayyim gave preference to the view that they shall be tried in their grave.

❖ Will the earlier nations (the followers of other Prophets) also be tried?

Some of the scholars held the view that they shall be tried - which is the correct position - because if this *Ummah* - which is the most honorable *Ummah* - will be tried, those that are less honorable are more worthy of that.

❖ Concerning his statement: “*In their graves:*” The grave refers to the place where a dead person is buried; what is intended is wider in sense; it includes the *Barzakh* - that is, the life between death, and the advent of the *Hour*, whether the dead person is buried or devoured by predatory animals on the land, or by fish in the sea, or he is destroyed by violent wind.

What is apparent is that the trial will not occur except after the termination of all worldly conditions, and passage into the world of the Hereafter. If his burial is delayed for a day or more, the questioning will not commence until he is buried.

❖ His statement: “*So it is said to the man:*” The ones that will be talking are two Angels, who will come to the person in his grave, they will sit him up and question him, such that he will hear the footsteps of those leaving him (after the burial) while the two Angels are questioning him. That is why it is from the guidance of the Prophet ﷺ, that whenever the deceased was buried; he would stand at the grave and said: “Seek forgiveness for your brother, and ask for fortitude for him, because he is now being questioned.”[1]

[1] Reported by Abū Dāwūd (3221), Al-Baihaqī (4:56), and Al-Ḥākim graded it *Ṣaḥīh* (1:370), and Adh-Dhahabī agreed,
And it is reported in some narrations that their names (the Angels questioning) are Munkar and Nakır.[1]

And some of the scholars have rejected these two names, saying: "How can the Angels be named these two objectionable names, while Allâh, Exalted is He, has described them with lofty attributes?" They also declared the Hadith mentioning them to be weak.

Some others held the view that the Hadith is a proof, and that the fact that they are being called such does not mean they are detestable in their natures; they are only that because the dead person does not know them, and has no previous knowledge of them.[2] Ibrâhîm said to his vistors, who were Angels:

\\
\\

\[\text{You are a people Munkarûn (unknown to me.)} \text{ (Adh-Dhâriyât 51:25)}\]

Because he did not know them. So, they are Munkar and Nakîr because they are not known to the deceased.

[1] Based on the report of At-Tirmidhî (1083), Ibn Abî ‘Âsim in As-Sunnah (864), and Al-Âjurri in Ash-Shari‘ah (365), from Abû Hurairah, may Allâh be pleased with him, who said: "The Messenger of Allâh ﷺ said: 'When the dead is buried' - or he said: 'anyone among you' - 'two black and blue Angels approach him; one of them is called Munkar, and the other Nakîr'” The Hadith was graded Sahîh by Al-Albâni in As-Sahîhah (1391).

[2] Translation note: Meaning, because both of these names are derived from Nakira, and among its meanings is: "to not known or recognize."
Then, these two Angels, are they two new Angels entrusted with the residents of the graves, or are they the two recording Angels who are at the right and left hand of man?

Among them (the scholars) are those who said that they are the two Angels who accompany man; for every man is entrusted with two Angels who record his deeds; and at the grave, they will be asking him these three questions.

And among them are those who said that they are two different Angels. And Allah, the Mighty and Sublime, says:

\[
\text{And none can know the hosts of your Lord but He.} \quad (\text{Al-Muddaththir 74:31})
\]

The Angels are creatures who are many in number. The Prophet ﷺ said: “The heaven groans, yes, it ought to groan. (Groan here refers to the squeak of the camel). There is no place of a hand span’s length (or he said: four fingers) except therein is an Angel, standing, bowing or prostrating to Allah”\[1\]

And the heavens are very wide, as said by Allah, Exalted is He:

\[
\text{With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.} \quad (\text{Adh-Dhāriyāt 51:47})
\]

So what is important, is that there is nothing strange about

\[1\] Reported by Ahmad (5:173), At-Tirmidhī (2312), Ibn Mājah (4190) and Al-Ḥākim in Al-Mustadrak (2:510) from Abū Dharr, may Allah be pleased with him, and Al-Albānī graded it Ḥasan (good) in As-Saḥīḥah (1722).
Concerning the Belief in the Last Day

Allāh, the Mighty and Sublime, making two Angels for every buried dead person. Allāh is capable of doing all things.

❖ His statement: “Who is your Lord?” Meaning, who is your Lord who created you and whom you worship, and singled out for the purpose of worship? In order that this statement comprises Tawhīh Ar-Rubūbiyyah and Tawhīh Al-Ulūhiyyah.

❖ His statement: “What is your religion?” Meaning, what are your deeds, by which you worshipped Allāh, the Mighty and Sublime, and drew nearer to Him?

❖ The third one (question): “Who is your Prophet?” Meaning, who is the Prophet whom you believed in and followed?

Thus: Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. (Ibrāhīm 14:27). The believer will say: “My Lord is Allāh, Islām is my religion and Muham­mad ﷺ is my Prophet.” As for skeptic, he will say: “Ah, Ah! I don’t know. I heard people saying some-
thing, so I said it." So he will be struck with an iron hammer, so he screams with a scream that will be heard by everything except man. If man were to hear it, he would die....

❖ His statement: "Thus,

\[ \text{Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.} \]

(Ibrāhīm 14:27)"

Meaning, He will make them among those who are firm, not wavering or stuttering at response.

❖ The word that stands firm is \textit{At-Tawhīd}; such as said by Him, Exalted is He:

\[ \text{Allāh} \text{ does not require a word to be repeated, nor does He exalt His word above the heavens.} \]

(Ibrāhīm 14:24)

❖ His statement: "In this world and in the Hereafter." It is possible that it is linked to the statement: "Will keep firm." Meaning: That Allāh will keep the believers firm in this world and in the Hereafter. It is also possible that it is linked to the standing firm. Thus, it will be a description to the statement. Meaning: This
Concerning the Belief in the Last Day

word stands firm in this world, and in the Hereafter. But the first meaning is better and more correct, for Allah says:

\[ 
\text{"O you who believe! When you meet (an enemy) force, take a firm stand against them."} \] 
\text{(Al-Anfal 7:45)}

Allah, the Mighty and Sublime, also says:

\[ 
\text{"(Remember) when your Lord inspired the Angels:} \]

\[ 
\text{"Verily, I am with you, so keep firm those who have believed."} \] 
\text{(Al-Anfal 7:12)}

So, they (the believers) will be made firm in the world and the Hereafter, with the firm statement.

❖ Concerning his statement: “The believer will say: My Lord is Allah, Islam is my religion and Muhammad ﷺ is my Prophet.”

So, the believer will say: “My Lord is Allah” when he is asked: “Who is your Lord?” And when he is asked: “What is your religion?” He will reply: “Islam is my religion.” In the like manner, he will say Muhammad ﷺ is my Prophet, when he is asked: “Who is your Prophet?”

With this, the answers are correct. Then, a caller from the heaven will call: “My servant spoke the truth; so spread out bedding for him from Paradise, clothe him from Paradise, and open a door to Paradise for him.”

❖ Concerning his statement: “As for skeptic, he will say: Ah, Ah! I don’t know. I heard people saying something, so I said it.”

❖ The skeptic refers to the doubter, the hypocrite and
Thus, he will say: "Ah! Ah! I don’t know, I heard people saying something and I followed (them) saying so."

Meaning - faith had not penetrated his heart, he only used to say as the people said, without faith reaching his heart.

Think about his saying: "Ah! Ah!" As if he forgot something which he wants to recall, and this is from the greatest of sorrow; that he imagines that he knows this response, but a barrier has been placed between him and it. And he will say: "Ah! Ah!" And then, he will say: "I heard the people saying something, so I said it." He will not say: "Allâh is my Lord," not "İslâm is my religion" nor "Muḥammad is my Prophet," because he was a skeptic and a doubter in the world!

This is when he is being questioned in his grave, and he is most in need of knowing the correct answer, but he will be incapable, and say instead: "I don’t know, I heard the people saying something, so I said it."

So, his faith was only a saying!!

Concerning his statement: "Afterwards, he will be struck with an iron hammer, so he will scream with a scream that will be heard by everything except man."

"He will be struck:" That is, the one who does not answer (correctly), whether he was a disbeliever or a hypocrite. Moreover, those who strike him are the two Angels who will be asking him the questions.

Also, Al-Mirzabbah: That is the iron-hammer. It is reported in some narrations that if all of the people of Minâ gathered to lift it, they would not be able to do so.

When he is hit, he will cry out a terrible scream that will be heard by everything except for mankind.
Concerning his statement: "He will be struck, so he will scream." That is an audible scream; everything will hear it. Those things that will hear his terrifying scream are those around him; and not everything in every place in the world hears him. And sometimes the one hearing it will be affected by it. Such as when the Messenger passed by the graves of some idolators, while he was on his mule, and it became agitated, nearly kicking him off, for it heard the sounds of their.\(^1\)

Concerning his statement: "except man:" Meaning that he will not hear this terrifying scream. This is due to tremendous wisdoms. Some of them are:

Firstly: What the Prophet indicated in his statement, while saying: "If were not that you would not bury one another, I would have supplicated to Allah to make you hear the punishment of the grave."\(^2\)

Secondly: That by it being hidden, it acts as a cover for the dead.

Thirdly: That will prevent his family members from fear and anxiety, because if his family members could hear their deceased relative being punished and screaming, they will be psychologically disturbed.

Fourthly: That will save the family from shame and embarrassment, for people would say: "This is your son," "this is your father," and "this is your brother" and the like.

Fifthly: We could die from it, because the scream is not

---

\(^1\) Reported by Muslim (2867) from Zaid bin Thabit, may Allah be pleased with him.

\(^2\) A part of the preceding Hadith.
bearable; it is rather a scream that can cut off the hearts thereby leading to man’s death or losing consciousness.

Sixthly: If people were able to hear the screams these people being punished, the belief in the punishment of grave will therefore come under the belief in the witnessed, not under the belief in the unseen. With this, the benefit of being tested would be defeated, since people will definitely believe in what they witness. But, if it is hidden from them, and is not known except by means of (Divine) information or conveyance, then it rightly falls under the belief in the unseen.

An Important Point

The statement of the author, may Allah have mercy upon him: “So he screams with a scream that will be heard by everything except man. If man were to hear it, he would die” His statement: “that will be heard by everything except man…” was only mentioned[1] in reference to the Janāzah when it is being carried by men on their shoulders, as the Prophet said ﷺ: “If it is righteous, it will say: ‘Bring me ahead!’ If it is not righteous, it will say: ‘Woe is me! Where are they carrying me to?’ Everything except man, will hear its voice. If he were to hear it, he would die.”[2]

As for the terrifying screaming in the grave, the Prophet ﷺ said: “He will make a trembling cry that will be heard by all others except the two species.”

It is reported by Al-Bukhārī with this wording.[3] What is

[1] Translation note: Meaning, this wording was only mentioned in the Hadith about that.
[2] Reported by Al-Bukhārī (1316, 1380) from Abu Sa‘īd Al-Khudri, may Allah be pleased with him.
[3] Reported by Al-Bukhārī (1374) from the Hadith of Anas bin Mālik, may Allah be pleased with him.
Concerning the Belief in the Last Day

intended by “the two species” is man and the jinn.

---

Then, after this trial, comes either reward or punishment.

---

‘Concerning his statement: “Then, after this trial, comes either reward or punishment:”’

“Then:” is used here only to express the sequence. It is not used to express a delay; since man will begin being punished or rewarded immediately; as has been mentioned earlier, that once he says: “I don’t know” he will be hit with an iron hammer, and the one who answers correctly will have a door of Paradise opened for him, and his grave will be made wide and spacious.

And this reward or punishment, will it affect only the physical body, or the soul, or both the physical body and the soul together?

We say: That which is well known among The People of the Sunnah and the Jama’ah is that it will primarily affect the soul, and the body is a subsidiary to it, just as the punishment in the worldly life primarily affects the body, and the soul is a subsidiary to it. And just as the Shari’ah rulings in the worldly life deal with what is apparent; it is vice-versa in the hereafter. Based on this, the punishment or reward in the grave affects the soul, but the body will be affected by this as a subsidiary, and not independently. It is possible for the punishment to be primarily received by the
body, and for the soul to be a subsidiary of it, but this is rare. The basis is that the soul is the primary recipient of the punishment while the body is a subsidiary recipient. The reward is also for the soul and the body is a subsidiary recipient.

❖ And his statement: "Either reward or punishment." In it is an affirmation of the reward and punishment in the grave. This has been proven by the Book of Allah and the Sunnah of His Messenger ﷺ. Rather, we can even say by an Ijma' (consensus) of the Muslims:

— As for the Book of Allah, the three categories of people at the end of Surat Al-Waqi'ah obviously affirms the punishment and reward of the grave.

Allah, Exalted is He, says:

﴿۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶۶ۥ
Concerning the Belief in the Last Day

Hand. But if he be of the denying, the erring, then for him is entertainment with boiling water. And burning in Hell-fire. [Al-Waqi’ah 56:83-94]

This is a witnessable matter; the dying person will hear his hosts among the Angels[1] welcoming him saying: “Welcome!” Sometimes, they will say: “Welcome, sit here” as mentioned by Ibn Al-Qayyim in the Book Ar-Ruh. And sometimes, it will appear as if the man is being afflicted with something dreadful; thereby his face changes at the moment of death when the Angels of punishment descend upon him, and we seek refuge in Allah.

Among the proofs contained in the Qur’an, is His statement concerning the people of Fir’awn:

«النار يُعَيْضُونَ عَلَيْهَا عَذَابًا وَعَذَابًا»
(The Fire; they are exposed to it, morning and afternoon.) (Ghāfir 40:46)

This will happen before the advent of the Hour with the proof of His statement:

«وَقُومًا تَقْوَمُ الْحَسَابَةَ أَخْلَصُوا مَا فَتْيَتُوا أَشْدَادَ الْعَذَابِ»
(And on the Day when the Hour will be established (it

[1] Based on the report of Al-Bara’ bin ‘Āzib, in the story of his accompanying the Prophet to attend the funeral of a man from among the Ansār. Reported by Imām Aḥmad (4:287, 288, 295, 296), Abū Dāwūd (4753), Al-Ājurri in Ash-Sharī’ah (367), and Al-Ḥākim in Al-Mustadrak (1:37), and he said: “Ṣaḥīḥ according to the conditions of the Two Shaikhs (Al-Bukhārī and Muslim),” and Adh-Dhahabī agreed, and Al-Albānī agreed with them both in Aḥkām Al-Janā’iz (159). Al-Ḥāfīz Al-Mundhiri said in At-Targhib wat-Tarhib (4:369): “This Hadith is Ḥasan.”
will be said to the Angels): “Cause Fir'awn’s people to enter the severest torment!” (Ghafir 40:46)

Also, among the proofs contained in the Qur’ān is His statement, Exalted is He:

وَلَوْ تَرَى إِذَا الْكَافِرُونَ فِي غَمَرٍ أَلْوَانٍ وَالْمَلَائِكَةُ بَيْنَهُمْ أَخْرَجُوهُمْ أَنْسَكُمْ

(And if you could but see when the wrongdoers are in the agonies of death, while the Angels are stretching forth their hands (saying): “Deliver your souls!”) (Al-An’ām 6:93)

Then, they shall be very reluctant with their souls, not wanting them to leave, because they have been given the bad news of punishment and torment; hence, you find the soul reluctant to depart the body. Due to this, He said:

أَخْرَجُوهُمْ أَنْسَكُمْ الْيَوْمُ ۖ أَخْرَجُوهُمْ عَذَابَ الْعَدنِ

(Deliver your souls! This day, you shall be recompensed with the torment of degradation!) (Al-An’ām 6:93)

“This day” is meant here to refer to the present tense such as His statement, Exalted is He:

ۡيَوْمَ أَكْتُبْ لَكُمُ دِينَكُمُ

(This day, I have perfected your religion for you.) [Al-Mā’idah 5:3]

Meaning, this present day.

Similarly is: “This day, you shall be recompensed”; The Alif and Lām expresses the present tense. The intent by it is the day the Angels will be present to seize their souls. This implies that they start being punished as soon as the souls depart their bodies. This is the punishment of the
Concerning the Belief in the Last Day

Also, among the proofs contained in the Qur'an is His statement, Exalted is He:

sad

\begin{equation}
\text{Those whose lives the Angels take while they are in a pious state saying (to them):} \quad \text{Salāmūn 'Alāikum (peace be on you) enter you Paradise.}\end{equation}\text{[An-Nahl 16:32]}

This is at the moment of death.

Due to this, it is reported in an authentic Ḥadīth: “It will be said to the soul of a believer, come out, O pure soul, to the forgiveness and pleasure of Allah.”\text{[1]}

It will become joyous for this glad tiding, and depart easily, even if the body is experiencing agonies, since the soul is cheerful and happy (to depart).

— As for the Sunnah, concerning the punishment and reward of the grave, it is Mutawātir,\text{[2]} and among them is affirmed in the Two Sahīhs, from the Ḥadīth of Ibn ‘Abbās, may Allāh be pleased with him, that the Prophet passed by two graves and said: “Indeed, they are being punished, and what they are being punished for was not major (for them to avoid)...”\text{[3]} the Ḥadīth.

— As for the Ijmā’ (consensus), during their Ṣalāḥ, all the Muslims say: “I seek refuge in Allāh from the punishment

\begin{flushleft}
\text{[1] Its reference has preceded, from the Ḥadīth of Al-Barā’ bin ‘Āzib.}
\text{[2] Translation note: A narration reported by a large number of narrators at every level in the chain of narration.}
\text{[3] Reported by Al-Bukhārī (1378) and Muslim (1980), from Ibn ‘Abbās, may Allāh be pleased with him.}
\end{flushleft}
of Hell, and from the punishment of the grave.'" If the punishment of the grave was not affirmed by them, then it would not be correct for them to seek refuge from it; since refuge is not sought from an matter that does not exist. This proves that they believe in it.

If someone were to say: Is the punishment and reward of the grave constant, or will it discontinue?

The answer is, that it should be said:

As for the disbelievers, their punishment is constant. It is not possible that their punishment ceases, because they are deserving of it, and because if their punishment ceases, this will be a respite for them, while they are not deserving of it. Hence, they shall remain being punished until the Day of Resurrection, even if it is for a prolonged period. The people of Nūḥ, who were drowned, have continued to be punished in the fire that they were put in, and their punishment will continue until the Day of Judgment. Likewise, the people of Fir'awn will be exposed to the fire, morning and evening.

Some of the scholars have mentioned that it (the punishment) will be lightened for the disbelievers during the period between the two blasts (of the Trumpet that will herald the day of Resurrection). As evidence, they used His statement, Exalted is He:

«قَالُواْ بَلْ رَفَعَنَا مِنْ بَعْضٍ مِّنْ نَفْسِنَا وَمِنْ مَلَائِكَةٍ»

(They will say: ‘Woe to us! Who has raised us up from our place of sleep.’) (Yāsīn 36:52)

But this does not necessarily prove that, because their graves are their places of sleep even if they are being punished therein.
Concerning the Belief in the Last Day

As for the sinners among the believers whom Allah, Exalted is He, has decreed that they be punished, their punishment may be constant, and it may not be constant. It may be prolonged, and it may not be prolonged, depending on the magnitude of the sins committed, and the degree of Allah’s pardon, the Mighty and Sublime. The punishment of the grave is less severe than the punishment of the Day of Resurrection, because the punishment of the grave is not accompanied with disgrace and dishonor. But in the Hereafter, there will be disgrace and dishonor because there will be witnesses:

"Verily, We will indeed make victorious Our Messengers and those who believe in this world’s life and on the Day when the witnesses will stand forth." (Ghafir 40:51)

If someone says: “If the dead person has been torn into shreds, or devoured by a predatory animal or scattered by a violent wind, how will his punishment take place, how will he be questioned?”

The answer: Allah, the Mighty and Sublime, is capable of all things. This is a matter of the unseen. Allah, the Mighty and Sublime, is capable of gathering these things in the world of the unseen; and if we witness that it is scattered and dispersed in world, but in the world of the unseen, Allah could be gathering it together.

Look at the Angels, descending to seize the soul of man in the exact location, as He, Exalted is He, said:
Commentary on Al-'Aqidah Al-Wasitiyyah

But, We are nearer to him than you, but you see not. (Al-Waqi'ah 56:85)

Despite that, we do not see them.

The Angel of Death will talk to the soul, but we do not hear it. Jibril would sometimes appear to the Messenger ﷺ, bringing revelation to him in the place where there were people, yet they could not see nor hear him.

Therefore, it is never possible to compare the world of the unseen to the world of the seen. This is from the wisdom of Allah, the Mighty and Sublime. The soul which is caged in your body, do you know how it became attached to your body? How it is kept in your body? How it exits from you while you are asleep? Do you ever feel it returning while you are waking up? Where does it enter into your body?

Hence, as regards the world of the unseen, there is only submission. It is absolutely impossible to engage it in any comparison. Allah, the Mighty and Sublime, is capable of collecting all these separate pieces of the body that have been scattered by a violent wind; after which it will undergo the interrogation, then punishment or reward; for Allah, Glorious be He, is capable of all things.

❖ If someone says: "The deceased will be buried in a narrow grave, how will it be widened for him as far as the eye can see?!"

The answer: The world of the unseen can not be compared to the world of the seen. Let us assume that someone digs a pit as far as the eye can see, buries a dead person therein, and covers it up with soil; the one who is not aware of the width of this hole, will he be able to see it or not?! There is no doubt that he will not be able to see it, despite that this is the world of the seen. Yet, he cannot see its width. None will know of it except the one who saw it (while it was
If someone says: "We saw the dead body of a disbeliever when we excavated his grave a day or two days after his burial, and we discovered that his ribs were not altered, nor had they collapsed due to being crushed?!")

The response to this is as said earlier. This is the world of the unseen. It is possible that they were contorted, but when the grave is opened, Allah has already restored them and put everything back in its place, doing this as a test for the slaves. This is because if they remained contorted while we had previously buried him intact, the belief in that will therefore become belief in the seen.

If someone were to say, as the philosophers have said: "We placed mercury on the dead person and it is the fastest thing to move and change." Then after we went to check back, we found the mercury on the dead person as we had placed it. And you are saying that the Angels will come and make him sit up. This individual who has sat up, how would the mercury remain on him?! We say as we have previously said: This is a matter of the unseen; it is upon us to believe in and attest to it. It is also possible that Allah, the Mighty and Sublime, returns the mercury to its place after it had moved when the dead person was made to sit up.

We also say: Examine a person while in a state of sleep. He sees many things (in his dream). If he were seen while having these dreams, he would still be on his bed. And, sometimes, the dreams are realities from Allah, the Mighty and Sublime, and will occur as he has seen them in his dream. In spite of all this, we still believe in it.

If man sees what he dislikes in his dream, he awakens irritated. And if he sees what gladdens him, he awakens full of joy. All this proves that the matters concerning the
soul are not matters that can be seen. Therefore, matters of the unseen should not be compared to matters of the seen. So the authentic texts should not be rejected because it seems perplexing to us based on what is seen.
SECTION:
Concerning the Major Resurrection

Until the major resurrection is established....

Concerning his statement: "Until the major resurrection is established."

The Commentary

The major resurrection is when the people will stand from the graves before the Lord of the Worlds. The author, may Allāh have mercy upon him, indicated to us with his statement "the major resurrection" that there is a minor resurrection. This is the resurrection of every person individually, because every person has his own resurrection. So whoever dies will be resurrected.

The author, may Allāh have mercy upon him, remained silent about the signs of the Hour. He did not mention them, because he only wanted to discuss the Last Day. The signs of the Hour are only but signs and warnings concerning the nearness of the Hour, so that whoever wants to be prepared for it will be able to do so. Some of the people of knowledge who have written books on the matters of creed have mentioned the signs of the Last Hour here. The reality is that it does not have a connection to faith in the Last Day,
even if it is among the matters of the unseen that Allah has indicated in the Qur‘ān and has been explained by the Prophet in the Sunnah.

---

فُعَلَ الأَرْوَاحُ إِلَى الْأِجْسَادِ ...

Then, the souls will be returned back to the bodies....

---

❖ The First Event to occur during the Resurrection

This is what the author indicated in his statement: “Then, the souls will be returned back to the bodies”; this is the first event.

❖ This will occur after the second blow into the Trumpet. This will be after it (the soul) has separated from it (the body) due to death. This is not the return of the soul that will take place in the Barzakh, when the dead person will be questioned regarding his Lord, his religion and his Prophet. Allah will order Isrā‘īl to blow into the Trumpet, and everyone in the heavens and on the earth will perish, except for whom Allah has willed. Then, he will blow it for a second time. The souls will fly from the Trumpet to their bodies and enter into them.

❖ In the author’s statement: “To the bodies” there is an indication that the souls will not leave the Trumpet until the bodies have been completely formed. When their formation is complete, he will blow into the Trumpet, and the souls will return to their bodies.
In his statement: "The souls will be returned back to the bodies" is evidence that the resurrection is a restoration (of the bodies) and not a renewal; it is restoration of what had disappeared and changed. This is because the body will transform into soil, and the bones will decay. Then Allah, Exalted is He, will gather these separated pieces, until it forms into a body; then the souls will be returned to their bodies. But as for those who think that the bodies will be created anew, this opinion is false, and refuted by the Qur'an, Sunnah, and the intellect.

— As for the Book, Allah, the Mighty and Sublime, says:

\[\text{And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him.}\]

(Al-Rūm 30:27)

Meaning: He will repeat the creation which He originated. And in the Al-Qudsi Hadith: "Allah says: 'The First creation is not easier for me than its repetition.'"[1]

And everything is easy for Allah.

He, Exalted is He, says:

\[\text{As We began the first creation, We shall repeat it.}\]

(Al-Anbiyā’ 21:104)

And He, Exalted is He, says:

[1] Reported by Al-Bukhārī (4974) from Abū Hurairah, may Allah be pleased with him.
After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection. (Al-Muminun 23:15-16)

And He, Exalted is He, says:

\[
\text{\( \text{مَن يَضْحِكُّ عَلَى الْعَظْمِ وَهُوَ رَبِّيِّهِما قَلْ لَيَّبِدِيهِما أَلْلَهُ أَنْشَأَهَا أَوْلُ مَرَّةً وَهُوَ يَقْرِبُ عَلَى عَدْلٍ عَلِيمٍ \)}
\]

(Who will give life to these bones when they have rotted away and became dust? Say: “He will give life to them Who created them for the first time! And He is the All-Knower of every creation!”) (Yāsīn 36:78-79)

As for the Sunnah, there are many narrations concerning this. The Prophet ﷺ explained that: “The people will be raised bare-foot, naked and uncircumcised.”¹

This shows that the same people will be raised, not other than them.

What is important is that, the resurrection is the resurrection of the previous bodies.

If you say: Perhaps a person was devoured by a predatory animal, after which the body of this person will become nourishment for this predator, mix with its blood, flesh, and bones, and later be released in the form of its dung and urine, what is the response to this?

The answer: The matter is easy for Allāh, He will just say “Be” and it will be. Thereafter, this body, that will be

¹ Based on the report of Al-Bukhārī (3349, 3447) and Muslim (2860) from Ibn ‘Abbas, may Allāh be pleased him, who said: “The Messenger of Allāh ﷺ stood among us giving a sermon and he said: ‘O People! You shall be raised unto Allāh bare-footed, naked and uncircumcised.’”
Concerning the Major Resurrection

resurrected, will be separated from all these things which it was mixed with. The capability of Allāh is greater than what we can imagine. Allāh is able to do all things.

And the Resurrection that Allāh informed of in His Book, on the tongue of His Messenger, and as agreed upon by the Muslims will be established....

His statement: "And the Resurrection that Allāh informed of in His Book, on the tongue of His Messenger, and as agreed upon by the Muslims will be established."

These are three types of evidence: The Book of Allāh, Exalted is He, the Sunnah of His Messenger ﷺ, and the Ijma' (consensus) of the Muslims. As for the Book of Allāh, Exalted is He - Allāh, Exalted is He, has emphasized this Resurrection in His Book. Allāh, the Mighty and Sublime, mentions it with terrifying descriptions necessitating fear and preparation for it.

He, Exalted is He, says:
O mankind! Have Taqwa of you Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah. (Al-Ḥajj 22:1-2)

And He, Exalted is He, says:

The Reality! What is the Reality? And what will make you know what the Reality is? (Al-Ḥāqqah 69:1-3)

And He, Exalted is He, says:

Al-Qāri‘ah (the striking Hour). What is Al-Qāri‘ah? And what will make you know what Al-Qāri‘ah is? It is a Day whereon mankind will be like moths scattered about. And the mountains will be like carded wool. (Al-Qāri‘ah 101:1-5)

Its descriptions in the Qur’ān are many; all of them are dreadful and frightening because they are tremendous. If we do not believe in it, we will never work towards it, because it is not possible for man to prepare for this Day until he believes in it, and until he is reminded of its descriptions, which will lead him to prepare for it.

— As for the Sunnah, the Hadīths mentioning the Day of
Concerning the Major Resurrection

Resurrection are many. The Messenger ﷺ explained it and what will transpire concerning it, as it will - Allah willing - soon be mentioned relating to حَوْلِ، the سِيَّارَةِ، the Book, and the other than that which the Messenger ﷺ explained.

— As for the Ijma' (consensus) - and it is the third category - the Muslims unanimously agree on the belief in the Last Day. That is why, whoever rejects it, then he is a disbeliever, except if he is new to Islam or he is ignorant; then he is to be educated. If he persists in rejection, after this, he is a disbeliever.

— There is a fourth category of evidence here; they are the Heavenly Revealed Books, since they all agree on the Last Day. That is why the Jews and the Christians believe in it. Even until now, they believe in it. That is why you hear them saying: "So-and-so, upon whom is mercy" or "May Allah have mercy on him" or the like, which shows that they believe in the Last Day until this very day.

— Then, there is the fifth category, and it is the intellect. The basis of that, is if this Day is not to be established, bringing the creation into existence would be mere play, and Allah, the Mighty and Sublime, is absolutely free from frivolity. Then, what is the wisdom behind the creation of people, commanding them and prohibiting them; they are compelled to do some things, and highly encouraged to do others, then when they die, there will be no reckoning or punishment?!

That is why Allah, Exalted is He, says:

أَفْخَسْتُمْ أَنَّا خَلَقْنَاكُمْ عَسًَا وَأَنْعَمْنَا عَلَيْكُمْ إِلَيْهِ تُرْجَعُونَ

"Did you think that We had created you in play (without any purpose), and that you would not be
brought back to Us?" So Exalted be Allāh, the True King, La Ilāha Illā Huwa (none deserves to be worshipped but He), the Lord of the Supreme Throne! (Al-Mu‘minūn 23:115-116)

He, Exalted is He, also says:

\[
ٌ إنَّ الَّذِي فَرَضَ عَلَيْكُمُ الْقُرْآنَ لَيْدَكُمُ إِلَى مَعاَذِبٍ
\]

(Verily, He who has given you the Qur’ān, will surely bring you back to the place of return.) [Al-Qaṣas 28:85]

How will the Qur’ān be given and acting upon it be commanded, then, there will not be any where to return to, where we will be reckoned for how we obeyed this Qur’ān which was obligated upon us? With this, the types of proof that affirm the Last Day are five.
Concerning the Major Resurrection

The Second Event to occur on the Day of Resurrection

Then people will stand from their graves before the Lord of the worlds, bare-footed, naked and uncircumcised....

That is what he indicated in his statement: "Then people will stand from their graves before the Lord of the worlds, bare-footed, naked and uncircumcised."

His statement: "From their graves:" This is based on what is the majority, since a person may have not been buried.

His statement: "Before the Lord of the worlds." That is because Allah, the Mighty and Sublime, will call them. Allah, Exalted is He, says:

(Qaf 50:41-42)

Then, they will stand up from their graves before their Lord, the Mighty and Sublime, due to this tremendous call. Allah, Blessed and Exalted is He, says:
Commentary on Al-‘Aqidah Al-Wasitiyyah

Think they not that they will be resurrected. On a Great Day. The Day when mankind will stand before the Lord of the ‘Alamīn (mankind, Jinns and all that exists)? (Al-Mutaffifīn 83:4-6)

- His statement: “Bare-footed, naked and uncircumcised”; “Bare-footed” Without shoes, or leather socks; meaning that they do not have any foot wear.
- “Naked:” They will not have any clothing of the body upon them.
- “Uncircumcised” (Ghurlan): Nothing will reduce from their creation. Al-Ghurl is the plural of Aghral, and he is the one who is uncircumcised. That is, the foreskin cut off in the life of this world will be returned to them on the Day of Resurrection, for Allāh says:

\[
\text{كُمَا بَدَأْنَا أَوْلَى حَكْمِيَّثُ وَيَتَّدُّدُمُ}
\]

As We began the first creation, We shall repeat it. (Al-Anbiya’ 21:104)

So he will be returned completely intact. Nothing will be missing from his creation. They will be returned in this fashion, congregating together, men and women.

When the Prophet ﷺ was narrating this, ‘Āishah (out of amazement) said: “O the Messenger of Allāh! Will the men and women be looking at one another?!” He answered (saying): “The matter will be too terrible for anybody to be concerned about that (in a narration: looking at one another).”

Every person will have enough worries to concern himself with:

[1] Reported by Al-Bukhārī (6527), and the second report is in Muslim (2859), from ‘Āishah, may Allāh be pleased with her.
That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. Everyman, that Day, will have enough to make him careless of others. (‘Abasa 80:34-37)

No man will look at a woman, nor will any woman look at a man; so much that his son or his father shall flee from him, from the fear of his demanding some of his rights (from them). If this will be the case, then it is not possible that a woman will look at a man, nor a man look at a woman. The matter shall be too critical and worrisome.

However, after all of this, they will be clothed. The first person to be clothed is Ibrāhīm, may the ṣalāh and Salām be upon him, as has been established from the Prophet ﷺ.[1]

---

• The Third Event that will occur on the Day of Resurrection

\[ \text{وَتَدْنَىٰ مِنْهُمُ السَّمَٰسُ} \]

And then, the Sun will draw close to them....

---

That is what is referred to in his statement: “And then, the Sun will draw close to them.”

---

[1] Reported by Al-Bukhārī (3349) and Muslim (2860) from Ibn ʿAbbās, may Allah be pleased with him.
“Draw close:” meaning, the sun will move close to them, and will draw near to them the distance of a Mil (mile).

This Mil (mile), whether in terms of the distance or in terms of the length of a kohl stick, it is near. As scorching as it is in this world, and between it and us there is such an unimaginable distance; then what will happen when it draws close over our heads the distance of a mile?!?

Someone may say: What is well known is that if the Sun should draw closer to the earth the distance of a hair from its course, the entire earth would be incinerated. Then, how will it be possible that it draws close to this extent, and the people will not be incinerated?

In response to that, (we say): People will not be raised on the Day of Resurrection with the strength which they have now. Then, they will be stronger and more durable. If

---

[1] Translation note: That is, Sulaim bin 'Amir, who narrated the Hadith from Al-Miqdād, whose reference follows, said: “By Allah! I do not know what he meant by the word Mil - was it a measure of distance or the stick which is used to apply kohl to the eyes,” because that stick was also called Mil.

[2] As is reported in Muslim (2864) from the Hadith of Al-Miqdād bin Al-Aswad who said: “I heard the Messenger of Allah سَلَّم saying: ‘The sun shall be brought close to the creation on the Day of Judgment, until it will be like the distance of a Mil, and the people shall sweat to the degree of their deeds; among them are those who it will reach their ankles, and among them are those who it will reach their knees, and among them those who it will reach their groin area, and among them are those who will be bridled by the sweat.’ And the Messenger of Allah سَلَّم pointed with his hand to his mouth.”
Concerning the Major Resurrection

people (as they are) now were to stand in the Sun, for fifty days, without shade, food, and drink, they will not be able to do that. Rather, they will perish! But on the Day of Resurrection, they will remain under the Sun for fifty thousand years; no food, no drink, and no shade except the one which Allah, the Mighty and Sublime, provides shade for. Yet in addition to this, they will experience other horrible situations; yet, they will still be able to withstand all of this.

Look at the residents of the Fire, how they will be able to absorb such great punishments:

\[\text{As often as their skins are roasted through, We shall change them for other skins.} \] (An-Nisā' 4:56)

And concerning the residents of Paradise, a person will look at his dominion, which is the distance of a thousand years to its end, and likewise will he look at its beginning as it has been reported from the Prophet ﷺ.\[[1]\]

❖ If it is said: Will anyone be safe from the Sun?
❖ The answer: Yes! There are some people whom Allah will provide shade for under His shade on the Day when there will be no shade except His shade, as the Prophet ﷺ informed: “A just leader, a young person who grows up in the obedience of Allah, a man whose heart is attached to the Masjids, two people who love each other for Allah’s sake; they gather on this basis and part on the same, and a man who, when he is

\[\text{reported by Ahmad (2:64), At-Tirmidhī (2553) and Al-Ḥākim (2:509) and graded weak by Al-Albānī in Ad-Daʿifah (1985).} \]
called by a woman of social dignity and who possesses wealth (to adultery) says: 'I fear Allah;' and a man who gives charity, and hides it so much that the left hand does not know what the right hand spends, and a man who while alone, remembers Allah, and his eyes are flooded with tears.”[1]

There are some other categories of people whom Allah will provide shade for on the Day when there will be no shade except His shade.

❖ His statement: “No shade except his shade:” That is the shade which He will create, not as has been wrongly assumed by some people that it refers to the shadow of the essence of the Lord, the Mighty and Sublime, because this is false. This is because that will suggest that the Sun will then be above Allah, the Mighty and Sublime.

In this world’s life, we have our shadows, but on the Day of Resurrection, there will not be any shade except the shade which He, Glorious and Exalted is He, will create to shade those whom He wills among His slaves.

[1] Reported by Al-Bukhari (660) and Muslim (1031) from Abū Hurairah, may Allah be pleased with him.
Concerning the Major Resurrection

The Fourth Event that will occur on the Day of Resurrection

\[\ldots\text{وَيَلْجُمُهُمْ الَّعِرَقُ.}\]

And they will be bridled with sweat....

This is what is referred to by the author, may Allāh have mercy upon him, in his statement: "And they will be bridled with sweat."

"Bridled:" meaning, to the place of the rein of a horse, and it is the mouth.

However, this is the peak of where the sweat will reach. For some of them, the sweat will reach their ankles, some to their knees, some to their groin, are and some will be bridled by it. They are different in the degree at which they will be immersed in sweat. They will sweat due to the severity of the heat, because then the situation will be one of absolute congestion, and the Sun will be near. As a result, a man will sweat because of what will happen that day; but each according to his deeds.^[1]

If you ask: How will that be, yet they are in one place?

The response: We have previously established a principle that is necessary to return to, and that is that in the case of matters of the unseen, it is obligatory for us to believe in them, and attest to them without saying: "How?! Why?!" Because it is something we cannot fathom, and it is not possible for us to grasp it or encompass it.

Tell me! If two men are buried in a grave, one of them is a believer while the other is a disbeliever. Then, the believer will enjoy the delights that he is entitled to, while the disbeliever will experience the punishment which he is entitled to, yet they are in the same grave. The same thing happens regarding the different degrees at which people will be immersed in sweat on the Day of Judgment.

❖ **If you ask:** Are you saying that Allāh, Glorious and Exalted is He, will gather those that will be bridled in sweat in one place, those submerged to the ankles in another place, those submerged to the knees in another place and those submerged to the groin area also in a different place?

**The answer:** We cannot say this with certainty. Allāh knows best. We will rather say: It is possible that those soaked to the ankles are besides those completely submerged; Allāh is capable of all things. This is just like the example of the light which the believers will possess; it (the light) will shine before them due to their faith while the disbelievers will be in darkness.

Regarding the Day of Resurrection, it is obligatory upon us to believe in it, and whatever will happen then. But as for asking: “How?!” “Why?!” This is not for us.
Concerning the Major Resurrection

- The Fifth Event from what will happen on the Day of Resurrection

Then, the Scales will be raised, and with them, the deeds of the slaves will be weighed....

This is indicated by his saying: “Then, the Scales will be raised, and with them, the deeds of the slaves will be weighed.”

The one to raise the Scales is Allah, the Mighty and Sublime, to weigh the deeds of the slaves.

The author said: “The Scales”; in plural form. The texts have related it both in plural and singular forms. An example of when it is mentioned in the plural form, is the statement of Allah, Exalted is He:

(And We shall set up Scales of justice on the Day of Resurrection.) (Al-Anbiya’ 21:47)

He, Exalted is He, says:

(And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose Scale will be light, they are those who will lose their own selves (by entering Hell). ) (Al-A’raf 7:8-9)
As for when it is mentioned in the singular, its example is as follows:

The Prophet ﷺ said: “Two statements are beloved to the Merciful Lord, light on the tongue, heavy on the Scale: ‘Subhān Allāhī wa Bihamdīhi, Subhān Allāhil-'Āzīm (Glorious is Allāh and to Him be praise; Glorious is Allāh, the Great).’”[1]

So, he said: “On the Scale” in the singular form.

How do we then reconcile between the Āyāt of the Qur’ān and this Ḥadīth?!

In response, we say: It is plural regarding what is weighed (deeds) since they are more than one, and it is singular relating to the fact that the Scale is just one, or (it refers to) the Scale of every Ummah.

Or what is intended by the “Scale” mentioned in his saying ﷺ: “Heavy on the Scale” is concerning the weight. But what is more apparent — Allāh knows best — is that the Scale is just one, it is just plural in reference to what is weighed, and the proof for that is His statement:

[Fūs al-‘ ashkāl Ma‘ādīlāt] (So as for those whose Scales (of good deeds) will be heavy.) (Al-A‘rāf 7:8)

However, one may pause and ask: Will there be just one Scale for all the nations, or will each nation have its own Scale, because the nations as indicated to and established by textual facts, are different in the relation to their rewards?!

---

[1] Reported by Al-Bukhārī (6406) and Muslim (2694) from Abū Hurairah, may Allāh be pleased with him.
Concerning the Major Resurrection

❖ His statement: "the Scales will be raised:" The apparent meaning is that they are real Scales and that the Scale will be according to a well-known, conventional scale with two hanging pans. That is because the basis of every word mentioned in the Book and the Sunnah is to be understood according to the well-known conventional usage, except if there is a proof to establish otherwise. Based on this, what is well-known and conventional to those addressed since the time the Qur'ān was revealed, until this time, is that the Scales are real, and that there are two hanging pans for it.

Some groups disagree on this:

— The Mu'tazilah said: There is not going to be a scale that can be sensed; there is no need for that, because Allāh, Exalted is He, is All-Aware of the deeds of His slaves, and has taken record of them. But what is intended by the Scale is the figurative scale, and that is justice and fairness.

There is no doubt that the position of the Mu'tazilah is baseless, because it opposes the apparent meaning of the word and the Ijmā' (consensus) of the Salaf. And if we say what is intended by the Scale is justice and fairness, then there is no need to use the term "Scale" to express that; we should have rather said "justice and fairness" because it is more beloved to the soul than the word Scale. That is why Allāh, Exalted is He, says:

>١٥٠٠️<br>
Verily, Allāh enjoins Al-'Adl (justice) and Al-Ihsān (beneficence). (An-Nahj 16:90)

— Some of the scholars say that the weightier pan is the one that raises the higher of the two, because loftiness is exhibited by it. But what is correct is that we understand the Scale in its
apparent implication, and as such, we say the weightier pan is the one that drops the lower of the two. This is indicated by the Hadith about the man of the card, because it in it, the records are light while the card is heavy; so it is is clear that the weightier pan is the one that drops lower.

❖ His saying: "Then, the deeds of the slaves will be weighed with it:" The author’s saying is clear, that what will be weighed is the deeds.

There are two subjects here:

The first subject: How will the deeds be weighed while the deed is just a description maintained for the doer, it is not a physical body that can be weighed?!

The response of that is to say that Allah, Glorious and Exalted is He, will transform these deeds into physical bodies. This does not sound odd or impossible giving consideration to the power and ability of Allah, the Mighty and Sublime. It has a similitude, and that is death; it shall be transformed into a ram and slaughtered between Paradise and Hell,[1] while death is abstract, and not a physical being. What will be slaughtered is not the Malak Al-Mawt (the Angel of Death), but it is death itself, since Allah will convert it to a body to be seen, and witnessed, the same thing goes for the deeds, Allah will convert them into physical beings that will be weighed on this Scale that may be sensed.

The second subject: What is clear from the author’s statement is that what will be weighed is the deeds, whether righteous or evil.

This is what is apparent in the Qur’ān, as Allah, Exalted is

---

[1] As it came in Sahih Al-Bukhārī (4730) and Muslim (2849) from Abū Sa‘īd Al-Khudrī, may Allah be please with him.
He, says:

«§ομιςρυμήν τούθεν Ἀχιβάρην σφόδρα ἃν Ῥέμακι ὁμιλῆσιν ἔστιν γενέσις ποιήσεις»

«That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.» (Az-Zalzalah 99:6-8)

This is clear, that what will be weighed is the deeds, whether righteous or evil.

And the Prophet ﷺ said: “Two statements are beloved to the Merciful Lord, light on the tongue, heavy on the Scale”\(^{[1]}\)

This is apparent as well; rather it is clear, that what will be weighed is the deed. The texts regarding this are many.

However, there are some other texts whose apparentness appear contradictory to this Hadīth.

— Among them is the Hadīth of man of the card. It is the story of a man which shall be brought forward before all creation, when his deeds will be presented to him in scrolls that are up to ninety-nine; each of the scrolls will extend as far as the eye can see. And he would acknowledge that. Then it will be said to him; “Do you have an excuse or any Hasanah (good merit)?” He would reply: “No, my Lord!” Allah will then say: “Indeed, you do have a Hasanah with us.” Then a very small card will be brought, in it is: “I testify that none deserves to be worship except Allah, and I

\(^{[1]}\) Its reference preceded, and it is in the Two Sahihs.
also testify that Muhammad is the Messenger of Allah.” He would say: “O my Lord, what benefit is this card before these scrolls?!” It will be said to him: “You shall not be wronged.”

He said: “Then the scrolls will be placed on a pan, and the card will also be placed on the other pan. The scrolls will be lighter while the card will be heavier.”\[1] What is apparent from this, is that the scrolls of the deeds are weighed.

— There are some other texts that prove what will be weighed is the doer. An example of this is His statement, Exalted is He:

\[
\begin{align*}
\text{أولئك الذين كفروا ولَا أَذَقْنَاهُمْ وَلَقَابِهِمْ حَيَالَتَ ثَمَّ نُقِيمُ لَهُمْ}
\end{align*}
\]

“They are those who deny the Ayat of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.” [Al-Kahf 18:105]

Even though an argument can be made against using this Ayah for such proof, by saying that the meaning of His statement: «We shall not give them weight» is: “We shall not give them any worth or value.”

And an example is affirmed in the Ḥadīth of Ibn Mas’ūd, may Allah be pleased with him, that he was searching for a Siwāk of Arāk, and he, may Allah be pleased with him, had thin shins, then the wind started blowing him aside. The

\[1\] Reported by Ahmad (2:213), At-Tirmidhī (2639) and he graded it Ḥasan, Ibn Mājah (4300), and Al-Ḥākim in Al-Mustadrak (1:529), and he said: “It is Sahih according to the conditions of Muslim,” and Adh-Dhahabī agreed, and Al-Albānī graded it Sahih in As-Saḥīḥah (135). And Al-Ḥāфиз Ḥāzmah Al-Kannānī has a book called Juz’ Al-Biṣāqah.
other Companions, may Allāh be pleased with them all, began to laugh. And then, the Prophet ﷺ said: “Why are you laughing.” They answered: “Because of the thinness of his shins.” He said: “I swear by the One in Whose Hand my soul is, they (the two shins) are weightier on the scale than (mount) Uhud.”[1]

With this, we have three things: The deed, the doer, and the scrolls.

— Some of the scholars said that the way to harmonize them is to say that there are some people whose deeds will be weighed, some will have their scrolls weighed, and others will be weighed themselves.

— Some others reconciled between them by saying it should be said that what is intended by weighing the deeds is that the deeds will be weighed, and they are in the scrolls; by this, it only weighing the doers remains, and that will be for some people.

— But with examination, we discover that most of the texts prove that what will be weighed is the deed, while some people are specified in the sense that the records of their deeds will be weighed, or them themselves. So as for what is related in the Ḥadīth of Ibn Masʻūd and the Ḥadīth of the man with the card, it could be a matter which Allāh specified for whom He wills among His slaves.

---------------------------------- ✧ ✧ ✧ ----------------------------------

[1] Reported by Aḥmad (1:421) and in Majmaʿ Az-Zawāʾid (9:289), Al-Haithami said: “Reported by Aḥmad, Abū Yaʿlā, Al-Bazzār, and Aṭ-Ṭabarānī from different routes, and the best of it is that with ʿĀsim bin Abī An-Najūd and his reports are Hasan despite his weakness, and the rest of the narrators of Aḥmad and Abū Yaʿalā are narrators of the Ṣaḥīh.”
Concerning his statement: "(He, Exalted is He, says:)

«فَمَنْ ثَلَّتُ مُؤْرِيَّةَ فَأُولَٰئِكَ هُمُ أَلْفَاحُ»

«Then, those whose Scales are heavy, these, they are the successful.» (Al-Mu’minun 23:102)."

«Whose» is a conditional element.

The reply to the conditional element is the sentence: «They are those who are the successful.»

The main clause is related in the form of a nominal clause, while specifying that clause, «They are those who are the successful», and meanwhile, the nominal clause expresses emphasis and continuity.

There is also a demonstrative pronoun, which indicates distance: «Those.» He did not only say: “They are the successful.” He used it in this form to indicate their exalted status.

It also expresses specificity, by the use of «They» which is a demonstrative pronoun that is used to express specificity and emphasis, and separation between the predicate
Concerning the Major Resurrection

and the description.

❖ The successful one is he who succeeds in his goals and escapes from his fears. He attains safety from what he abhors and achieves what he adores.

❖ What is intended by the weight of the Scales is the dominance of righteous good deeds over the evil deeds.

❖ Concerning his statement: "(He, Exalted is He, says:) (Then, he whose Scales are heavy, they are those who are the successful.)" Therein is a complexity from the perspective of Arabic linguistic analysis. This is because (He whose scales) contains a third person singular and (They are those who are the successful) contains a third person plural!!

The response concerning this is Man (the ‘Arabic word meaning ‘who’) which is a conditional element, can be used for both singular and plural. Hence, with the consideration of the wording, the pronoun refers to it as singular, but with the consideration of the meaning, the pronoun refers to it as plural.

Anytime, Man (who) is used, it is possible that the pronoun that comes after it is singular or plural. Examples of this are many in the Qur‘ān. Allāh, Exalted is He, says:

"And Man (whosoever) believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision." (At-Talāq 65:11)
So you find that in this noble Ayah, the first part of it relates to what is said (which is the apparent inference contained in the use of the grammatical particle Man (who)), then to the meaning (which is expressed from the use of the grammatical particle, Man (who)) then to what is said, once again.

❖ Concerning his statement: “(He, Exalted is He, says:)

وَمَنْ خَفَّتْ مَوْزُونَتُهُمْ فَأُوْلَٰئِكَ الَّذِينَ خَسَرُوا أَنفُسَهُمْ فِي جَهَنَّمَ

(And those whose Scales are light, they are those who lose their own selves, in Hell will they abide.) (Al-Mu'minun 23:103).”

❖ The demonstrative pronoun expressing distance is used here to express the inferiority of their status; not the loftiness of their status.

❖ His statement: “They lose their own selves.” The disbeliever has lost his own self, his family and his wealth.

وُلَدْ إِنّ الْخَسَرُونَ الَّذِينَ خَسَرُوا أَنفُسَهُمْ وَأَهْلِهِمْ وَمَوْتُ الْقَبْسَةَ

(Say: “The losers are those who will lose themselves and their families on the Day of Resurrection.”) (Az-Zumar 39:15)

In contrast, the believer who performs good deeds has profited for himself, his family and his wealth and benefited from that.

These disbelievers lose their selves because they did not benefit from anything during their existence in this worldly life; rather they gained nothing but distress and hardship. They lost their wealth because they did not benefit from it,
even what they gave to people to derive benefit by it - it does not benefit them - as He, Exalted is He, says:

\[
\text{And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger.} \]

(At-Tawbah 9:54)

They lost their families because they shall enter the Fire, and a dweller in the Fire cannot socialize with his family. Rather, he will be caged in a box, and will not think anyone is experiencing a punishment worse than him.

What is intended by the lightness of the Scale is the dominance of evil deeds over the righteous good deeds, or the lack of righteous good deeds entirely. If we say that the disbelievers' deeds shall be weighed, as is the apparent implication of this noble Ayah and its like, then it is one of the two sayings of the people of knowledge.

The second saying is that the disbelievers will not have their deeds weighed, according to His statement, Exalted is He:

\[
\text{(Say: "Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! They are those who deny the Ayat of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day} \]
Commentary on Al-'Aqidah Al-Wasitiyyah

of Resurrection, We shall not give them any weight.”
(Al-Kahf 18:103-105)

And Allah knows best.

♦♦♦

The Sixth Event that will occur on the Day of Judgment

And the Dawāwīn (records) will be spread. They are the pages containing the deeds. So one takes his book with his right hand, and one takes his book with left hand, or from behind his back. As He, Glorious and Exalted is He, says:

"And We have fastened every man’s deeds (Tā’irahu) to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): “Read your book. You are sufficient as a reckoner against yourself this Day.”" (Al-Isrā’ 17:13-140....

That is, what the author mentioned, in his statement: “And the records will be spread.”

"Spread:’” Meaning; distributed to, and opened for, the one to read it.
“The Dawāwīn (records)” is the plural of Dīwān (record). This refers to the records where the deeds are recorded. From the examples of these records are Bait Al-Māl and its like.

He said: “They are the pages containing the deeds.” That is, in which the Angels, who are entrusted with taking records of man’s deeds, recorded. Allāh, Exalted is He, says:

("Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds). But verily, over you to watch you; are Kirāman (honorable) Kātibīn (writing down) (your deeds). They know all that you do.") (Al-Infiṭār 82:9-12)

This deed is written down and recorded and will be hung on man’s neck on the Day of Resurrection, so Allāh will bring out this record. He, Exalted is He, says:

("And We have fastened every man’s deeds (Tā’irahu) to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): “Read your book. You are sufficient as a reckoner against yourself this Day.”") (Al-İsrā’ 17:13-14)

Some of the Salaf said: “He who makes you a reckoner of your own self, has indeed been fair to you.”

What will be written in the scrolls are deeds is either
the Hasanāt (good merits) or the Say'āt (evil records). The Hasanāt to be written are what the person did, what he intended to do, and what he wanted to do. These are three things:

- As for what he does (of good deeds), it is clear that this will be recorded.

- But as for what he intended to do, it will also be written down for him, but only the complete reward of the intention will be written down for him, as in the Sahih Hadith concerning the story of a man who possesses wealth and spends it in the path of good, and a poor man says: “If I had money, I would spend it the way such-and-such has spent it.” The Prophet ﷺ said: “This is his intention, so both of them have the same reward.”[1]

What proves that they are not equal in having the same rewards for the deed, is that the poor among the Muhājirūn (Emigrants) came to meet with the Prophet ﷺ and said: “O the Messenger of Allāh! The wealthy ones have surpassed us.” He said to them: “Say: ‘Subḥāna Allāh and Al-Ḥamudu lillāh and Allāhu Akbar,’ thirty-three times each, after every Salah’”

When the wealthy ones learned of this, they also started doing the same thing. Then, the poor went back to lodge their complaint to the Messenger ﷺ. He said to them: “That is the favor of Allāh; He bestows it upon whom He wills.”[2] He did not say: “Indeed you, with your intention,

[1] A part of the Hadith reported by Ahmad (4:320), At-Tirmidhi (2325), and Ibn Majah (4228) from Abu Kabshah Al-Anmari. And At-Tirmidhi said: “This is a Hasan Sahih Hadith.” And Al-Albānī graded it Sahih in Sahih Al-Jāmi’ (3024).

[2] Reported by Al-Bukhārī (843) and Muslim (595) from the narration of Abu Hurairah, may Allāh be pleased with him.
you have attained what they achieved with their deeds." And this is justice, and fairness; the one who performed the action is not like the one who did not, but he is just like him in terms of the intention.

— But as for Al-Hamma (the concern to do), it is divided into two categories:

The first one; that he wants to do something, and does what he is able of it, then a barrier comes between it and him, preventing him from completing it.

This individual will have the complete reward written down for him. This is according to His statement, Exalted is He:

\[
\text{وَمَنْ يَخْرِجُ مِنْ بَيْتِهِ مَهَاجِرًا إِلَىِ الْلَّهِ وَرُسُولِهِ ثُمَّ يُدِيُّهُ الْتُوْمَّرَ فَقَدْ وَقَعَ أَجْرُهُ عَلَىِ الْلَّهِ}
\]

(And whosoever leaves his home as an Emigrant to Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah.) (An-Nisa' 4:100)

This is glad tidings for the students of knowledge. If someone has the intention of acquiring knowledge in order to benefit people with it, to defend the Sunnah of the Messenger and spread the religion of Allah on the earth, but it is not decreed for him, because he dies, for example, while he is still searching for the knowledge; definitely the reward of what he intended and worked towards will be written down for him.

Even, if one usually performs an act of worship, and then could not perform it for a time due to some reason, the reward of it will still be recorded for him. The Prophet said: "If a slave becomes ill or travels, the like of what he usually does (of good deeds) while a resident and healthy
Commentary on Al-'Aqidah Al-Wasitiyyah

will be recorded for him.’’[1]

The second type: He wants to do something but leaves it despite the fact that he has the ability to do it. He will earn the complete reward of good intention.

But as for the Say’ât (evil records), what he does will be written down against him. What he wants to do but could not due to an inability on his part will also be written down against him, and what he intends to do and hopes for will also be recorded against him.

The first one: That is clear.

The second one: It will be recorded against him completely, according to the saying of the Prophet ﷺ: “If two Muslims face each other with their swords, the slaying and the slain are in the Fire”

They said: “O the Messenger of Allah, we understand the case of the slayer, but what about the state of the slain?” He said: “Because he was determined to slay his opponent.”[2]

Its example is someone who wants to drink wine, but something disrupts his plan. He will have a complete sin recorded against him because he strove to do it.

Thirdly: The one who intends and hopes to do it will have the sin recorded against him, only for his intention. Explaining this is the Hadith of the Prophet ﷺ when he mentioned a man whom Allah grants wealth, but he is stingy with it. Then, a poor person says: “If I had wealth, I would do as has done by so and so.” The Prophet ﷺ said:

---

[1] Reported by Al-Bukhāri (2996) from Abū Mūsā Al-Ashʿari, may Allah be pleased with him.

[2] Reported by Al-Bukhāri (31) and Muslim (2888) from Abū Bakrah, may Allah be pleased with him.
"So he has his same intention, so their sin, is the same."[1]

If he wants to perform an act of evil, but later forsakes it, then this is divided into three categories:

1. If he forsakes it out of incapability, his case is like one who has performed it, provided he has striven to perform it.
2. If he forsakes it for the sake of Allāh, he will be rewarded for that.
3. If he forsakes it because his soul turns away from it, or because it does not cross his mind again; he will neither incur any sin nor earn any reward.

Allāh, the Mighty and Sublime, awards more Hasanāt than the deeds performed. But He will only recompense an evil deed with its like. Allāh says:

\[\text{\textit{\textit{Whoever brings a good, he shall have ten times the like thereof to his credit, and whoever brings an evil, he shall have only the recompense of the like thereof, and they will not be wronged.}}}\]

(Al-An’am 6:160)

This is out of His generosity, the Mighty and Sublime, and because His mercy has preceded His anger.

Concerning his statement: "So one takes his book with his right hand:" "One takes his book" is a subject; its predicate is deliberately omitted. The implication is: Among them is he who takes.

It is allowed to begin a sentence with an indefinite noun because it is used in a case that calls for elaboration.

Meaning, people will be divided; among them are those who will take his book with his right hand, and they are the believers. This indicates the fact that the right symbolizes honor and dignity, and that is why the believers will collect their books with it. But the disbeliever will take his book with his left hand, or from behind his back, as said by the author: “So one takes his book with left hand.”

- His statement: “Or from behind his back.” “Or” is used to express variation, and not to express doubt. So, what is apparently understood from the statement of the author, is that people will collect their books (on the Day of Judgment) in three manners: With the right hand, with the left hand, and from behind one's back. However, what is clear is that this variation is only a variation in the descriptions. The one who will collect his book from behind his back is also the one to collect it with his left hand. He will collect it with the left hand while his hand is stretched from the back. He is collecting his book with his left hand is because he is of the people of the left. He collects his book from behind his back because in this worldly life, he turned away from the Book of Allah, turning his back to it, then it becomes fair and impartial that the Book of his deeds on the Day of Resurrection is given to him from behind him. Based on this, the left hand will be stretched out from the back. And Allah knows best.

- Concerning his statement: “As He, Glorious and Exalted is He, says:

وَسَكِلَّ إِنَّ ذَٰلِكَ لَا نَزُولٌ فِي عُمٍّٔ، وَخَرَّجْنَهُ مِنْ يَوْمِ الْقِيَمَةِ كَحَدَّثْتُكَ، فَقِنْ كَنِّيْسَكَ الْيَوْمَ عَنْكَ حَسَبًا

And We have fastened every man's deeds (Tā'irahu) to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
Concerning the Major Resurrection

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." (Al-Isra' 17:13-14).

❖ 〈Ta'irahu〉: meaning; his deeds, because man is either pessimistic or optimistic by way of it, and because man flies by way of it ascending or flies by way of it descending.[1]

❖ 〈To his neck〉 meaning his Raqabah (neck). This is the strongest link that it can have with man; that is by fastening it to his neck, because it is not possible to separate from it, except if he is destroyed, meaning that he will constantly be accompanied by his deeds.

❖ And on the Day of Resurrection, it will happen as Allah, Exalted is He, says:

\[
\text{We shall bring out for him a book which he will find wide open.} \quad \text{(Al-Isra' 17:13-14)}
\]

That is, wide-open; he does not need to tire himself out, nor will he find difficulty in opening it.

❖ It will be said to him: 〈Read your book〉 and look at what is recorded in it against you.

❖ 〈You are sufficient as a reckoner against yourself this Day.〉 This is absolute justice and fairness: to entrust this reckoning to man himself.

So a person with intellect must consider what will be written in this book, soon to be found on the Day of Resurrection already recorded. However, there is a door before us with which we can bye-pass all the evil deeds,

---

[1] Translation note: That is, because "Ta'irahu" can means: "His omen" or something that flew from him.
and that is repentance. Once man repents to Allah, no matter how grievous is his sin, Allah will accept his repentance. Even if he commits the sin repeatedly and seeks repentance from it, Allah will accept his repentance. Therefore, the matter continues to be before us, now; so it is incumbent upon us to be determined that nothing be written in this book (for us) except the good deeds.

---

• The Seventh Event among what will happen on the Day of Resurrection

وَيُحاسبُ الله الْخَلائقَ

And Allah will take reckoning of the created beings....

---

That is, what the author mentioned in his statement: "And Allah will take reckoning of the created beings."

❖ "Reckoning:" The slaves’ inspection of their deeds on the Day of Resurrection.

This is proven by the Book, the Sunnah, the Ijma' (consensus) and the intellect:

- As for the Book, He, Exalted is He, says:

قَالَ أَمَامًا مَنْ أَوْفِيَ كِتَابًا يَسِيرًا، ۖ أَ فَسُوبُ يُحَاصَبُ حَسَابًا يُسِيرًا

Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning. (Al-Inshiqaq 84:7-8)
But whosoever is given his Record behind his back, he will invoke (his) destruction, and shall enter a blazing Fire, and made to taste its burning. (Al-Inshiqaq, 84:10-12)

— As for the Sunnah, a number of Ḥadīths are affirmed from the Prophet ﷺ that Allāh, Exalted is He, shall take a reckoning of the creation.

— As for the ʿIjmāʾ (consensus); there is an agreed in the Ummah that Allāh, Exalted is He, shall take reckoning of the creation.

— As for the intellect; it is obvious, because we are responsible for deeds, actions, leaving some matters, and believing in others. Intellect and wisdom demand that whoever is responsible for deeds, then he will be taken to account for that, and questioned about it.

❖ The author’s statement: “The created beings” is the plural of creation, and it includes every creation. But the exception is that will enter Paradise without reckoning and punishment; as affirmed in the Two Ṣaḥiḥs, that the Prophet ﷺ saw his Ummah, and there were seventy thousand among them that will enter Paradise without a reckoning or punishment. They are those that do not ask for Ruqyah to be performed on them, they do not practice cauterization, they do not believe in omens, and they rely upon their Lord.”[1]

Imām Ahmad reported with a good chain of transmission: That with every one thousand (of these seventy thousand) there is an additional increase of the seventy-thousand.[2]

[1] Reported by Al-Bukhārī (6541) and Muslim (220) from Ibn ʿAbbās, may Allāh be pleased with him.

[2] Reported by Imām Ahmad (1:5 and 196) from Abū Bakr and his son ʿAbdūr-Rahmān and in Majmaʿ Az-Zawāid (10:410-
Multiply seventy thousand by seventy thousand, and add another seventy thousand, all of these will enter Paradise without reckoning or punishment.

❖ His statement: "created beings" includes the Jinns, because they are legally responsible, and as such, the disbelievers among them will enter the Fire according to the texts, and the consensus, as He, Exalted is He, says:

(Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinns, into the Fire." (Al-A‘rāf 7:38)

And the believers among them will enter Paradise according to the majority of the people of knowledge, and that is correct, as proven by His statement, Exalted is He:

❖But for him who fears the standing before his Lord, there will be two Gardens.

Up to His statement:

411), Al-Haithami said: "Reported by Ahmad and Al-Bazzar similarly, and At-Tabarānī similarly, and in their chains is ‘Al-Qāsim bin Mihrān from Mūsā bin ‘Ubad,’ and this Mūsā bin ‘Ubad is the freed-slave of Khālid bin ‘Abdullāh bin Usaid. Ibn Hibbān mentioned him in Ath-Thiqāt. And Al-Qāsim bin Mihrān; Adh-Dhāhābī mentioned him in Al-Mizān, and that no one reported from him except Sulaim bin ‘Amr An-Nakha‘ī, and the matter is not like that, for Hishām bin Ḥassān reported this Ḥadīth from him, and the rest of the narrators in the chain are those used as proof in the Sahih."
Concerning the Major Resurrection

"Whom no man or Jinn Yaṭmithḥunna (has entered by intercourse) before them." (Ar-Rahmān 55:46-56)

❖ Will the Reckoning involve the animals?!

As for Qīsās (retaliation), then the animals are included in that, that is because it is affirmed that the Prophet  that: "Retaliation will be taken for the hornless ram against the horned ram."[1] This is a form of retribution, but reckoning will not be taken in their regard as a matter of compulsion and responsibility, because animals do not have reward nor punishment.

[1] Reported by Muslim (2582) from the Hadith of Abū Hurairah, may Allāh be pleased with him.
Concerning his statement: "He will be alone with His believing slave, and make him acknowledge his sins."

This is the description of the reckoning of a believer. Allâh, the Mighty and Sublime, will be alone with him, without anybody looking at him, and then he will make him acknowledge his sins. He will say to him; "You did so-and-so, you did such-and-such..." so that he can confirm and admit them. Then, He would say: "I covered them up for you in the world; I am pardoning you for them today."[1]

With this, Allâh, Glorious and Exalted is He, places a cover before him, such that none will see or hear him. This is Allâh’s favor, the Mighty and Sublime, upon the believer, for when someone makes you acknowledge your offences before people; even if he pardons you for them, you will still feel some embarrassment and shame. But if you are alone (with Him), that is a complete shield from Him for you.

Concerning his statement: "As that is described in the Book and the Sunnah."

"That :" What is referred to here is the act of reckoning. Meaning: As the reckoning is described in the Book and the Sunnah. Because this is of the matters of the unseen that could only be known through divine information; hence, it is incumbent to resort to the Book and the Sunnah for its description.

As for the disbelievers, they will not be reckoned by an account of weighing their Hasanāt (good merits) and Say'āt (evil records), because there is no Hasanāt for them, but their deeds will be calculated, then they will be made to acknowledge them, and be disgraced by them.

Concerning his statement: "As for the disbelievers, they will not be reckoned by an account of weighing their Hasanāt (good merits) and Say'āt (evil records), because there is no Hasanāt for them, but their deeds will be calculated, then they will be made to acknowledge them, and be disgraced by them."

The meaning of this is related in the Hadith of Ibn 'Umar, may Allah be pleased with him, from the Prophet ﷺ, when he mentioned Allah’s reckoning of His believing slave, that
He will be alone with him, and make him acknowledge his sins. He said: "But as for the disbelievers and the hypocrites, He will call them before all creation (saying): These, they are those who denied their Lord. Certainly the wrath of Allah is upon the wrongdoers."[1]

And in Ṣaḥīḥ Muslim,[2] in the Hadīth of Abū Hurairah, may Allah be pleased with him, in a lengthy Hadīth from the Prophet ﷺ, saying: "Allāh shall meet the slave, (meaning the hypocrite) and say: 'O so-and-so! Have I not honored you, made you prosper, allowed you to marry, made subservient for you the horse and the camel, and left you to lead people and be obeyed?!' He would say: 'Certainly.' He would ask: 'Did you think you were going to meet Me?' He would say: 'No.' Then He would say: 'I am forgetting you, as you forgot Me.'"

Afterwards, He would meet with the second person, and he would answer as the first one does. Then, Allāh will say: "I am forgetting you as you forgot Me." Afterwards, He will meet with the third one and say to him similarly. He would reply: "O my Lord! I believed in You, in your Book, and in Your Messengers. I observed the prayers, I fasted and gave charity" and mention good deeds as he is able to. Then he would say: "Here then." He said: "Then, it will be said to him: 'Now, we shall bring out our witness against you. He (the slave) will be thinking within himself: 'Who would witness against me?' Then, his mouth will be sealed up. It would then be said to his thighs, his flesh and his bones: 'Speak!'" Promptly, they would begin to mention his deeds. He would say all that he would say in order to find excuses for himself. That is a hypocrite, the one upon whom Allāh will rain His wrath.

An Important Point

In the author’s statement: “an account of weighing their Hasanat (good merits) and Say'āt (evil records) …” etc., indicates that what is intended by the reckoning negated for them, is the weighing between the Hasanat and the Say'āt. But as for the reckoning which involves acknowledgment and reproach, that is affirmed, as proven by the Ḥadīth of Abū Hurairah.

A Beneficial Point

The first of deeds for which the slave will be called to account for is the Salah, while the first thing to be settled among people are matters concerning blood. This is because the Salah is the most virtuous bodily act of worship, while blood is the worst of all rights of man that can be violated.

The Eighth Event that will happen on the Day of Resurrection

وَفِي عَرَضَاتِ الْقِيَامَةِ الْحَوْضُ الْمُؤَوْدُ لِلَّبَنَيَّ - مَاوُه أَشْدُدُ بِيَاضًا مِنَ اللَّبَنَيَّ، وَأَقْلِي مِنَ العَسْلِ، آَبَيْتُهُ عَدْدُ نُجُومِ السَّمَاءِ، طُوُلُهُ شَهْرٌ، وَعَرْضُهُ شَهْرٌ، مَّن يَشْرُبُ مِنْهُ شَرْبَةً؛ لَا يَظْمَأُ بَعْدَهَا أَبَدًا. . .

And on the ‘Arasāt (plains) of the resurrection, there is the Hawd prepared for the Prophet ﷺ. Its water is whiter than milk and sweeter than honey. Its vessels are as numerous as the stars in the heavens. Its length is a month (in
journey) and its width is a month (in journey). Whoever drinks a sip from it, he will never be thirsty afterwards ever.

It is what the author mentioned in his statement: “And on the ‘Araṣāt (plains) of the resurrection, there is the Ḥawd prepared for the Prophet ﷺ.”

“‘Araṣāt (plains):” is plural of ‘Araṣah (plain). It refers to a wide space between buildings; and what is intended by it here are the standing places of the resurrection.

Primarily, Ḥawd means a place where the water gathers, and what is intended by it here is the Ḥawd of the Prophet ﷺ.

The discussion regarding the Ḥawd is from a number of perspectives:

Firstly: This Ḥawd exists now, because it is affirmed that the Prophet ﷺ addressed the Companions one day, saying: “By Allāh, I am indeed looking at my Ḥawd now.”[1]

Also, it is also affirmed that the Prophet ﷺ said: “And my Minbar is upon my Ḥawd.”[2]

It is possible that the Ḥawd is in the place (mentioned) but we do not see it because it is unseen. It is also possible that the Minbar will be placed upon the Ḥawd on the Day of Resurrection.

---

[1] Reported by Al-Bukhārī (6590) and Muslim (2296) from ‘Uqbah bin ‘Amir, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (6589) and Muslim (1391) from Abū Hurairah, may Allāh be pleased with him.
Concerning the Major Resurrection

Secondly: Two water spouts from the Kawthar will pour into this Hawd. It (the Kawthar) is a magnificent river which Allah will give to the Prophet in Paradise. The two of them (the waterspouts) will cascade into this Hawd.[1]

Thirdly: The period of (when people will attend) the Hawd is before crossing the Sirat, because the situation dictates that; since people shall be in direct need of drinking while at on the plains Resurrection, before crossing the Sirat.[2]

Fourthly: The believers who believe in Allah and His Messenger and followed His Shari'ah will arrive at this pool; as for those who rejected it, and behaved arrogantly towards following the Shari'ah, they will be driven away from it.[3]

Fifthly: Concerning the nature of its water. The author, may Allah have mercy upon him, says: “Its water is whiter than milk.” This is concerning the color. But as for the taste, he said “Sweeter than honey.” And its fragrance is better than the scent of musk, as has been affirmed in the Hadith of the

[1] Based on the report of Muslim (2300 and 2301) from the Hadith of Abū Dharr and Thawban, may Allah be pleased with them.
[2] Based on the report of ‘Abdullah bin Al-Imām Aḥmad in his additions to the Musnad (4:13) in the lengthy Hadith from Abū Ruzain. In Al-Fath (11:468), after ascribing it to Ibn Abi ‘Āşim in As-Sunnah, At-Ṭabarānī, and Al-Ḥākim, Al-Ḥafiz said: “It is clear, in that the Hawd is before the Sirat.”
[3] That is affirmed in Sahih Al-Bukhari (6576) and Muslim (2297), from ‘Abdullāh bin Mas‘ūd, from the Prophet, who said: “I am your predecessor at the Hawd. Some men among you will be brought forward, and then taken away from me, and I will say: ‘O Lord! My followers;’ and it will be said: ‘You do not know what they innovated after you.’”
Prophet ﷺ.⁴¹

Sixthly: Regarding its vessels, the author says: "Its vessels are as numerous as the stars in the heavens."

This is as reported in some wordings of the Hadith. In some of them, it reads: "Its vessels are as stars of the heavens." This wording is more encompassing, because it implies that they (the containers) are like the stars in terms of the number and description, with light and radiance. So, its vessels are like the stars of the heaven in terms of number and illumination.

Seventhly: Concerning the effects of the pool. The author said: "Whoever drinks a sip from it, he will never be thirsty afterwards ever" even on the Širāt and after it. This is from the wisdom of Allāh, the Mighty and Sublime, for whoever drinks from the Ṣharī'ah in this life, he will never be doomed.

Eighthly: Concerning the size of the space covered by the Hawd, the author, may Allāh have mercy upon him, says: "Its length is a month (in journey), and its width is a month (in journey)." This, therefore, indicates that it is square, because it cannot be of this nature except that it is square. This distance is according to what was known during the time of the Prophet ﷺ in terms of normal travel distance with the camel.

Ninthly: Two spouts from the Kawthar will pour into the Hawd that Allāh, Exalted is He, has given to Muhammad ﷺ.

Tenthly: Do the other Prophets have a Hawd?

The response: Yes, for it is stated in a Hadith reported by

⁴¹ Reported by Al-Bukhāri (6579) and Muslim (2292), from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him.
At-Tirmidhī - even if there is a criticized narrator in its chain: "Every Prophet has a Ḥawd."[1]

Moreover, this supports the meaning, and that is, just as Allāh, the Mighty and Sublime, through His wisdom and justice, has given the Prophet Muhammad ﷺ a Ḥawd which the believers in his Ummah will visit, He gives every Prophet a Ḥawd, so that the believers will benefit from the previous Prophets. However, the greatest Ḥawd is the Ḥawd of the Prophet ﷺ.

---------------------------------------------------------------------------------------------------------------------

- The Ninth Event that will happen on the Day of Resurrection: The ʿIrāt (Bridge)

وَالضِّرَاطُ مَنْصُوبٌ عَلَى مَتنِ جَهَنْمَ، وَهُوَ الْحِجَّرُ الَّذِي بَيْنَ الْجَهَّةَ وَالْنَّارِ.

The ʿIrāt (Bridge) is erected upon the back of Hell; it is the bridge between Paradise and the Fire.…

---------------------------------------------------------------------------------------------------------------------

The author has mentioned that in his statement: “The

---[1] Reported by At-Tirmidhī (2443), Ibn Abī ʿĀśim in As-Sunnah (734) and the Ḥadīth was mentioned by Al-Haithamī in Al-Majma’ (10:363) with another wording, and he said: “In it (i.e. its chain of transmission) is Marwān bin Jaʿfar As-Sumairi, he was graded trustworthy by Ibn Abī Ḥātim, and Al-Azadi said: ‘He was criticized,’ and the rest of its reporters are trustworthy.” And in As-Ṣaḥīḥah (1589), Al-Albānī said: “And the summary is that the Ḥadīth, is Ṣaḥīḥ (good) or Ṣaḥīḥ (authentic), with the combination of all of its routes, and Allāh knows best.” See: Fath Al-Bārī (11:467).
Bridge is erected upon the back of Hell; it is the bridge between Paradise and the Fire.

❖ The scholars have differed concerning its description.
- Some of them say that it is a wide path which people will pass over according to their deeds; because this is the linguistic implication of the word سجن, and also because the Messenger of Allah ﷺ informed that it is precarious and slippery[1] and precarious and slippery will not be except upon a wide path; if were a narrow path, it could not be precarious and slippery.
- There are among the scholars who said that it is very thin, as narrated in the Ḥadīth of Abū Sa‘īd Al-Khudrī, which Muslim[2] reported; that it is thinner than a strand of hair and sharper than the sword.

❖ From this, a question will come up, and that is: How will crossing over a path such this be possible? The answer is that matters of the Hereafter should not be compared to matters of this world. Allāh, Exalted is He, is capable of all things; we do not know how they would cross over. Are they going to cross over all together at once on this path, or one after the other? One is not able to categorically say which of the two will happen, because both possibilities are strong.

❖ Concerning his statement: "Erected on the back of Hell:" That is upon the Fire itself.

---

[1] Reported by Al-Bukhārī (7439) and Muslim (183), from Abū Sa‘īd Al-Khudrī, may Allāh be pleased with him.
People will pass over it according to the extent of their deeds. Among them, some will pass over within the blink of an eye; some will pass over like lightning; some will pass over like the wind; some will pass over like a very fast horse; some like a riding camel; some of them will race through; some of them will walk; some of them will crawl; some of them will be snatched and cast into Hell, because upon the bridge are hooks, that will snatch the people with their deeds. Whoever passes over the Šīrāt will enter Paradise....

His statement: "People will pass over it according to the extent of their deeds. Among them, some will pass over within the blink of an eye; some will pass over like lightning; some will pass over like the wind; some will pass over like a very fast horse; some like a riding camel; some of them will race through; some of them will walk; some of them will crawl; some of them will be snatched and cast into Hell, because upon the bridge are hooks, that will snatch the people with their deeds."[1]

[1] Based on the report of Al-Bukhārī (7439) and Muslim (183), from Abū Sa‘īd Al-Khudrī, may Allah be pleased with him.
His statement: "People will pass over" what is intended by people here is the believers, because the disbelievers will have already been driven to the Fire. So, the people will pass over it according to their deeds. Among them are those that will pass over in the blink of an eye; and among them are those that will pass over like lightning. The twinkling of an eye is faster than lightning. Among them are those that will pass over like wind, that is the air. There is no doubt that the air is quick, particularly before people knew of airplanes. It is well known that the wind can reach speeds of one hundred and forty miles per hour. Some of them will pass over like a very fast horse, and some of them a riding camel; it is nowhere near as fast as the horse. Some of them will race, meaning that they will run; while some of them will walk; some of them will crawl; that is walking on their buttocks. All of them are trying to cross over.

This is without a person having a choice, if it were up to his choice, he would love to pass quickly; but he will traverse according to the extent of his acceptance of the Shari'ah in this world. So whoever was quick in accepting what the Messenger came with, he will be quick in passing over the Şirāt, and whoever was sluggish in that, he will be sluggish in passing over the Şirāt; an exact recompense; the recompense is according to the deeds.

His statement: "Some of them will be snatched"; meaning he will be taken swiftly. This will be by way of the hooks present upon the bridge. The people will be snatched according to their deeds.

"He would be cast into Hell"; what is understood is that the Fire which the sinners will be thrown into is the same Fire where the disbelievers are, but the degree of punishment is not as severe as the disbelievers. Rather,
some of the scholars said it will be cool and peaceful for them, as the fire was cool and peaceful for Ibrāhīm. But what is apparent is that it is contrary to that, and that it will be hot and painful, but not like its heat in the case of the disbelievers.

Then, the limbs used for prostration (in prayer) will not be touched by Fire, as affirmed from the Prophet ﷺ in the Two Šaḥīḥs.[1] They are the forehead, the nose, the two hands, the two knees, and the ends of the feet.

❖ Concerning his statement: “Whoever passes over it the Širāt, will enter Paradise”; that is because he is saved.

---

When they pass over it, they will be halted on a Qanṭārah (small bridge) between Paradise and the Fire. So, some of them will be avenged for the others. Then, after they will have been cleansed and purified; it will be permitted for them to enter Paradise....

---

❖ Concerning his statement: “When they pass over it, they will be halted on a Qanṭārah (small bridge) between Paradise and Hell.”

[1] Reported by Al-Bukhārī (7437) and Muslim (182), from the Ḥadīth of Abū Hurairah, may Allāh be pleased with him.
“Al-Qantarah” is a bridge but it is a small bridge. A bridge is primarily stretched over the water of a river, and its like.

The scholars express different opinions regarding whether this Qantarah is a part of the bridge that is stretched over Hell, or it is an entirely different bridge; and the correct position in this matter is to say that Allâh knows best, its nature does not concern us, but what concerns us is that people shall be made to wait there.

Concerning his statement: “Some of them will be avenged for the others.” This retribution is not the first one that will occur at the stations of Resurrection, because this retribution is special. Its purpose is to remove rancor, malice and hatred for the people’s hearts. This has the status of cleaning and purification, because what is in the heart does not disappear due to mere retribution.

On this small bridge between Paradise and the Fire; its purpose is to purify what is in the hearts, so that people can enter Paradise while having no rancor in their hearts; as Allâh, Exalted is He, says:

\[ 
\text{And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.} \] (Al-Hijr 15:47)

Concerning his statement: “Then, after they will have been cleansed and purified; it will be permitted for them to enter Paradise.”

This is as it was reported by Al-Bukhârî from the Hadîth of Abû Sa‘îd Al-Khudrî, may Allâh be pleased with him.\[\text{[1]}\]

\[\text{[1]}\] Reported by Al-Bukhârî (7430).
When they are cleansed and purified from any enmity and hatred that was in their hearts, then, it will be allowed for them to enter Paradise. When they are permitted entrance into Paradise, they will not find the door open; so the Prophet ﷺ will intercede (for them) with Allâh so that the door of Paradise can be opened for them; as shall soon be discussed - if Allâh wills - regarding the types of intercession.

The author indicated that, in his statement: "The first to seek to have the gate of Paradise opened, is Muhammad ﷺ." Its evidence, is what was affirmed in Šâhîh Muslim that the Prophet ﷺ said: "I am the first intercessor regarding Paradise." In a version: "I am the first to knock on the gate of Paradise."[1] In another version: "I will arrive at the gate of Paradise on the Day of Resurrection, and seek its opening. The gatekeeper (of Paradise) will say: 'Who are

[1] Reported by Muslim (196) from Anas bin Mālik, may Allâh be pleased with him.
you? I will say: ‘Muḥammad’. He will say: ‘I have been commanded not to open for any person before you.’”[1]

His statement ḍ: “I will seek its opening” meaning: I will seek opening of the gate.

❖ This is from Allāh’s favor upon Muḥammad ﷺ because he will perform the first intercession on the plains of the Resurrection, to remove and drive away the distress, difficulties, and worries, and the second intercession to bring about joy and happiness; he ﷺ is therefore an intercessor for the creation in order to save them from what causes them harm, or to bring about what benefits them.

❖ None will enter Paradise until after the intercession of the Messenger ﷺ because that is affirmed in the Sunnah, as preceded, and it is indicated by the saying of Allāh, the Mighty and Sublime:

\[ \text{9 Until, when they reach it, and its gates will be opened} \] (Az-Zumar 39:73)

He did not say: “Until when they reach it, opened!” There is an indication that there is something before the opening of Paradise; and that is the intercession.

As for the inhabitants of the Fire, it is said in their regard:

\[ \text{9 Until, when they reach it; its gates opened} \] (Az-Zumar 39:71)

Because they shall arrive while it is prepared and ready,

[1] Reported by Muslim (197) from Anas bin Mālik, may Allāh be pleased with him.
and it will catch them by surprise, and we seek refuge in Allah from that.

\[
\text{وَأَوَلُ مَنْ يَدْخَلُ الْجَنَّةَ مِنَ الأُمُّمِ أَمْعَنَةٌ}.
\]

The first among all the nations to enter Paradise is his nation.

Concerning his statement: "The first among all the nations to enter Paradise is his nation."

This is an affirmed truth. Its evidence is what is affirmed in Sahih Muslim, from Abu Hurairah, may Allah be pleased with him, who said: "The Messenger of Allah ﷺ said: 'We are the last, and the first on the Day of Resurrection, and We are the first to enter Paradise.'"[1] He ﷺ also said: "We are the last, but the forerunners on the Day of Resurrection."[2]

This includes all the stations of Resurrection. Refer to Hādī Al-Arwāḥ by Ibn Al-Qayyim.

Completion

The author did not mention the gates of Paradise, but it is known that they are eight in number. Allah, Exalted be He,

[1] Reported by Muslim (855).
[2] Reported by Al-Bukhārī (6624) and Muslim (855), from Abu Hurairah, may Allah be pleased with him.
Commentary on Al-‘Aqidah Al-Wasitiyyah

says:

\[
\textit{\textbf{Until, when they reach it, and its gates will be opened}}
\]

(\textit{Az-Zumar 39:73})

The Prophet ﷺ said — regarding the one who performs \textit{Wudū‘} and does so completely, and says the \textit{At-Tashhhhud}: “except that the eight gates of Paradise are opened for him to enter from whichever one of them he wishes.”\(^1\)

There are eight of these gates, in accordance with the deeds, because each of the gates is designated for a particular deed. The people of \textit{Sālāh} will be called from the gate of \textit{Sālāh}; the people of charity, from the gate of charity; the people of \textit{Jihād}, from the gate of \textit{Jihād}, and the people of fasting, from the gate of \textit{Ar-Rayyān}.\(^2\)

Allāh, the Mighty and Sublime, may facilitate that some people perform all the good deeds; then, they will be called from all the gates, according to what is affirmed in the Two \textit{Sahih}\(^3\); from Abū Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said: “Whoever spends two pairs (of things) in the Cause of Allāh, he shall be called from the gates of Paradise: ‘O the slave of Allāh. This is goodness...’”\(^4\) he mentioned the \textit{Hadīth}, and in it, that Abū Bakr, may Allāh be pleased with him, said: ‘May my father and mother be ransomed for you O, the Messenger of Allāh! Whoever is called from these gates, he will have no other needs. But will anybody be called from all of the gates? He

\(^1\) Reported by Muslim (234) from ‘Uqbah bin ‘Āmir, may Allāh be pleased with him.

\(^2\) Translation note: It is stated in the \textit{Hadīth} cited in the following reference.

\(^3\) Reported by Al-Bukhāri (3666) and Muslim (1027).
said: 'Yes and I hope that you are among them.'"

If you say: "Since the gates are in accordance with the deeds, that implies that everyone will be called from all the gates if he performs their deeds; so what is the response to this?"

The response is that it be said; whoever often performs that specific act, he will be called from that particular gate. For example, if this man often performs Salāh, he will be called from the gate of Salāh; if he often fasts, he will be called from Ar-Rayyān. Not everyone will often perform each of the righteous deeds, because you find yourself more engaged in some particular deeds than others, and also that you are more active in some deeds than the others. However, Allāh may favor some people such that they will be strongly active in all the deeds, as previously mentioned in the story of Abū Bakr, may Allāh be pleased with him.

---

- The Eleventh Event that will occur on the Day of Resurrection: Intercession

وَلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْقِيَامَةِ ثَلَاثُ شَفَاعَاتٍ:

There are for him 逊, three forms of intercession during the Resurrection....

---

The author mentioned it in his statement: "There are for him 逊, three forms of intercession during the Resurrection."

"For him:" The pronoun is referring to the Prophet 逊.

"Ash-Shafāʿāt (Intercessions)"; is the plural of Ash-Shafāʿāh (intercession) it linguistically means to make
the thing double, but as a religious term, it means intercession for another person in order to bring about a benefit for him or to prevent a harm from him. The relation of the derivation is clear, because if you intercede for him, you will become, with him, a pair, doubling as him.

Intercession is divided into two categories: False intercession, and correct intercession.

— The false intercession is the intercession the idolators attributed to their idols, for which reason they worshipped them, and claimed that they would intercede for them before Allâh. This is, as said by He, Exalted is He:

َوَيَسْتَدُّونَ مِنْ دُرُّ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَفْعَلُهُمْ وَيَفْتُولُونَ

َهَتَّؤَلُّهُ شَفَاعَتَنَا عَنْدَ اللَّهِ

(And they worship besides Allâh things that harm them not, nor benefit them, and they say: “These are our intercessors with Allâh”){(Yûnus 10:18)}

They also say:

َمَا نَصْبُدُهُمْ إِلَّا لِيُقْرِبُونَا إِلَى اللَّهِ

(We worship them only that they may bring us near to Allâh.) {Az-Zumar 39:3}

But this intercession is false; having no benefit, as Allâh, Exalted is He, says:

َفَلَا يَنفَعُهُمْ شَفَاعَةُ الْشَّيْيَاتِينَ

(So no intercession of intercessors will be of any use to them.) {Al-Muddaththir 74:48}

The correct intercession is what fulfills three conditions:

Firstly: Allâh is pleased with the intercessor.
Secondly: He is pleased with the one being interceded for. However, the Grand Intercession at the place of standing is general, for all people, those whom Allâh is pleased with, and those whom He is not pleased with.

Thirdly: His permission for the intercession.

And the permission will not be granted except after being pleased with the intercessor and the one interceded for.

The evidence for that, is His, Exalted is He, statement:

«وَرَكَّزَ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا يَنفَعُ شَفَاعَتُهُمْ حَتَّى يَأْمُرَ الَّذِينَ يَعْبُدُونَهُ مَعَ الَّذِينَ يَأْمُرُونَهُمْ لِيُؤْمَنَّۖ إِلَّا مِنْ بَعْدٍ أَنَّهُمْ يَأْمُرُونَهُمْ.»

«And there are many Angels in the heavens, whose intercession will avail nothing, except after Allâh has given leave for whom He wills, and pleases.» (An-Najm 53:26)

He did not say: “with the intercessor” nor “with the one interceded for” so that it would be inclusive (of both).

He, Exalted is He, says:

«وَأَلْقِ بِيْنِي وَبِيْنَ فُلَانٍ يَأْمُرُنَّۖ إِلَّا مِنْ أَنَّهُمْ يَأْمُرُونَنَّ وَيَسْتَغْفَرُنَّ لَهُمْ فَوَالٌ.»

«On that day, no intercession shall avail, except the one for whom the Most Beneficent (Allâh) has given permission, and whose word is acceptable to Him.» (Tâ Hâ 20:109)

He, Glorious be He, says:

«وَلَوْ يَشْفَعَاكُمْ إِلَّا لِأَنَّهُمْ أَرَضَىۖ»

«And they cannot intercede except for him with whom He is pleased.» (Al-Anbiyâ’ 21:28)

The first Ayah includes all the three conditions; the second
includes two of the three conditions, while the third Ayah includes only one of the conditions.

The Prophet ﷺ will have three forms of intercession:
1. The Grand Intercession.
2. The intercession for the inhabitants of Paradise, so that they may enter it.
3. The intercession for whoever deserves the Fire, that he not enter it, and for the one who has already entered it, to be removed from it.

As for the first intercession, he will intercede for the people at the place of standing, until judgement be made between them, after the Prophets, Ādam, Nūh, Ibrāhīm, Mūsā, ‘Īsā bin Maryam, have declined the intercession, until it reaches him....

The author said, explaining these three (forms): “As for the first intercession, he will intercede for the people at the place of standing, until judgement be made between them, after the Prophets, Ādam, Nūh, Ibrāhīm, Mūsā, ‘Īsā bin Maryam, have declined the intercession, until it reaches him.”

Concerning his statement: “Until judgement be made between them.” The word “until” here is used to express the reason, not a time limit, because the intercession of
Concerning the Major Resurrection

the Messenger ﷺ will be directed to him before the people are judged. For when he intercedes, Allâh, the Mighty and Sublime, will descend to judge among His slaves and decide in their cases.

A similar case, is His statement, Exalted is He:

{They are the ones who say: "Spend not on those who are with Allâh's Messenger, until they desert him."} (Al-Munâfiqûn 63:7)

For, His saying: {Until they desert him} expresses the reason, that is; "so that they will desert him," not "until such time" because meaning (of the Âyâh) would be invalid in that case.

Concerning his statement: "After the Prophets, Ādam, Nûh, Ibrâhîm, Mûsâ, ‘Îsâ bin Maryam, have declined the intercession." That is; every one of them will decline, referring the one requesting to go to the next one.

This sentence was explained as reported by Al-Bukhârî and Muslim,[1] from Abû Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said: "I am the leader of the people on the Day of Resurrection. Do you know why that is? Allâh will gather the people, the first of them and the last of them, on one plane, they will hear the caller, and the sight will be able to see them (all); and the sun will draw close to them, such that the people will suffer such grief and distress which they are not able to bear. Then, people will begin to say: 'Do you not see to what state you have reached? Will you not look for someone who will intercede

[1] Reported by Al-Bukhârî (4712) and Muslim (194).
for you with your Lord?' So some of the people will say to others: ‘Go to Ādam!’ So they will go at Ādam, and say to him ‘You are the father of mankind, Allāh created you with His Hand and breathed into you from His Spirit, and commanded the Angels to prostrate for you, do you see not what we are experiencing?’

He would say: ‘Today my Lord has become angry, the likes of which He has never become angry before, and the likes of which He shall never become angry afterwards. He prohibited me from the tree, but I disobeyed him. Myself! Myself! Myself! Go to Nūḥ.’

Then, they will go to Nūḥ and say: ‘O Nūḥ! You are the first Messenger sent to the inhabitants of the earth. Allāh has named you a grateful slave. Intercede for us with your Lord! Do you see not what we are experiencing?’ He would say as has been said by Ādam concerning the anger of Allāh, and: ‘There was a supplication I made against my people. Go to Ibrāhīm!’ Then, they will go to Ibrāhīm, saying: ‘O Ibrāhīm! You are the Prophet of Allāh, and His Khalil among the inhabitants on the earth! Intercede for us with your Lord! Do you not see what we are experiencing?’ He would also say as said by Ādam concerning the anger of Allāh, and: ‘I uttered three lies. Go to 'Īsā!’

Then, they will go to Mūsā and say: ‘O Mūsā! You are the Messenger of Allāh. Allāh favored you over people with His Message, and His speaking to you. Intercede for us with your Lord! Do you not see what we are experiencing?’ He will say as said by Ādam concerning the anger of Allāh, and: ‘I have killed a soul which I was not ordered to kill. Go to 'Īsā!’

They will go to 'Īsā and say: ‘‘Īsā! You are the Messenger of Allāh and His Word, which He cast into Maryam, and a spirit from Him. You spoke to people while you were in the cradle as a baby. Intercede for us with your Lord! Do you
see not what we are experiencing?’ He would say as said by Ādām concerning the anger of Allāh; he would not mention any sins, and will say: ‘Go to Muḥammad!’ All of them will say as Ādām said: ‘Myself! Myself! Myself!’

Then, they will come to Muḥammad ﷺ and say: ‘O Muḥammad! You are the Messenger of Allāh, the Seal (Last) of the Prophets. Allāh has forgiven you your previous and future sins! Intercede for us with your Lord! Do you not see what we are experiencing?’

I will then I will go, and I will arrive under the Throne, and fall down in prostration to my Lord, the Mighty and Sublime. Afterwards, Allāh will reveal praises and commendations of Him to me the like of which He has never revealed to anyone before me to. Then it will be said: ‘O Muḥammad! Raise your head! Ask and you shall be given! Intercede and your intercession shall be accepted…..’’ and he mentioned the remainder of the Hadīth.

❖ The three lies mentioned by Ibrāhīm, may the Šalāh and Salām be upon him, are explained in what was reported by Abū Hurairah, may Allāh be pleased with him.[1]

He said: “Ibrāhīm, may the Šalāh and Salām be upon him, never spoke except three lies. Two of them concerning the essence of Allāh. His statement: 〈I am ill〉 and His statement: 〈Nay, the biggest of them did it〉,” and he mentioned his statement concerning his wife Sārah: “She is indeed my sister.”

In Ṣaḥīh Muslim, in the Ḥadīth of intercession mentioned earlier, it is stated that the third one (lie) is his statement concerning the stars 〈This is my Lord〉 he did not mention the story of Sārah. But, Ibn Ḥajar mentioned in Al-

---

[1] Translation note: See number 3358, and also number 2217 in Ṣaḥīh Al-Bukhārī.
Fath: [1] “What is obvious is that it is a mistake from some of the narrators” and he gave evidences for that.

Ibrāhīm, may the Ṣalāh and Salām be upon him, called these lies, out of humility, because according to his intent he was being truthful, in that it coincided to the reality. They (his statements) were only forms of indirect expressions. And Allāh knows best.

❖ His expression: “Until it reaches him.” That is; the Messenger ﷺ. The Ḥadīth that preceded includes what hat occurs after that.

This is the Grand Intercession, that will not be for anyone except the Messenger ﷺ. It is the greatest of all forms of intercession, because it brings about respite for the people from this tremendous standing, and distress and grief.

All of these Messengers mentioned in the Ḥadīth of intercession are among Uwlil-'Azim (the Messengers of strong resolve). Allāh, Exalted is He, has mentioned them in two places in the Qur'ān: in Sūrat Al-Āhzāb and Sūrat Ash-Šūrā.

As for Sūrat Al-Āhzāb, it is contained in His statement, Exalted is He:

وَإذْ أُخْرِجْنَا مِنَ الْبَيْتِ يُسَنَّنُونَهُمْ وَنَنَادُونَ وَلَيْنَا وَلَيْزِرُوهُمْ وَنَوَسُّونَ

“And (remember) when We took from the Prophets their covenants, and from you, and from Nūḥ, Ibrāhīm, Mūsā, ‘Īsā son of Maryam.” (Al-Āhzāb 33:7)

As for the one in Sūrat Ash-Šūrā; that is contained in His statement, Exalted is He:

Concerning the Major Resurrection

4 He has ordained for you the same religion which He ordained for Nûh, and that which We have inspired in you, and that which We ordained for Ibrâhîm, Mūsâ and 'Isâ.» (Ash-Shûrâ 42:13)

Important point:

His statement: “The Prophets : Ādam, Nûh...” until the end of the quote; the author, may Allah have mercy upon him, categorically stated that Ādam is a Prophet. And this is the case because Allah, Exalted is He, revealed legislation to him; He gave him commandments and prohibitions. In his Šāhīh, Ibn Hibbân[1] reported: “Abû Dharr (may Allah be pleased with him) asked the Prophet ۡب الله ﷺ: ‘Was Ādam a Prophet?’ He said: ‘Yes.’”

Hence, Ādam was the first of Prophets that revelation was revealed to. But as for the first Messenger, it is Nûh, as it is categorically stated in the Ḥadîth of intercession, and the apparent meaning in the Qur’ān, as it is in His statement, Exalted is He:

Verily, We have inspired you as We inspired Nûh and the Prophets after him.» (An-Nisâ’ 4:163)

And His statement:

And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring Prophethood and Scripture. (Al-Ḥadīd 57:26)

As for the second intercession, he will intercede for the inhabitants of Paradise that they be admitted to Paradise.

His statement: “As for the second intercession, he will intercede for the inhabitants of Paradise that they be admitted to Paradise.”

That is, when the inhabitants of Paradise would have crossed over the Ṣirāṭ, they will be made to stand on the Ḥāyāт (small bridge), and then, retribution for one will be taken from the other. This retribution is not the same retribution that will occur at the plains of Resurrection; it is rather a more specific retribution. Allāh purifies the hearts with it, and removes malice and rancor from them. Once they have been cleansed and purified, they will be permitted to enter Paradise. But when they get to Paradise, they will not find it opened, as the inhabitants of the Fire will. So the gates will not be opened until the Prophet ﷺ intercedes for the inhabitants of Paradise to be admitted to it. Then, every person will
Concerning the Major Resurrection

enter through the gate of the deed which he undertook the most struggle to fulfill most often. And other than that, it is possible that the Muslim may be called from each of the gates.

❖ This intercession is indicated in the Qur’an, because Allah says concerning the inhabitants of Paradise:

\[
\text{(Until, when they reach it, and its gates will be opened)}\ (\text{Az-Zumar 39:73})
\]

This indicates that there is something between their entering Paradise, and the opening of the gates.

And it is clearly mentioned in the narration of Muslim,\[^\text{1}\] from Ḥudhaifah and Abū Hurairah, may Allah be pleased with both of them, they said: "The Messenger of Allah ﷺ said: 'Allah, Glorious and Exalted is He, will gather people; the believers will stand up until Paradise is brought close to them. They will go to Ādam and say: 'O our father! Ask for Paradise to be opened for us’" He mentioned the Hadith, and in it is: "Then, they will come to Muḥammad, he would stand up and permission will be granted for him."

\[^\text{1}\] Reported by Muslim (195).
These two forms of intercession are specifically for him....

Concerning his statement: "These two forms of intercession are specifically for him:" That is the intercession for the people at the place of standing in order that judgement take place with them, and the intercession for admittance to Paradise.

"Specifically for him:" That is for the Prophet Muhammad ﷺ. That is why Ādām and the Messengers of strong resolve will excuse themselves from them (the two intercessions).

There is also a third intercession which is specifically for the Prophet ﷺ and not one aside from him; and that is the intercession for his uncle, Abū Ṭalib.

Abū Ṭalib - as is in the Two Sahīhs[1] and others - died as a disbeliever.

The uncles of the Messenger ﷺ are ten in number. Four of lived to see Islām, two of which remained disbelievers, while two of them accepted Islām.

— The two of them who were disbelievers are Abū Lahb; he caused tremendous harm to the Prophet ﷺ, such that

[1] Based on the report of Al-Bukhārī (4772) and Muslim (24) from the story of Ibn Al-Musayyab, from his father, when death overcame Abū Ṭalib. And he mentioned the Hadīth. Until the last of Abū Ṭalib’s saying to them was that is upon he Millah (religion) of ‘Abdul-Muṭṭilib, and he refused to say: "La Ilāha Illā Allāh."
Allāh, Exalted is He, revealed about him and his wife, who used to carry fire-wood, to condemn and censure them, and threaten them with severe punishment.

The second is Abū Ṭālib. He was extremely kind to the Messenger and this is well known. From the wisdom of Allāh, the Mighty and Sublime, is that he remained in his disbelief. If not for his being a disbeliever, the Messenger would not have had this protection. In fact, he (Abū Ṭālib) could have been harmed as the Messenger was harmed. But due to his overwhelming honor before the Quraish, and because he remained in their religion, they honored him, and it resulted in the Prophet having protection as a result of that.

The two who accepted Islām are Al-ʿAbbās and Ḥamzah, and he is more virtuous than Al-ʿAbbās, such that the Messenger nicknamed him: “Allāh’s Lion.” He was killed as a martyr in the battle of Uhud, may Allāh be pleased with him, and make him pleased. The Prophet also named him: “The chief of the martyrs.”[1]

As for Abū Ṭālib, Allāh permitted His Messenger to intercede for him despite him being a disbeliever. Therefore, this case is exempt from the generality of His statement:

(So no intercession of intercessors will be of any use to them.) (Al-Muddaththir 74:48)

[1] Reported by Al-Ḥākim in Al-Mustadrak (3:195) from Ḥajīr, and in Al-Majma’ (9:368), Al-Haithami ascribed it to Al-Ṭabarānī in Al-Awsat, and the Hadith was mentioned by Al-Albānī in As-Silsilah Aṣ-Ṣaḥīḥah (374).
However, the intercession will not bring him out of the Fire, he will remain in a shallow part of the Fire, it will reach his ankles, causing his brain to boil. The Messenger ﷺ said: “If not for me, he would have been in lowest level of the Fire.”[1] This (intercession) is not because of the personality of Abū Ṭalib, but it is because of the his defending the Prophet ﷺ and his Companions.

As for the third intercession, he shall intercede for those who deserve the Fire. This intercession is for him, and for the rest of the Prophets, the Siddiqin (the truthful ones), and others than them. He shall intercede for whoever deserves the fire; that he not be admitted into it; and he shall intercede for whoever has been admitted to it, that he be removed from it. And Allah shall remove people from the Fire without intercession; rather, from His Grace and Mercy...

[1] Based on the report of Al-Bukhārī (3883) and Muslim (209), from Al-ʿAbbas bin Abdul-Muṭṭalib, may Allah be pleased with him.
Concerning his statement: “As for the third intercession, he shall intercede for those who deserve the Fire. This intercession is for him, and for the rest of the Prophets, the Siddiqin (the truthful ones), and others than them. He shall intercede for whoever deserves the fire; that he not be admitted into it; and he shall intercede for whoever has been admitted to it, that he be removed from it. And Allāh shall remove people from the Fire without intercession; rather, from His Grace and Mercy”

His statement: “As for the third intercession, he shall intercede for those who deserve the Fire.” That is among the believers who are disobedient.

There are two forms of this; he shall intercede for one who deserves to enter the Fire, that he not be admitted to it, and for the one who has been admitted, to be removed from it.

— As for the one who was admitted being removed from it; there are many, many Hadiths in its regard; they are even Mutawātir.\[1]\n
— As for the one who deserves it, that he not enter it; this can be inferred from the supplication of the Messenger for forgiveness and mercy for the believers during their funerals, because what that implies is that he (i.e. the deceased) is safe from entering the Fire; as the Prophet said: “O Allāh, Forgive Abu Salamah, and raise his status among the guided...”\[2]\n
But this is an intercession in the world, as has come in his statement \^{2} : “There is no Muslim who dies, and

---

\[1]\ Translation note: A narration reported by large number of reporters in every level of its chain of transmission.

\[2]\ Reported by Muslim (920) from Umm Salamah, may Allāh be pleased with her.
Commentary on Al-‘Aqidah Al-Wasitiyyah

40 men who do not commit Shirk with Allāh with anything - stand for his funeral, except that Allāh grants their intercession for him."[1]

❖ Two groups of people among the people of innovation reject this intercession; they are the Mu’tazilah and the Khāwārij; because the position of the Mu’tazilah and the Khāwārij regarding the one who commits a major sin, is that such a person is going to abide forever in the Fire of Hell. They are of the opinion that the one who commits Zinā is just like the one who commits Shirk with Allāh; intercession will be of no benefit to him, and Allāh will never grant anyone to intercede on his behalf.

Their view is refuted by the many Hadiths that are narrated concerning that.

❖ Concerning his statement: "This intercession is for him, and for the rest of the Prophets, the Siddiqin (the truthful ones), and others than them. He shall intercede for whoever deserves the fire; that he not be admitted into it; and he shall intercede for whoever has been admitted to it, that he be removed from it:" Meaning, that this is not specific to the Prophet ﷺ, rather it is for the Prophets, such that they intercede for the disobedient among their people. And the Siddiqin intercede for the disobedient among their relatives and others among the believers. The same for others among the righteous, such that a man will intercede for his household, his neighbor, and the like.

❖ Concerning his statement: "And Allāh shall remove people from the Fire without intercession; rather, from His Grace and Mercy."

[1] Reported by Muslim (948) from Ibn ‘Abbās, may Allāh be pleased with him.
Meaning that Allāh, Exalted is He, shall remove whichever disobedient believers He wills, without any intercession. This is from His Grace, because His Mercy precedes His wrath. The Prophets, the righteous, the Angels, and others, will intercede for people, until only the Mercy of the Most Merciful of the merciful will remain. He will remove from the Fire whomever He removes, without any intercession, until no one remains in the Fire except its inhabitants, those who are most worthy of the Fire.

The two Shaikhs, Al-Bukhari and Muslim, have reported from the Hadith of Abū Sa‘īd Al-Khudrī, from the Prophet ﷺ: “Allāh, Exalted is He, shall say: ‘The Angels have interceded, the Prophets have interceded, and the believers have interceded. There remains only the Most Merciful of all the merciful.’” Then, He would remove a Handful of people from it, who never did any good at all, after they will have become charcoal...”[1]

------------------------------- ✤ ✤ ✤ -----------------------------

- The Twelfth Event that will occur on the Day of Resurrection

وَيَبْقَى فِي الْجَنَّةِ فَضُلُّ عَمَّانَ دَخَلُوا مِنْ أَهْلِ الْدُّنْيَا، فِيْنِيَّ اللَّهُ لَهَا أَفْرَأْمَا فِيْنَخْلُهمُ الْجَنَّةَ...

And there will remain in Paradise, vacant places not occupied by the people of the world. And Allāh shall raise some people for it and He shall make them enter Paradise....

------------------------------- ✤ ✤ ✤ -----------------------------

[1] Reported by Al-Bukhārī (7439) and Muslim (183), from Abū Sa‘īd Al-Khudrī, may Allāh be pleased with him.
That is what the author mentioned, in his statement: “And there will remain in Paradise, vacant places not occupied by the people of the world.”

- The width Paradise is that of the heavens and the earth. This Paradise, whose width is as wide as the heavens and the earth, its inhabitants will have entered it, without filling it. And Allah, the Mighty and Sublime, has guaranteed that Paradise and the Fire will be full.

— “As for the Fire, people will continue to be cast into it, while it is saying: ‘Is there any more?’ It will not be full, then Allah, the Mighty and Sublime, will put His Foot on it, and some it will contract over other parts of it, and it says: ‘Enough! Enough!’”[1]

— As for Paradise, He will raise people for it, they will enter Paradise by the grace of Allah, and His mercy:

— That is affirmed in the Two Sahihs,[2] from the Hadith of Anas bin Malik, may Allah be pleased with him, from the Prophet ﷺ. This is also implied in His statement, Exalted is He:


Your Lord has written Mercy for Himself. (Al-An‘ām 6:54)

And the saying of the Prophet ﷺ, concerning what he related from his Lord, Glorious and Exalted is He: “Indeed, My Mercy precedes My Wrath.”[3]

That is why the author said: “And Allah shall raise some

[2] Reported by Al-Bukhārī (4850) and Muslim (2848).
[3] Reported by Al-Bukhārī (7554) and Muslim (2751), from Abū Hurairah, may Allah be pleased with him.
people for it and He shall make them enter Paradise.”

And types that are not included in the reckoning, the reward and the punishment of the Abode of the Hereafter. And Paradise and the Fire....

Concerning his statement: “And types that are not included in the reckoning, the reward and the punishment of the Abode of the Hereafter.”

“Types:” various categories.

The meaning of the reckoning has preceded.

“The reward:” The recompense for the Hasanāt (good merits); and a Hasanah will be multiplied by ten of its like, up to seven hundred, to many more.

“The punishment:” the requital for evil. Whoever performs an evil deed, he will not be recompensed except its like; they shall not be wronged.

His statement: “Paradise and the Fire.”

“Paradise:” is the abode prepared by Allāh, Exalted is He, for His Awliyā’. In it, is what the souls desire, and what the eye will enjoy. In it, is what has never been seen by the eyes, nor heard by the ears nor imagined by the heart of a human.
Commentary on Al-'Aqidah Al-Wasitiyyah

No person knows what is kept hidden for them of joy as a reward for what they used to do. (As-Sajdah 32:17)

That is, its reality and nature is not known.

Paradise exists now, according to His statement, Exalted is He:

(Prepared for Al-Muttaqun (the pious).) (Al 'Imrân 3:133)

And the Hadiths with this meaning are Mutawâtir.

And it will remain forever, according to His statement, Exalted is He:

(And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.) (Hûd 11:108)

And His statement: (Abiding therein for all the time) occurs in many Ayât.

As for “the Fire,” it is the abode which Allâh, Exalted is He, prepared for His enemies. Therein are various categories of punishment and torment that are unbearable.

It exists now, according to His statement, Exalted is He:

(Prepared for the disbelievers.) (Al 'Imrân 3:131)
And the Hadiths with this meaning, are many and well known.

Its inhabitants shall remain therein forever, according to His statement, Exalted is He:

» إنَّ اللَّهَ لَعَنَّ الكَفِيرِينَ وَأَعَدَّ لَهُمُ السَّعْيَ ۖ وَخَلَدُونَ فِيهَا أَبَدًا لَا يُجِرُونَ وَلَا يُصِبُّونَ

» Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide forever.« (Al-Ahzab 33:64-65)

Allah has mentioned their remaining in it forever in three Ayat in the Qur'an. This is one of them, the second is in the last part of Surat An-Nisa', and the third is in Surat Al-Jinn.

They are obvious, in that the Fire will remain, without end, forever.

The details concerning that are mentioned in the Books revealed from the heaven, and in the narrations from the knowledge reported about the Prophets, and in the knowledge inherited from Muhammad ﷺ concerning that, what satisfies and suffices. So whoever searches for it, will find it.
Concerning his statement: "The details concerning that are mentioned in the Books revealed from the heaven."

Meaning: Such as the Tawrāh, the Injīl, the Ṣuḥuf of Ibrāhīm and Mūsā, and others among the revealed Books. That has been mentioned in them, clarifying, and explaining, due to the people’s need, rather, because of their necessity for its clarification and explanation; since they are not able to be steadfast except with belief in the Last Day when everyone will be recompensed for every good and evil he has done.

Concerning his statement: "And in the narrations from the knowledge reported about the Prophets."

Know, that the knowledge reported about the Prophets is of two kinds:
1. The kind affirmed by revelation, and it what is mentioned in the Qur'ān and the authentic Sunnah, and there is no doubt in accepting this, and believing what it proves.
2. The other kind comes from routes of transmission other than revelation. Lies, distortion, alteration, and modification may be included in this category.

That is why a person should be very careful of what is related in these routes from the previous Prophets, such that the Prophet ﷺ said: "When the people of Book narrate to you, then do not believe them, nor belie them. Say: 'We believe in what was revealed to us, and what was revealed to you.'"[1]

Because if you believe it, you might have believed in what

---

[1] Reported by Imām Ahmad (4:135) from Abū Namlah Al-Anṣārī, may Allah be pleased with him, and Al-Bukhārī (4485) from Abū Hurairah, may Allah be pleased with him.
is false, and if you belie it, you might have believed what is true; so do not believe it, nor belie it, but say: "If this is from Allah, I believe in it."

❖ The scholars have categorized what is reported from earlier nations into three:

Firstly: What our Shari'ah attests to its truthfulness.
Secondly: What our Shari'ah attests to its falsehood.
And the ruling concerning these two is clear.
Third: What is neither judged to be true or false.

So it is obligatory to halt with this type, without believing or denying it.

❖ Concerning his statement: "And in the knowledge inherited from Muḥammad & concerning that, what satisfies and suffices."

The inherited knowledge from Muḥammad & whether in the Book of Allah or in the Sunnah of the Messenger of Allah & is satisfying and sufficient. There is no need to search for exhortations to soften the hearts from other than the Book and the Sunnah. Rather, we have no need for any of this. For in the knowledge inherited from Muḥammad is what satisfies and suffices in all the topics of knowledge and faith.

❖ Then, whatever is attributed to the Messenger of Allah & in the topic of exhortation, virtues, in encouragement or discouragement, is of three categories: Sahih (authentic) and acceptable, Da'īf (weak), and Mawdūʿ (fabricated). So not all of it is authentic and acceptable. We do not have any need for the weak and fabricated reports.

− As for the fabricated reports, the scholars, may Allah have mercy upon them, have agreed, that it is not
Commentary on \emph{Al-'Aqidah Al-Wasitiyyah}

permissible to mention and spread them among the people, not in the topic of virtues, nor in the the topic of encouragement and discouragement; nor any other topic, except for one who mentions it to clarify its condition.

The scholars differed concerning the weak reports. Those said that it is allowed to spread it and report it, made three conditions for that:[1]

\textbf{The first condition:} The weakness must not be severe.

\textbf{The second condition:} That the basis of the deed that the reward or the punishment is mentioned for, should be established with an authentic evidence.

\textbf{The third condition:} That it not be believed that the Prophet \( 
\text{Nabī Muhammad } \) really said it. He should rather be hesitant, not convinced, but hoping in the topic of encouragement, and fearing in the topic of discouragement.

As for the form used to present it; then he does not say: “The Messenger of Allāh \( 
\text{Nabī Muhammad } \) said,” rather, he should say: “It has been related from the Messenger of Allāh” or “mentioned from him,” it and the like.

If you are among average people, who do not differentiate between “mentioned” and “it has been said” and “he

---

[1] Al-Ḥāfiz Ibn Ḥajar mentioned that, in what As-Sakhāwī cited from him in \textit{Al-Qawāl Al-Bādi’} (p. 364), and it has been reported that \textit{Imām} Ahmad said: “When something about the lawful and the unlawful comes, then we are stern with its chains, and when something about exhortations and threats (\textit{At-Targhib wat-Tarhib}) comes, we are lenient with its chains.” (\textit{Majmū‘ Al-Fatāwa} 18:65). And see the introduction of \textit{Shaikh} Muḥammad Nāṣir Ad-Dīn Al-Albānī to the book: \textit{Al-Targhib wat-Tarhib}, for he mentioned the sayings of the scholars regarding the ruling for acting on weak \textit{Hadīths} in the case of the virtues of deeds.
Concerning the Major Resurrection

said, then do not mention it at all, because the average person will have the impression that the Messenger really said it. Whatever is said in the Mihrāb, to him, is correct!

An Important Point

In this topic - that is, the topic concerning the Last Day and the Signs of the Hour - many weak and fabricated Hadiths are mentioned. These are found mostly in the books of Raqāʾiq (heart-softening matters) and exhortations. That is why it is necessary that one be very cautious concerning them, and that we warn the general people who usually have these sort of books in their hands.

❖ Concerning his statement: “Whoever searches for it” meaning he seeks it “will find it.”

This is correct, the Qurʾān is with us. The books of Ḥadīth are with us; but they need to be verified and that the authentic be clarified from the weak, so that people will be able to base what they believe in on this topic, upon strong and spotless foundations.
SECTION:
Concerning the Belief in Al-Qadar
(The Divine Will)

The saved Sect, the People of the Sunnah and the Jamā‘ah, believe in Al-Qadar, its good and its evil....

Concerning his statement: “The saved Sect, the People of the Sunnah and the Jamā‘ah, believe in Al-Qadar, its good and its evil.”

The Commentary
❖ His statement: “The saved Sect, the People of the Sunnah and the Jamā‘ah:” Its definition and discussion preceded in the beginning of the book.
❖ His statement: “in A-Qadar, its good and its evil.”

— Al-Qadar linguistically means measurement. He, Exalted is He, says:

尉ئلا لىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىىй

(Verily, We have created all things with Qadar.) (Al-Qamar 54:49)
And He, Exalted is He, also says:

\[
\text{فَقُدْرَتُنَا فَعَّام} \text{ُّا} \text{الَّدَّيرُونَ}
\]

(\text{So, We did measure, and We are the Best to measure (the things).} \text{)} \text{ (Al-Mursalaat 77:23)}

— But as for \text{Al-Qada'}, linguistically it means judgment. Based upon this, we say, \text{Al-Qada'} and \text{Al-Qadar} are different when used together, but synonymous when used separately. According to the usage of the scholars: "They are two words: When they are together, they differ (in meaning), and when they are separate, they are together (having the same meaning)."

If it is said: "This is Allah's Qadar," then it includes the Qada'. But if they are mentioned together, then each of them possesses its own meaning.

— So \text{At-Taqdir} (measurement) is what Allah, Exalted is He, has willed from the beginning to be in His creation.

— As for \text{Al-Qadā'} (decree); then it is what Allah, Glorious and Exalted is He, has decreed to be in His creation, from bringing to existence or not, or alteration. Based on this, the Taqdir preceded it.

If somebody says: When we say that \text{Al-Qadā'} is what Allah, Glorious and Exalted is He, decreed in His creation, from bringing to existence or not, or alteration, and that \text{Al-Qadar} preceded it, when they are used together, then this contradicts His statement, Exalted is He:

\[
\text{وَقَدْ أَلَّهُم} \text{ُّا} \text{قَسْطِلَ} \text{ُّا} \text{فَقَدْرَتُم} \text{ُّا} \text{لَقَدْرَتُكُم} \text{ُُّا}
\]

(\text{He has created everything, and has measured it exactly according to its due measurements.} \text{)} \text{ (Al-Furqan 25:2)}

Then what is apparent from this Ayah is that the Taqdir
Concerning the Belief in Al-Qadar

(measurement) was after the creation?

The response to that is from one of two perspectives.

1. Either, that we say that this from the style of stating sequence of what is mentioned, not sequence of meaning. He only stated the creating before the measuring that the portions of the Ayāt be in accord.

Do you see that Musā is more virtuous than Hārūn? Yet, Hārūn was mentioned before him in Sūrah Tā Hā in His statement, Exalted is He, concerning the magicians:

\[ \text{So, the magicians fell down prostrate. They said: "We believe in the Lord of Hārān and Musā."} \quad (Tā Hā 20:70) \]

So that the portions of the Ayāt be in accord. And this does not prove that what is mentioned last, is also last in order.

- Or, we say that the measurement intended here is its proportion; that is to say: He created it in a particular measurement such as His statement, Exalted is He:

\[ \text{Who has created (everything), and then proportioned it.} \quad (Al-A‘lā 87:2) \]

So the meaning of Taqdīr here is its proportion.

And this meaning is closer than the first one, because it conforms to His saying, Exalted is He:

\[ \text{Who has created (everything), and then proportioned it.} \quad (Al-A‘lā 87:2) \]
Hence, there are no problems.

❖ And the belief in Al-Qadar obligatory. Its status in the religion is that it is one of the six pillars of faith, as the Prophet (ﷺ) informed Jibril, when he said to him: "What is faith?" He replied: "That you believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and that you believe in Pre-Decree, its good and its evil."[1]

And there are certain benefits derived from the belief in Al-Qadar; among them:

Firstly: It is from the completeness of one’s faith, and faith can not be complete except with that.

Secondly: It is from the completeness of one’s faith in Rubūbiyyah; because Allāh’s Qadar is from his actions.

Thirdly: By it, a person surrenders matters to his Lord. Because when he knows that everything is by His Qada’ and Qadar; he will always resort to Allāh to protect against his problems and remove them, and he will always attribute all prosperity to Allāh, and recognize that it is from Allāh’s favor upon him.

Fourthly: That a person recognize his own limits, so he will not be proud when he does any good.

Fifthly: It lessens the effect of afflictions on the slave, because when he knows that it is from Allāh; then the affliction less significant for him. As He, Exalted is He, says:

\[
\text{And whosoever believes in Allāh, He guides his heart.} \]

(At-Taghābun 64:11)

[1] Reported by Muslim (8) from ‘Umar bin Al-Khaṭṭāb, may Allah be pleased with him.
Concerning the Belief in *Al-Qadar* 271

‘Alqamah, may Allah have mercy upon him, said: “He is the man who is stricken with an affliction, so he knows that it is from Allah, so he is pleased and submits.”[^1]

**Sixthly:** Attributing favors to the One who caused them. Because if you do not believe in *Al-Qadar*, you will attribute favors to the one who brings the favors. This is often found among people who frequently enter upon the kings, Amīrs, and ministers. When they get what they want, they consider the favor to be from them, and they forget the favors of the Creator, Glorious be He.

Yes, it is correct that it is obligatory for the person to be grateful to people, based on the saying of the Prophet ﷺ: “Whoever does something good for you, the reciprocate.”[^2] But it is to be known that absolute basis of the favor is from Allah, the Mighty and Sublime. He only brought it forth at the hand of this man.

**Seventhly:** With it, a person will recognize the wisdom of Allah, the Mighty and Sublime. Because if he looks at this universe, and the amazing events that occur in it, he recognizes, with this, the wisdom of Allah, the Mighty and Sublime; unlike the one who forgets *Al-Qadā* and *Al-Qadar*; for he does not derive this benefit.

❖ His statement: “*Its good and evil.*”

[^1]: Reported by At-Ṭabari (28:80), and As-Suyūṭi ascribed it to ‘Abd bin Ḥumaid, Ibn Al-Mundhir, and Al-Baihaqi in *Shu’ab Al-Īmān* (6:227), and Ibn Kathīr ascribed it to Ibn Abī Ḥātim (8:163). See *Nuskhatu Waki* ‘An Al-A’mash (5).

[^2]: Reported by Ahmad (2:68), Abū Dāwūd (1672) and the wording is his, Ibn Hibbān (8:199), An-Nasā’ī (5:82) and Al-Hākim (1:412), and Al-Ḥākim said: “Ṣahīḥ based on the conditions of the Two Shaikhs” and Adh-Dhahabi agreed, and Al-Albānī graded it Ṣahīḥ in *Aṣ-Ṣaḥīḥah* (254) and Al-Irwā’ (1617).
— The evil in Al-Qadar is that which does not suit the nature of man, such that it results in harm or discomfort for him.

— The good is what suits his nature, such that it results in goodness or relief and happiness. All of that is from Allāh, the Mighty and Sublime.

❖ However, if it is said: “How can it be said that there is evil in Allāh’s Qadar, while the Prophet ﷺ said: ‘The evil is not ascribed to Him’?”[^1]

In response to that is to say that the evil in Al-Qadar is not evil in relation to what was measured by Allāh, but it is evil to what it was measured for.

Because as we see it, Qadar includes the Taqdir (measurement) and that which manifests as what was decreed, just as there is creating, and what results as created, and intent and what results from what was intended. So in reference to the Taqdir (measurement) of Allāh for something, there is no evil, rather it is good; even if it is not suitable for a person and causes him discomfort and harm. But in reference to what manifests as what is decreed, then we say, that what manifests as what was decreed could be good, or it could be evil; so the Qadar, both the good and evil of it, what is intended by that is the manifest decree, its good and evil.

We can cite an example of this, in His statement, Exalted is He:

> ظهر السَّادُ في الْبَيْتِ والْبَحرِ بِمَا كَسَبَتُ أَبْنَى آبَاتِ النَّاسِ لِيُدُيمُهُمُ
> بَعْضُ أَنَّى عَبَّارًا أَعْلَاهُمْ يَجْعَلُونَ

> (Turmoil has appeared on land and sea because of what

[^1]: Its reference preceded.
Concerning the Belief in \textit{Al-Qadar} 273

\textit{the hands of men have earned, that Allāh may make them taste a part of that which they have done.} (\textit{Ar-Rūm} 30:41)

So in this Āyah, Allāh, the Mighty and Sublime, explained what resulted of turmoil, and its causes and its objective, so the turmoil is evil, and its cause is the evil works of man, and the objective of it is:

\begin{quote}
\textit{لَيْدِينَهُم بِعَضَ عَلَيْهِمْ عَمِلُهُمْ وَيُجَّهْنَ} \end{quote}

\textit{(That He may make them taste a part of that which they have done, in order that they may return (by repenting).)} (\textit{Ar-Rūm} 30:41)

So, there is a wisdom behind the turmoil that appears in the land and sea; it is by itself evil, but there is a tremendous wisdom behind it, through which, what He measured is goodness.

In the same way, disobedience and disbelief are evil, and it is what Allāh has measured, but due to a tremendous wisdom, and it if were not for that, then the \textit{Shari'ah} would be futile, and if it were not for that, then the creation of people would be mere folly.

❖ The belief in \textit{Al-Qadar}, its good and its evil, does not include belief in all the decreed matters; rather, the decreed matters are divided into the categories of what is universal and what is legislative:

- As for the universally decreed matters: If Allāh decrees something that you dislike, it will occur, whether you like it or not.

- As for the legislative decreed matters, a person may do it, or not do it, but with respect to him being pleased with it, there are details. If it is an act of obedience to Allāh, it is necessary that he be pleased with it. If it is an act of
disobedience, hating it, disliking it, and judging against it is obligatory. As Allāh, the Mighty and Sublime, said:

\[
\text{ُلْتَنَّكُمْ مَنْ كَّفِرَ يَدْعُونَ إِلَىَّ الْكَفِّرِ وَيَأْمُرُونَ بِالْمَغْلُوْبِ وَيَنْهَوْنَ عَنِ}
\]

\[
\text{ِالمَّرْفَعِ.} (3:104)
\]

\textit{Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma‘rūf (goodness) and forbidding Al-Munkar (evil).} (Āl ‘Imrān 3:104)

Based on this, it is compulsory upon us to believe in all the decreed matters; from the view of them being what Allāh, the Mighty and Sublime has decreed. But from the view of the decreed matters themselves, we may be pleased with it, or not pleased with it; so if what occurs from a person is disbelief, then we are not pleased with his disbelief, but we are pleased that it is Allāh that made it occur.
SECTION:
Concerning the Levels of Belief in Al-Qadar

❖ Concerning his statement: "The belief in Al-Qadar is of two levels: Each of the two levels includes two things."

The Commentary
❖ The author only made this categorization because of the disagreement; since the disagreement about Al-Qadar does not cover all of its levels. The topic of Al-Qadar is one of the most problematic topics of knowledge and religion for a person. And there has been disagreement about it since the time of the Companions, may Allâh be pleased with them. However, it will not be a problem for the one who longs for the truth.
The first level of the Belief in Pre-Decree

Falrdhaj al-u'lai: al-Imam al-Amin al-Allah Allam al-ma al-xalq a'amulun

Concerning his statement: "The first level: The belief that Allâh, Exalted is He, knows what the creation will do, with His ancient knowledge, that which He is described with, as everlasting and forever."

The Commentary

His statement: "The first level: The belief that Allâh, Exalted is He, knows what the creation will do."

The author did not mention that Allâh knows what He, Himself, does because there is no disagreement in this issue. He only mentioned what there is a disagreement about, and that is: Does Allâh know what the creation will do, or He does not know it except after it has occurred from them?

The Madhhab of the Salaf of and the Imâms is that Allâh, Exalted is He, knows that.

His statement: "With His ancient knowledge:" Al-Qadîm (the ancient) in their terminology refers to the one who has no beginning to His being the first. That is to say that He has been, ever since time that does not have an
Concerning the Levels of Belief in Al-Qadar

end (in the past), knowledgeable of what His creation will do; contrary to the meaning of Al-Qadim linguistically. It could mean what is relatively old as it is in His statement, Exalted is He:

«وَالفَمْرُ فَزَّرْنُهُ مِنَازْلًا حَتَّى عَادَ كَالْعَجِينَ الْقَدِيرَ»

(Until it returns like the old dried curved date stalk.)
(Yāsīn 36:39)

What is known is that the dried, curved, date stalk is not perpetually old. It is only old in relation to what comes after it.

❖ So, Allah, Exalted is He, is described as knowing what the creation will do with His everlasting and ancient knowledge which there is no end to its beginning.

He, the Mighty and Sublime, knows that so-and-so will do such-and-such on such-and-such day in such-and-such place, with His ancient and prior knowledge. So, it is obligatory that we believe in that.

❖ And evidence for that is found in the Book, the Sunnah, and through the intellect.

As for the Book, how many Ayāt mention the universality of Allah’s knowledge. For example:

«وَاللَّهُ يَصِبِّيُ نَيْنَى عَلَى مَعْنَا»

(And Allah is the All-Knower of each and everything.)
(Al-Baqarah 2:282)

«إِنَّ اللَّهَ سَمِيعٌ يَبْصِرُ عَلَى مَعْنَا»

(Surely, Allah is Ever All-Knower of everything.) (An-Nisā’ 4:32)
Our Lord! You comprehend all things in mercy and knowledge. (Ghafir 40:7)

أَلَمْ يَكُونَ لَهُمْ مَّلُوَّنَةَ وَلَوْ قَذَّبَهُمْ أَنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ مُّقْدِرًا

That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) Knowledge. (At-Talāq 65:12)

And many other Ayāt that cannot be enumerated.

— As for the Sunnah, the Messenger ἡ̄ informed us that Allāh recorded the decrees of all the creatures fifty thousand years before the creation of the heavens and the earth; and that whatever befalls man could not have missed him, and whatever misses him could not have befallen him; and that the pens have dried up and the sheets have been folded.

There are many Hadīths concerning this matter.

— As for the intellect; then what is well known by the intellect, is that Allāh, Exalted is He, is the Creator, and other than Him is created. So, intellectually, it is compulsory that the Creator has absolute knowledge of His creation.

Allāh, Exalted is He, has indicated that in His statement:

لاَ يَعْلَمُ مِنْ خَلْقٍ وَلَوْ هُوَ الْأَلِيِّفُ الْمُفْتَرِسُ

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Al-Mulk 67:14)

So the Book, the Sunnah and the intellect - all of them prove that Allāh, Exalted is He, is knowledgeable of what the creation will do with His eternal knowledge.
Concerning the Levels of Belief in Al-Qadar

❖ His statement: "that which He is described with, as everlasting and forever." That He is described with it eternally; negates ignorance. And that He is described with it forever; negates forgetfulness.

And based upon this, the knowledge of Allāh, the Mighty and Sublime, was never preceded by ignorance, and will never be overtaken by forgetfulness, as Mūsā, may the Šalâh and Salâm be upon him, said to Fir‘awn:

\[
\text{"علمَها عند رَبِّي في كِتَابٍ لَا يُضِلُّ رَبِّي وَلَا يَسِى}"
\]

«The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget.» (Tāhā 20:52)

— in contrast to the creation’s knowledge, which is preceded by ignorance, and will surely be overtaken by forgetfulness.

Hence, it is obligatory upon us to believe that Allāh knows what the creation shall do with His fore-knowledge that is described as being eternal and forever.
And He knows all their conditions, from obedience, disobedience, provisions, and lifespans. Then, Allah recorded the measurements for the creation in Al-Lawh Al-Mahfūz....

His statement: "And He knows all their conditions, from obedience, disobedience, provisions, and lifespans."

The evidence of that is what is affirmed in the Two Sahihs, from 'Abdullāh bin Mas'ūd, may Allah be pleased with him, who said: "The Messenger of Allah narrated to us, and he is the truthful, entrusted, he said: 'Indeed the creation of one of you is gathered in the womb of his mother...'." He mentioned the stages of the fetus in the womb. And he said: "Then, Allah will send an Angel and he will be commanded to write four things. It will be said to him: 'Write down his deeds, his provision, his lifespan, and whether he shall be a miserable or happy.' And he mentioned the Hadith until its completion.\[1\]

So, Allah knew that before the person is created.

So our acts of obedience are known to Allah, and our acts of disobedience are known to Allah, and our provisions are known to Him, and our lifespans are known to him. If a

\[1\] Reported by Al-Bukhārī (328) and Muslim (2643), from the Hadith of Ibn Mas'ūd, may Allah be pleased with him.
Concerning the Levels of Belief in Al-Qadar

man dies of either a known cause or unknown cause; it is known to Allāh, it is not hidden from Him. Contrary to a person's knowledge of his lifespan; for he does not know his lifespan. He does not know where he will die, nor when he will die, and he does not what the cause of his death will be, and he does not know what state he will die in. We ask Allāh, Exalted is He, to grant us a good end.

This is the first thing, in the first level.

❖ Concerning his statement: "Then, Allāh recorded the measurements for the creation in Al-Lawḥ Al-Mahfūz."

This is the second thing, from the first level, and that is that Allāh recorded the measurements of creation in Al-Lawḥ Al-Mahfūz.

Al-Lawḥ Al-Mahfūz (the Guarded Tablet): We are not aware of its nature, from what it is made, is it from wood or from metal, or from gold, or from silver, or from emerald? Allāh knows best about that. We are only to believe that there is a Tablet in which Allāh has recorded the measurements of everything. We do not any right to search beyond that. But if there is something from the Book and the Sunnah which guides us to something regarding it, then it is obligatory for us to believe it.

It is described as Mahfūz (guarded) because it is guarded from the hands of creation; so, none can do anything to it, or change anything from it. Secondly, it is preserved from alteration; Allāh, the Mighty and Sublime, shall not alter anything from it, because He recorded it from His knowledge, as the author shall soon mention. That is why Shaikh Al-Islām, may Allāh have mercy upon him, said: "Indeed what is recorded in Al-Lawḥ Al-Mahfūz can never change." Changes only occur from the books that are under the custody of the Angels.
His statement: "The measurements for the creation." That is to say the measurements of all the creatures. The apparent meaning of the texts is that it includes what the person does, and what animals do, and it is general and all-encompassing.

But, is this recording general or specific?

We could reply saying: We cannot categorically say whether it is specific or general.

For example: The Noble Qur'ān, is it written in Al-Lawḥ Al-Mahfūẓ, with these Āyāt, and the letters, or what is recorded in Al-Lawḥ Al-Mahfūẓ is its mention, and that it shall be revealed upon Muḥammad ﷺ, and that it would be a light and guidance for people and the like?

So this is plausible. If we consider the apparent meanings of the texts, we say their apparent meanings are that Qur'ān is recorded generally and specifically. But if we consider the fact that Allāh, Glorious and Exalted is He, spoke the Qur'ān when revealing it, we would say that what is recorded in Al-Lawḥ Al-Mahfūẓ is the mention of the Qur'ān. And it is not necessary that because it was mentioned in Al-Lawḥ Al-Mahfūẓ that it was recorded in it. Just as Allāh, Exalted is He, says concerning the Qur'ān:

وَإِنَّهُ لَيْفِي رُءْيَ السَّمَاءِ (وَأَيُّهَا الْأَوَّلُوْئِينِ،) 

(And verily, it is (announced) in the Scriptures of former people.) (Ash-Shu'arā' 26:196)

That is in the earlier Books. And what is known is that the text of the Qur'ān is not found in the past Books; only its mention is found. And it is possible for us to say the same about His statement, Exalted is He:
Concerning the Levels of Belief in Al-Qadar

(Nay! This is a Glorious Qur'an, in Al-Lawh Al-Mahfūz (the Guraded Tablet).) (Al-Burūj 85:21-22)

That is, it is mentioned in this Tablet.

What is important is that we believe that the measurements of creation are recorded in the Al-Lawh Al-Mahfūz (the Guraded Tablet), and that what is recorded in this Tablet does not change, because Allah commanded that whatever that shall be until the Day of Resurrection be recorded in it.

The first thing which Allah created is the Pen. He said to it: ‘Write.’ It replied: ‘What should I write?’ He said: ‘Write whatever that shall happen until the Day of Resurrection.’

Concerning his statement: ‘The first thing which Allah created is the Pen. He said to it: ‘Write.’ It replied: ‘What should I write?’ He said: ‘Write whatever that shall happen until the Day of Resurrection.’’

His statement: ‘The first thing which Allah created is the Pen. He said to it: ‘Write!’’ He commanded it to write, even though the Pen is an inanimate being!

How can a speech be directed to an inanimate being?
The answer to that is the inanimate beings, with respect to Allâh, are sensible beings to which addressing them is correct.

Allâh, Exalted is He, says:

\[\text{‘Then, He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth:} \]
\[\text{“Come both of you willingly or unwillingly.” They both said: “We come, willingly.”} \] 

(Fussilat 41:11)

He was addressing both of them, and also mentioned their reply. Their reply came with the use of the sensible plural; “Tai’in (willingly)” as sensible beings; not “Td’i’dt (willingly)” as inanimate or insensible things.

Allâh, Exalted is He, says:

\[\text{We said: “O fire! Be you coolness and safety for Ibrâhîm!” (Al-Anbiya’ 21:69)} \]

And it was so. And Allâh, Exalted is He, says:

\[\text{O you mountains. Glorify (Allâh) with him! And you birds (also)!} \] 

(Saba’ 34:10)

The mountains were glorifying Allâh with him.

The end result is that Allâh commanded the Pen to write; the Pen went to implement the order, but it did not know what to write, because the command was general, so it
said: “What should I write?” That is to say: “What thing should I write?”

❖ “He said:” that is Allāh.

❖ “Write what shall happen until the Day of Resurrection.” So, the Pen wrote, with the command of Allāh, everything that will happen until the Day of Resurrection.

Look at how the Pen knew what would be until the Day of Resurrection. So it wrote it because the command of Allāh, the Mighty and Sublime, could not be disobeyed.

❖ His statement: “What shall happen until the Day of Resurrection.” It encompasses the actions of Allāh, Exalted is He, and the actions of the creation.

فَمَا أَصَابَ الْإِنسَانَ لَمْ يُكُنْ لَيْبَخَطَهُ، وَمَا أَخْطَأَهُ لَمْ يُكُنْ لْبِسْهُ…

Whatever happens to a person could not have missed him and whatever misses him could not have happened to him….

Concerning his statement: “Whatever happens to a person could not have missed him and whatever misses him could not have happened to him.”

❖ If you believe in this statement, you will enjoy ease of mind. Whatever happens to man will never miss him.
The meaning of "whatever happens to:" It implies that the meaning is: "what is decreed to happen to him, it will never miss him" and it is also implies the meaning: "what actions occurred with him, could never ot have missed him, even if a person wished that." They are two correct meanings that are not contradictory.

"And whatever misses him could not have happened to him" meaning - whatever is decreed to miss him, it could not have happened to him. Or the meaning is whatever he missed to do. Because it is known that it would not result from him, even if a person wishes for that. And they are both correct meanings which are not contradictory.

The Pens have dried up and the sheets have been folded. As Allah, Exalted is He, has stated: 《Know you not that Allah knows all that is in heaven and on earth? Verily, it is in a record. Verily, that is easy for Allah.》 (Al-Ḥajj 22:70) And He says: 《No calamity befalls, on the earth or in yourselves, but it is in a record, before We initiated it. Verily, that is easy for Allah.》 (Al-Ḥadid 57:22).
The author said: "The Pens have dried up and the sheets have been folded."

"The Pens:" They are the Pens of Al-Qadar, which Allah wrote the measurements with. They have dried up and have been exhausted.

"The sheets have been folded:" This is a means of expression to say that the affair has ended.

In Sahih Muslim[1] from Jābir, may Allah be pleased with him, he said: "Surāqah bin Mālik bin Ju‘sham came, and said: 'O the Messenger of Allah! Explain our religion to us as if we were just created today. What is the case of the deeds today? Is it what the pens have dried and what the measurements have set in motion? Or is it what we shall do in the future?' He said: 'No! Rather, it is what the Pens have dried upon and what the measurements have been set in motion.' He said: 'Then, what about the deeds?' He replied: 'Work! Everyone will be facilitated (for what has been decreed for him).''

His statement: "As Allah, Exalted is He, has stated: The letter Kāf (i.e. as) in this expression is to express a reason.

(Do you not know): O you being spoken to!

(That indeed Allah knows what is in the heaven and on the earth): This is general; He knows whatever is contained in both of them, in their contents, descriptions, actions and conditions.

(Verily, it is in a record): That is, Al-Lawḥ Al-Mahfūz.

(Verily, that is easy for Allah): Meaning, the matter of such recording is easy for Allah.

[1] Reported by Muslim (2648).
Concerning his statement: "And He said:

وَمَا أَصَابَ الْأَرْضَ وَلَا الْهَيَابِينِ إِلَّاً فِي سَكِينَتِ مِنْ قَبْلِ

أَنْ يَبْرَأَهَا إِنَّا ذَلِكَ عَلَى اللَّهِ يَسِيرُ

No calamity befalls on the earth or in yourselves but it is in a record, before We initiated it. Verily, that is easy for Allah. » (Al-Ḥadīd 57:22)

- On the earth: such as drought, earthquakes, floods and other than that.
- Or in yourselves: such as illness, destructive epidemics and other than that.
- But it is in a record: That is, in Al-Lawḥ Al-Mahfūẓ.
- We initiated it: That is, before We create it. The pronoun contained in the clause: We initiated it implies that it refers to the calamity; and it implies that it refers to the souls; and, it implies that it refers to the earth. All of which is correct. For the calamity was recorded before Allāh, the Mighty and Sublime, created it, and before He created the afflicted soul, and before He created the earth.

It is contained in Sahīh Muslim[1] from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ said: ‘Allāh had written the decrees for the creations, fifty thousand years before He created the heavens and earth; and His Throne was over the water.’”

[1] Reported by Muslim (2653)
Concerning his statement: “This measurement, which is in accordance with His knowledge, Glorious is He, is contained in places, in general and specific.”

❖ His saying: “In places.” meaning, in places other than Al-Lawh Al-Mahfuz

He has written whatever He willed in Al-Lawh Al-Mahfuz. When He creates the body of the fetus, before the soul is breathed into it, He sends an Angel to it, and it is commanded with four statements. It is said to him: “Write his provision, his lifespan, his deeds, and whether he will be miserable or happy” and the like....
Then, he explained these places, by his saying: "He has written whatever He wished in Al-Lawh Al-Mahfūz."

"When He creates the body of the fetus, before the soul is breathed into it, He sends an Angel to it, and it is commanded with four statements. It is said to him: 'Write his provision, his lifespan, his deeds, and whether he will be miserable or happy' and the like."

These are two places:

The first: Al-Lawh Al-Mahfūz; the evidence and detailed discussion about that preceded.

The second: The writing of the lifespan of the fetus in the womb of its mother; and its evidence from the Hadith of Ibn Mas'ūd, may Allah be pleased with him, preceded.\[1\]

The third place: What he indicated by his saying: "And the like;" and it is the yearly decrees which take place on Lailatul-Qadar (the Night of Power). On Lailatul-Qadar, everything that will occur that year will recorded, as He, Exalted is He, says:

\[1\] Its reference preceded, and it is in the Two Sahīhs.
"Therein (that night) is decreed every matter of ordainments. Amran (a Command) from Us. Verily, We are ever sending (the Messengers)." (Ad-Dukhān 44:4-5)

This measurement (At-Taqdir), the extreme among the Qadariyyah of the past rejected it, but those who reject it today are few....

The author said: "This measurement (At-Taqdir), the extreme among the Qadariyyah of the past rejected it, but those who reject it today are few."

"This measurement (At-Taqdir):" That is, the knowledge and the recording were rejected by the extreme among the Qadariyyah. They would say that Allah does not know the actions of the slave, except after they exist, and that they were not recorded. And they say that the matter resuming; that is renewable. However, the later generations of them acknowledge the knowledge and the recording, but they reject the will (Mashi'ah) and the creation.[1] This is in relation to the actions of the

Translation note: Meaning, they agree that Allah knows of, and recorded the actions of the creatures before they occurred, but they reject that Allah willed and created those actions, while the earlier group rejected Allah’s knowledge and recording of the actions of the creatures as well.
creatures.
As for the relation to Allāh’s actions; then no one rejects that Allāh was knowledgeable of that before it occurred.
And these people - those who reject Allāh’s knowledge of the slave’s actions - the ruling for them in the Shari'ah is that they are disbelievers; because they belie Allāh’s statement, Exalted is He:

```
وَأَنَّ اللَّهَ يَعْلَمُ كُلَّ شَيْءٍ عَلَيْهِ

(And Allāh is the All-Knower of everything.) (Al-Baqarah 2:282)
```
– among other Āyāt, and they oppose what is known in the religion by necessity.

---

**The Second Level of Belief in Al-Qadar**

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ؛ فَهِيَ مَشِйيَتُ اللَّهِ النَّافِذَةُ، وَقُدُرَّتُهُ الشَّاملَةُ، وَهُوَ الإِيمَانُ بِأنَّ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأَ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ مِنَ حَرْكَةٍ وَلَا سَكْنَىٰ

As for the second level. That is Allāh’s effective will (Mashi'ah) and His all-encompassing power (Qudrah). That is the belief that whatever Allāh wills, will be, and whatever He has not willed, will not be. And there is nothing in the heavens and on the earth that moves or is still, except by Allāh’s will, Glorious is He....
Concerning his statement: "As for the second level." That is among the levels of belief in Al-Qadar.

His statement: "That is Allāh’s effective will (Mashi’ah) and His all-encompassing power (Qudrah). That is the belief that whatever Allāh wills, will be, and whatever He has not willed, will not be. And there is nothing in the heavens and on the earth that moves or is still, except by Allāh’s will, Glorious is He."

That is, that you believe that Allāh’s will effects everything, whether that has to do with His actions, or the actions of His creation, and that His power is all-encompassing.

وَمَا كَانَ اللَّهُ لَيْمُتْحَرَّرُ مِنْ شَيْئٍ فِي السَّمَاءِ وَلَا فِي الْأَرْضِ إِلَّا كَانَ عَلِيْمًا قَدِيرًا

"Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.« (Fāṭir 35:44)

This level includes of two things: Al-Mashi’ah (Will) and Creation.

— As for Al-Mashi’ah (the will), it is compulsory upon us to believe that the Will of Allāh, Exalted is He, has effects everything, and that His power encompasses everything, whether they are His actions or the actions of the creation.

— As for it encompassing His actions, the matter is obvious concerning this.

— As for it encompassing the actions of the creatures, then it is because all creation is part of the dominion of Allāh, Exalted is He. Nothing can exist in His dominion except what He wills.

The evidence of this, is His statement, Glorious is He:
Commentary on Al-‘Aqidah Al-Wasi’iyyah

"Had He so willed, He would indeed have guided you all." (Al-An'am 6:149)

And His statement, Glorious is He:

"And if your Lord had so willed, He could surely have made mankind one Ummah." (Hud 11:118)

And His statement, Exalted is He:

"If Allâh had willed, succeeding generations would not have fought against each other, after clear Bayyinât (Verses) of Allâh had come to them, but they differed - some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another." (Al-Baqarah 2:253)

These Ayât prove that the actions of the slaves are contingent upon Allâh’s will.

And He, Exalted is He, says:

"But you cannot will unless Allâh wills." (Al-Insân 76:30)

This proves that the slave’s will is included under, and in accord with, Allâh’s will.
Concerning the Levels of Belief in *Al-Qadar*

There shall not be, in His Dominion, what He did not want, and that He, Glorious is He, has power over all things, of that which exists, and that which does not exist.

❖ His statement: "There shall not be, in His Dominion, what He did not want:" This expression needs to be expounded upon. 'There shall not be, in His Dominion, what He did not want, by the universal *Irādah*. As for the *Sharī'ah* type of *Irādah*, then there will be, in His Dominion, what He did not want.[1]

Therefore, we have to categorize the *Irādah* (want, intent, volition) into two categories: The universal *Irādah*, will and the legislative (*Sharī'ah*) type of *Irādah*.

– The universal *Irādah*, has the meaning of *Al-Mashi'ah* (the will). Its example is the statement of Nūḥ, may the *Salāh* and *Salām* be upon him, to his people:

>َلا يَنفَّذُكُمُ ۖ نَصِيَّةٌ إِن أَرَدتُّ أَن أَصَحُّكُمْ إِن كَانَ ہاللَّهُ يُرِيدُ أَن
> ٍتَفوِّكُمْ

>And my advice will not profit you, even if I wish to give you good counsel, if Allāh wants to keep you astray. (Hūd 11:34)

– The legislative *Irādah*, has the meaning of love. Its example is His statement, Exalted is He:

[1] The *Shaikh*, may Allāh have mercy upon him, explained the meaning of universal and *Sharī'ah* *Irādah* earlier in the first volume.
Allāh wants to accept your repentance. (An-Nisā' 4:27)

The two categories of Irādah differ in what they necessitate and what they are relative to.\[^1\]

- Concerning their relativity; the universal Irādah relates to what occurs, whether He likes it or hates it. The legislative Irādah has to do with what He loves, whether it occurs or not.

- Concerning what it necessitates; the universal Irādah is bound to occur as He has willed it, while the legislative Irādah is not bound to occur as He has willed.

❖ Based on this, the statement of the author: “There shall not be, in His Dominion, what He did not want.” Refers to the universal Irādah.

❖ If somebody says: “Are acts of disobedience part of what Allāh wanted?”

The response is that, from the perspective of the legislative Irādah, they are not what Allāh wanted, because He does not love them. And from the perspective of the universal Irādah, then it is what He, Glorious is He, wanted, because they occur by His Mashi’ah (will).

Concerning his statement: “And that He, Glorious is He, has power over all things, of that which exists, and that

---

\[^1\] Translation note: Meaning, Irādah can carry the meaning of willing a matter, in the case of which, Allāh’s will can not be altered, or it can carry the meaning of to like or encourage, or want, or love a matter, in which case the meaning of “Allāh wants” is that He loves it, or likes that. So Irādah is used both ways, but its meaning will differ based upon the context.
Concerning the Levels of Belief in Al-Qadar

which does not exist.’’

❖ “All things:” So Allah has power over it, from that which exists; to make it not exists, or to alter it, and from that which does not exist; to bring it into existence.

So the Qudrah relates to what is existed, by bringing it into existence, or making it non-existent, or altering it, and it relates to what does not exist, by making it non-existent, or bringing into existence.

For example, everything in existence, Allah is able to make it non-existent, and He is able to alter it; meaning to change it from one state to another. And everything that is non-existent, then Allah is able to make it exist, whatever it is, Allah, Exalted is He, says:

\[ 

eebk\ ana\ al\ ulla\ \l\ kli\ shi\ \qur\  
\]

\(\text{\textit{Indeed, Allah is capable over all things.}}\) (Al-Baqarah 2:20)

❖ Some scholars mention an exception for that, and say: “Except His Essence.” He cannot overpower it! And they claim that the intellect supports that!!

We say; what do you mean by saying that He is not powerful over Himself?

– If what you mean that He is not able to make Himself non-existent, or cause any imperfection to befall Himself; then we agree with you, that neither imperfection nor non-existence can occur to Allah. But we do not agree with you that this has to do with his Qudrah (power), because the Qudrah only has to do with something that is possible. As for a thing that is necessary, or impossible, then fundamentally, the Qudrah does not relate to it; because whatever is necessary, it is impossible that it not exist, and what is impossible, it is impossible that it exists.
— If what you meant by your statement that He does not have power over His Essence, is that He does not have the ability to do whatever He wills, and therefore cannot come or the like, this is a mistake. Rather, He does have power over that, and He does it. If we say that He does not have power over such actions; then that will be of the greatest imperfections which are impossible for Allāh, Glorious is He.

With this, it is known that this exception concerning the generality of Allāh’s power is wrong by all standards.

❖ The author only mentioned this statement to refute the Qadariyyah who say that Allāh has no power over the actions of the slave, and that the slave is independent in his actions!

But the proofs in the Book and the Sunnah about the encompassing power of Allāh clearly refute them.

---

فَمَا يَمُون مَخْلُوقٍ فِي الأرضِ وَلَا فِي السَّمَاةِ إِلَّا اللهُ خَالِقُهُ
سَبِيلَاهُ، لاَ خَالِقٌ غَيْبُهُ، وَلَا رَبَّ سَيَاءُ... 

So, there is no creature on the earth or in the heaven, except that Allāh is its Creator, Glorious is He, there is no creator other than Him, and there is no lord aside from Him....

---

❖ Concerning his statement: “So, there is no creature on the earth or in the heaven, except that Allāh is its Creator, Glorious is He, there is no creator other than Him, and there is no Lord aside from Him.”
This is correct without any doubt.

And there are both textual and rational proofs for this.

— As for the textual proofs, Allāh, Exalted is He, has said:

\[
\text{Allāh is the Creator of all things. (Az-Zumar 39:62)}
\]

He, Exalted is He, also says:

\[
\text{Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay! But, they have no firm belief. (Al-Ṭūr 52:35-36)}
\]

So it is not possible that anything exist in the heavens or earth except that Allāh Alone is its Creator.

Allāh posed a challenge to the idol-worshippers and we were commanded to listen to it. He says:

\[
\text{O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. (Al-Ḥajj 22:73)}
\]

It is known that those they call on besides Allāh are held in esteem by them, because they chose them as Lords. If those held in esteem by them are incapable of creating a fly, which is the most insignificant and the weakest of things, then their being unable to create something more, is even
more obvious.

Rather, He says:

\[
\text{And if the fly snatched away a thing from them, they would have no power to release it from the fly.} \quad (\text{Al-}\text{Hajj 22:73})
\]

They so incapable, that they cannot even defend themselves from a fly and exact their right from it.

If it is asked: How could a fly take away something from these idols?!

The response: Some scholars say that this is rhetorical. That is to say: Assuming a fly snatches something away from them, they would have no power to release if from the fly.

Some of them say that it is a reality. They say that a fly will land on these idols and suck up the good things on it, and the idols are not to extract what the fly has sucked up.

And when it is incapable of defending itself, and salvaging its own right, then it is even more incapable of defending others and salvaging their rights.

The point is that Allāh, Exalted is He, is the Creator of everything, and that there is no creator except for Allāh. So believing in the encompassing ability of Allāh, the Mighty and Sublime, to create, and that he is the Creator of everything, even the actions of the slaves, based upon His statement, Exalted is He:

\[
\text{Allāh is the Creator of all things.} \quad (\text{Ar-Ra'd 13:16})
\]

He, Exalted is He, also says:

\[
\text{He created you which none of you could have created for one another.} \quad (\text{Al-Inṣāf 5:38})
\]
Concerning the Levels of Belief in Al-Qadar

“He has created everything, and has measured it exactly according to its due measurements.” (Al-Furqān 25:2)

Āyāt in this regard are many.

There is also a specific Āyah regarding this subject, that is, the creation of the actions of the worshippers.

Ibrāhim said to his people:

\[ 
\text{وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ} \]

\[ 
\text{While Allāh has created you and what works you do!} \]

(Aṣ-Ṣaffāt 37:96)

The Mā (what) used here is infinitive; and the meaning of the statement is thus: “He created you, and your deeds.” This is a text stating that the person’s actions are created by Allāh, Exalted is He.

So if it were said: “Is it not possible that Mā (what) is considered a relative pronoun here, and with that, the meaning of the statement will be: ‘He created you, and He created that which you do?’ Then how is it possible for us to say that the Āyah is a proof of the creation of the actions of the slave, if the word Mā (what) here is considered to be a relative pronoun?”

The answer is that when that which is done, is created by Allāh, it necessitates that the persons act be created. Because what is done, it was by the act of the person; so the person is the one who generates the act in whatever is done; so when that which was done is created by Allāh, and it is the action of the slave; that necessitates that the action of the slave is created. So the Āyah is evidence that the actions of the slaves are created in either of the two interpretations.

— As for the rational evidence that the actions of the slave
are created by Allāh; its basis is that the actions of man stem from two things; strong determination and adequate ability.

For example, if I want to perform an action, this action will not exist except if it were preceded by two matters. They are:

First: A strong determination to perform the action, because if you are not determined, you will not do it.

Second: Adequate ability; because if you do not have the ability to perform the action, you will not do it. So the One Who created this ability in you, is Allāh, the Mighty and Sublime, He is the One who puts the determination in you. The Creator of this complete cause is also the Creator of that which enacts this cause.

— The second rational view is that we say that the action is an attribute of the doer, while the attribute is a subsidiary of the object described. So, as person himself is a creation of Allāh, then his actions are created, because the attribute is a subsidiary of the object described.

So, it becomes clear by the evidences, that the actions of the person are created by Allāh, and they are included in the generality of creating, by texts and rational proofs. And the textual evidences are of two types: General and specific. And the rational evidences are also understood from two perspectives.

❖ Concerning his statement: "There is no creator other than Him."

❖ If you say: This restriction is refuted by the fact that there is another creator besides Allāh. A picture-maker considers himself a creator. Rather, it is even related in the Hadīth that he is a creator: "The picture-makers shall be punished. It will be said to them: 'Give life to
that which you created.” [1]

Allāh, the Mighty and Sublime, also says:

\[
\text{فَتَّبَارَكَ اللهُ اَلَّذِي أَحْسَنَ اَلْمُمْلِكِينَ}
\]

\textit{So blessed is Allāh, the Best of Creators.} (Al-Mu’minūn 23:14)

So there is a creator, but Allāh, Exalted is He, is the Best of creators. So what is the response to the saying of the author?

The response is that the creation that is attributed to Allāh, the Mighty and Sublime, is originating and transforming things from what they are to completely different things. So none can originate and create things except Allāh, the Mighty and Sublime, and none can transform things from what they were to a completely different thing except Allāh, the Mighty and Sublime.

And what was said: “that he creates” in reference to the creature; then it means that he changes something from a description to another description. For example, wood is changed, in that it is taken from a tree and changed, through carpentry work, into a door. Its transformation to a door is called a creation, but it is not the creation that is specific to the Creator, and that is bringing it into existence from non-existence, or changing a particular thing to another thing entirely.

❖ Concerning his statement: “There is no lord aside from Him.” That is; that Allāh alone is the Lord; the Disposer of all affairs. This is a restriction in reality.

❖ But perhaps one responds to this with what is narrated

[1] Its reference preceded (1:22) and it is in the Two Sahīhs from ‘Āishah, may Allāh be pleased with her.
in some Hadiths that affirm Rubūbiyyah to other than Allah:

Concerning the stray camel, the Prophet ﷺ said: “Leave it. It has its water reservoir with it, and its footwear. It will produce water and eat trees until its Rabb finds it.”[1] Its Rabb is its owner.

And in some of the versions of the Hadith of Jibril, it says: “When the slave-woman gives birth to her lord (Rabb).”[2]

What would be the means reconciling between this, and the statement of the author that: ”there is no lord aside from Him.”?

We say; that Allah’s Rubūbiyyah is general and perfect; Allah is the Lord of everything. He is not questioned about what He does with His creation, because all of His actions are full of mercy and wisdom. That is why Allah, the Mighty and Sublime, decrees drought, illness, death and wounds for people and the animals. We say that this is predicated on absolute perfection and wisdom.

But as for the creatures Rubūbiyyah over creatures, then it is an imperfect and inadequate Rubūbiyyah. It can not exceed its limits, and man does not have complete authority with it. His authority and control is restricted either by legislation, or by customary habits.

[1] Al-Bukhārī (2429) and Muslim (1722) (1), from the Hadith of Zaid bin Khālid, may Allah be pleased with him.

[2] Reported by Al-Bukhārī (50) and Muslim (9) from the Hadith of Abū Hurairah, may Allah be pleased with him.
Concerning the Levels of Belief in Al-Qadar

And with that, He has commanded His slaves to obey Him, and to obey His Messengers and prohibited them from disobeying Him.

... 

❖ That is, despite His creating, and His Rubūbiyyah which is all-encompassing, He did not leave His slaves in neglect, and He did not deny them choices. Rather, He commanded them to obey Him, and to obey His Messengers, and prohibited them from disobeying Him.

And His ordering of this, is an order of what is possible; so the one who is commanded is created by Allāh, the Mighty and Sublime, and his action is created by Allāh, yet; he is still commanded and prohibited.

And if man were forced to do his deeds, then His order would have been an order that is not possible. Allāh, the Mighty and Sublime, says:

«لا يُكْفِّرُ اللَّهُ نَفَسًا إِلاَّ وَقَدْ صَوَّاهُ»

«Allāh burdens not a soul beyond its ability.» (Al-Baqarah 2:286)

He, Exalted is He, also says:
Commentary on Al-‘Aqidah Al-Wasi’tiyah

(We burden not any soul, but with what it can bear.)
(Al-An’am 6:152)

This proves that they are able to act in obedience to Allâh, and they are able to stay away from disobeying Him, and that they are not coerced to do that.

And He, Glorious is He, loves Al-Muttaqîn (those who have Taqwa), and Al-Muhsînîn (those who do good), and Al-Muqsi’tîn (those who are just). And He is pleased with those who believe and perform righteous deeds; and He does not love the disbelievers. And He is not pleased with people who are Al-Fâsiqîn (rebellious). And He does not command Al-Fâhshâ’ (lewdness and indecency). And He is not pleased with disbelief for His slaves. And He does not love Al-Fasâd (mischief-making)....

Concerning his statement: “And He, Glorious is He, loves Al-Muttaqîn (those who have Taqwa), and Al-Muhsînîn (those who do good), and Al-Muqsi’tîn (those who are just).”
Meaning that Allāh, the Mighty and Sublime, loves the good-doers; this is according to His statement, Exalted is He:

«And do good. Truly, Allāh loves Al-Muḥsinūn (the good-doers).» (Al-Baqarah 2:195)

And Al-Muttaqīn; due to His statement:

«So long, as they are true to you, stand you true to them. Verily, Allāh loves Al-Muttaqīn (those who have Taqwa).» (At-Tawbah 9:7)

And Al-Muqsitīn, due to His statement:

«And be equitable. Verily! Allāh loves those who are equitable.» (Al-Ḥujurāt 49:9)

So He, the mighty and Sublime, loves these people, even though He is the one who decreed these deeds which He loves for them. So, their actions are beloved to Allāh, and what He wants, both universally and legislatively. So the Muḥsin (doer of good) maintains the obligatory and the recommended acts; and the Mutaqi (the person with Taqwa), maintains the obligatory, while the Muqsit (the just) avoids injustice in his dealings with people.

Concerning his statement: "And He is pleased with those who believe and perform righteous deeds; and He does not love the disbelievers."

"He is pleased with those who believed and perform righteous deeds." The proof of that is His statement,
Exalted is He:

َوَلَثُّقُرْنَّ أَوْلَوْانِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَلَهُمْ أَنتَ عَلَيْهِمْ بِإِحْسَانٍ

(And the first to embrace Islām of the Muhājirīn (those who emigrated) and the Anṣār (the helpers) and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him.) (At-Tawbah 9:100)

And He, Exalted is He, also says:

ۚأَفَلَا يُشْتَقُّ الْعُلَّمُ أَمَّامَ اللَّهِ حَتَّى يَدْخُلُوا الْيَمَنَ؟ۚ فَإِذَا قَالَ الَّذِينَ كَفَرُوا قَالُوا مَعَنَّا ۗ تَابِعِيُّوٰنِيۡنَۚ وَأَيْضًا عِنْدَ هُمْ نَفْسُهُمۡۖ وَأَيْضًا عِنْدَ رَبِّهِمۡۖ

(Verily, those who believe and do righteous good deeds, they are the best of creatures. Their reward with their Lord is ‘Ādūn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allāh Well-Pleased with them, and they with Him.) (Al-Bayyinah 98:7-8)

❖ Concerning his statement: “He does not love,” that is Allāh, the Mighty and Sublime, (does not love) “the disbelievers.”

The proof of that is His statement, Exalted is He:

ۚإِنَّهُمْ لَا يُحِبُّ الْكَفُّارِۚ

(But if they turn away, then Allāh does not like the disbelievers.) (Āl ‘Imrān 3:32)

Even though disbelief occurs by His will, it occurring by His will does not necessitate that it is beloved to Him, Glorious and Exalted is He.
Concerning the Levels of Belief in Al-Qadar

Concerning his statement: "And He is not pleased with people who are Al-Fāsiqīn (rebellious)." the proof of this is His statement, Exalted is He:

قَالَ إِنْ يُرْضِيُوا عَنْهُمْ فَأَيُّهَا الَّذِينَ آمَنُوا لَا يُرْضَى عَنِ الْقُوْرِ الْكُبْرَى

But if you are pleased with them, certainly Allāh is not pleased with the people who are Al-Fāsiqīn (rebellious)." (At-Tawbah 9:96)

A Fāsiq is the one who leaves from obedience to Allāh. It can be used to refer to a disbeliever and it can be used to refer to the disobedient.

In His statement, Exalted is He:

وَعَلَى الْصَّلَاحِ فَلَهُمُ جَنَّتَ الْأَلَّاتِ ۖ وَمَا كَانَ كَأَثْرًا عَلَى نَفْسِهِمْ وَلَا أَمَانَاتٌ وَأَلْبَآئُنَّ فَسَقَضَوا فَأَلْبَآئُنَّهُمُ الْأَلَّاتُ ۖ كَمَا أَرَادُوا أَنْ يَجْنُخُوا يَنْبِدُوْنَهُمْ أَمَاَ وَفْيَةٌ لَّهُمْ دُوْنَ عَذَابِ الْعَذَابِ الَّذِي كَانُوا يَكْفُرُونَ

Is then he who is a believer like him who is Fāsiq? Not equal are they. As for those who believe and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do. And as for those who are Fāsiqīn, their abode will be the Fire, every time they want to leave it, they will be put back into it, and it will be said to them: "Taste you the torment of the Fire which you used to deny." (As-Sajdah 32:18-20)

What is intended by the Fāsiq here is the disbeliever.

As for His statement, Exalted is He:

يَكُونُنَّ الْالْبَآئُنَّ مَآمُوْنَ إِنَّ جَاهِلَةَ كَفَاسِقٍ يُفُسِّنُونَ

O you who believe! If a Fāsiq comes to you with a
What is intended by the Fāsiq here is a disobedient person. So, Allah, the Mighty and Sublime, is not pleased with the people who are Fāsiqīn, neither the these people (the disbelievers) nor these people (the disobedient). But as the Fāsiqīn who are disbelievers, He is not pleased with them at all. While in the case of the Fāsiqīn who are disobedient, He is not pleased with them in the matter in which they committed Fisq (rebelliousness) in, and He is pleased with them in the matters in which they have obeyed Him.

❖ Concerning his statement: “And He does not command Al-Fahshā’.”

The proof of this is His statement, Exalted is He:

\[ \text{Nay, Allah never commands of Fahsha'}. \] (Al-A'raf 7:28)

For, whenever they committed a Fahishah:

\[ \text{They say: 'We found our fathers doing it, and Allah has commanded us of it.'} \] (Al-A'raf 7:28)

So, they argued using those two matters. So Allah, Exalted is He, says:

\[ \text{Nay, Allah never commands of Fahsha'}. \] (Al-A'raf 7:28)

And He was silent with their saying:
Concerning the Levels of Belief in *Al-Qadar*

"We found our fathers doing it." (Al-A'raf 7:28)

Because it was the truth, that was undeniable. But:

"And Allah has commanded us of it." (Al-A'raf 7:28)

was false, that is why He belied them, and commanded His Prophet to say:

"Nay, Allah never commands of Fahsha'." (Al-A'raf 7:28)

He did not say they did not find their fathers doing that, because they had indeed found their fathers doing that.

❖ Concerning his statement: "And He is not pleased with disbelief for His slaves."

This is according to His statement, Exalted is He:

"If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves." (Az-Zumar 39:7)

But He decreed that they commit disbelief, yet, His decreeing that does not necessitate that He, Glorious and Exalted is He, is pleased with it. Rather, He decrees it, yet He abhors it and detests it.

❖ Concerning his statement: "And He does not love Al-Fasād (mischief-making)."

The proof of that is His statement, Exalted is He:

وإذا تولى سكَّنَ في الأرض ليفسد فيها ونهكذ الحَرَّ والَّذين يُرهاَكُ وَلا يُبُدُّ الْفَسَّاكَةَ (وَاللَّهُ لا يُبِعُ الْفَسَّاكَةَ)
And when he turns away, his effort in the land is to make mischief therein, and to destroy the crops and the cattle, and Allah likes not mischief. (Al-Baqarah 2:205)

The author repeated this kind of expression in order to clarify that His willing something to be, does not necessitate that He loves it, and His abhorrence for something does necessitate that it is not wanted by Him based upon His universal Irādah. Rather, He, the Mighty and Sublime, hates something, and will its by the universal Irādah, and He can make something occur although He is not pleased with it, and He does not want it, based upon the legislative Irādah.

❖ If you ask: “How can what He is not pleased with and what He does not love, be made to occur? And can someone compel Him to make something occur that He is not pleased with and does not love?”

The response is that no one can compel Him to make something occur which He does not love and He is not pleased with. What occurs of His action, the Mighty and Sublime, which is abhorrent to Him is abhorrent in a one way and beloved to Him in another way, due to tremendous benefits that come with it.

For example, faith is beloved to Allah, while disbelief is abhorrent to Him, yet He allows disbelief to occur; though it is abhorrent to Him, due to a tremendous benefit. If not for the existence of disbelief, faith would not be known. If not for the existence of disbelief, man would never be able to recognize the extent of Allah’s favoring him with faith. If not for the existence of disbelief, there would be no commanding good and prohibiting evil, because all of the people would do what is good. If not for the existence of disbelief, there would be no Jihad. If not for the existence of
disbelief, then the creation of the Fire would have been without purpose, because the Fire is the final abode of the disbelievers. If not for the existence of disbelief, then all people would have been one nation, and they would not recognize good, nor reject evil. And there is no doubt that this would be incompatible with human society. If not for the existence of disbelief, *Wilayah*[^1] to Allah would not be recognizable, because hating Allah’s enemies and loving Allah’s *Awliya’* is part of *Wilayah* to Allah.

The same thing will be said health and sickness. Being healthy is beloved and agreeable to man, and the mercy of Allah, Exalted is He, in it is obvious. But, sickness is detested by man. It can even be a punishment from Allah for him. Yet, He makes that occur, for the tremendous benefits in it.

How many are those whom, after Allah has showered His favors upon him in his body, wealth, children, house, and transportation, become full of themselves and consider themselves independent of what Allah has favored them, and turn away from the obedience of Allah, the Mighty and Sublime, such as He, Exalted is He, says:

\[(\text{Nay! Verily, man does transgress all bounds. Because he considers himself self-sufficient.})\] (Al-‘Alaq 96:6-7)

This is a great evil. If Allah wants to send such a person like this back to his appropriate place, He tries him, so that he can return to Allah. Testimony for this is in His statement, Exalted is He:

[^1]: Translation note: Meaning, allegiance. For details see the discussion about the *Awliya’* that appears later.
O man, if you reflect upon this, with proper reflection about the decrees of Allah, the Mighty and Sublime, you recognize the wisdom with which Allah, Glorious and Exalted is He, decrees the good and the evil; and that Allah, Glorious and Exalted is He, creates what He dislikes, and also decrees what He dislikes, for tremendous benefits; you may realize them, or you may not realize them, others may realize them, and it is possible that neither you nor others realize them.

❖ If it were asked: “How can something be disliked to Allah and also what He wanted?”

The response is that there is no problem in that. Perhaps there is a very bitter medicine with an offensive odor. Yet the sick person will take it while in a calm state, because of the cure which is likely to result from it.

Perhaps there is a father who would hold his sick child still, so that the doctor can cauterize him. Perhaps, the father even cauterizes him himself, even though he strongly detests that his child is burnt with fire.
Concerning the Levels of Belief in Al-Qadar

The slaves are the real actors, and Allah is the Creator of their actions. And the slave includes a believer, a disbeliever, the righteous (Al-Barr), the wicked (Al-Fājr), the one who performs Salah, and the one who fasts....

Concerning his statement: "The slaves are the real actors, and Allah is the Creator of their actions."

His statement: "The slaves are the real actors, and Allah is the Creator of their actions," is correct. The slave is the one who carries out his action in reality; and Allah is the Creator of his action in reality. This is the belief of the People of the Sunnah. An affirmation of that, with its evidences has preceded.

Two groups oppose them on this fundamental:

The first group: The Qadariyyah among the Mu'tazilah and others. They say: "The slaves are the real performers of their actions, and Allah never created their actions."

The second group: The Jabriyyah among the Jahmiyyah and others. They say: "Allah is indeed the Creator of their actions, and they are not real performers of their actions. The actions are only attributed to them metaphorically, and the real doer of the action is Allah."

This statement lead to saying the belief of Wahdat Al-
Wujūd,[1] then it will lead to saying the falsest of falsehoods; because among the slaves there is the fornicator, the thief, the drunkard and the oppressor; and it would be an abomination to attribute these actions to Allāh! And there are other falsehoods that it would lead to.

With this, it becomes clear that the statement of the author: "The slaves are the real actors, and Allāh is the Creator of their actions" is a refutation of the Jabriyyah and the Qadariyyah.

❖ Concerning his statement: "The slave includes a believer, a disbeliever, the righteous (Al-Barr), the wicked (Al-Fājr), the one who performs Šalāh, and the one who fasts."

❖ That is to say the descriptions of faith, disbelief, righteousness, wickedness, Šalāh, and fasting are all descriptions of the slave and not other than him. He is the believer, he is the disbeliever, he is the righteous, he is the wicked, he is the person who performs Šalāh, and he is fasting person. Like that, he is also the one who pays Zakāh; he is the one who performs Ḥajj and ‘Umrah and so on. It is not possible that he be described with actions that are not his in reality.

❖ This sentence includes a refutation of the Jabriyyah.

❖ What is intended by the Al-‘Ubūdiyyah (slavery) here is the general ‘Ubiidiyyah, because ‘Ubūdiyyah is of two categories: General and specific.

---

The general: Is submission to the universal commands of Allāh, such as it is said in His statement, Exalted is He:

َإِنَّ سَكُلُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا مَا آَمَنَ بِالرَّحْمَنِ عِبَادٍ

*There is none in the heavens and the earth but comes*
**Concerning the Levels of Belief in Al-Qadar**

*unto the Most Beneficent (Allāh) as a slave.*\(^{1}\) (Maryam 19:93)

— The specific 'Ubūdiyyah is the submission to the legislative commands of Allāh; this is specific to the believers; such as it is said in His statement, Exalted is He:

>َوَيَعْبَدُ الْحَمِيسُ الْمُلْفَقُ يُسْتَجِيبُونَ عَلَى الْأَرْضِ هُوَ أَنْسَانٌ

>And the slaves of the Most Beneficent (Allāh) are those who walk on the earth in humility.*\(^{2}\) (Al-Furqān 25:63)

And His statement:

>سَارَكَ الَّذِي نُزِلَ الفَرْقَانَ عَلَى عَبْدِهِمْ

>Blessed be He Who sent down the criterion to His slave.*\(^{3}\) (Al-Furqān 25:1)

This is more specific than the first one.

---

*The slaves have the ability to perform their deeds; they also have Irādah. And Allāh is their Creator, and the Creator of their ability and their Irādah, As He, Exalted is He, says: To whomsoever among you who wills to walk straight. And you will not, unless (it be) that Allāh wills, the Lord of the ‘Ālamān.*\(^{4}\) (At-Takwīr 81:28-29).
Concerning his statement: "The slaves have the ability to perform their deeds; they also have Irādah. And Allāh is their Creator, and the Creator of their ability and their Irādah."

"The slaves have the ability to perform their deeds; they also have Irādah." as opposed to the Jabriyyah, who say that they (the slaves) do not have ability nor Irādah; they are rather coerced to perform their actions.

"And Allāh is their Creator, the Creator of their will and their ability" as opposed to the Qadariyyah, who say that Allāh is neither the Creator of the slave's action nor his Irādah and ability.

It appears as if by this expression, the author is indicating a view by which it is understood that the slave's actions are created by Allāh, Exalted is He; that his action is issued from ability and Irādah, and the Creator of the ability and Irādah is Allāh. So whatever is issued from creation, it is also creation.

He also indicates by it, that the action of the slave is by choice not by coercion, because it is issued from ability and Irādah. If there was no ability or Irādah, the action would not have resulted from him, and if there was no Irādah, the action would not have resulted from him, and if the action was coerced, then it was not conditioned by ability and Irādah.

Then, the author gave proof for that, so he said: "As He, Exalted is He, says:

-To whomsoever among you who wills to walk straight.
And you will not, unless (it be) that Allāh wills, the
Concerning the Levels of Belief in Al-Qadar

Lord of the ‘Ālāmīn.’ (At-Takwir 81:28-29).”

❖ Therefore, His statement: ‘To whomsoever among you who wills to walk straight’ is a refutation against the Jabriyyah.

❖ And in His statement: ‘And you will not, unless (it be) that Allāh wills, the Lord of the ‘Ālāmīn’ is a refutation against the Qadariyyah.

This is the level of Al-Qadar which the majority of the Qadariyyah - those whom the Prophet ﷺ named “the Magūs of this Ummah” - belie it....
Commentary on Al-‘Aqidah Al-Wasitiyyah

Ummah:”[1] Because the Majūs (Zoroastrians) believe that there are two creators for events: A creator of good, and a creator of evil! So the creator of good is the light, and the creator of evil is the darkness. The Qadariyyah resemble these Majūs in a way, because they say that events are of two types: Events from Allāh’s doing; so this is Allāh’s creation, and events from the slaves’ doing; and the slaves are independent in this, and Allāh, Exalted is He, had no part in creating that.

A group of people among Ahlil-Ithbāt (the People of Affirmation) exaggerated in that, until they denied the slave’s ability and choice, removing the wisdom and benefits from Allāh’s actions and His judgments....

---

[1] Based on the report of Imām Ahmad (2:86) from Ibn ‘Umar, and Abū Dāwūd (4691) and Al-Lalaka’i in Sharh Usūl I’tiqād Ahlus-Sunnah (2:641) and Ibn Abī ‘Āṣim in As-Sunnah (145) from Ḥudhaifah who said: “The Messenger of Allāh (S) said: ‘Every Ummah has Magūs and the Magūs in my Ummah are those who say there is no Qadar.’” And Al-Ājurri referenced it in Ash-Shari‘ah (190) and At-Tabarānī in Al-Awsat as is in Majma’ Az-Zawā‘id (7:207). And the Ḥadīth was graded Ḥasan by Al-Albānī based on gathering all of its routes, in As-Sunnah (145) by Ibn Abī ‘Āṣim.
Concerning his statement: "A group of people among Ahlil-Ithbāt (the People of Affirmation) exaggerated in that, until they denied the slave’s ability and choice, removing the wisdom and benefits from Allāh’s actions and His judgments."

"exaggerated in that:" That is in this level.

"A group of people among Ahlil-Ithbāt (the People of Affirmation):" That is; affirmation of Al-Qadar.

And these people are the Jabriyyah; since it is they that denied the slave ability and choice, and they say that he is coerced to do his actions; because it has been written for him.

Concerning his statement: "removing the wisdom and benefits from Allāh’s actions and His judgments:" "removing" refers back to his saying: "exaggerated."

The meaning of them removing the wisdom and benefits from Allāh’s actions and judgments is that they do not affirm a wisdom and benefit for Allāh; so He does, and judges merely out of will. And with this, He rewards the obedient, even though he was coerced upon his action, and He punishes the disobedient, even though he was coerced upon his action.

And what is known, is that the one who is coerced does not deserve praise for what he does that is praiseworthy, nor censure for what he does that is blameworthy, because he did it without having a choice.

And here is an issue that many disobedient people use as an argument; when you reprimand him for doing an evil; he says that this is what Allāh decreed, are you objecting to Allāh’s Decree? So he argues, suing the Qadar as proof, for disobeying Allāh, and he say: “I am
a coerced slave.”

Then he will also argue, using as proof, the Ḥadīth: “Ādām and Mūsā argued, Mūsā said to him: ‘You are our father, you let us down and caused our expulsion from Paradise?!’ Ādām replied him saying: ‘You are Mūsā, Allah favored you by talking to you (directly); He wrote Tawrah for you with His Hand. Are you censuring me for a matter which Allah had decreed upon me forty years before He created me?! The Prophet ﷺ said: ‘With this, Ādām confounded Mūsā.’” He said this three times. In the wording of Ahmad: “So Ādām overcame him.” This makes it clear that Ādām had a stronger proof than Mūsā.

He would say: “This is Ādām, when Mūsā was objected to his action; he used the Qadar as a proof; whereas Ādām is a Prophet, while Mūsā is a Messenger, then Mūsā kept quiet. So then why are you censuring me?”

The response concerning the Ḥadīth of Ādām:
— As for the view of the Qadariyyah, according to their methodology, the Āḥād Ḥadīths[^3] do not necessitate certainty; they say: “When it is opposed by the intellect, then it is necessary to reject it.” Based on this they say that this is not authentic, so we do not accept it, and we do not submit to it.

— As for the Jabriyyah, they say: “This is the evidence, what it proves is true, so the slave should not be censured for what has been decreed upon him.”

[^1]: Reported by Al-Bukhārī (6614) and Muslim (2652) from Abū Hurairah, may Allah be pleased with him.
[^2]: Reported by Ahmad in Al-Musnad (268).
[^3]: Translation note: A narration that is narrated by only one narrator anywhere in its chain of transmission.
— As for the People of the Sunnah, they say that Ādam, may the Salāh and Salām be upon him, committed a sin, and this sin led to his expulsion from Paradise; but he later repented from the sin. After his repentance, Allāh chose him, accepted his repentance and guided him; and the one who repented from a sin is like one who has no sin upon him. And it is also impossible that Mūsā, may the Salāh and Salām be upon him — and he is one of the Messengers of strong resolve — would censure his father for something which he had repented from, after which Allāh chose him, forgave him for his sin, and guided him. The blame was only for the affliction which resulted from what he did; and that is the expulsion of people, and himself, from Paradise. The cause of this expulsion was Ādam’s disobedience; even though there is no doubt that Ādam never did this in order to expelled from Paradise, such that he would be blamed; so how could Mūsā blame him?!

And this point is clear. Mūsā, may the Salāh and Salām be upon him, was not censuring Ādam for his doing the act of disobedience, but only for the affliction, which was from Allāh’s Qadar. So with this, it becomes clear that there is no proof in this Hadith for the Jabriyyah.

So we accept it, and we do not reject it as is done by the Qadariyyah. But we do not use it as an argument for doing disobedience as is done by the Jabriyyah.

And there is another response indicated by Ibn Al-Qayyim, may Allāh have mercy upon him, when he said: “When a person commits an act of disobedience, and the person argues using the Qadar as a proof about that, after repenting from it, then there is no harm in that.”

Meaning, that if somebody censures you for doing an act of disobedience, after you repented from it, and you say: “This was according to Allāh’s Decree and Will, and I
sought forgiveness from Allāh, and repented to Him,” and the like; then there is no harm in you saying this.

So Ādām used the Qadar as a proof after having repented from the act of disobedience. And there is no doubt that this view is good; but what makes it not completely acceptable, is that Mūsā could not have blamed Ādām for an act of disobedience that he repented from.

And Ibn Al-Qayyim preferred this saying based on what happened when the Prophet entered upon ‘Ali and Fāṭimah one night, may Allāh be please with them both, and he said: “Will you not both perform Ṣalāh?” ‘Ali, may Allāh be pleased with him, said: “O the Messenger of Allāh, our souls are in the Hand of Allāh; whenever He wills to wake us, we will wake.” Then the Prophet turned, striking his thigh, while he was reciting:

«وَلَوْ كَانُوا مُحَالَاءٗ أَشَابُوا لَجَدَالًا»

«But, man is ever more quarrelsome than anything.» (Al-Kahf 18:54).[1]

There is a problem in such application of the Hadith to me, because ‘Ali, may Allāh be pleased with him, used the Qadar as an argument for his sleeping, and a sleeping person can use the Qadar as an excuse, because his act is strictly attributed to him, that is why Allāh, Exalted is He, says regarding the Companions of the Cave:

«وَتَطَيِّبَلَهُمْ دَائِرَةَ الْخَمُسِينِ وَذَائِرَةَ الْشَّمَالِ»

«And We turned them on their right and on their left sides.» (Al-Kahf 18:18)

[1] Reported by Al-Bukhārī (1127) and Muslim (775) from ‘Ali bin Abī Ṭālib, may Allāh be pleased with him.
Concerning the Levels of Belief in Al-Qadar

He attributed the act of turning over to Himself, even though they were the ones who were turning, but, since it was not done of their own volition (Irādah), He did not attribute it to them.

The first view concerning the response regarding the Hadīth of Ādam was the view held by Shaikh Al-Islām Ibn Taymiyyah, and it is correct.

❖ Hence, there is no proof for the Jabriyyah in this Hadīth, nor for the disobedient who argue using this Hadīth to claim their excuse is the Qadar.

So we say to him: “Your claim to an excuse for disobeying, because of Al-Qadar is proven false by revealed texts, the intellect, the reality:

– As for revealed texts, Allāh, Exalted is He, has said:

«Sūmū al-dīn amsāka lū shāhā Allāh ma amsāka wā lā mabānā wā lā hūmā min tīmī kānā kātib al-dīnī min qīlīhā hāthi dānī hāth." (Al-An‘ām 6:148)

Those who took partners (in worship) with Allāh will say: “If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).” Likewise belied those who were before them, (they argued falsely with Allāh’s Messengers), until they tasted of Our Wrath. (Al-An‘ām 6:148)

They said that, using the Qadar as their excuse for disobeying. So Allāh, Exalted is He, says:

«Likewise belied those who were before them» meaning, they belied the Messengers and argued using the
Qadar as an excuse;

\[ \text{\{until they tasted of Our Wrath.\}} \]

This proves that their proof is baseless because if it was an acceptable proof, they could not have tasted of Allâh’s wrath.

— Another textual evidence: Allâh, Exalted is He, says:

\[ \text{\{Verily, We have inspired you as We inspired Nûh, and the Prophets after him…\}} \] (An-Nisâ’ 4:163)

— up to His statement:

\[ \text{\{Messengers as bearers of good news, as well as of warning, in order that mankind should have no plea against Allâh after the Messengers.\}} \] (An-Nisâ’ 4:165)

The angle of proof from this Ayah, is that if the Qadar was an excuse, then the excuse would not be falsified by the sending of the Messengers, because the Qadar is not falsified by the sending of the Messengers, rather, it remains.

If somebody says that the first evidence is refuted by the saying of Allâh, Exalted is He, in Sûrat Al-An’âm:

\[ \text{\{Follow what has been inspired to you from your Lord,\}} \]
Concerning the Levels of Belief in Al-Qadar

none has the right to be worshipped but He, and turn away from the idolaters. Had Alläh willed, they would not have committed Shirk. And We have not made you a watcher over them, nor are you responsible for them. (Al-An‘ām 6:106-107)

Here, Alläh says:

Had Alläh willed, they would not have committed Shirk.

So we say that if a (believing) person says about the disbelievers:

Had Alläh willed, they would not have committed Shirk.

— then this is a correct, and allowed, but if an idolator says:

If Alläh had willed, we would not have committed Shirk. (Al-An‘ām 6:148)

— by which he intends to use the Qadar as an excuse for disobedience, then this is a false statement.

Alläh, the Mighty and Sublime, only said that to His Messenger in order to console him and clarify that whatever occurs, it is by Alläh’s Will (Mashi‘ah).

— As for the intellectual evidence for the falsehood of the disobedient person using the Qadar as an excuse for disobeying Alläh, then we say to him: “Who gave you the knowledge that Alläh decreed that you would disobey Him before you disobeyed Him?” For all of us, altogether,
do not know what Allah decreed until after it occurred. But before it occurs, we do not know what was intended for us. So, we say to the disobedient person: “Did you know, before the time you were committing the act of disobedience, that Allah had decreed that act of disobedience for you?”

He will say: “No.” “Therefore, why do you not assume that Allah decreed obedience for you, and therefore obey Him. The door is wide open before you, so why did you not enter through the door that you saw would benefit you, since you did not know what Allah had decreed for you.”

A person arguing for a matter he did, using a proof, before the proof is applicable to what he did, is making a false argument. There is no doubt that a person should be able to utilize proof, since the evidence comes before what it indicates.

We also say to him: “If your were told that there are two roads leading to Makkah, one of them is paved and safe while the other is rough and dangerous, will you not take the safe road?” He would say: “Yes, of course.”

We then say: If that is the case, then why do you tread the rough, dangerous, and risky path in your worship and discard the safe and secure path for which Allah, Exalted is He, has guaranteed security to those who tread it, He says:

«ذَٰلِكُمْ ٰلَّذِينَ مَسَّهُمُ الزَّلَلُ وَأُسِيرُوا إِسْتَيْهِمْ يَمِسُّهُمُ الْأَمِينُ»

(Al-An'am 6:82)

This is a clear proof.

We also say, supposing the government advertises vacancies for two occupations, one is a high position while
the other is a low position, which of them would you want? You would, without doubt, want for the higher position. This proves that you will acquire the best in the matters of your worldly life. Why do you not then take for the best in the matters of you Hereafter?! Is this anything other than self-contradiction?!

With this, it becomes clear that there is no way for the disobedient person to use the Qadar as an excuse for disobeying Allāh, the Mighty and Sublime.
SECTION:
Concerning Al-İmān (Belief, Creed)

Section: And of the fundamentals of the People of Sunnah and the Jamā`ah is that Ad-Din (religion) and Al-İmān (faith) are statements and actions. The statement of the heart, and the tongue, and the action of the heart, the tongue and the limbs....

Concerning his statement: "Section: And of the fundamentals of the People of Sunnah and the Jamā`ah is that Ad-Din (religion) and Al-İmān (faith) are statements and actions."

"Ad-Din (religion)" it is what one professes or adheres to. It is used generally to mean the actions and it is used generally to mean the recompense.

In His statement, Exalted is He:

Again, what will make you know what the Day of Ad-Din (Recompense) is? (It will be) the Day when no
person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.» (Al-Infitâr 82:18-19)

What is meant by Ad-Dîn in this Ayah is recompense.
And also in His statement, Exalted is He:

«And have chosen for you Islâm as your Dîn (religion).» (Al-Mâ'idah 5:3)

Meaning an action by which you draw nearer to Allah.
It is said: “Kamâ tadainu tudân’’ that is; “As you do, so to shall you be recompensed.’’

What is meant by the Dîn in the statement of the author is the deeds.

❖ As for “Al-Îmân’’ most of the scholars say that the word Îmân linguistically means At-Tasdiq (trust) but this calls for careful study because if a word is a synonym of another word, it should share the same means of taking objects. What is known is that the word At-Tasdiq can take an object directly without the help of a preposition, whereas the word Îmân cannot take an object directly on its own. You can say for example: Šadaqtu hu (I believed him) but you cannot say: Âmantu hu (I believed him), you rather say: Âmantu Bihi or Âmantu Lahu (I believed (in) him). So, it is not possible to explain an intransitive verb that cannot take an object, except with a preposition with a transitive verb that can take an object itself.

Then, the statement Šaddaqtu cannot convey the meaning of Âmantu, because the statement Âmantu establishes more peace of mind than the statement Šaddaqtu.
So, based on this, if the word Îmân is taken to mean Al-Iqrâr (affirmation), it would be better. We therefore say, Îmân means Al-Iqrâr. There cannot be Iqrâr (affirmation) except with At-Taṣdiq (trust). You can say: Aqarra Bihi (He affirmed in him), as you can say: Āmana Bihi (He believed in him), and you can also say: Aqarra Lahu (He affirmed for him), as you can say: Āmana Lahu (He believed (in) Him).

This is regarding the linguistic meaning.

❖ As for the Shari‘ah meaning, the author said: “statements and actions:”

❖ This definition is summarized, the author explained it with his statement: “The statement of the heart, and the tongue, and the action of the heart, the tongue and the limbs.”

❖ The author, therefore, attributed statements and actions to the heart, and also attributed statements and actions to the tongue.

— As for statements of the tongue, that case is clear; it is speech. As for its action, it is its movements, not speech. Rather speech is generated from it if it is free from being mute.

— As for the statements of the heart, that refers to its acknowledgement and affirmation. As for its action, that is represented by its movement and intentions, such as Ikhlāṣ (sincerity) of the deed. This is an action of the heart. Likewise is Tawakkul (reliance), Ar-Rajā’ (having hope), Al-Khawf (fear). The action (of the heart) is not mere tranquility of the heart. There is also movement in the heart.

— As for the actions of the limbs, that is clear: bowing (Rukū‘), prostration (Sujūd), standing (Qiyām), and sitting (Qu’ud). So the actions of the limbs will be considered Îmân, legislatively, because what actually prompts this action is the faith.
If somebody says: “Where is the evidence that Ḫān consists of all these?

We say that the Prophet ﷺ said: “Al-Ḫān is that you believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and Al-Qadar, its good and its evil.”[1]

This refers to statements of the heart.

As for actions of the heart, the tongue, and the limbs, its evidence is the saying of the Prophet ﷺ: “Al-Ḫān is seventy-some branches; its highest part is the statement: ‘La Ilāha Illā Allāh (none deserves to be worshipped except Allāh),’ and its lowest part is to remove something harmful from the way, and Al-Ḫyā (modesty, bashfulness, shyness) is a branch of Ḫān.”[2] This refers to statements of the tongue, and its action, and actions of the limbs. Al-Ḫyā is an action of the heart; it refers to the feeling of disturbance which strikes a person in the presence of an event or an occasion which calls for shyness.

With this, it is clear that the Ḫān includes all these things in the Sharī‘ah sense.

Further proof is in His statement, Exalted is He:

{And Allāh would never make your faith to be lost.}
(Al-Baqarah 2:143)

The scholars of Tafsīr[3] say this means: Your Ṣalāh facing

[1] Its reference preceded, and it is in Muslim (8).
[2] Reported by Muslim (35) from the Hadīth of Abū Hurairah with this wording, and Al-Bukhārī (9) has reported it with the wording: “Ḫān is sixty-some branches and Al-Ḫyā is a branch of the Ḫān.”
Concerning \textit{Al-İmān} (Belief, Creed)

the direction of \textit{Bait Al-Maqdis}, in Jerusalem. \textit{Allāh} refers to \textit{Ṣalāh} as \textit{İmān} although it is an action of the limbs, the heart, and statements on the tongue.

This is the \textit{Madhhab} of the People of the \textit{Sunnah} and the \textit{Jamā'ah}.

\begin{itemize}
\item Its inclusion of these four matters does not mean that it (\textit{İmān}) will not be complete except with them. Rather, a person could be a believer without some of these actions, but his \textit{İmān} will diminish to the degree that his actions have diminished.
\end{itemize}

Two extreme groups of innovators oppose the People of the \textit{Sunnah} in this matter.

\textbf{The first group:} The \textit{Murji'ah}. They say that \textit{Al-İmān} is only affirmation with the heart, and what is beyond that is not considered \textit{Al-İmān}!!

That is why to them, \textit{İmān} neither increases nor decreases, because it is affirmation with the heart, and people are equal in that. So the one person that worships \textit{Allāh} late in the night and during the day is just like the one who disobeys \textit{Allāh} late in the night and during the day, as long as his sin does not take him out of the religion!!

So, if we find a man committing \textit{Zinā}, stealing, drinking \textit{Khamr}, and transgressing against people; and another man, who fears \textit{Allāh}, and stays away from all of these things; then to the \textit{Murji'ah}, both of them will share the equal status in the \textit{İmān} and \textit{Ar-Rajā'} (hope). Each of them would not be punished, because the actions are not included in the term \textit{Al-İmān}.

\textbf{The second group:} The \textit{Khawārij} and the \textit{Mu'tazilah}. They say that actions are included in the term \textit{Al-İmān}, and that they are a condition for it to abide. Therefore, whoever commits an act of disobedience from the major sins, he
exits from Al-īmān. But the Khawārij say: “He is a disbeliever” while the Muʿtaṣilah say: “He is in a state between two states.” We will not say he is a believer and we will not say that he is a disbeliever. We would rather say that he has exited from faith, and has not entered disbelief, and he has reached a state between the two states. These are the statements of the people concerning Īmān.

---

...وَأَنَّ الْإِيمَانَ يُزِيدُ بِالطَّاعَةِ، وَيَنْفُضُ بِالْمُغْضِبَةِ...

And Al-Īmān increases with obedience, and decreases disobedience....

---

❖ Concerning his statement: “And Al-Īmān increases with obedience, and decreases disobedience.”

This (statement) is joined to his statement “that Ad-Dīn” to the end. That is, from the fundamentals of the People of the Sunnah and the Jama’ah is that Al-Īmān increases and decreases.

❖ And they (the People of the Sunnah and the Jama’ah) prove that with evidences from the Book and the Sunnah.

— From the Book, is His statement, Exalted is He:

\[ فَأَمَّا أَلِيمَانَ مَأْسَمَتْ فَرَآهُمَّ إِسْمَّاً وَهُمُ الْيَاسِرُونَ \]

(As for those who believe, it has increased them in Īmān (faith), and they rejoice. ) (At-Taubah 9:124)
And also His statement, Exalted is He:

\[
\text{لِئِبَتْنِي َّلَمَّا أَوْحَيْتُ الْكِتَابَ وَرَزَّادَ الْذِّنِينَ مَعَهُ يَتَكَبَّنَانَ}
\]

(In order that the people of the Scripture (Jews and Christians) may arrive at a certainty, and the believers may increase in Îmân (faith).) (Al-Muddaththir 74:31)

This is a clear affirmation of the increase.

— As for the decrease, that is affirmed in the Two Sahîhs\(^1\) that the Prophet once admonished the women, saying: “I have not seen one who is deficient in intelligence and Din (religion) who more able to make a resolute man lose his reason, than one of you.”

So he affirmed a decrease in the Din.

If it was assumed there is no text affirming the decrease of faith, then affirming its increase necessitates its decrease. So we say: Every text that proves an increase of Al-Îmân; then it includes, in its proof, its decrease.

The Causes of Increase in Îmân (Faith) Are Four

First: Knowing about Allah, Exalted is He, by His Names and Attributes; because the more familiar a person is of Allah, and His Names and Attributes, the more his faith will increase.

Second: Pondering over Allah’s universal and legislative Ayât. Allah, Exalted is He, says:

\[
\text{فَأَلَّا يَنْظُرُونَ إِلَّا إِلَىَّ الْأَلِهَةِ صَالِحَّةُ حَليَّةٍ إِوَالِ إِلَيْهِ كَيْفَ رُفِّقَتُ}
\]

(Do they not look at the camels, how they are created?)

\(^1\) Reported by Al-Bukhâri (304) and Muslim (79) from Ibn ‘Umar, may Allah be pleased with him.
And at the heaven, how it is raised? And at the mountains, how they are rooted and fixed firm? And at the earth, how it is spread out? (Al-Ghashiyah 88:17-20)

He, Exalted is He, also says:

قوللاَّ يَوْمَئِنْ أَيَّامٍ مِّنَ السَّمَاوَاتِ وَالأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالَّذِي ثُمِّدْ

• Say: "Behold all that is in the heavens and the earth," but neither Ayat nor warners benefit those who believe not. (Yūnus 10:101)

The more man is aware of what Allāh, Exalted is He, places in the universe of the wonderful creatures and the utmost wisdom, the more he increases in faith in Allāh, the Mighty and Sublime. Likewise examining the legislative Ayat increases a person’s faith in Allāh, the Mighty and Sublime. Because if you examine the legislative Ayat, which are the rulings the Messengers came with, you will find the utmost wisdom and magnificent secrets, by which you will realize that this Shari'ah was revealed from Allāh, and that it is founded upon justice and mercy, so that will increase you in faith.

Third: Numerous acts of worship and their proper observances, since actions are included in faith. So if they are included in it, this necessitates that it increase with their increase.

The fourth cause: Avoiding acts of disobedience in order to draw nearer to Allāh, the Mighty and Sublime, for by what, a person increases in faith in Allāh, the Mighty and Sublime.
The Causes of Decrease in Īmān (Faith)

The causes of decrease in faith are four:

First: Avoidance of knowing about Allah, Exalted is He, and His Names and His Attributes.

Second: Avoiding contemplation upon the universal and legislative Āyāt. This causes heedlessness and hardness of the heart.

Third: Lack of righteous deeds. This is indicated by the saying of the Prophet ﷺ to the women: “I have not seen one who is deficient in intelligence and Din (religion) who more able to make a resolute man lose his reason, than one of you.”

They said: “O Messenger of Allah! How is her religion deficient?” He replied: “Is it not that when she menstruates, she does not perform Ṣalāh nor fast?”[1]

Fourth: Committing acts of disobedience; based upon His statement, Exalted is He:

\[\text{\textit{Nay! But on their hearts is the Rān (covering of sins and evil deeds) which they used to earn}.}\]

(Al-Muṣṭaffīfīn 83:14)

Two groups oppose the People of the Sunnah and the Jama'ah regarding the increase and decrease of Īmān (faith). The first group is the Murji'ah and second group is the Khawārij and Mu'tazilah.

The first group: The Murji'ah; they say that faith neither increases nor decreases, because deeds are not part of Al-

[1] Its reference preceded, and it is in the Two Sahihs.
İmân, such that it would increase with their increase and decrease with their decrease. So Al-İmân is the heart's affirmation, and the affirmation neither increases nor decreases.

We refute them saying:

Firstly: Your removal of actions from faith is not correct; for indeed actions are included in faith, and the evidence for that has preceded.

Secondly: Your saying, that the affirmation with the heart will not differ by an increase and a decrease, is also not correct. Rather, affirmation with the heart varies by degrees. It is not possible for anyone to say: “My faith is like the faith of Abû Bakr!!” Or to transgress further and say: “My faith is like the faith of the Messenger ﷺ!!”

Then we say the affirmation of the heart is susceptible to variation. So, the affirmation of the heart for the information conveyed by one person, is not like its affirmation for the information provided by two. And the affirmation of what is heard is not like the affirmation for what is witnessed. Have you not heard the saying of Ibrâhîm:

﴿٣٦َ١﴾

“My Lord! Show me how You give life to the dead.”

He (Allâh) said: “Do you not believe?” He (Ibrâhîm) said: “Yes (I believe), but to bring tranquility to my heart.” (Al-Baqarah 2:260)

This is an evidence that İmân which exists in the heart is susceptible to an increase and decrease.

This is why the scholars divide the levels of Al-Yaqîn (certainty) into three: Certain knowledge, certain sight, and
Certain truth. Allāh, Exalted is He, says:

\[
\text{کَلَّا لَوْ تَعْلَمُونَ عَلَمَ الْيَقِينِ وَلَوْ تَرَوْنَاهَا عَنْ البَيْعَةِ}
\]

(Nay! If you knew with ‘Ilmal-Yaqīn (certain knowledge). Verily, You shall see the blazing Fire (Hell)! And again, you shall see it with ‘Ainal-Yaqīn (certainty of sight)!} (At-Takāthur 102:5-7)

He, Exalted is He, also says:

\[
\text{وَأَنَّهُ لَحَقَّ الْيَقِينِ}
\]

(And verily, it (this Qurʾān) is the certain truth (Al-Haqqul-Yaqīn).} (Al-Ḥāqqah 69:51)

The second group opposing the People of the Sunnah is the Waʿidiyyah sect. They are the Khawārij and the Muʿtazilah. They are called “Waʿidiyyah,” because they speak of the judgments of threat rather than the judgments of promise; that is, they give preponderance to threatening texts over promising texts. So the remove the doer of the major sin from Al-İmān. But the Khawārij say that he has exited from Al-İmān entering into disbelief. While the Muʿtazilah say that he has exited from Al-İmān without entering disbelief, rather he is in a state between two states.

The discussions and refutations against these two sects, the Murjiʿah and the Waʿidiyyah are contained in the more voluminous books.
And they, with that, do not call the people of the Qiblah disbelievers for general acts of disobedience and major sins, as the Khawārij do. Rather, the brotherhood of Īmān is affirmed, even with the disobedience....

Concerning his statement: “And they, with that:” that is with their saying, that Al-Īmān is statements and actions.

“And they, with that, do not call the people of the Qiblah disbelievers for general acts of disobedience and major sins.”

The people of the Qiblah are the Muslims, even if they are disobedient, because they all face one Qiblah, and that is the Ka’bah.

To the People of the Sunnah and the Jama’ah, a Muslim is not considered a disbeliever for general disobedience and major sins.

Take note of the saying of the author: “for general acts of disobedience.” He did not say: “for disobedience and major sins” because among disobedience is that which is disbelief, as for “general disobedience” then that will not include disbelief.

And the distinction between the thing absolute (Ash-Shay’ul-Muṭlaq), and the general thing (Muṭlaqish-Shay’) is that the thing absolute means “complete,” and the general thing, means “a basis of the thing.” So in the case of the
believer who commits a major sin, he has general faith, because the basis of faith exists in him, but its completion is missing.

So, the expression of the author here is very accurate.

❖ Concerning his statement: "As the Khawārij do:"
Meaning, those who say that the one who commits a major sin is a disbeliever. That is why they wage wars against the Muslims and make their blood and wealth lawful.

❖ Concerning his statement: "Rather, the brotherhood of İmān is affirmed, even with the disobedience:"
Meaning, brotherhood among the believers is affirmed, even with the disobedience; so the one who commits Zinā is a brother to the one who is chaste, and the thief is a brother to the one he stole from, and the murderer is a brother to the murdered.
As He, Glorious is He, says in the Ayah of Qisāṣ (retribution): “But whoever is pardoned for something in the case of his brother, then adhering to it with fairness.” (Al-Baqarah 2:178). And He said: “And if two parties among the believers fight, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels until it complies with the Command of Allāh; then if it complies, then make peace between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are but brothers. So make peace between your brothers.” (Al-Ḥujurāt 49:9-10)....

Then the author gave proofs for that saying: “As He, Glorious is He, says in the Ayah of Qisāṣ (retribution):

‘But whoever is pardoned for something in the case of his brother, then adhering to it with fairness.’”

The Ayah of Al-Qisāṣ (the Law of Retribution) is His
statement, Exalted is He:

\[
\begin{align*}
\text{٥٠} & \quad \text{أَلَّذِينَ عَمِّرُوا كََّنَا بْعَلاَكُمُ الْقَصَاصُ فِي الْقُتْلِ...} \quad \text{(Al-Baqarah 2:178)} \\
\text{٥١} & \quad \text{٥١} \\
\end{align*}
\]

— up to His statement:

\[
\begin{align*}
\text{٥٢} & \quad \text{فَمَنْ عَفِىّ النَّّمَّ مِنْ أَخِيهِ مِنْ فَاسِقٍ يَلْعَنُونَ} \\
\text{٥٣} & \quad \text{٥٣} \\
\end{align*}
\]

\[
\begin{align*}
\text{٥٤} & \quad \text{But whoever is pardoned for something in the case of his brother...} \quad \text{(Al-Baqarah 2:178)} \\
\end{align*}
\]

And the meaning of: (أَخِيهِ) his brother — is the murdered.

The evidence in this Ayah to prove that one who commits a major sin is not a disbeliever, is that Allah refers to the murdered as a brother to the murderer, while at the same time, killing a believer is one of the major sins.

❖ "And He said:

\[
\begin{align*}
\text{وَإِنَّ طَلَّبَانِ مِنَ الْمُؤْمِنِينَ أَفَتَنُوا فَأَصِلَّوا بِنَفْسِهَما إِنَّ غَيْبَهُما عَلَى الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَيُقَلِّبُوا إِلَيْهِمْ إِنَّ اللَّهَ عَلِيمُ الْمُقْسِطِينَ} \\
\text{فَأَصِلَّوا بِنَفْسِهَما إِلَيْهِمْ وَأَقِفْتُوا إِنَّ اللَّهَ يُبْتَغُي الْمُقْسِطِينَ} \\
\text{وَإِنَّا لِلَّهِ وَلَكُمْ تَرْحَمُونَ} \\
\text{٥٥} & \quad \text{٥٥} \\
\text{٥٦} & \quad \text{٥٦} \\
\text{٥٧} & \quad \text{٥٧} \\
\end{align*}
\]

\[
\begin{align*}
\text{٥٨} & \quad \text{٥٨} \\
\text{٥٩} & \quad \text{٥٩} \\
\text{٦٠} & \quad \text{٦٠} \\
\end{align*}
\]

(And if two parties among the believers fought, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels until it complies with the Command of Allah; then if it complies, then make peace between them justly, and be equitable. Verily! Allah loves those who are equitable. The believers are but brothers. So make peace between your brothers.) \text{(Al-Hujurat 49:9-10).}”
This is another evidence for the saying of the People of the Sunnah, that the one who commits a major sin has not exited from Al-Imān.

(Iqtatalū) is plural; and;

(between them both) is in the dual form, and;

(Two parties) is also in the dual form. So how can it be dual, and plural, and dual at the end, and all refer to the same thing?

We say that is because His saying:

— is used to represent a large number of people, and thus it is correct to say:

— (Iqtatalū) and testimony to this is in His, Exalted is He, saying:

(And let the other Ta'īfah (party) come, those who have not yet prayed, and let them pray with you.) (An-Nisā' 4:102)

And He did not say: Lam tusāl (which did not yet prayed),
because a Ṭaʿīfah is a community or a group of people. That is why the pronoun that refers to it is plural. So, the (plural) pronoun in:

« أمَّنُوناً »

« fought »

Refers back to the meaning, and in is His saying:

« بينهم »

« between them both »

it refers back to the expression.

So these two groups of believers were fighting each other, one raising weapons against the other, while the believer fighting a believer is disbelief. Yet with this, Allāh, Exalted is He, says, after having commanded the third group, who is not involved in the fighting, to make peace between them:

فَإِنْ بَنَٰتَ إِسْخَانَةُهُمْ عَلَى الْأُخَرَينِ فَاصْلِحُواٰ أَيْنَ تَبْقَى حَتَّى نَقِّىٰ إِنَّ أَمْرَ

اللَّهِ إِنَّ قَاتِلَتُ فَأَصْلِحُواٰ بَيْنَهُمْ بِالْمُقَدِّمِ وَأَفْسَطُواٰ إِنَّ اللَّهَ يُحِبُّ الْمُقَدِّمِينَ

إِنَّمَا الْمُؤْمِنُونَ يَحْبُّونَ

« but if one of them rebels against the other, then fight you (all) against the one that which rebels until it complies with the Command of Allāh; then if it complies, then make peace between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are but brothers. » (Al-Ḥujurāt 49:9-10)

So, Allāh called the reconciling party brothers to the two warring parties.

Based on this, there is evidence in the Āyah to prove that major sins remove one from Al-Īmān.
In accordance with this, if I pass by a person who does a major sin, I will give *Salāms* to him, because the Prophet mentioned among the rights of a Muslim over another Muslim: “When he meets him, he gives *Salāms* to him.” And this has not ceased being a Muslim, so I give *Salāms* to him, except when there is a benefit in shunning him, as occurred with Ka'b and his two companions, those who stayed behind during the Battle of Tabūk. The Muslims shunned them for a period of fifty nights, until Allāh accepted their repentance.

Are we to love him (the disobedient) absolutely, or hate him absolutely?

We say neither this nor that; we will love him according to the extent of his faith, and hate him according to the extent of his disobedience. This is the balanced position.

---

1 Reported by Al-Bukhārī (1240) and Muslim (2162) from Abū Hurairah, may Allāh be pleased with him, and with the wording of Muslim.

2 The story of Ka'b bin Mālik is reported by Al-Bukhārī (4418) and Muslim (2769).
They do not negate Al-Fāsiq Al-Millī from Islām entirely. And they do not consider him a permanent inhabitant of the Fire, as is said by the Mu'tazilah. Rather, the Fāsiq is included in the absolute term Al-Īmān. As in His saying: «So he must set free a believing slave.» (An-Nisā' 4:92). And he has not been included in the absolute name Al-Īmān; as in His saying, Exalted is He: «The believers are only those who, when Allāh is mentioned, their hearts shudder (with fear) and when His Ayāt are recited to them, they increase them in faith.» (Al-Anfāl 8:2) And his saying א: “The fornicator is not a believer at the time he is fornicating; and the thief is not a believer as at the time he is stealing; and a drinker is not a believer as at the time he is drinking Khamr; and the plunderer is not a believer, at the time he plunders property of esteemed status concerning which people raise their eyes at him.”...
❖ His saying: "They do not negate Al-Fāsiq Al-Milli from Islam entirely."

❖ "Al-Fāsiq:" He is the one exits from obedience.

❖ Fisq — as we have indicated earlier — is categorized into major Fisq; which removes one from Islam; and it is referred to in His saying:

\[
\text{أَوَّلَوَنَّ الْبَيْنِينَ فَسَقُوا فَمَأَوْهُمُ الْجَهَرَ}
\]

❖ And as for those who commit Fisq, their abode will be the Fire. (As-Sajdah 32:20)

— and the minor Fisq; that which does remove one from Islam; as in His statement, Exalted is He:

\[
\text{يَبْنَتِينَ الْبَيْنِينَ إِنْ جَاءَكُمْ فَأَسْتَفْنِهِ بُيْلُ تَفْسَنُوا أَن تُصِيبُوا قَوْمًا}
\]

❖ O you who believe! If a Fāsiq (rebellious person) comes to you with news, verify it, lest you harm people in ignorance. (Al-Ḥujurat 49:6)

❖ The Fāsiq who has not exited Islam is Al-Fāsiq Al-Milli, he is one who does a major sin, or persists in minor sin. That is why the author said: "Al-Milli;" meaning, ascribed to the Millah (creed, religion) the one that has not exited from it.

So, the People of the Sunnah and the Jama'ah do not deny Islam completely from Al-Fāsiq Al-Milli; so it is not possible that they would say that this person is not a Muslim, rather, it is possible that they would say that this person's Islam is deficient, or his faith is deficient.

❖ His saying: "And they do not consider him a permanent inhabitant of the Fire" is connected to his saying: "And
they do not deny.” Based on this, his statement: “as is said by the Mu’tazilah” refers to both matters; in that the Mu’tazilah deny his Islam, and, they consider him a permanent inhabitant of the Fire; even though they do not call him a disbeliever.

❖ His saying “Rather, the Fāsiq is included in the absolute term Al-Īmān:” What the author means by Al-Mu’tlaq (absolute) here; is when it the term faith is used in a general way, then the description refers to the term, not to the faith, as is to be clarified by the author, may Allāh have mercy upon him. So the meaning of it is general Imān which includes the Fāsiq and the just.

❖ His statement: “As in His saying:

(So he must set free a believing slave.) (An-Nisā’ 4:92).”

This is because the believing slave intended here also includes the Fāsiq. So, if somebody buys a Fāsiq slave and sets him free as a ransom, it actually suffices him despite that what Allāh says is: (He must set free a believing slave) so, “believing” includes the Fāsiq and others.

So if a person purchased a slave that was a Fāsiq, then freed him as a means of atonement, he is acceptable from him, while Allāh said:

(So he must set free a believing slave.) (An-Nisā’ 4:92)

So the word:
— includes the Fāsiq other than him.

His saying: “And he has not been included in the absolute name Al-İmān.” Meaning, under the absolute usage of the name Al-İmān.

“As in His saying, Exalted is He:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذًا ذُكِّرَ أَنْبَأُهُمُ الْأَمْلَاءِ وَإِذًا نُبِّئُهُمْ

(The believers are only those who, when Allah is mentioned, their hearts shudder (with fear) and when His Āyāt are recited to them, they increase them in faith.) (Al-Anfāl 8:2)"

Innāma expresses restriction; none are believers except these people, and the meaning of believers here, is those who possess absolute, complete faith. So the Fāsiq is not included in “the believers” here, because if the Āyāt of Allah are recited to the Fāsiq, it will not increase him in faith; and when you mention Allah to him, his heart will not tremble out of fear (of Allah).

So the author clarified that Al-İmān could be used to mean general faith, and it could be used to mean faith, absolute.

So when we see a man; when Allah is mentioned, his heart does not tremble with fear, and when His Āyāt are recited to him, that does not increase him in faith; then it is correct that we say that he is a believer, and it is correct that we say he is not a believer. So we say, “believer,” that is; he has general faith, meaning, its basis, and; “he is not a believer,” that is, he does not have complete faith.

His statement: “And his saying ☀️: ‘The fornicator is not a believer at the time he is fornicating; and the thief is not a believer as at the time he is stealing; and a drinker is not a
believer as at the time he is drinking Khamr; and the plunderer is not a believer, at the time he plunders property of esteemed status concerning which people raise their eyes at him."[1]

This is the second example for the usage of Al-Ímân meaning by it, faith absolute; that is: complete.

❖ His saying ﷺ: "The fornicator is not a believer at the time he is fornicating:" Here, the complete faith is being negated from him at the time that he commits Zinā. As for after he has finished the Zinā, he could be a believer. The fear of Allāh can effect him after he has completed the Zinā, and he could repent. But when he proceeds to commit the Zinā, if he had complete faith; he would not proceed to it, rather his faith was very weak when he proceeded to it.

❖ Consider his saying carefully: "At the time he is fornicating:" since his state differs before the Zinā and after it; because as long as a person does not commit a Fāhishah, even if he thinks of doing it, then he is still considering not proceeding to it.

❖ His saying: "And the thief is not a believer as at the time he is stealing:" Meaning, the complete faith; because his faith will indeed deter him from the stealing.

❖ His saying: "And a drinker is not a believer at the time he is drinking Khamr:" Meaning, the complete faith.

❖ "and the plunderer is not a believer, at the time he plunders property of esteemed status concerning which people raise their eyes at him:" "Of esteemed status;:" possessing value to people, that is why they raise their eyes at him. So he is not a believer at the time he plunders it,

[1] Reported by Al-Bukhārī (2475) and Muslim (57) from Abū Hurairah, may Allāh be pleased with him.
meaning: complete faith.

These four things: Zina (that is sexual intercourse with an unlawful partner), theft (that is secretly taking unlawful wealth from where he has stored it or the like) and drinking Khamr (that is using it, by eating it or drinking it. And everything that intoxicates for enjoyment or leisure) and plunder of what is honored and valuable to people (it is said that plunder refers to taking wealth from the spoils of war); none will commit these four things, and be a believer in Allah, at the time he is committing them. And what is meant by the negation of faith here, is the negation of complete faith.

We say, he is a believer with deficient faith, or a believer according to his faith, and a Fasiq according to his major sin; so he is not given the absolute name, and he is not denied the name in general....

His statement: "We say, he is a believer with deficient faith, or a believer according to his faith, and a Fasiq according to his major sin; so he is not given the absolute name, and he is not denied the name in general."

This is a clarification of the description deserved by Al-Fāsiq Al-Milli according to the People of the Sunnah and the Jamā'ah.
And the distinction between the general thing (Mutlaq-ish-Shay') and the thing absolute (Ash-Shay'ul-Mutlaq), is that the thing absolute means "complete," and the general thing, means "a basis of the thing" even if it is deficient.

So, Al-Fāsiq Al-Millī is not given the absolute name of Al-Īmān, and that is the completeness of the name, and he is not denied the general name, so we do not say he is not a believer, rather we say that he is a believer with deficient faith, or, that he is a believer with his according to his faith, and a Fāsiq according to his major sin.

This is the Madhhab of the People of the Sunnah and the Jamā'ah; and it is the just and balanced Madhhab.

*Some groups oppose them in this; they are:

The Murji'ah, they say he possesses complete faith.

The Khawārij, they say he is a disbeliever.

The Mu'tazilah, they say he that he is in state between the two states.
SECTION:
Concerning the Position of the People of the Sunnah and the Jamā‘ah
Regarding the Companions of the Messenger of Allāh ﷺ

His statement: “Among the fundamentals of the People of the Sunnah and the Jamā‘ah.” Meaning, from the foundation of their creed.

His statement: “is that the Companions of the Messenger ﷺ are safe from their hearts and their tongues.” He did not say: “And their actions” because such actions are impossible after the death of the Companions, even if it were assumed that someone could excavate their graves and bring out their bodies; this would not cause them any harm nor any inconvenience. But that which is possible after the death of the Companions, with respect to their personalities, is what is in the
heart, and what is uttered by the tongue.

Therefore, among the fundamentals of the People of the Sunnah and the Jama'ah is that the Companions of the Messenger of Allah are safe from their hearts and their tongues; safe from any hatred, rancor, spite and aversion of the heart, and safe from any saying that they do not deserve.

So, their hearts are free of that, filled with love, esteem and reverence for the Companions of the Messenger of Allah in the manner which befits them (the Companions).

So, they love the Companions of the Prophet, and recognize their virtue over all of mankind, because to love them is to love the Messenger of Allah, and to love the Messenger of Allah is to love Allah. Their tongues are also free from any abuse, revilement, cursing, accusations of disobedience, or disbelief, and the like of that which the people of innovation do. So when their tongues are free from all this, they are full of praise for them, seeking Allah’s pleasure for them, seeking His mercy for them, and seeking His forgiveness, and other than that. And this is due to the following:

Firstly: They are the best of generation of all the nations, as the Messenger of Allah made clear when he said: “The best people are my generation, then those that follow them, then those that follow them.”[1]

Secondly: They are the link between the Messenger of Allah and his Ummah; it is through them that the entire Ummah received the Shari‘ah from him.

[1] Reported by Al-Bukhārī (3651) Muslim (2533) from 'Abdullāh bin Mas'ūd, may Allah be pleased with him.
Thirdly: Because of the great and expansive conquests that occurred at their hands.

Fourthly: Because they spread virtues among the Ummah such as truthfulness, advice, noble characteristics, and manners, the like of which are not found among other than them. The one who reads about them from behind the wall will not realize this. Indeed, none will realize this except the one who engrosses himself in the study of their biographies, recognizing their merits, their virtues, their influence, and their prompt responses to the calls of Allah and His Messenger.

❖ So we call upon Allah, the Mighty and Sublime, to be a witness for our love of these Companions; we praise them with our tongues as they deserve; and we are disassociate ourselves from the two straying paths: The path of the Rawafid, those who revile them and go to extremes with the members of the Household of the Messenger, and from the path of the Nawasib, those who hate the members of the household of the Messenger.

❖ We believe that the members of the Household, who were Companions, have three rights: The rights of being a Companion, the rights of being a believer, and the rights of being a relative to the Messenger of Allah. His statement: "the Companions of the Messenger of Allah." It has previously been explained that the Companions of the Messenger of Allah are those gathered with him, believed in him, and died upon that. (A Ṣaḥābi) is said to be Ṣahīban;[1] because when he gathered with the Messenger, while believing in him, this would necessitate his

[1] Translation note: Meaning, why these terms are used for them; Ṣuhbāh, Ṣāhib, Ṣaḥābī, Ṣahābah.
following him. This is particular to the Sulhah (companionship) of the Messenger ﷺ. As for other than the Messenger ﷺ, none will be regarded as his companion until he stays with him for a very long time, such that he deserves to be called his companion.

كمَا وَصَفَهُمُ اللَّهُ ﰲ ﻓَوْلَدِهِ ﰲ ﻧَعْلَىٰ: ﴿وَذَٰلِكُمْ جَآءَوْا بِعَدْمِهِم مَّعَهُ ﺑِقُولُوهُ شَآءَ رَبُّنَا إِنَّا نَذَّرتُنَا إِلَيْهِ شُفُوفًا بِأَلْبَيْنِ وَلَا نَجِعَلُ ﰲ فَلْوَضْعِنَّ ﰲ عَلَىٰ لَيْلَيْنِ إنَّا نَذَّرتُنَا إِنَّ رَبُّنَا رَحْمَٰتُ ﰲ ﺗَرَجُّمٍ﴾ ﰲ الحشر: 10 [Al-Hashr 59:10]...

As Allah describes them in His saying, Exalted is He: ﴿And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”﴾ (Al-Hashr 59:10)....

♦♦♦

Then, the author, may Allah have mercy upon him, cited proof for the position of the People of the Sunnah, by his statement: “As Allah describes them in His Word, Exalted is He:

﴿وَذَٰلِكُمْ جَآءَوْا بِعَدْمِهِم مَّعَهُ ﺑِقُولُوهُ شَآءَ رَبُّنَا إِنَّا نَذَّرتُنَا إِلَيْهِ شُفُوعًا بِأَلْبَيْنِ وَلَا نَجِعَلُ ﰲ فَلْوَضْعِنَّ ﰲ عَلَىٰ لَيْلَيْنِ إنَّا نَذَّرتُنَا إِنَّ رَبُّنَا رَحْمَٰتُ ﰲ ﺗَرَجُّمٍ﴾

﴾And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in
Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (Al-Hashr 59:10).

This Ayah follows the two preceding Ayahs; they are His saying, Exalted is He:

(And there is also a share in these spoils) for the poor Emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him. And helping Allāh (i.e. helping His Religion) and His Messenger. Such are indeed As-Sādiqūn (the truthful). (Al-Hashr 59:8)

The foremost among these Muhājirīn (Emigrants) were Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī bin Abī Ṭālib (may Allāh be pleased with them all).

His statement:

(Seeking bounties from Allāh and to please Him) – establishes the sincerity of intention (of the Companions). And His statement:

(And helping Allāh (i.e. helping His Religion) and His Messenger) – verifies their works. And His statement:

(Such are indeed As-Sādiqūn (the truthful))
That is; they did not do that to been seen nor to be heard of, but from the sincerity of intention.

❖ Then, He says regarding the Ansār (Helpers):

And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. (Al-Hashr 59:9)

So Allah described them with three traits:

They love those who emigrate to them;

And have no jealousy in their breasts for that which they have been given;

And give them (emigrants) preference over themselves, even though they were in need of that.

❖ Then, He, Exalted is He, says after that:
Concerning the Position of the People of the Sunnah

And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in faith…” (Al-Hashr 59:10)

They are those who follow after them in excellence, and their followers until the Day of Resurrection. They extol them on the grounds of brotherhood, and because they preceded them in faith; and they ask Allah not to put any hatred in their hearts against them. Hence, whoever opposes that by reviling them, and not giving them their rights, such is not among those about whom Allah says:

And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in faith.” (Al-Hashr 59:10)

When 'Āishah, may Allah be pleased with her, was asked some people who were verbally abusing the Companions, she said: “Do not bother yourselves! These (the Companions) are a people whose deeds ceased with their death, but Allah loves to continue rewarding them after their death!!”[1]

[1] Based on what is reported from Jābir bin 'Abdullāh, may Allah be pleased with him, who said: “It was said to 'Āishah: ‘Some people are abusing the Companions of the Prophet even including Abū Bakr and 'Umar' and she said (in response): ‘Are you disturbed about this? Their deeds have been cut off from them, but Allah loves that their rewards persist.’” Ibn Athīr mentions it in Jāmi' Al-Uṣūl. (8:554) and ascribes it to Razīn!
And His statement:

وَلَا تُصَعِّدُنَّ فِي قُلُوبِنَا عَلَى الْمَلِيَّينَ إِمَّامًا

(And put not in our hearts any hatred against those who have believed.)

— He did not say: “Against those who preceded us in faith” to include those people who preceded, as well as other than them, until the Day of Resurrection.

وَرَبِّنَا إِنَّكَ رَحِمٌ رَحِيمٌ

(Our Lord! You are indeed full of kindness, Most Merciful)

And due to Your kindness and mercy, we are seeking forgiveness from You for ourselves and for our brethren who have preceded us in faith.

---

وَطَاعَةُ النَّبِيِّ ﷺ - فِي قُوَّاَلِهِ: «لا تَسْتَوَى أَصْحَابِي قُوْالِي نَفْسِي بَيْدَوْلُو آنَّ أَحْدَكُمْ أَنْفُقْ مِثْلَ أَحْدِيْ ذَهَابًا مَّا بَلَغَ مَدْ أَحْدِهِمْ وَلا نَصِيفْهُ». . .

And in obedience to the Prophet ﷺ who said: “Do not verbally abuse my Companions. By the One in Whose Hand my soul is, if anyone of you spends gold as much as Uhud, it will not be equal to a Mudd of one of them nor even its Nasif (half).”...
Concerning the Position of the People of the Sunnah...

❖ His statement: “And in obedience to the Prophet ﷺ who said: “Do not verbally abuse my Companions. By the One in Whose Hand my soul is, if anyone of you spends gold as much as Uhud, it will not be equal to a Mudd of one of them nor even its Nasif (half).””¹

❖ “In obedience” is joined with his word: “safe,” that is to say: Among the fundamentals of the People of the Sunnah and the Jama’ah is the obedience of the Prophet ﷺ...”

❖ “Verbally abuse:” As-Sabb; means to revile and find faults. If it is done in absence of the person, it will be considered backbiting.

❖ His statement: “My Companions:” That is, those who accompanied him. There is no doubt that Companionship of the Prophet ﷺ was of various degrees: The Companionship of those who accepted Islām before the conquest (of Makkah), and the Companionship of those who accepted Islām after the conquest.

The Messenger ﷺ said this while he was addressing to Khālid bin Al-Walid, when a dispute occurred between him and ‘Abdur-Rahmān bin Awf regarding the tribe of Judhaimah, he said: “Do not verbally abuse my Companions” and the general usage its wording is applicable.²

There is no doubt that ‘Abdur-Rahmān bin ‘Awf and his like are more virtuous than Khālid bin Al-Walid and his

¹ Reported by Al-Bukhārī (3673) and Muslim (2541) from the Hadith of Abū Sa‘īd and Abū Hurairah.

² Translation note: They Shaikh, may Allāh have mercy upon him, is indicating a popular rule, that while this is the occasion of the text being stated, our later usage of the text is not restricted to those circumstances, rather it is generally applicable to any case that its wording addresses.
like, may Allāh be pleased with him, due to their precedence of accepting of Islām. That is why he said: ‘‘Do not verbally abuse my Companions’’ addressing Khālid bin Al-Walīd and those like him.

If this is the case with regard to Khālid bin Al-Walīd and those like him, what do you think the case will be with those that came after them?

❖ His statement: “By the One in Whose my soul is, if anyone of you spends gold as much as Uhud…”

The Prophet ﷺ swore, and he is truthful and faithful even if he did not swear: “If any one of you spends gold as much as Uhud, it will not be equal to a Mudd of one of them nor even its Nasif (half).”

❖ “Uhud:” A very large mountain, well-known in Al-Madinah.

❖ “Mudd:” One-quarter of the Șā’.

❖ “Nor its Nasif (half):” That is: Half of it. Some of them (the scholars) say it refers to food; because that which is measured by the Mudd and the Nasif is food. As for gold, it is weighed. Some of them said it refers to the gold, according to the context, because he said: “If anyone of you spends such as Uhud of gold, it will not be equal to the Mudd spent by one of them nor even half of it.” That is, “of gold.”

Whatever it is, if we say that it refers to food, then it is “of food.” If we say it refers to the gold, then it is “of gold.” A Mudd or half a Mudd of gold is nothing compared to a Mount Uhud in gold.

❖ So, with respect to the Companions, may Allāh be pleased with them, if anyone of us spends such as Uhud of gold, it will not be equal to the Mudd of one of them
Concerning the Position of the People of the Sunnah...

nor its Naṣīf. This one spends, and that one spends, while the one upon whom it is spent is also another. Each of them is a human being, but human beings are not equal to one another. These Companions, may Allāh be pleased with him, have virtues, merits, sincerity and following such that others do not possess. So their sincerity was tremendous, and their following was firm, they were more virtuous than other than them in whatever they spent.

❖ This prohibition implies *At-Tahřīm* (that it is unlawful); so it is not lawful for anyone to verbally abuse the Companions in general, or to verbally abuse one of them specifically. If he verbally abuses them in general, he is a disbeliever. Rather, there is no doubt in the disbelief of the one who is skeptical about his disbelief. As for the case of one who verbally abuses one of them specifically, then we look at what prompted that. He may have verbally abuse them due to a physical feature, a characteristic, or religious matters. Each of them has its own ruling.
And they accept whatever is reported in the Book, the Sunnah, and the Ijma' (consensus) concerning their virtues and their ranks....

-Concerning his saying: "And they accept." That is, the People of the Sunnah.

-Concerning his statement: "whenever is reported in the Book, the Sunnah, and the Ijma' (consensus) concerning their virtues and their ranks."

-Fadail (virtues) is the plural of Fadilah (virtue), and it is something for which a person is considered superior to another, and it is regarded as one of his outstanding traits.

-"Ranks:" That is, levels; because the Companions are of levels and ranks as the author, may Allâh have mercy upon him, shall soon mention.

-Therefore, whatever is reported concerning the virtues and the levels of the Companions, the People of the Sunnah and the Jama'ah accept that.

-For example, they accept whatever is reported of their abundant observance of prayer or charity or fasting or Hajj or Jihad, or other than that among virtuous.

-They accept, for example, what is reported concerning Abu Bakr, that once when the Prophet ﷺ stressed giving
charity, he — Abū Bakr — came afterwards with all his wealth. This is a virtue.

They also accept what is reported in the Book and the Sunnah, that Abū Bakr, may Allāh be pleased with him, was the only Companion of the Messenger of Allāh who accompanied him while he was in the cave during his emigration from Makkah to Al-Madinah.

— They also accept what is reported in the text from the saying of the Messenger about Abū Bakr: “Indeed, the most faithful of all people to me, in his wealth and Companionship is Abū Bakr.”

In the same manner, is what is reported concerning ‘Umar, ‘Uthmān, and ‘Alī, may Allāh be pleased with them all; and what is reported about the virtues of the other Companions; they accept all of this.

— In the same way regarding the ranks, they accept whatever is related of their ranks. The four Rightly Guided Khalīfahs are the highest rank of this Ummah. The best of them is Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī as the author shall mention.

---

1 Reported by Abū Dāwūd (1678), At-Tirmidhī (3675) and he said: “This Hadīth is Ḥasan Šahīh.” And Al-Albānī graded it Ḥasan in Al-Mishkāt (3:1700).

2 Reported by Al-Bukhārī (3904) and Muslim (2382) from Abū Sa‘īd Al-Khudri, may Allāh be pleased with him.
They give preference to those who spent before the Conquest - and that is the Treaty of Hudaybiyyah - and fought, over those who spent and fought afterwards, and they give preference to the Muhājirīn (the Emigrants) over the Anṣār (the Helpers). . . .

Concerning his statement: "They give preference to those who spent before the Conquest - and that is the Treaty of Al-Hudaybiyyah - and fought, over those who spent and fought afterwards."

The evidence for that is His statement, Exalted is He:

«Not equal among you are those who spent and fought before the Conquest. Such are higher in degree than those who spent and fought afterwards. But to all, Allāh has promised Al-Husnā.» (Al-Ḥadīd 57:10)

So those who spent and fought before the Treaty of Al-Hudaybiyyah are better than those who spent and fought afterwards. The Treaty of Al-Hudaybiyyah occurred in the sixth year of Ḥijrah, during the month of Dhul-Qa‘dah. So, those who had accepted Islām before that, and who spent and fought, are better than those who spent and fought afterwards.
If somebody asks: “How do we know that?”

The response is that it is known through the dates of their acceptance of Islâm; (for example) by reading books like Al-Iṣâbah fi Ṭamyīz Aṣ-Ṣaḥābah by Ibn Ḥajar, or Al-Isti‘āb fi Ma‘rifat Al-ʿAṣḥāb by Ibn Abdul-Barr, or any of the books written on the biographies of the Companions, may Allāh be pleased with them. Through this, it will be known who accepted Islâm before (the Treaty of Al-Ḥudaybiyyah) or after.

The saying of the author: “That is the Treaty of Al-Ḥudaybiyyah.”

— This is one of the two sayings regarding the interpretation of the Āyah, and it is the what is correct. The evidence for that is the story of the disagreement that occurred between Khalīd and ‘Abdur-Raḥmān bin ‘Awf, and the saying of Al-Barā’ bin ‘Āzib who said: “You consider the Conquest of Makkah as the Conquest, and the Conquest of Makkah was a conquest. But to us, we consider the conquest to be Bā‘at Ar-Ridwān which took place on the Day of Al-Ḥudaybiyyah.” Reported by Al-Bukhārī.¹

— And it is said that that the meaning is the Conquest of Makkah; and that is the saying of many of the scholars of Tafsīr, rather, most of them.²

Concerning his statement: “And they give preference to the Muhājjirūn (the Emigrants) over the Anṣār (the Helpers).”

— The Muhājjirūn are those who emigrated to Al-Madīnah during the time of the Prophet ﷺ before the Conquest of Makkah.

¹ Reported by Al-Bukhārī (4150).
² See Ad-Durr Al-Manthūr (6:58)
— The *Anṣār* are those to whom the Prophet ﷺ emigrated to in Al-Madinah.

❖ The People of the *Sunnah* give preference to the *Muhājirūn* over the *Anṣār* because the *Muhājirūn* also gave support and aid, in addition to their emigration whereas the *Anṣār* only gave support.

— So the *Muhājirūn* left their families, wealth and their abodes behind, and emigrated to a land where they were strangers. All of that striving to emigrate to Allāh and His Messenger, and to support Allāh and His Messenger.

— As for the *Anṣār*, the Prophet ﷺ came to them in their land, and they supported the Prophet ﷺ. There is no doubt that they guarded him against the harm of those who prevented their sons and women from him.

The proof for giving preference to the *Muhājirūn* is His statement, Exalted is He:

\[
\text{١٠٠} \text{And the first to embrace Islām of the Muhājirūn and the Anṣār, and also those who followed them in beneficence. Allāh is well-pleased with them as they are well-pleased with Him. (At-Tawbah 9:100)}
\]

He mentions the *Muhājirūn* before the *Anṣār*.

Also, His statement:

\[
\text{١١٧} \text{Allāh has forgiven the Prophet, the Muhājirūn and the Anṣār.} \text{ (At-Tawbah 9:117)}
\]
Concerning the Position of the People of the Sunnah...

Therefore, He mentions the Muhājrīn before them. And, in His saying regarding how to share Al-Fār′:[1]

(And there is also a share in the spoils) for the poor Emigrants, who were expelled from their homes and their property. (Al-Hashr 59:8)

He, after then, says:

(And those who, before them, had homes, and had adopted the faith.) (Al-Hashr 59:9)

And they believe that Allah said to the people of Badr - they were three hundred and ten, and some odd number more: “Do whatever you like, I have forgiven you!!”...

Concerning his statement: “And they believe that Allah said to the people of Badr - they were three hundred and ten, and some odd number more: 'Do whatever you like, I have forgiven you!!’”

The rank of the people of Badr is the highest rank

[1] Translation note: Meaning; spoils of war, and it differs from Ghanīmah in that Fār′ is what is taken without actual fighting; while it is often used to mean Ghanīmah.
among the Companions.

Badr is a well known place where the famous battle occurred; and that was during the second year of Hijrah, in the month of Ramadān. Allāh, Exalted is He, named that day; the Day of the Criterion.

The cause of it, was that the Prophet ﷺ heard that Abū Sufyān was coming from Ash-Shām (Greater Syria) with a caravan to Makkah. He alerted his Companions for the purpose of this caravan alone; so three hundred and ten, plus some odd number of men were gathered; they had only seventy camels and horses with them. They left Al-Madīnah not intending to fight, but out of His wisdom, Allāh, the Mighty and Sublime, decreed a battle between them and their enemies.

When Abū Sufyān heard that, and that the Messenger ﷺ was coming to him to seize the caravan, he headed to the seashore to dispatch an message alerting the people of Makkah and demanding their help. The people of Makkah prepared and headed off with their nobles, their elders and their chiefs. They left, in the manner described by Allāh, the Mighty and Sublime:

*Boastfully and to be seen of men, and hindering (others) from the Path of Allāh.* (Al-Anfāl 8:47)

On their way, they heard the news that Abū Sufyān had passed safely with the caravan; so they decided to return home, but Abū Jahl said: "By Allāh, we will never go back until we get to Badr, stay there, slaughter camels, drink wine and the songstresses sing for us such that the Arabs can hear about us and forever dread us."

This statement exhibits pride, arrogance and selfconceited-
ness. But all praise is due to Allah; the opposite of what he said actually occurred. The Arabs heard of their destruction and they, thereby, became insignificant in the minds of the Arabs.

They arrived at Badr, and the two parties met face to face. Allah, Exalted is He, revealed to the Angels:

> “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.” This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.” (Al-Anfal 8:12-14)

The clash between the two parties resulted, and, all praise is due to Allah, it was a routing of the idolators and a clear victory for the Muslims. They were victorious, and they captured seventy men, and they killed seventy men, among them were twenty-four men that were from their elders and notables; they were dragged and cast into one of the wells of Badr, repulsed and disgraced.

Then, three days after the fighting had ended, the Prophet mounted his she camel, stood by them, and
called them by their names and the names of their fathers saying: “O So-and-so, do you (now) wish that you obeyed Allah and His Messenger? Indeed, we have found what our Lord promised us to be the truth, have you also found what your Lord promised you to be the truth?” They (the Companions) said: “O the Messenger of Allah, why are you talking to bodies without souls?” He said: “By the One in Whose Hand my soul is, you do not hear what I say better than they do.”[1]

The Prophet ﷺ stood by them and called them to censuring, rebuking and scolding them. They had discovered that what Allah promised was the truth. Allah, Exalted is He, says:

This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire. (Al-Anfāl 8:14)

They found the torment of the Fire immediately when they died, and realized for sure that the Messenger was right, but how could they now benefit being so disgraced!!

❖ The people of Badr, are those by whose hands Allah granted this clear victory and criterion (between truth and falsehood), which caused the Arabs to dread the Messenger of Allah ﷺ and his Companions. After this victory, the held such a magnificent rank, that Allah looked over them, and said: “Do whatever you like, for I have forgiven you.”[2] So whatever sin they would

[1] Reported by Al-Bukhārī (3976) and Muslim (2874) from Anas bin Mālik, may Allah be pleased with him.

[2] Reported by Al-Bukhārī (3007) and Muslim (2494) from ‘Ali, may Allah be pleased with him, in the story of Ḥāṭib bin Abī Balṭa‘ah, may Allah be pleased with him.
commit, they had been pardoned for that, because of this great, tremendous goodness which Allāh, Exalted is He, made occur by their hands.

❖ And in this Hadith there is evidence, that whatever major sin was to occur from them - no matter how bad - they would be pardoned for that.

❖ And in it is the good news that they would not die in the state of disbelief, because of this pardoning for them, and this dictates one of two matters:

— That it is not possible that they would disbelieve after that.

— Or that if it was ever decreed that any of them disbelieved, he would be facilitated to repent and return to Islām.

Whichever the case, it contains this tremendous good news, and we do not know that any of them apostated afterwards.

And that no one who pledged under the tree will enter the Fire; as the Prophet ﷺ has informed. Rather, Allāh is pleased with them and they were pleased with Him. And they were more than one thousand and four hundred....

❖ Concerning his saying: "And that no one who pledged
under the tree will enter the Fire; as the Prophet ﷺ has informed.[1] Rather, Allāh is pleased with them and they were pleased with Him. And they were more than one thousand and four hundred.’[2]

❖ The People of the Tree, they are those who Companions of Bai'at Ar-Ridwān.

❖ And the cause of this pledge, was that the Messenger ﷺ left Al-Madinah for Makkah with the intention to perform 'Umrah; with him were his Companions and the sacrifice. They were about one thousand and four hundred men; they wanted nothing except to perform 'Umrah. When they reached Al-Ḥudaybiyyah - and it is a place close to Makkah on the route to Jeddah nowadays; part of it is in the Ḥaram (the Sacred Precincts) while the other part of it is not - the idolators learned of that and they prevented the Messenger of Allāh ﷺ and his Companions (from entering Makkah); because, they claimed that they were the people of the House, and the protectors of the House.

(And they are not its guardians. None can be its guardians except Al-Muttaqūn (the pious).) (Al-Anfūl 8:34)

[1] Reported by Muslim (2496) from Jābir bin ‘Abdullāh, sainyg: “Umm Mubashir informed me that, in the presence of Ḥafṣah, she heard the Prophet ﷺ saying: ‘In the case of the people of the tree; not one of those who gave the pledge under it will enter the Fire, if Allāh wills.’” And Abū Dāwūd (4653) and At-Tirmidhī (3859) reported similarly.

[2] Reported by Al-Bukhārī (4154) on Jābir, may Allāh be pleased with him.
Concerning the Position of the People of the Sunnah...

So, there were negotiations between them.

Allâh, Exalted is He, exhibited one of His Âyût during this expedition, indicating that it was better for the Messenger and His Companions to yield because of the goodness and benefit that would result from that. So the she-camel of the Messenger knelt down, refusing to advance, such that they said: "Al-Qašwâ’ has become obstinant;" meaning, it became unruly, refusing to continuing the journey. The Prophet defended her, saying: "By Allâh, Al- Qašwâ’ has not become obstinant, and that is not her character; rather she was restrained by the One who restrained the Elephant." Then, he said: "By the One in Whose Hand my soul is! They will not ask me for anything in their reverence to Allâh’ sanctities, except that I will give it to them."[1]

So negotiations began between them, and the Prophet sent 'Uthmân bin 'Affân — because he had relatives in Makkah who would protect him — to invite them to Islâm, and to inform them that the Prophet only came for 'Umrah in reverence for the House. Then, news spread that 'Uthmân had been killed. That was a grave matter to the Muslims. So the Prophet called his Companions to pledge that they would fight the inhabitants of Makkah, who killed the messenger of Allâh’s Messenger, and since messengers would not normally be killed, the Companions, may Allâh be pleased with them, pledged

[1] Reported by Al-Bukhârî (2731, 2732) from Al-Miswar bin Makhramah and Marwân bin Al-Ḥakam. In Al-Fath (5:333), Al-Ḥâfîz said: "And these reports attributed to Marwân are in Mursal form, because he is not a Companion. As for Al-Miswar, then in his case it is Mursal as well, because he was not present for the event and Al-Miswar and Marwân heard from a group of the Companions who witnesses this story."
to the Prophet ﷺ that they would fight - and not flee - to the death.

The Prophet ﷺ was under the tree taking the pledge from the people, extending his hand; so they took this blessed pledge, about which Allāh said:

\[\text{Verily, those who gave the Bai'ah (pledge) to you, they are giving the Bai'ah (pledge) to Allāh. The Hand of Allāh is over their hands.} \] (Al-Fath 48:10)

And since 'Uthmān, may Allāh be pleased with him, was absent, the Prophet ﷺ pledged with his hand on behalf of 'Uthmān's hand, and said, about his right hand: "This is 'Uthmān's hand." Later, it became clear that 'Uthmān had not been killed. So, ambassadors began to go back and forth between the Messenger of Allāh ﷺ and the Quraish, until they reached the conclusion of the treaty, which became a manifest victory for the Messenger ﷺ.

❖ Allāh said about those who pledged:

\[\text{Indeed, Allāh was pleased with the believers when they gave their Bai'ah (pledge) to you under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness) upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.} \] (Al-Fath 48:18-19)

❖ Among those who took the pledge were Abū Bakr,
Concerning the Position of the People of the Sunnah… 381

‘Umar, ‘Uthmān and ‘Alī

So Allāh, Exalted is He, described them with faith. This is a testimony from Allāh, the Mighty and Sublime, that whoever partook of the pledge under the tree, then is a believer that Allāh is pleased with. The Prophet ﷺ said: “No one who took the pledge under the tree will enter the Fire.”[1] So, the pleasure (of Allāh) is affirmed in the Qur’ān, while the negation of them entering the Fire is affirmed in the Sunnah.

❖ Concerning the Prophet ﷺ saying: “No one who took the pledge under the tree will enter the Fire;” one may have said: “How can we reconcile between that, and His statement, Exalted is He;

وَلَاَمَا وَرَدَّ مَآءً مَدِينَةٍ وَجَدَ عَلَيْهِ أَمْثَةٌ أَمْثَةٌ ۚ أَلْتَأْسِيَ بَيْنَ عَينَيْهِ؟

“There is not one of you but will pass over it (Wariduha); this is with your Lord; a Decree which must be accomplished.” (Maryam 19:71)

So the reconciliation is from one of two angles:

First: That it be said that the scholars of Tafsīr differ over the meaning of Al-Wurūd (the passing). Some of them said it refers to passing over the Sirāt, because this, without a doubt, is a type of Wurūd (passing), as in His statement, Exalted is He:

وَلَاَمَا وَرَدَّ مَآءَ مَدِينَةٍ وَجَدَ عَلَيْهِ أَمْثَةٌ أَمْثَةٌ ۚ أَلْتَأْسِيَ بَيْنَ عَينَيْهِ؟

“And when Warada (passed) the water of Madyan; he found there a group of men watering (their flocks).” (Al-Qasās 28:23)

And it is known that he did not go inside the water; he

[1] Its reference has preceded.
rather near it and close to it.

So, based upon this, there is no problem, nor any contradiction in the first place.

**The Second Angle:** That some of the scholars of *Tafsir* said the meaning of *Al-Wurūd* (passing) is "entrance;" and that there is no person but he will enter the Fire. Based upon this saying, his statement: "No one who took the pledge under the tree will enter the Fire." will carry the meaning of: "he will not enter it to be punished nor disgraced; and he would only enter it in fulfilment of the oath:

\[
\text{There is not one of you but will pass over it (Wariduha)}
\]

Or, it is it could be said that this should be considered general, and that the text concerning the people of the pledge of *Ridwan* (pleasure) is specific.

❖ And His saying: "The tree:" The tree was a lote tree; some say it is was an acacia tree. There is no point lengthy discussion about this disagreement. It was one that provided shade. The Prophet sat down underneath it to take the pledge from the people. It existed during the time of the Messenger and the time of Abu Bakr, may Allah be pleased with him, and the earlier part of the era of 'Umar. Then it was said to him: "People have started going there to pray there." Then 'Umar, may Allah be pleased with him, ordered that it be cut down, so it was cut down.

It was said in *Al-Fath*:\(^1\) "I found it recorded in the book of Ibn Sa'd with an authentic chain of transmission." While in

\(^1\) *Fath Al-Bāri* (7:448).
Šaĥīḥ Al-Bukhārī[1] it is reported that Ibn ‘Umar, may Allah be pleased with him, said: “We returned the following year — that is after the Treaty of Al-Hudaybiyyah — and no two people among us gathered under the tree under which we took the pledge. It was a mercy from Allah.” And this is what Al-Mussayab, the father of Sa’îd said: “When we were returning the following year, we forgot it, and we could not locate it.”

This does not negate what Ibn Hajar mentioned from Ibn Sa’d because their forgetting it does necessitate that it did not exist anymore, nor that it would not be found after that. And Allah knows best.

And this is among the good deeds of ‘Umar bin Al-Khaṭṭāb, may Allah be pleased with him, because we think that if this tree remained until today, it would have been worshipped aside from Allah.

---

And they testify of Paradise, for whoever the Messenger of Allah ﷺ testified it; such as the Ten, Thābit bin Qais bin Shammās, and others among the Companions....

---

Concerning his saying: “And they testify of Paradise, for whoever the Messenger of Allah ﷺ testified it; such as the

[1] Reported by Al-Bukhārī (4162), (4163), (2958) from Ibn ‘Umar, may Allah be pleased with him, and also (4162), (4163) from the father of Sa’îd bin Al-Musayyab.
Ten, Thābit bin Qais bin Shammās, and others among the Companions."

❖ "They testify" That is; the People of the Sunnah and the Jama'ah.

❖ The testimony of Paradise is of two types: A testimony that relates to a description, and a testimony that relates to a person.

— As for the one that relates to a description, we testify that every believer will enter Paradise, and that every person of Taqwa will enter Paradise, without specifying any particular person or persons.

And this general testimony, it is obligatory for us to bear witness to it, because Allāh, Exalted is He, informed us of it. He, Exalted is He, says:

|إِنَّ الَّذِينَ صَلَّوْنَ أَمَاَّتَ أَوَّلَاتُهُمْ وَعَمِلُوا الصَّلَاةَ وَمَاتُوا فِي صَٰلِحٖ أَنْجَسُوهُمْ فِي حَيَاةٍ فِيهَا وَعِدَّ أَنَّ اللَّهَ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ |

"Verily, those who believe and do righteous good deeds, for them are Gardens of delight (Paradise) to abide therein. It is a Promise of Allāh in truth. And He is the All the All (Luqman 31:8-9)

And He says:

|وَسَارَعُوا إِلَى مَعَارِضٍ مِّن رَبِّكُمْ وَجَنَّتَانِ عَرَضَهَا السَّمَوُاتُ والْأَرْضُ أُعْدُدَتْ لِمُتَّقِينَ |

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqīn (the pious)." (Āl 'Imrān 3:133)

— As for the testimony which relates to a specific person, that our testifying about so-and-so, or that a particular
group of people are in the Paradise.

And this specific testimony is that which we bear witness to for whomever the Messenger ﷺ has testified such; weather he testified to that about one particular person a particular group of people.

❖ An example of that is what the author mentioned in his saying: "Such as the Ten." Meaning by that; the ten that were given the glad tidings of Paradise. They were named with this title, because the Prophet ﷺ mentioned all of them in one Hadith.


The six after the Four Rightly Guided Khalifahs have been collected together in a poem, so, memorize it:

Sa‘īd and Sa‘d, and Ibn ‘Awf and Ṭalḥah -
And ‘Āmir of Fihr, and Az-Zubair, the commendable.

These people, the Prophet ﷺ gave them the the glad tidings in one list. He said: “Abū Bakr is in Paradise, ‘Umar is in the Paradise...”[1] That is why they are named with this title. So it is obligatory upon us to testify that they are in the Paradise due to the testimony of the Prophet ﷺ regarding that.

[1] Reported by Ahmad (1:187, 188,189), Abū Dāwūd (4649), At-Tirmidhī (3748), Ibn Majah (134), Ibn Ḥībān in his Ṣaḥīḥ (10:6996) and Al-Ḥākim in Al-Mustadrak (3:450) and Al-Albānī graded it Ṣaḥīḥ in As-Silsilah Aṣ-Ṣaḥīḥah (875).
His statement: "And Thabit bin Qais bin Shamas:" Thabit bin Qais, may Allah be pleased with him, he was one of the Khatibs of Prophet ﷺ. He had a loud voice. So when His statement, Exalted is He, was revealed:

ُبَيِّنَتِيْنِيْنَـًا لَمْ تَرَفْعَا أصوَأْكُمْ فَوَقَ صوتُ النَّبِيِّ وَلَّا تَجْهَرُوا

O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. (Al-Ḥujurāt 49:2)

He was afraid that his deeds had become fruitless while he perceived not; so, he hid himself to his house. The Prophet ﷺ noticed he was missing, him and sent a man to find out him to enquire about his hiding, so he said: "Allah revealed His saying:

ُبَيِّنَتِيْنِيْنَـًا لَمْ تَرَفْعَا أصوَأْكُمْ فَوَقَ صوتُ النَّبِيِّ وَلَّا تَجْهَرُوا

O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. (Al-Ḥujurāt 49:2)

And I am the one that raises my voice above the voice of the Prophet ﷺ, my deeds have been rendered fruitless; so I am of the inhabitants of the Fire!! So, the man came back to the Prophet and informed him of what Thabit said. Thus,
Concerning the Position of the People of the Sunnah...

the Prophet ﷺ said: “Go to him and tell him: ‘You are not among the inhabitants of the Fire, rather you are among the inhabitants of Paradise.’”[1] So, the Prophet ﷺ gave him the glad tidings of Paradise.

❖ His saying: “And others among the Companions:” Such as the Mothers of the believers, because they are in the level that the Messenger ﷺ is in. And among them are: Bilal, 'Abdullah bin Salam, 'Ukāshah bin Miḥṣan and Sa’d bin Mu‘ādh, may Allah be pleased with them all.[2]

--- ❖ ❖ ❖ ---

[1] Reported by Al-Bukhārī (3613) and Muslim (119) from Anas bin Mālik, may Allah be pleased with him.

[2] - As for Bilal; it is contained in the Hadith of Jābir, reported by Muslim (2457); that the Messenger of Allah ﷺ said: “I was shown Paradise and I saw the wife of Abū Talḥah, and then, I heard a rustling sound in front of me, and it was Bilal.”
- As for ‘Abdullāh bin Salām; in the Hadith of Sa’d bin Abī Waqqāṣ, may Allah be pleased with him, reported by Al-Bukhārī (1982) and Muslim (2481); who said: “I did not hear the Prophet ﷺ saying about anyone walking on the surface of the earth, that he is from the people of the Paradise except ‘Abdullāh bin Salām.”
- As for ‘Ukāshah bin Miḥṣan, the Prophet ﷺ supplicated for him, that he would be among the seventy thousand who would enter Paradise without reckoning, and that is contained in the Hadith of Ibn ‘Abbās reported by Al-Bukhārī (6541) and Muslim (220).
- As for Sa’d bin Mu‘ādh, it is contained in the Hadith of Al-Bara’ in Al-Bukhārī (3802) and Muslim (2468), who said: “A garment made of silk was presented to the Messenger of Allah ﷺ and his Companions began to touch and admiring...
They acknowledge what is reported in Tawātūr form, from the Commander of the Believers, ‘A‘īb bin Abī Ṭālib, may Allah be pleased with him, and others, that the best of this Ummah after the Prophet is: Abū Bakr, then ‘Umar. They consider ‘Uthmān as the third, and ‘A‘īb as the fourth, may Allah be pleased with them both, as is indicated by the narrations....

Concerning His saying: "They acknowledge what is reported in Tawātūr form, from the Commander of the Believers, ‘A‘īb bin Abī Ṭālib, may Allah be pleased with him, and others, that the best of this Ummah after the Prophet is: Abū Bakr, then ‘Umar."

Tawātūr: A narration that denotes certain knowledge which is transmitted by a group of people such that it is not possible that they could have agreed on a lie.

It is reported in Ṣaḥīḥ Al-Bukhārī[1] and others from ‘Abdullāh bin ‘Umar, may Allah be pleased with him, who said: "During the time of the Prophet ş, we used its delicateness, and he said: 'Do you marvel at the delicateness of this? The handkerchiefs of Sa‘d bin Mu‘ādh in Paradise is better and more delicate than this.'"

to consider who was the best of the people, and we considered the best as Abū Bakr, then 'Umar bin Al-Khaṭṭāb then 'Uthmān bin 'Affān.'

- And also in *Ṣaḥīḥ Al-Bukhlārī* it is reported that Muḥammad bin Al-Ḥanfiyyah said: “I said to my father: ‘Who among people is the best after the Messenger of Allāh ﷺ?’ He replied: ‘Abū Bakr.’ I said: ‘Then, who?’ He said: ‘Umar.’ I was afraid that he would say: ‘Then ‘Uthmān,’ so I said, ‘Then you?’ He said: ‘I am no more than a man among the Muslims.’”

Since it was during the period of his Khilāfah that ‘Alī would say that the best of this Ummah after its Prophet is Abū Bakr, then ‘Umar, then he refuted the argument of the Rāfidah who gave him preference over them.

- His statement: “And others” meaning, others than ‘Alī among the Companions and the Tābi‘īn.

- This is agreed upon among the Imāms.

- *Iltām Mālik* said: “I never saw anyone doubting the preference of the two of them (Abū Bakr and ‘Umar).”

- Ash-Shāfi‘ī said: “The Companions and the Tābi‘īn did not differ regarding giving preference to Abū Bakr and ‘Umar.”

Whoever opposes this consensus, then he has indeed followed other than the path of the believers.

- Concerning his saying: “They consider ‘Uthmān as the third, and ‘Alī as the fourth, may Allāh be pleased with them both, as is indicated by the narrations.”

- “They consider as the third:” That is, the People of the Sunnah. Meaning, they allot the third position to

---

"And they consider 'Ali as the fourth." That is, they give 'Ali the fourth position.

So, based on this, the best of this *Ummah* are these four. Abū Bakr, then 'Umar, this is by consensus - then 'Uthmān, then 'Ali.

Then, the author established this ranking with two kinds of evidence.

Firstly: His saying "as is indicated by the narrations;" something about that just preceded.

Secondly: His statement: "And the Companions had a consensus about giving preference to 'Uthmān by giving him the pledge."

So, this becomes like a narration that is reported for the preference of 'Uthmān over 'Ali. There is also an intellectual proof in it, and that is the consensus of the Companions to prefer 'Uthmān for the pledge, because their consensus indicates that 'Uthmān more virtuous than 'Ali. It is like that, because the wisdom of Allāh, the Mighty and Sublime, denies that somebody be made a leader over the best of the generations, when there was another person
that was more virtuous than him. As it is found in the report: "As you shall be; so shall you be governed." So, in the case of the best of all generations, Allah would not place but the best among them in authority over them.

---

Concerning his saying: "Though some of the People of the Sunnah differed concerning 'Uthmān and 'Alī - may Allah be pleased with them both - after they had agreed on the preference of Abū Bakr and 'Umar, regarding which of them is more meritorious. Some gave preference to 'Uthmān and kept silent, or they considered 'Alī as the fourth. Some gave preference to 'Alī. While a group of people halted. But the settled matter with the People of the Sunnah is the preference of 'Uthmān, then 'Alī...."
Commentary on Al-'Aqidah Al-Wasitiyyah

So, they say: Abū Bakr, then 'Umar, then 'Uthmān, and then they are silent, or they would say: “Then 'Alī.”

❖ The author said: “Some gave preference to ‘Alī.” They said: “Abū Bakr, then ‘Umar, then ‘Alī, then ‘Uthmān.” This is one of the opinions among the People of the Sunnah.

The author said: “While a group of people halted.” They said: ‘Abū Bakr, then ‘Umar. So, they would not take a position on who follows in rank; ‘Uthmān or ‘Alī? This is different from the first view.

❖ As such, there are four views:

The famous view: Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī.

The second view: Abū Bakr, then ‘Umar, then ‘Uthmān, then silence.

The third view: Abū Bakr, then ‘Umar, then ‘Alī, then ‘Uthmān.

The fourth view: Abū Bakr, then ‘Umar, then halt concerning which of the two comes on the ladder; ‘Uthmān or ‘Alī. They say: we will not say neither ‘Uthmān is better ranked nor ‘Alī is better ranked, but we do not see any better placed than ‘Uthmān and ‘Alī except Abū Bakr and ‘Umar.

❖ The author said: “But the settled matter with the People of the Sunnah is the preference of ‘Uthmān, then ‘Alī.”

This is the view that the People of the Sunnah have settled upon. So they say that the best of this Ummah after its Prophet is Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī, as was their actual sequence in Khilāfah. And this is what is correct, as its evidences preceded.
Concerning the Position of the People of the Sunnah...

Even though this issue - the issue of 'Uthmân and 'Alî - is not among the fundamentals about which the one who disagrees will be considered as straying, according to the view of the majority of the People of the Sunnah. But the matter he will have strayed in is the matter of the Khilâfah, that is because they believe that the Khilâfah after the Messenger of Allah ﷺ is Abû Bakr, then 'Umar, then 'Uthmân, then 'Alî. And whoever criticizes the Khilâfah of anyone of these, then he is more astray than the donkey of his household.

---

Concerning his saying: “Even though this issue - the issue of 'Uthmân and 'Alî - is not among the fundamentals about which the one who disagrees will be considered as straying, according to the view of the majority of the People of the Sunnah.”

That is, giving preference between 'Uthmân and 'Alî - may Allah be pleased with them both - is not among the fundamentals of the People of the Sunnah upon which the one who disagrees will be considered astray. So, whoever said that 'Alî is more virtuous than 'Uthmân, we would not say that he is astray. Rather, we say that is one of the opinions held by the People of
Concerning his saying: “But the matter he will have strayed in is the matter of the Khilafah.” So it is obligatory for us to say that after our Prophet, the Khalifah in his Ummah was Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī. Whoever says that the Khilāfah was supposed to be for ‘Alī instead of these three, then he is astray. And whoever says that it was for ‘Alī after Abū Bakr and ‘Umar, then he is also astray, because he contradicted the consensus of the Companions, may Allāh be pleased with them all.

That is why the author said: “That is because they believe that the Khilāfah after the Messenger of Allāh is Abū Bakr, then ‘Umar, then ‘Uthmān, then ‘Alī.”

This is what the People of the Sunnah have agree upon in the matter of the Khilāfah.

Concerning his saying: “And whoever criticizes the Khilāfah of anyone of these, then he is more astray than the donkey of his household.”

The one who criticizes the Khilāfah of any one of these, saying that he was not entitled to the Khilāfah, or that he was more entitled to it than who came before him, then he is more astray than the donkey of his household.

The author used this expression because it is the expression of Imam Ahmad, may Allāh have mercy upon him. There is no doubt that he is more astray than the donkey of his household. And he only mentioned a donkey, because it is absolutely the dumbest of animals; for it is has the least sense among them. So, criticizing the Khilāfah of one of these, or their sequence, is criticizing all of the Companions together.

So it is obligatory upon us to believe that the Khalifah
after the Messenger of Allah was Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī, and that they are entitled, in this sequence, to Khilāfah, such that we do not say there that there was some injustice in the Khilāfah, as the Rawafid claimed when they claimed that Abū Bakr, 'Umar, and 'Uthmān, and all of the Companions committed injustice, because they wronged 'Ali bin Abī Ṭalib, by usurping the Khilāfah away from him.

❖ As for those after them, we are not able to say that every Khalifah which Allah caused to succeed over people was more entitled to the Khilāfah than other than him. Because those that came after them were not from the best generation; rather, there occurred among them injustices, deviations and various acts of disobedience which may have necessitated that those who were not the most worthy of Khilāfah be entrusted over them, as Allah, Exalted is He, says:

«And thus We do make wrong Awliya’ one to another, because of that which they used to earn» (Al-An‘ām 6:129)

❖ And you should know, that the sequence of their preference, as it is earlier mentioned, does not mean that the one who is more virtuous than another is more virtuous in everything. Rather, the less virtuous among them could have a superiority not shared by any of the others, so distinguishing one of these four, or others, with a particular virtue above others, does not prove absolute preference of virtue. So, it is necessary to differentiate between the absolute and the restricted.
And they love the members of the Household of the Messenger of Allāh ﷺ and ally themselves with them. And they preserve the instruction of the Messenger of Allāh ﷺ concerning them, when on the Day of Ghadir Khumm:

"I am reminding you of Allāh concerning the members of my Household. And he also said to Al-‘Abbās, his uncle, who had complained to him that some Quraish were being rude with Banū Hāshim. He said: "By the One in whose Hand is my soul, they do not believe until they love you for Allāh’s sake and for my kinship. And he said: "Indeed, Allāh selected the progeny of Ismā‘il, and He selected Kinānah from the progeny of Ismā‘il, and He selected Quraish from Kinānah, and He selected Banū Hāshim from Quraish, and He selected me from Banū Hāshim."

Concerning his statement: "And they love the members of the Household of the Messenger of Allāh ﷺ and ally themselves with them."

That is; among the fundamentals of the People of the
Concerning the Position of the People of the Sunnah...

Sunnah and the Jamā‘ah, is that they love the members of the Household of the Messenger of Allāh. They love out of two matters: out of faith, and due to their kinship to the Messenger of Allāh ﷺ. They never have an aversion for them.

But they do not say as the Rāfidah; that whoever loves Abū Bakr and ‘Umar he has hates ‘Ali! And, based on this, that it is not possible for us to love ‘Ali until we hate Abū Bakr and ‘Umar!! As if Abū Bakr and ‘Umar were enemies of ‘Ali bin Abi Talib!! Despite the fact that the reports from him are Tawātir that he praised the two of them upon the Minbar.

So we say, that we call upon Allāh to witness our love for the members of the Household of the Messenger ﷺ and his relatives. We love them out of love for Allāh and His Messenger.

And his wives are among the members of his household according to the text of the Qur’ān. Allāh, Exalted is He, says:

"..."
O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner. But if you desire Allāh and His Messenger, and the home of the Hereafter, then verily, Allāh has prepared for the doers of good among you an enormous reward. O wives of the Prophet! Whoever of you commits Fāhishah, the torment for her will be doubled, and that is ever easy for Allāh. And whosoever of you is obedient to Allāh and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her generous provisions. O wives of the Prophet! You are not like any other women. If you have Taqwa, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Ṣalāh, and give Az-Zakāh and obey Allāh and His Messenger. Allāh wants only to remove Ar-(evil deeds and sins, etc.) from you, O members of the Household, and to purify you with a thorough purification. (Al-Ahzāb 33:28-33).

Here, the wives of the Messengers are unequivocally included in the members of his Household.

— Similarly, his close relations are included: Fāṭimah, ‘Alī, Ḥasan, Al-Husain, and the others such as Al-‘Abbās bin ‘Abdul-Muṭṭalib and his children. We love them due to their kinship with the Messenger of Allāh, and due to their faith in Allāh.

If any of them disbelieved, then we would not love them, even if they were the nearest relatives of the Messenger. So Abū Lahb, who was an uncle to the Messenger, but it
is not permissible to love him in any way. Rather, it is required that we abhor him for his disbelief and for harming the Prophet ﷺ. And the same with Abu Ṭalib, we must abhor him for his disbelief, while we love what he did to protect the Messenger ﷺ and defend him.

- The author said: “and ally themselves with them” Meaning, they choose them to be among their allies. The Wali is used for a number of meanings. It is used for confidant, one that is close, one that is entrusted with command, and other types of support and aid. Here, it includes aid, friendship and love.

- Concerning his saying: “And they preserve the instruction of the Messenger of Allah ﷺ concerning them, when on the Day of Ghadir Khumm: “I am reminding you of Allah concerning the members of my Household.”[1]

- “The instruction of the Messenger ﷺ:” the covenant which he entrusted his Ummah with.

- “The Day of Ghadir Khumm:” It was the eighteenth day of Dhul-Ḥijjah. This Ghadir (brook) was named after a man known as Khumm. It was on the road between Makkah and Al-Madinah, very close to Al-Juhfah. The Messenger ﷺ had stop there to camp upon his return from the Farewell Pilgrimage, and he addressed people there. He said: “I am reminding you of Allah concerning the members of my Household” saying it three times. Meaning: Remember Allah; be mindful to fear Him and His punishment if you forsake the right of the members of the Household, and remember His mercy and His reward if you uphold their rights.

- Concerning his statement: “And he also said to Al-

[1] Reported by Muslim (2408) from Zaid bin Arqam, may Allah be pleased with him.
'Abbās, his uncle, who had complained to him that some Quraish were being rude with Banū Ḥāšim. He said: 'By the One in whose Hand is my soul, they do not believe until they love you for Allāh's sake and for my kinship.'[1]

❖ "being rude:" complaining and showing dislike.

❖ "Hāšim:" He was the great grandfather of the Messenger ﷺ.

❖ He swore that they do not believe; that is their faith would not be complete until they love you for the sake of Allāh. This kind of love, others among the believers share it with them, for it is obligatory upon everybody to love every believer for the sake of Allāh.

❖ But he said: "And for my kinship." This kind of love is in addition to the love for Allāh's sake, and is specifically for the members of the Household, the relatives of the Prophet ﷺ.

❖ In the statement of Al-'Abbās: "Some of the Quraish were being rude to Banū Ḥāšim" there is evidence that rudness with the members of the Household existed during the life of the Prophet ﷺ. That is because envy is

---

[1] Reported by Imam Ahmad in Al-Musnad (1:207) and in Fada'il As-Sahabah (1757), from Al-'Abbās, with the wording: "By Allāh, faith will not enter the heart of any man, until he loves you for the sake of Allāh for my kinship." - from Yazid bin Abī Ziyād, and he is weak. Imam Aḥmad also reported it in Fada'il As-Sahabah (1756) with the wording: "They will never achieve any good until they loves you for the sake of Allāh and my kinship" and its chain is weak due to its Irsāl (meaning it was reported in) Mursal form). And Ṭarrād Az-Zainabī reported it in connected form in his Amālī (B88) as is quoted by the editor of Fada'il As-Sahabah, Wasiyyullāh 'Abbās (1756).
part of man's nature, except whom Allâh, the Mighty and Sublime, protects from that. So, they envied the members of the Household of the Messenger ﷺ for the kinship with the Prophet ﷺ that Allâh favoured them with, so they behaved rudely with them and did not uphold their rights.

❖ Concerning his saying: "And he said: 'Indeed, Allâh selected the progeny of Ismâ'il, and He selected Kinânah from the progeny of Ismâ'il, and He selected Quraish from Kinânah, and He selected Banû Hâshim from Quraish, and He selected me from Banû Hâshim.'"[1]

This is an evidence that Banû Hâshim were selected by Allâh, chosen among His creation.

❖ So the creed of the People of the Sunnah and the Jama'ah concerning the members of the Household is that they love them, and chose them as their allies, and preserve the instruction of the Messenger ﷺ reminding of them. And they do not raise them above their status; rather, they declare their innocence from whomever it is that exaggerates about them such that they convey upon them the status of divinity - as was done by 'Abdullâh bin Saba' in the case of 'Ali bin Abî Tâlib, when he said to him: "You are Allâh." And that story is popular.

❖ And "Ismâ'il" was the son of Ibrâhîm the Khalil. He was the one whom Allâh ordered Ibrâhîm to slaughter. His story is in Sûrat Aţ-Ŝâfât.

❖ "Kinânah:" He was the fourteenth father to the Messenger ﷺ.

❖ "Quraish:" He was the eleventh father to the Messen-

[1] Reported by Muslim (2276), At-Tirmidhî (3609 and 3612) from the Ḥadîth of Wâthilah bin Al-Asqa', may Allâh be pleased with him.
ger of Allah ﷺ. He was (his actual name was) Fihr bn Malik. It is said he was the thirteenth father, and he was (his actual name was) An-Nadr bn Kinanah.

*"Hāshim" was the third father to the Messenger of Allah ﷺ.*

And they take as allies, the Wives of the Messenger of Allah ﷺ, the Mothers of the believers, and they believe that they are his wives in the Hereafter. Specifically, Khadijah, may Allah be pleased with her, the mother of most of his children, and the first one to believe in him and support him in his affair, and she occupies an exalted status with him, and the Siddiqah (the truthful one) the daughter of As-Siddiq, may Allah be pleased with her, about whom the Prophet said: "The superiority of 'Aishah over women is like the superiority of Tharīd over all other foods."

---

Concerning his saying: "And they choose as allies, the Wives of the Messenger of Allah ﷺ, the Mothers of the believers."

His saying: "The Mothers of the Believers:" This is an
attribute for "the wives." So, the wives of the Prophet are our mothers in terms of honour, respect and relationship. He, Exalted is He, says:

(Q) The Prophet is closer to the believers than their own selves, and his wives are their mothers. (Al-Ahzab 33:6)

So we ally with them by aiding and defending them, and the belief that they are the most virtuous of all wives on the earth, since they were the Wives of the Messenger.

Concerning his statement: "And they believe that they are his wives in the Hereafter." Due to the Hadiths reported about that, and according His statement, Exalted is He:

(Q) Those who bear the Throne, and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the Blazing Fire! Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, and their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. (Ghafir 40:7-8)

He said: (and their wives); So He affirms wifehood for
them after their entrance to Paradise. This proves that the person’s wife in this life will be his wife in the Hereafter, if she is among the inhabitants of the Paradise.

❖ Concerning his statement: “Specifically, Khadijah, may Allah be pleased with her, the mother of most of his children.”

❖ “Khadijah” is the daughter of Khuwailid. She was the first wife that the Prophet ﷺ married, when he was twenty-five years old, and she was fourty year’s old. She was an intelligent woman, and he benefited tremendously from her because she was an extremely intelligent and brilliant woman. He did not marry anyone after her (until she had died).

❖ She is, as said by the author: “the mother of most of his children” the sons and the daughters. The author did not say “the mother of all of his children” because among his his children there was one who was not from her, that is Ibrahim, for he was born to Mariyah Al-Qibtiyyah.

His children from Khadijah were two sons and four daughters. They are: Al-Qasim, then ‘Abdullāh, and he was called At-Ṭayyib, and At-Ṭāhir. As for the daughters, they are Zainab, then Umm Kulthūm, then Fātimah, then Ruqayyah. The eldest of his sons was Al-Qāsim while the eldest of his daughters was Zainab.

❖ Concerning his saying: “And the first one to believe in him and support him in his affair.” There is no doubt that she was the first person to believe him, because when the Prophet ﷺ came to her and informed her of what he experienced in the cave of Hīrā’, she said: “Never! By Allah, Allah will never disgrace you.” And she believed in him and went with him to Waraqah bn
Nawfal and narrated the story (of what he experienced in the cave of Hira') to him. He (Waraqah) said to him: "This is An-Nāmūs which used to descend to Mūsā."[1] "An-Nāmūs:" meaning the custodian of secrets.

So, Waraqah believed in him.

That is why we say that the first of all women to believe in him was Khadijah, while the first of men to believe in him was Waraqah bn Nawfal.

❖ Concerning his statement: "And supported him in his affair" that is; giving him absolute support. Whoever examines the Sirah, he will find that the Mother of the Believers Khadijah, may Allah be pleased with her, offered the Prophet such support that was not rendered by any of his wives.

❖ Concerning his statement: "And she occupies an exalted status with him" such that he used to mention her after her death, and send gifts to some of her friends, and say: "She was, she was; and I had children with her."[2] So he would praise her, and this proves her tremendous status with the Messenger.

❖ Concerning his statement: "And the Siddiqah (the truthful one) the daughter of As-Siddiq, may Allah be pleased with her."

As for her being a Siddiqah (truthful one), it is because of her complete trust in the Messenger of Allah, and complete truthfulness in her relationship with him, and for her

[1] Reported by Al-Bukhārī (3) and Muslim (160), from 'Āishah, may Allah be pleased with her.

[2] Reported by Al-Bukhārī (3818) from 'Āishah, may Allah be pleased with her.
patience with the harms that resulted from the ‘Ifk incident. What will show you her truthfulness and the veracity of her faith in Allāh is that when here innocence was revealed, she said: “Indeed, I praise none other than Allāh.” This proves her perfect faith and truthfulness.

As for her being the daughter of Aṣ-Ṣiddiq, it is also like that, for her father, may Allāh be pleased with him, he was the Siddiq (the truthful one) of this Ummah; rather the Siddiq of all nations, because this Ummah is the best of all nations; so if he was the Siddiq of this nation, then he is the Siddiq of other nations.

❖ Concerning his statement: “About whom the Prophet said: ‘The superiority of Āishah over women is like the superiority of Tharīd over all other foods.’”

❖ His saying: “over women” is apparently generally; that is; above all women. It is said that the meaning of the virtue of Āishah over women; is among his wives who were alive (when he said that), so Khadijah would not be included.

❖ However, it is apparent that the Hadith is general, because the Messenger ﷺ said: “Many achieved perfection among men, but achieved perfection among women except Āsiyah the wife of Fir’awn, and Maryam bint ‘Imrān, Khadijah bint Khuwailid, and the superiority of Āishah to women is like the superiority of Tharīd over all other foods.” It is reported by the Two Shaikhs[1] without the mention of Khadijah. This proves that she is the most superior of all women,

[1] Reported by Al-Bukhāri (3769) and Muslim (2431) from Abū Mūsa Al-Ash’āri; the addition mentioning Khadijah is acribed by Al-Ḥāfiẓ in Al-Fath (6:447) to Aṭ-Ṭabarānī and Abū Nu’aim in Al-Ḥilyah.
unrestrictively.

❖ But, she is not superior to Fāṭimah with respect to lineage, because without a doubt, Fāṭimah is of nobler lineage than 'Āishah.

As for her rank, then the tremendous virtuous of 'Āishah, may Allāh be pleased with her, are such that none among women could ever achieve that.

❖ What is apparent in the speech of the author, may Allāh have mercy upon him, is that these two wives, may Allāh be pleased with them both, are of the same rank, because he said: "Specifically, Khadijah...and the Siddīqah." And he did not say: "And then 'Āishah."

❖ The scholars differed on this issue.

— Some of the scholars said that Khadijah is the more virtuous, because she has some lofty traits which ‘Āishah does share with her.

— Some of the scholars said that rather ‘Āishah is the more virtuous, based on this Ḥadith, and because she also has lofty traits which Khadijah does not share with her.

— And some of the scholars explained by saying that each of them has lofty traits that the other does not have. At the beginning of the Message, there is no doubt that the merits which Khadijah achieved were not achieved by ‘Āishah, and it is not possible that she be equal to her in that. And after that, and after the death of the Messenger ﷺ, the spread of knowledge, the Sunnah and guidance for the Ummah resulted from ‘Āishah, which did not result from Khadijah. So, it is not correct to consider one of them to be unrestrictedly more virtuous than the other. Rather we say this one was more virtuous in this way, while that one was more virtuous in another way; and by that we tread upon the just path. Thus, we do not thwart the merits of this one,
nor the merits of that one. And with these details the result is clear.

And both of them, and the remainder of the Wives of the Messenger will be in the Paradise with him.

And they disassociate themselves from the path of the Rawāfiḍ, those who hate the Companions and abuse them, and the path of the Nawāṣib; those who harm the members of the Household, either with their statements or their actions....

Concerning his statement: "And they dissociate themselves from the path of the Rawāfiḍ, those who hate the Companions and abuse them."

"The Rawāfiḍ:" A group who exaggerated in the case of 'Alī bin Abī Ṭālib and the members of the Household. They are the most astray of the people of innovation, and those with the most severe hate for the Companions, may Allāh be pleased with them. Whoever wants to be acquainted with their deviations, then let him read about their books and the books of those who refuted them.

They were called Rawāfiḍ because they rejected and
abandoned Zaid bin 'Alî bin Al-Ḥusain bin 'Alî bin Abî Ṭalîb when they asked him about Abû Bakr and 'Umar, and he praised them, and said: “Both of them are the ministers of my grandfather.”

— As for the Nawāṣib, they are those that raise the banner of enmity against the members of the Household, attacking them and vilifying them. They are the opposite of the Rawāfīḍ.

❖ The Rawāfīḍ attack the Companions both with their hearts and their tongues.
With their hearts, they hate and abhor the Companions, except those whom they chose as a means to achieve their ideas, and about whom they exaggerate, and those are the members of the Household.

— With their tongues, they abuse them and curse, saying that they are unjust! And they say that they apostacized after the death of the Prophet ﷺ, except for few of them, and other than that of the things that are well known in their books.

❖ In reality, abuse of the Companions, may Allah be pleased with them, is not only an attack against the Companions, rather it is an insult against the Companions, and the Prophet ﷺ, and the Shari'ah of Allah, and even Allah Himself.

— As for it being an insult against to the Companions, that is clear.

— As for its being an insult against the Messenger of Allah ﷺ; that is because by it, his Companions, his trustees, his successors over his Ummah will be seen as the worst of creations. And it is an insult against the Messenger of Allah ﷺ from another way; and that is by belying what he has informed about their virtuous and their merits.
As for it being an insult against the Shari'ah of Allah, that is because the intermediaries between us and the Messenger of Allah in the transmission of the Shari'ah are the Companions; so if they were not just, there will be nothing that is trustworthy in what they transmitted of the Shari'ah.

As for it being an insult against Allah, Glorious is He, it is because that would mean that He sent His Prophet among the worst of people, and chose them for his companionship, and carrying His Shari'ah and its transmission to his Ummah.

Look at how many tremendous evils result from verbally abusing of the Companions, may Allah be pleased with them.

We disassociate ourselves from the path of these Rawafid, those who abuse the Companions and hate them. We believe that loving them is obligatory, and that restraint from mentioning their shortcomings is obligatory; and our hearts - all praise is due to Allah - are full of love for them, because of their faith, Taqwa, spreading knowledge, and the support they rendered to the Prophet.

Concerning his saying: "And the path of the Nawāṣib; those who harm the members of the Household, either with their statements or their actions."

That is; the People of the Sunnah and the Jama'ah disassociate themselves from the path of the Nawāṣib. These are the opposite of the Rawafid; those who exaggerated about the the members of the Household, until they removed them from the state of being humans and to the state of infallible guardianship.

As for the Nawāṣib; they faced an innovation with an
innovation. When they saw the Rawāfid exaggerating with the members of the Household, they said: “Hence, we hate the members of the Household, and verbally abuse them, oppossing these in their exaggerated love and praise for them.”

Being balanced is always better, in all matters; and to face an innovation with an innovation will result in nothing for innovation except adding strength.

And they refrain from whatever disputes transpired among the Companions. And they say: These reports that are narrated regarding their shortcomings; among them are lies; and among them is that which there are additions and deletions, and alterations from their clear state. And what is authentic from that, they are excused; Either they made Ijtihād and were correct, or they made Ijtihād and were mistaken.

Concerning his statement: “And they refrain from whatever disputes transpired among the Companions.” Meaning; from the disagreements that occurred among them.
After the murder of 'Umar bin Al-Khattāb, may Allāh be pleased with him, disputes arose among the Companions, and the matter became more severe after the murder of 'Uthmān; then the events occurred that lead to fighting.

These events are well-known; they occurred — without doubt — based on interpretation and Ijtihād, each of them thought that he was in the right. It is possible for us to say that 'Aishah and Az-Zubair bin Al-'Awwām were fighting 'Alī, may Allāh be pleased with them all, and they believed that they were in the wrong and that 'Alī was in the right.

That they thought they were in the right does not necessitate that had arrived at the truth. But if they were mistaken, and we know that they did not arrive at this matter except through Ijtihād; it is established from the Prophet ﷺ that: "Whenever a judge makes a judgement with Ijtihād and he is right, then for him are two rewards. And when he makes a judgement with Ijtihād, then he is mistaken, then for him is a reward."[1] So, we say: They were Mujtahidūn who were mistaken, so they have one reward.

So there are two angles that result from our position regarding that:

— The first angle: The ruling concerning the doer, and the second angle: Our position regarding the doer.
— As for the ruling concerning the doer, that has preceded, and that what we render to Allāh as religion is that, whatever happened among them was prompted by Ijtihād,

[1] Reported by Al-Bukhārī (7352) and Muslim (1716) from 'Amr bin Al-'Āṣ, may Allah be pleased with him.
and when there is a mistake in *Ijtihād*, the one who engages in it is excused and pardoned.

— As regards for our position regarding the doer, it is obligatory upon us to refrain from entering into the disputes that occurred among them. Why should we take the opportunity of their actions to verbally abuse, vilify, and attack them, and bring hatred among ourselves; when by doing so we could be sinners, or we could be free of error, but we would never gain anything by doing so?!

❖ So, in the case of these matters, it is obligatory for us to keep silent about whatever occurred between the Companions, and that we not look into the stories or records of these matters, except when referring to them out of necessity.

❖ Concerning his saying: "And they say: These reports that are narrated regarding their shortcomings; among them are lies; and among them is that which there are additions and deletions, and alterations from their clear state."

❖ The author categorized the reports concerning their shortcomings into three:

— Among them are pure lies; they never occurred among them. These are often found in what is related by the *Nawāṣib* about the members of the Household, and what is related by the *Rawḍīd* about other than the members of the Household.

— Some of these have a basis, but they have been added to or detracted from, and distorted from their meaning. And it is obligatory that we reject these two categories.

— The third category is what is authentic; so then what do we say about that?

The author explained that, in his statement:

"And what is authentic from that, they are excused: Either they
made Ijtihād and were correct, or they made Ijtihād and were mistaken.’’

❖ When the Mujtahid arrives at what is correct, then he will have two rewards; and if he is mistaken, then he will have one reward; based upon the saying of the Prophet ﷺ: “Whenever a judge makes a judgement with Ijtihād and he is right, then for him are two rewards. And when he makes a judgement with Ijtihād, then he is mistaken, then for him is a reward.”[1]

So, what happened between Mu‘āwiyah and ‘Alī, its source was Ijtihād and interpretation. But, there is no doubt that ‘Alī was closer to what was correct than Mu‘āwiyah; rather, we can say that he almost certainly arrived at what was correct, yet, Mu‘āwiyah was a Mujtahid on the matter.

❖ An indication that ‘Alī was nearer to what is correct, is that the Prophet ﷺ said: “May Allāh have mercy with ‘Ammār! A rebellious group will kill him.”[2] — and he was killed by the people of Mu‘āwiyah. Based upon this, we know that his group was the rebellious group, who opposed the Imām, but they had their interpretation; and the correct position was that of ‘Alī, either absolutely, or presumably.

— And here, there is a fourth category, and it is those bad things that occurred among them that were not the result of Ijtihād nor interpretation:

So the author explained that in by his statement:

-------------------------------------------------- ❖ ❖ ❖ --------------------------------------------------

[1] Its reference preceded, and it is in the Two Sahīhs.
[2] Reported by Al-Bukhārī (447) and Muslim (2915) from Abū Sa‘īd Al-Khudri, may Allāh be pleased with him.
They, with that, do not believe that each one of the Companions was protected from the major of sins and the minor, rather, it is possible that they had sinned in general.

❖ ❖ ❖

“They, with that, do not believe that each one of the Companions was protected from major sins and the minor sins.”

They do not believe that, based upon his saying ☞: “Every son of Adam is makes mistakes, and the best of those who make mistakes are those who repent.”[1]

But their protection (from error) is in their consensus, so it is not possible that they agree on something of the manor or minor sins, making it lawful or doing it.

But the individual among them may have done something among the major sins, just as occurred in the case of Mistah bin Uthāthah, Ḥassān bin Thābit, and Ḥamnah bint Jahsh in the story of the 'Ifk (slander) against 'Āishah).[2]

However, this resulted in purification for them by the execution of the legal punishment upon them.

[1] Reported by Imām Ahmad in Al-Musnad (3:198), At-Tirmidhī (2499), Ad-Dārimī (2628), Ibn Mājah (4251), and Al-Ḥākim (4:244), from Anas bin Mālik, and Al-Albānī graded it Ḥasan (good) in Al-Mishkāt (2341).

[2] The Hadith of the Slander; reported by Al-Bukhārī (4757) and Muslim (2770) from ‘Āishah, may Allāh be pleased with her.
Concerning his statement: “Rather, it is possible that they had sinned in general” meaning, like other than them among human beings.

However, they are distinguished from others, as said by the author, may Allah have mercy upon him:

وَلَهُمْ مِنَ السَّوَایَتِ وَالْقَضَائِلِ مَا يُوجِبُ مَعْقِرَةً مَا يُضَدُّرُ مِنْهُمْ

And they possessed precedence and virtues warranting pardon for whatever occurred from them - if it did.....

"And they possessed precedence and virtues warranting pardon for whatever occurred from them, if it did.”

This is among the reasons that Allah wiped away whatever they committed of major or minor sins; and that is what they possessed of precedence and virtues which no one else shares with them. For they supported the Prophet ﷺ; and they made Jihád with their wealth and their selves, and they humbled their necks for the exaltation of the Word of Allah; all these warrant pardon for whatever occurred from them, even if it was among the worst of sins, as long as it did not reach the level of disbelief.

From that, is the story of Ḥāṭib bin Abī Báltáh, when he sent a message to the Quraish, informing them of the
Concerning the Position of the People of the Sunnah...

Prophet’s plan to attack them; until Allāh exposed that to His Prophet; so that the message did not reach them. Then ‘Umar sought permission to behead Ḥāṭib, but the Prophet  said: “Indeed, he participated in Badr; what do you know? Perhaps Allāh has looked upon the people of Badr and said: ‘Do whatever you like, for I have pardoned you!’”[1]

Such that He pardon from them shortcomings that He would not pardon for those after them. Because they have such Ḥasanāt that wipe out shortcomings, such that are not possessed by those after them. It has been established from the saying of the Messenger of Allāh  that they are the best of generations, and that the Mudd of one of them, when he gives it in charity, it is more virtuous than gold the likes of mountain Uhud given by whoever comes after them.

[1] Its reference preceded, and it is in the Two  from Anas bin Malik, may Allāh be pleased with him.
Commentary on Al-'Aqidah Al-Wasitiyyah

Messenger of Allāh صلى الله عليه وسلم, that they are the best of generations, and that the Mudd of one of them, when he gives it in charity, it is more virtuous than gold the likes of mountain Uhud given by whoever comes after them.”

❖ That is contained in his statement ﷺ: “The best people are my generation”[1] and also in his saying: “Do not abuse my Companions, by the one in whose Hand is my soul! If any one of you spends gold as much as Uhud, it will not be equal to the Mudd of anyone of them, or even its half.”[2]

[1] Its reference preceded, and it is in the Two Sahihs from Ibn Mas’ūd, may Allāh be pleased with him.

[2] Its reference preceded (2:251) and it is in the Two Sahihs from Abū Hurairah, may Allāh be pleased with him.
Then, if anyone of them committed any sin, he could have repented from it, or, he could have earned some Hasanāt that erased it, or, been pardoned for it, by virtue of his precedence, or, by the intercession of Muhammad for which they are the most entitled to his intercession, or, he could suffered a trial in the world that was an atonement for that for him. So when this is the case with verified sins, then how about matters for which they were Mujtahids: If they were right, they will have two rewards, but if they were mistaken, they have one reward, and the mistake is pardoned. Then, the degree of objection for the deeds of some of them is small, insignificant, and obscure in comparison to the virtues of such people, and their merits; from faith in Allāh, His Messenger, and Jihād in His cause, Hijrah, rendering support, beneficial knowledge and righteous deeds.

Concerning his saying: “Then, if anyone of them committed any sin, he could have repented from it.”

Meaning, when he repents from it, it is lifted from him, as well as its significance and its disgrace, according to His statement, Exalted is He:

وَأَلَّذِينَ لَا يَنْفَعُونَ مَعَ اللَّهِ إِلَّا هُمْ هَالَكُونَ إِلَّا يَفْتَلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَفْتَلُونَ مِنْ حَيَّاتِ أَنْفُسِهِمُّ أَبْعَدُ مِنْهُمْ أَبْعَدُ”

And those who invoke not any other Ilāh (god) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the
Commentary on Al-’Aqidah Al-Wasitiyyah

punishment...

— up to His saying:

 إلا من تاب و的信任 وعمل عاملاً صليماً فأوليناه.mp

سِيِّهَانَهُمْ حَسَنَتُهُمْ وَأَنَّ اللَّهَ عَفَوَ رَحِيمًا

Except those who repent and believe, and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful. (Al-Furqân 25:68-70)

Whoever repents from a sin, then he is like one who does not have any sin, so it will have no effect upon him.

❖ Concerning his saying: “Or, he could have earned some Hasanât that erased it;” based upon His saying:

إنَّ الْخَسَسَتَيْنَ يُذْهِبَانَ السَّيِّبَاتَ

Verily, the good deeds remove the evil deeds (Hûd 11:114)

❖ Concerning his statement: “Or been pardoned for it, by virtue of his precedence.” Based upon His, Exalted is He, saying in the Qudsi Hadith, concerning the People of Badr; “Do whatever you like, for I have pardoned you.”

❖ Concerning his statement: “Or, by the intercession of Muhammad ﷺ for which they are the most entitled to his intercession.”

It preceded, that the Prophet ﷺ shall intercede for his Ummah, and the Companions (may Allah be pleased with them) are those most entitled to that.

❖ Concerning his saying: “Or he could suffered a trial in the world that was an attonement for that for him.” For indeed by the trials in the world, Allah removes the evils
committed; just as the Prophet ﷺ informed about that, in his saying: “No Muslim will be afflicted with a harm from sickness, or other than that, except that by it, Allah removes his sins, just as the tree sheds its leaves.”[1] The Hadiths concerning this are many and well-known.

❖ Concerning his saying: “So when this is the case with verified sins, then how about matters for which they were Mujtahids: If they were right, they will have two rewards, but if they were mistaken, they have one reward, and the mistake is pardoned.” Its evidence preceded. So, this is more worthy in their case, that there not be a reason to insult and fault them.

❖ These reasons, which the author has mentioned, remove any aspersions in the case of the Companions. And they are of the following categories:

First: Specific to them, that is, the precedence and virtues that are specific to them.

Second: General, and that is repentance, the Hasanāt that obliterate errors, the intercession of the Prophet ﷺ, and trials.

❖ Concerning his saying: “Then, the degree of objection for the deeds of some of them is small, insignificant, and obscure in the comparison to the virtues of such people, and their merits.”

❖ The degree of objection for the deeds of some of them is extremely small, insignificant, the smallest of the small, and because of this he said: “obscure in comparison to the virtues of such people, and their merits.”

[1] Reported by Al-Bukhārī (5660) and Muslim (2571) from Ibn Mas'ūd, may Allah be pleased with him.
And there is no doubt that some of them committed theft, drank wine, wrongly accused the chaste, committed fornication and adultery. However, all these obscure in comparison to the virtues of such people and their merits. And for some of them, they received the legal punishments, so that was a means of attonement for them.

Then the author, may Allah have mercy upon him, clarified some of their virtues and merits, in his saying:

"From faith in Allah, His Messenger, and Jihad in His cause, Hijrah, rendering support, beneficial knowledge and righteous deeds."

So all of these merits and virtues are well-known; they surmount all the verified shortcomings of these people; then what of the shortcomings that are not verified, or those for which they had made Ijtihad or had some interpretation.

Whoever looks into the Sirah of these people, with knowledge and insight, and what Allah favored them with of virtues, he will know with certainty, that they are the best of the creation after the Prophets; there has not been, nor shall there be any like them, and that they are the elite among generations of this Ummah, which is the best
Concerning the Position of the People of the Sunnah...

nations, and the most honourable to Allah, the Mighty and Sublime.

---

❖ Concerning his statement: "Whoever looks into the Sirah of these people, with knowledge and insight, and what Allah favored them with of virtues, he will know with certainty, that they are the best of the creation after the Prophets."

This is in reference to what is affirmed from the Prophet ﷺ in his saying: "The best people are my generation, then those that follow them, then those that that follow them." Reported by Al-Bukhārī and Muslim from the Ḥadīth of ‘Abdullāh bin ‘Umar, may Allah be pleased with him.\[1\]

Based on this, the fact that they are better than the followers of other Prophets is affirmed by a text, as well as looking into their biographies.

So, if you look knowledge, discernment, and fairness at the merits of these people, and what Allāh bestowed upon them of virtues, you know with certainty that they are the best of all creations after the Prophets. They are better than the Ḥawariyīn among the companions of ‘Īsa; they are better than the (Nuqābā’i) (tribal representatives) among the companions of Mūsā. They are better than those who believed in Nūḥ, Hūd and others. None can be found among the followers of the Prophets who are superior to the Companions, may Allāh be pleased with them. This matter is clear and well-known, based on His, Exalted is He, statement:

---

\[1\] Its reference preceded.
Commentary on Al-‘Aqidah Al-Wasitiyyah

And the best of us are the Companions, and because the Prophet ﷺ is the best of creation, so his Companions are the best of all categories of companions, without a doubt.

This is the view of the People of the Sunnah and the Jama’ah, but according to the Rafidah, they (the Companions) are the worst of all creation, except those they exempted among them.

❖ Concerning his statement: “There has not been, nor shall there be any like them.” Meaning, it never was nor shall there ever be found the likes of them, based on his statement ﷺ: “The best people are my generation” so, there is absolutely none to be found like them, neither before them nor following them.

❖ Concerning his saying: “And they are the elite among generations of this Ummah, which is the best nations, and the most honourable to Allah, the Mighty and Sublime.”

— As for this Ummah being the best of all nations, that is according to His, Exalted is He, statement:

«You are the best Ummah ever raised up for mankind; you enjoin Al-Ma’ruf (goodness) and forbid Al-Munkar (evil), and you believe in Allah». (Al ‘Imran 3:110)

And His statement:

«وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطَاءً لِّتُضَ厌ِّلُوْا مَثَّةَةَ عَلَى النَّاسِ»
Concerning the Position of the People of the Sunnah...

425

Thus We have made you, a Wasat (balanced) nation, that you be witnesses over mankind." (Al-Baqarah 2:143)

And because the Prophet is the best of all the Messengers, so there is no doubt that his nation is the best among the nations.

— As for the Companions being the elite of generations of this Ummah, that is according to his saying: “The best people are my generation”[1] And in one version: “The best of my Ummah is my generation.”[2] And the meaning of his generation is the Companions. Those that followed them are the Tābi’in, while those that followed them are the followers of the Tābi’in.

Shaikh Al-Islām Ibn Taymiyyah said: “The meaning of the three generations refers to the majority of the people of that generation, and they are those in the middle of it. And the majority of the Companions had passed away with the passing of the the period of the Khilāfah of the four rightly guided Khalifahs, such that very few of the people of Badr remained. And the majority of the Tābi’in who followed them in goodness had passed away during the end of the period of the younger Companions, during the reign of Ibn Az-Zubair and ‘Abdul-Malik; and the majority of the followers of the Tābi’in (had passed away) during the end of Ummayad Empire, and the beginning period of ‘Abbāsid Empire.”

The last of the Companions to pass away was Abū Ṭufail; ‘Āmir bin Wāthilah Al-Laithi in the year 100 A.H, and it

[1] Its reference preceded, and it is in the Two Sahih from Ibn Mas’ud, may Allah be pleased with him.

[2] Reported by Al-Bukhāri (3650) from ‘Imrān bin Ḥuṣain, may Allah be pleased with him.
was said that it was in the year 110 A.H.
In *Al-Fath*,[1] Al-Ḥāfīz bin Ḥajar said: “They all agreed, that the last of the followers of the *Tābi’īn* from those whose saying is accepted, is he who lived up to the year 220 A.H.”

---

Concerning the Karāmāt Performed by the Awliyā'[1]

Among the fundamentals of the People of the Sunnah is the belief in the Karāmāt of the Awliyā'.

The Karāmāt of the Awliyā' is an important matter requiring that the truth about it be recognized from the falsehood; is it an affirmed reality, or mere fantasy?

The author, may Allah have mercy upon him, clarified the saying of the People of the Sunnah about it, in his saying:

❖ "Among the fundamentals of the People of the Sunnah is the belief in the Karāmāt (amazing events) of the Awliyā'."

❖ Then, who are the Awliyā'?

The answer is that Allah has defined them in His saying:

[Translation note: In this context the basic literal meaning is "friends" and more specifically; "friends of Allah," and the following discussion explains it.]

[1] Translation note: In this context the basic literal meaning is "friends" and more specifically; "friends of Allah," and the following discussion explains it.
No doubt! Verily, the Awliya of Allâh, no fear shall come upon them nor shall they grieve. Those who believed, and they had Taqwa\textsuperscript{1} (Yûnus 10:62-63)

Shaikh Al-Islâm Ibn Taymiyyah said: “Whoever is a believer with Taqwa, he is a Wali of Allâh.”

Al-Wilâyah\textsuperscript{1} is not by mere claim and wish; Al-Wilâyah is only by faith and Taqwa. So if we see a man saying that he is a Wali, but he does not fear Allâh, the Exalted is He, his claim will be rejected.

As for Al-Karâmah; it is the plural of Karâmah; an unusual event which Allâh causes to occur at the hands of a Wali, supporting him, or helping him, or making him firmer, or aiding the religion.

— So, the man - Šilah bin Ashîm - whose horse Allâh, Exalted is He, brought back to life, after it had died, until he reached his family. So when he reached his family, he said he said to his son: “Remove the saddle from the horse for it is on loan.”\textsuperscript{2} So, when the saddle was removed from it, it fell down and died,\textsuperscript{3} this is a form of Karâmah for this to assist him.

— As for that which aids Islam; an example is what happened to Al-Alâ’ bin Al-Ḫaḍrîmî, may Allâh be pleased

\textsuperscript{1} Translation note: Meaning the traits making one worthy of the title Wali, which is the singular form of Awliya'.

\textsuperscript{2} Translation note: See Majmû’ Al-Fatawa 11:280 for this version, and in the story, Šilah had supplicated to Allâh and so Allâh brought the horse back to life, hence he said it was on loan.

\textsuperscript{3} Sifat Aṣ-Ṣafwah (3:217), Az-Zuhd by Ibn Al-Mubârak (295); except that they both mentioned that his mule had gone away, and not that it died.
Concerning the Karāmāt performed by the Awliyā’

with him, who walked over the water of the sea, and the case of Sa’d bn Abī Waqqāṣ, may Allah be pleased with him, who walked over the Tigris River. Their stories are famous in the books of history.

So, the Karāmah is an unusual event. But as for an event that is common, that is not a Karāmah.

❖ Allah only causes this matter to occur at the hands of the Wali, in contrast to witchcraft and magic, for these are also unusual occurrences; but they occur at the hands of those who are not Awliyā’ of Allah, rather they occur at the hands of the enemies of Allah, so this should not be deemed a form of Karāmah.

❖ There have been numerous forms of amazing feats which are claimed to be Karāmāt by magicians who turn others away from the way of Allah. So it is obligatory to warn against them and from their trickery with people’s intellect and their intelligence.

❖ So Karāmāt are affirmed in the Qur’ān, the Sunnah and by factual occurrences, in the past, and the present.

— Among the Karāmāt of the past, affirmed in the Qur’ān and the Sunnah, is the story of the Companions of the Cave, those who lived among the idol worshipping people, while they themselves had believed in Allah; and they feared that they would overcome them, so they left the town, emigrating to Allah, the Mighty and Sublime. So Allah facilitated a cave for them in a mountain; and this cave faced the north; so the sun would not enter upon them to spoil their bodies while at the same time, they were not prevented from it. So, whenever it rose, it declined to the right of their cave, and when it set, it would pass them on the left side, while they were in the midst of the cave. They remained in this cave for a period of three hundred years,
and an additional nine; while they were asleep. Allah turned them on their right and their left sides, in the summer and in the winter. Heat did not disturb them while cold did not harm them. They were neither thirsty nor hungry; they never grew bored of sleep. So this was a Karāmah without any doubt. They remained like that until Allah raised them at the time when Shirk had disappeared from their town; so they were safe and free from it.

— Of such examples is the story Maryam, may Allah be pleased with her, Allah honoured her when the pains of childbirth drove her to the trunk of a date-palm and Allah commanded her to strike the trunk of date-palm, so that the fresh ripe-dates would upon her.

— Similarly is also the story of a man whom Allah killed and was made to remain dead for a period of hundred years after which Allah resurrected him, as a Karāmah for him, and so that the might of Allah could be manifest to him, and so that he could be much firmer and more steadfast in his faith.

— As for the Sunnah, many Karāmāt are found mentioned in it. Refer to the Book of the Prophets, the Chapter: “What Has Been Mentioned Regarding the Children of Isrā’īl” in Sahih Al-Bukhari, and also the book; the Criterion between the Allies of the Merciful and the Allies of Shaitān by Shaikh Al-Islām Ibn Taymiyyah.

— As for witnessing the occurance of affirmed Karāmāt, then obviously a man knows of them in his time either by witnessing them, or by truthful information.

So, the position of the People of the Sunnah and the Jamā‘ah is to believe in the Karāmāt of the Awliyā’. 

♦ Here, there is a Madhhab that opposes the Madhhab of the People of the Sunnah, which is the position of the
Concerning the Karāmāt performed by the Awliyā’ 431

Muʿtazilah and those who follow them; wherein they reject the Karāmāt. They say: “If you affirm the Karāmāt, you are likening sorcerers to the Walī, and the Walī to the Prophet, because each of these categories of people performs extraordinary feats.”

So it is said: There is no room for confusion, because the Karāmah occurs at the hands of the Walī, and the Walī could not possibly claim Prophethood. And if he claimed that, he would not be considered a Walī. And the sign of Prophethood occurs at the hands of a Prophet, and magic and witchcraft at the hands of an enemy who is far from being a Walī of Allāh; and his action by seeking aid with it from the Shayāṭīn is do help him in his earnings, contrary to the Karāmah; for it is from Allāh, Exalted is He, the Walī does not seek his earnings by it.

❖ The scholars say: “Every Karāmah from a Walī is a sign of the Prophet which he is following, because Karāmah is a testimony from Allāh, the Mighty and Sublime, that the path of the Walī is a correct straight.

Based on this, whatever Karāmāt occur from the Awliyā’ in this Ummah, it is a sign for the Messenger of Allāh ﷺ.

❖ That is why some scholars said that there is no sign given to any of the earlier Prophets except that its like is given to the Messenger of Allāh ﷺ.

— It reply to them, it has been said that the Messenger ﷺ was never cast into fire to come out alive, as it happened to Ibrāhīm.

But the reply to this is that it happened to some of the followers of the Messenger ﷺ, as the historians reported about Abū Muslim Al-Khawlānī.[1] So, when Allāh

[1] Ṣifat Aṣ-Ṣafwah (4:208) by Ibn Jawzi, and he said that Al-
honoured one of the followers of the Messenger \( \sqsubset \) with this sort of unusual occurrence, it proves that the religion of the Prophet \( \sqsubset \) is the truth because it is supported and this particular sign which occurred in the case of Ibrāhīm.

— It was also mentioned that the sea was not parted as it happened with Mūṣa.

So the reply is that what happened to this Ummah with respect to the sea is greater and than what happened to Mūṣa, and that is walking on the water, as occurred in the story of Al-ʻAlāʾ bin Al-Haḍramī\(^{[1]} \) when they walked on top of the sea. And this is greater than what happened to Mūṣa, for Mūṣa only walked on the dry land.

— It has also been said against them, that one of the signs brought by ʻĪsā was the resurrection of the deceased, but this did not happen with the Messenger of Allāh \( \sqsubset \).

---

Aswād Al-ʻAnsī Al-Mutanabbī (one who made a false claim of Prophethood) threw Abū Muslim Al-Khawālāni into a fire, but it did not harm him, so in that he resembled Al-Khalīl (Ibrāhīm), peace be upon him.

\(^{[1]} \) Based on what is reported by Abū Nuʿaim in Al-Ḥilyah (1:7) from Sahm bin Minjāb who said: "Who were in a battle together with Al-ʻAlāʾ bin Al-Ḥaḍramī, and we traveled until we reached Dārin, and the sea was between us and them. So he said: 'O All-Knower, O Forebearer, O Exalted, O Great, we are Your slaves, and in Your Cause we are fighting Your enemies. O Allāh! Make a way for us to them,' So he led us headlong into the sea, so we went through as the water reached our Libdahs, then we came out to them (on their side)." Translation note: Here, Libdah refers to felt patches worn on the chest, and the meaning is that while they were submerged up to that point, yet their feet were not touching the ground; rather they were walking through the water, on the water.
The response is that it occurred with the followers of the Messenger ﷺ, as it is reported in the story of the man whose donkey died while he was on the way, and he called on Allāh, Exalted is He, to give it back life, and Allāh, Exalted is He, brought it back to life.\[1\]

— And healing the blind and the leper was also mentioned against them.

So the reply is that this occurred with the Prophet ﷺ, when Qatādah bn An-Nu’mān, was wounded at the battle of Uhud, his eye bulged out so much that it reached his cheek, so, the Prophet ﷺ came and held it (the eye) with his hand and placed it back in its place. Afterwards, it became the better of his two eyes.\[2\]

This is among the greatest of signs.

So, the same signs which the earlier Prophets were given, were given to the Prophet ﷺ or his Ummah. Whoever wants to read more of that, then let him refer to the book: Al-Bidāyah wan-Nihāyah ft Tārīkh by Ibn Kathīr.

Note:

Regarding the Karāmāt, we said that they will be support, fortification, or help for a person, or aid for the truth. That there were more Karāmāt among the Tābi‘īn than the

\[1\] Translation note: This is the story of Salt bin Ashīm that preceded with different wording.

\[2\] In Al-Isbah (3:217), Al-Ḥāfiẓ Ibn Hajar ascribed it to Al-Baghawī, Abū Ya‘lā, Ad-Dārquṭnī, and Al-Baihaqi in Dalā’il An-Nubuwwah. In Al-Majma’ (8:298), Al-Haithami ascribed it to At-Ṭabarānī and Abū Ya‘lā. And he said: “There is someone in the chain of At-Ṭabarānī that I do not recognize, and the chain of Abū Ya‘lā contains Yahya bin ‘Abdul-Hammūd Al-Hammānī, and he is weak.”
Companions. Because the fortification, support, and aid among the Companions left them without need for Karāmāt, because the Messenger was in their midst. But for the Tābi‘īn; they were not like that, which is why there were many Karāmāt in their time supporting them, and fortifying, and aiding the truth which they followed.

And what Allah caused to occur at their hands of unusual occurrences, regarding types of knowledges (Al-‘Ulūm) and unveiling (Al-Mukāshafāt), and types of ability (Al-Qudrah) and effects (Al-Ta‘thīrāt)...

Concerning his statement: “And what Allah caused to occur at their hands of unusual events.”

What is intended by the Khawāriq Al-‘Ādāt (unusual occurrences) is what occurs against the universal norms.

There are four kinds of evidence in these Karāmāt:

Firstly: Clarifying the complete ability of Allāh, the Mighty and Sublime, since this unusual occurrence resulted by the command of Allāh.

Secondly: The refutation of those who attribute everything that is done to nature, since if nature is behind whatever is done, then nature is supposed to be a uniform system that does not change. So, when something that is regular and
natural changes, that proves that the universe has a Controller and a Creator.

Thirdly: That it is a sign for the Prophet that is being followed, as preceded.

Fourthly: That it is means of fortification and honour for this Wali.

Concerning his statement: "In types of knowledges (Al-'Ulûm) and unveiling (Al-Mukâshafât), and types of ability (Al-Quðrah) and effects (At-Ta'þîrât):" meaning, that Karâmâh is divided into two categories: A category that has to do with knowledges and unveiling, and another category that has to do with ability and effects.

– As for Al-'Ulûm, one may possess some kinds of knowledge which others do not have.

– As for Al-Mukâshafât, that is what becomes apparent to him from things which are are unveiled for him, in a way that does not occur for others.

An example of the first Al-'Ulûm (knowledges) is what was mentioned about Abû Bakr, that Allâh let him look at what was in the womb of his wife, the pregnancy, Allâh made him know that it was a girl.\[1]

An example of the second category, Al-Mukâshafât (unveiling) is that which happened to the Commander of the Believers, 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, when he was giving a sermon to the people on the Minbar one Friday. They heard him saying: "O Sâriyah! The mountain!" They surprised at this statement. Then, they asked him about that. He replied that it had been shown to him that Sâriyah bin Zânîm — one of his leaders

---

\[1\] Reported by Al-Lâlkâ‘i in Karâmât Al-Awliyâ' (63) and Ibn Hajar mentioned it in Al-Iṣâbah (4:261).
in Al-'Irāq — was being surrounded by his enemies (in the war front). So, he ('Umar) was directing him to go towards the mountain, and he said to him: "O Sāriyah! The mountain." Sāriyah heard the voice of 'Umar; so, he went up the mountain and sought fortification therein.[1]

This is among the matters of unveiling, because it was a real occurrence, but it was far away.

— As for ability and effect, an example is what happened to Maryam when she shook the trunk of date-palm tree and fresh dates started falling down upon her. And like the case of what happened to the one who possessed the knowledge of the book, when he said to Sulaimān: "I will bring it to you within the blink of an eye."

And what is reported from the preceding nations generations in Sūrah Al-Kāf, and other than that, and from the predecessors of this Ummah among the Companions, the Tābi‘īn and the rest of the generations of this Ummah, and they shall exist in it, until the Day of Resurrection, until the Day of Resurrection...

[1] Reported by Al-Baihaqī in Dālā’il An-Nubuwwah and Ibn Kathīr in Al-Bidāyah (7:131), and said: "Its chain is Hasan Jayyid." And Al-Albānī graded it Ḥasan (good) in As-Silsilah Aṣ-Ṣaḥiḥah (1110).
Concerning his statement: "And what is reported from the preceding nations generations in Sūrah Al-Kahf, and other than that, and from the predecessors of this Ummah among the Companions, the Tābi‘īn and the rest of the generations of this Ummah"

Karāmāt existed in the earlier nations; of their examples is the story of the Companions of Cave, those who were sealed in by the boulder. And they existed during the time of the Messenger, like the story of Usaid bin Ḥuḍair and the story of the increase of the food that happened to some of the Companions. They also existed during at the time of the Tābi‘īn; such as the story of Silah bin Ashaim whose horse Allāh restored back life to.

In the book Al-Furqān (the Criterion), Shaikh Al-Islām said: "This is a very wide topic. A detailed discourse concerning the Karāmāt of the Awliyā’ has been done in another location. But as for what we ourselves are aware of by eyewitness and what we know of at this time, they are many."

Concerning his statement: "And they shall exist in it, until the Day of Resurrection."

[1] The story of the people of the Cave is reported by Al-Bukhārī (3465) and Muslim (2734) from Ibn ʿUmar, may Allāh be pleased with him.

[2] The Story of Usaid bin Ḥuḍair is reported by Al-Bukhārī (5018) and Muslim (796), from the Hadith of Abū Saʿīd Al-Khudrī, from Usaid bin Ḥuḍair, may Allāh be pleased with him.

[3] Reported by Al-Bukhārī (602) and Muslim (2057), from the Hadith of ʿAbdūr-Raḥmān bin Abī Bakr, may Allāh be pleased with him.

[4] It preceded.
The evidences that they will exist until the Day of Resurrection are both textually revealed, and intellectual.

As for the textually revealed; in the story of the Dajjāl, the Messenger informed that he would call a young man among the people, and the man will come and tell him: "You are a liar! You are only Al-Masihid-Dajjāl about whom the Messenger of Allah informed us." The Dajjāl will come, kill him, cutting him in two, placing one part here, and the other part there, each far from the other. He will walk between them, then he will call him; he (the man) will arise looking cheerful. Then, he would call the man to affirm his right to worship, but the man will say to him: "I have not been more clearly convinced about you than today." Then, the Dajjāl will want to kill him, but he will not have any control over him.[1]

This (the inability of Dajjāl to kill the young man) is a sort of Karāmāt without doubt.

As for the intellectual, then it is said: Wilāyah will always be the means of the Karāmah, and Wilāyah shall not cease existing until establishment of the Hour.

---

[1] Reported by Al-Bukhārī (7132) and Muslim (2938), from Abu Sa'īd Al-Khudrī, may Allāh be pleased with him.
SECTION:
Concerning The Practical Methodology
Of the People of the Sunnah
and the Jamā‘ah

Section: Then, from the way of the People of the Sunnah and the Jamā‘ah is following the narrations from the Messenger of Allāh, internally and externally...

Concerning his statement: "Then, from the way of the People of the Sunnah and the Jamā‘ah is following the narrations from the Messenger of Allāh, internally and externally"

When the author concluded the discussion of what he wanted to explain concerning the methodology of the People of the Sunnah regarding creed, he began to discuss their practical methodology:

His saying: "Following the narrations"; there is no following except with knowledge, therefore, they are eager to seek knowledge so that they can know the narrations of the Messenger ﷺ, then follow them.
They follow the narrations of the Messenger in creed, worship, manners and Da’wah (calling) to Allah, Exalted is He. They invite the servants of Allah to the Shari’ah of Allah on every appropriate occasion. Whenever wisdom demands they invite to Allah, they invite to Allah, but they do not do so haphazardly; they only invite with wisdom, following the narrations of the Messenger in praiseworthy manners, dealing with the people with kindness and leniency, and according each person his appropriate status. They also follow him in his manners of relating with his family, so you find them being the most eager to be the best of people to their wives, for the Prophet said: “The best of you is the best of you to his wives; and I am the best of you to my wives.”

We cannot list all the narrations of the Messenger, but we say, in summary, in the matters of the creed, worship, manners and Da’wah. In the matter of worship, they neither too stern nor too laxed, they rather follow that which is best. Sometimes, they are distracted from performing some acts of worship because of their dealing with people for some benefit, such as what happened to the Messenger when some delegations that came to him, engaging him such that he could not perform the prayer, and he had to make it up later.

Concerning his statement: “Internally and externally.” Internal and external are relative matters. Externally with regard to what is apparent to the people, and internally in he conceals within himself; externally in

[1] Reported by At-Tirmidhi (3895), Ad-Darimi (2177), Ibn Majah (1977), and Ibn Hibban (4177), from ‘Aishah, may Allah be pleased with her. And the Hadith was graded Sahih by Al-Albani in As-Sahihah (285).
apparent deeds, and internally in deeds of the hearts. For example, reliance, fear, hope, surrender, love and the like; these are among the deeds of the hearts, they observe them in the manner that is due. And the \( \text{Salāh} \); in it is standing, sitting, bowing, and prostration. And charity, \( \text{Hajj} \), and fasting, and these are among the deeds of the limbs; they are apparent.

❖ Then, you should know, that the narrations from the Messenger \( \varepsilon \) are three or more categories.

Firstly: What he did as a form of worship. There is no doubt that we are commanded to follow him in this, according to His, Exalted is He, saying:

\[
\text{Indeed, in the Messenger of Allāh you have good example to follow} \quad (\text{Al-Ahzāb 33: 21})
\]

Hence, everything about which is not clear whether he did it as a result of custom, or having a natural disposition or incidentally, then it was as a means for worship, and which we are commanded to follow him in it.

Secondly: What he did incidentally; for this it is not legislated that we emulate in it, because he did not do it purposefully; such as if somebody says that we ought to enter Makkah during \( \text{Hajj} \) on the fourth day of \( \text{Dhūl-Ḥijjah} \), because the Messenger \( \varepsilon \) entered Makkah on the fourth day of \( \text{Dhūl-Ḥijjah} \),\(^{[1]}\) we will say to such a person; this is not legislated, because his arrival in Makkah on the day

\[\text{[1]} \quad \text{As is reported by Imām Ahmad in Al-Musnad (3:366) from the Ḥadīth of Jabir who said: “And we arrived the Ka’bah when four days or nights had passed in Dhul-Ḥijjah” And it was reported by At-Ṭabarānī in Al-Kabīr (7:123), and it is a Ṣaḥīḥ Ḥadīth and its basis is in Ṣaḥīḥ Muslim.}\]
was incidental.

If somebody says it is necessary that when we depart from the ‘Arafah, and reach the mountain pass where he descended and urinated, we should also descend there to urinate, and perform a light *Wuḍū’* as the Prophet did; we will say to him that this is not legislated.

And like that are other issues that happened incidentally, for it is not legislated to emulate him in that, since he did not do it as a means of worship; and he is to be emulated in worship.

**Thirdly:** What he did due to custom, is it legislated to emulate him in this or not?

**The answer:** Yes, we should emulate him in it, however in this category not in its type.

Concerning this issue, very few people have a cogent understanding of it; they think that emulating him in custom will be in its type, so they negate emulating him in that. We are saying that we emulate him, but with in this category; meaning, we do what the people’s custom demands, unless the *Shari’ah* prohibits that.

**Fourthly:** What he did due to a natural disposition for it, this is not among the absolute forms of worship, but it could be a form of worship from one view, which is by doing it in a particular way as an act of worship. For example like sleep, for it is a natural demand, but it is *Sunnah* that it be done on right side. And eating and drinking are natural matters; but it could be a form of worship from another view, if a man intends by his eating and drinking to adhere to the commands of Allah and enjoy His favours, and to gain strength for his worship and to preserve the body. Then, its manner is also worship, like eating with the right hand, and saying *Bismillah* (In the
Concerning The Practical Methodology... 443

Name of Allāh) when starting, and to say: Al-Ḥamdu lillāh (All praise is due to Allāh) at the end.

Here, we ask: Is growing hair a custom or an act of worship?

Some scholars view it as an act of worship, and that it is a Sunnah that one grows his hair, while others saw that this is one of the matters of custom; based upon the evidence in the saying of the Prophet ﷺ to the one whom he saw with part of his head shaved and part of it left alone, so he forbade them from that, and he said: "Shave it all, or leave it all."[1] And this is evidence that having hair is not worship, otherwise, he would say: "Leave it, and do not shave any of it."

This issue demands affirmation, and that one not judge a thing to be worship except with evidence, because the rule in worship is that it is not allowed, except for what the evidence establishes to be legislated.

---

[1] Reported by Muslim (2120) from Ibn ‘Umar through the route of Ma’mar, from Ayyūb, from Nāfī’, and did not state its wording. And it is reported by ‘Abdur-Razzāq in his Musannaf (19564), Abū Dāwūd (4195) An-Nasā’î (8:130), and Ahmad (2:88); with the wording: “Shave it all or leave it all.” And Al-Humaidi said: “Abū Mas’ūd Ad-Dimashqī mentioned that in a narration of Muslim, the Prophet ﷺ saw a boy that had shaved part of his head, and left part of it, so he prohibited them from that, and he said: ‘Shave all of it, or leave all of it.”’ See Jāmi’ Al-Ūṣūl (4:753).
And following the way of the As-Sābiqīn Al-Awwalīn (the earlier ones who preceded) among the Muhājirīn (Emigrants) and the Anṣār (Helpers)...

- Concerning his statement: "And following the way of the As-Sābiqīn Al-Awwalīn (the earlier ones who preceded) among the Muhājirīn (Emigrants) and the Anṣār (Helpers):" Meaning, from the methodology of the People of the Sunnah is following... and so on. It is connected to the statement about following the narrations.

- His saying: "As-Sābiqīn." That is, (they preceded those who came after them) in doing the righteous deeds.

- His saying: "Al-Awwalīn (the earlier ones)" meaning, of this Ummah.

- The "Muhājīn (Emigrants):" Those who emigrated to Al-Madinah.

- "Anṣār ( Helpers):" The inhabitants of Al-Madinah during the time of the Prophet ﷺ.

Following their path is only part of the Manhaj (methodology) of the People of the Sunnah and the Jama'ah because they are closer to what is correct and the truth, than those that came after them. The farther people are from the period of Prophethood, the farther they are from the truth; and the nearer they are to the period of Prophethood, the nearer they are to the truth; and the more eager one is to know the history of the Prophet ﷺ and his Rightly Guided Khalifahs, the nearer
he is to the truth.

That is why you see that the disagreement in the *Ummah* after the time of the Companions and the *Tābi'īn* is more and covers all matters, while the differences during their time was minimal.

So, part of the methodology of the People of the *Sunnah* and the *jamā'ah* is to look at the way of the earlier predecessors among the Emigrants and the Helpers to follow that, because following it leads to loving them, along with the fact that they are closer to what is right and the truth. Contrary to the one who deserts this path, and starts saying that they are men and we are also men! And so he is not bothered to contradict them. As if the saying of Abū Bakr, ʿUmar, ʿUthmān and ʿAlī holds the same status as the saying of so-and-so in the later part of this *Ummah*! This is an error and a form of misguidance. The Companions are closer to what is correct; their sayings are preferred over the sayings of others aside from them, due to what they possessed of faith and knowledge, and the safe understanding they had, and *Taqwa*, and *Amanah* (trust), and because of their Companionship with the Messenger ﷺ.
And following the instruction (Wasīyyah) of the Messenger of Allāh ﷺ, when he said: "Adhere to my Sunnah and the Sunnah of the Rightly Guided Khalifahs after me. Hold on to it, and bite it with your molars (An-Nawājid). And beware of the newly invented matters, for every Bid'ah (innovation) is a misguidance."

Concerning his saying: "And following the instruction (Wasīyyah) of the Messenger of Allāh ﷺ, when he said: 'Adhere to my Sunnah and the Sunnah of the Rightly Guided Khalifahs after me. Hold on to it, and bite it with your molars (An-Nawājid). And beware of the newly invented matters, for every Bid'ah (innovation) is a misguidance.'"[1]

"Following:" It is connected to the statement about following the narrations.

"Instruction (Wasīyyah):" That is a covenant given to

---

[1] Reported by Āḥmad (4:126), Abū Dāwūd (4607), At-Tirmidhī (2676), Ibn Mājah (43,44), Al-Ḥakīm (1:95-96), and Ibn Hibbān (1:187), from the Ḥadīth of Al-‘Irbaḍ bin Sāriyah, may Allāh be pleased with him, and At-Tirmidhī said: "A Ḥasan Šāhīḥ Ḥadīth." And Al-Ḥakīm said: "Šahīḥ, any without defect" and Adh-Dhahābī agreed. In Irwā’ Al-ghātīl (8:107), Al-Albānī cited that a group of the people of knowledge said it was Šahīḥ.
another, to execute a very important task.

❖ The meaning of: "Adhere to my Sunnah..." and so on, is an exhortation to cling to it. He emphasized it with his saying: "And bite it with your molars (An-Nawājid)." Which are last of the molars. The command to cling to it with the hand and then the bite on it with the last of the molars is an emphatic exhortation to cling to it.

❖ The Sunnah refers to a path, what is apparent, and what is internal.

❖ "The Rightly Guided Khalifahs:" They are those who succeeded the Prophet  in his Ummah in knowledge, actions and Da'wah.

❖ The first to be included in this description, and the most worthy of being included, are the Four Khalifahs: Abū Bakr, 'Umar, 'Uthmān and 'Ali.

❖ Then, someone without knowledge now comes at this time, and says: "The first Adhān for the Friday prayer is an innovation, because it was not known during the time of the Messenger , and it is obligatory that we curtail it to the second Adhān only!'"

So we say to him that the Sunnah of 'Uthmān, may Allāh be pleased with him, is to be followed when it does not contradict the Sunnah of the Messenger of Allāh . None of the Companions, who are more knowledgeable than you, and have more jealousy for the religion of Allāh than you, opposed it. And he is among the Rightly Guided Khalifahs, those who the Messenger of Allāh ordered us to follow.

Then, 'Uthmān, may Allāh be pleased with him, depended on the basis, which is that Bilāl usually called the Adhān before Fajr during the time of the Prophet , not for the Fajr prayer, but to inform the one standing (in voluntary night prayer) return, and to awaken the one sleeping, as the
Commentary on Al-'Aqidah Al-Wasitiyyah

The Messenger of Allāh ﷺ said that. So, ‘Uthmān ordered the first Adhān on Friday, not because of the arrival of the Imām, but so the people would gather, because Al-Madinah had become larger and more vast, so people needed to know that the time for the Friday prayer was approaching before the presence of the Imām.

❖ So, the People of the Sunnah and the Jamā‘ah follow what the Prophet ﷺ instructed in exhortation to hold to his Sunnah and the Sunnah of the Rightly Guided Khalīfahs after him. And the head of these were the four Rightly Guided Khalīfahs: Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī. Unless it (their Sunnah) clearly contradicted the saying of the Messenger of Allāh ﷺ. Then what is obligatory upon us is to follow the saying of the Messenger of Allāh and make an excuse for this Companion, and we say: “This is a form of Itjihād regarding which he is excused.”

❖ The statement of the Prophet ﷺ: “And beware of the newly invented matters.” “Beware” (Iyyākum) is a word used to express caution, meaning: “I am warning you.”

❖ “Matters:” meaning; affairs. What is intended by it here are the religious matters. As for worldly matters, they are not included in this Hadīth, because the basic rule regarding worldly matters is permissibility, so whatever is invented in it, it is lawful, unless an evidence proves that it is unlawful. But matters of the religion, the basic rule is impermissibility; so whatever is innovated concerning it is prohibited and it is an unlawful innovation, except with an evidence from the

[1] Based on what is reported by As-Sāib bin Yazīd: “The one who added the third Adhān on Friday was ‘Uthmān bin ‘Affān, may Allāh be pleased with him.” Reported by Al-Bukhārī (912), (913).
Concerning The Practical Methodology...

Book and the Sunnah proving its legality.

❖ The Prophet ﷺ said: "For every Bid’ah (innovation) is a misguidance." This is a branch clause following a warning clause, the intended meaning of it here is the emphasis of the warning and the explanation of the ruling of innovation.

❖ "Every Bid’ah (innovation) is misguidance:" This is a general statement enclosed by the strongest expression proving its general application, and that is the expression: "Every:" so it is a decisive generalization, from the Messenger ﷺ, and the Messenger ﷺ is the most knowledgeable creature regarding the Shari’ah of Allah, the best creature advising the slaves of Allah, the most eloquent creature in clarification, and the most truthful of them in information. So, four qualities are combined in his case: knowledge, advice, eloquency and truthfulness. And he uttered his saying: "Every Bid’ah (innovation) is a misguidance."

Based on this, whoever worships Allah with a creed, saying, or action, that is not from the Shari’ah of Allah, then he is an innovator.

— So the Jahmiyyah worship with their creed, and they believe that they are declaring Allah free of imperfections. And the Mu’tazilah are like that. And the Ash’ariyyah worship based upon their false creed.

— And like that are those who invented specific forms of Adkhar with which they worship Allah, and believe that they will be rewarded for that.

— And like that are those who invented some actions by which they worship Allah, and believe that they will be rewarded for that.

These three types of people who innovated in creed, or
Commentary on Al-‘Aqidah Al-Wasitiyyah

statements, or actions; every innovation from their innovations, then it is misguidance. And the Messenger described it as misguidance, because it is made up, and because it is a deviation from the truth.

❖ *Bid'ah* (innovation) indicates evil dangers:

Firstly: It indicates a belying of the saying of Allâh, Exalted is He:

\[\text{This day I have perfected your religion for you} \quad \text{(Al-Mâ’iđah 5:3)}\]

Because when somebody comes with an innovation and considers it as a form of religion; its implication is that the religion is not perfect.

Secondly: It indicates a defamation of the *Shari’ah*, and that it is imperfect, so this innovator is the one who makes it perfect with his act of innovation.

Thirdly: It indicates a defamation of the Muslims, who do not practice this innovation; so, so those people who lived before the invention of the innovation; their religion is incomplete! This is a grave danger!!

Fourthly: Among the implications of this innovation is that what prevails is that whoever is occupied with an innovation, he would be distracte from a *Sunnah*, as some of the Salaf said: “People will not innovate an innovation, except that they demolish its like from the Sunnah.”

Fifthly: These innovations lead to separations in the *Ummah*, because these innovators believe that they are the upholders of the truth, and that the others are misguided! And people of the truth say: “You are the ones upon misguidance.” So, their hearts separate.
All of these grave evils result from an innovation because it is an innovation, in addition to the fact that this innovation is accompanied by foolishness in one's reason, and an imbalance in religion.

❖ With this, we know that whoever categorizes innovations to three, five or six categories, then he is mistaken. And his mistake is from one of two angles:

— Either that the what he has called an innovation does not fit the description of innovation in the Shari'ah; - or that it is not good, as he thinks.

The Prophet ﷺ said: "Every Bid'ah (innovation) is misguidance." He said: "Every" what removes us from this tremendous generalization, such that we categorize innovations into types?

❖ If you say: "What do you say concerning the saying of the Commander of the Believers, 'Umar, may Allah be pleased with him, when he came out during one of the nights of Ramadan, and he saw people praying behind an Imam, and he said: 'What a favorable Bid'ah this is!' [1] He commended it, and called it a Bid'ah?!

The response, is that we say: We look at this Bid'ah which he referred to, does the Shari'ah description of innovation apply to it or not. So when we look at it, we find that the description of innovation in the Shari'ah does not apply to it. This is because it has been affirmed that the Prophet ﷺ prayed with his Companions during Ramadān for three nights, then he left it, for fear of it becoming obligatory upon them. So, its legality is established, and as such that it could be an innovation according to the Shari'ah is negated. So it is not possible that we say it is an innovation, while the Messenger ﷺ had prayed it!!

‘Umar, may Allah be pleased with him, only called it a *Bid’ah* because, the people had left it; it became such that they did not praying it in congregation behind one *Imām*, rather in groups; a man on his own, and another with two or three, and a group larger than that. So, when he gathered them behind one *Imām*; their gathering became an innovation with respect to their initial practice of observing it in different groups.

So one night, he, may Allah be pleased with him, came out and said: “If I gather the people people behind one *Imām*, then that would be better.” So, he ordered Ubayy bin Ka‘b, and Tamim Ad-Dārī to lead people in eleven *Rak‘ahs* of prayer. So they led the people in eleven *Rak‘ahs*. So one night, he came out and the people were praying with their *Imām*, so he said: “What a favorable innovation this is.”

Therefore, it is an innovation relative to the meaning that it had been left, then spread another time.

This is angle by which it was called an innovation. But as for it being an innovation in the *Sharī‘ah*, and ‘Umar commending it, then no! with this, we recognize that the saying of ‘Umar, may Allah be pleased with him, does not contradict the saying of the Messenger of Allah ﷺ.

❖ If you ask: “How can we reconcile between this, and the saying of the Messenger ﷺ: ‘Whoever institutes a good practice (*Sunnah*) in Islām; then for him is the reward for it, and the reward of whoever acts upon it until the Day of Resurrection.’ So he affirmed that a person can introduce a good practice in Islām?”

We say that each of the sayings of the Messenger ﷺ, testify to each other; they do not contradict each other. So the meaning of good *Sunnah* (practice) is a *Sunnah* (practice) that is legitimate. So, what is intended by its institution, is the initiation of acting upon it.
Concerning The Practical Methodology…

This is known through the clarification of the cause of the Hadīth; and it is that the Prophet ﷺ said it when one of the Ansār came to him with a bag (of Dirhams) and put it before the Prophet ﷺ, when he ﷺ had called his his Companions to donate for a group of people who arrived from Muḍar wearing worn out Namirahs,[1] and they were from the major 'Arab tribes. The face of the Prophet ﷺ grew pale when he saw their condition; so, he called out for donations for them. So, this man came, the first to come, with this bag; hence, he said: “Whoever institutes a good practice (Sunnah) in Islām; then for him is the reward for it, and the reward of whoever acts upon it until the Day of Resurrection.”[2]

Or, it could be said, that the meaning of the good Sunnah (practice), is whatever is introduced to serve as a means to achieving what is affirmed in Shari'ah, such as writing books and building schools, and the like.

With this, we know that the sayings of the Messenger ﷺ do not contradict one another; rather they are in accord; for he ﷺ never spoke out of his desire.

Translation note: It was explained in An-Nihāyah: “Every wrap with stripes worn as an Izār by the 'Arabs is a Namirah, and its plural is Nimār, it is as if it is derived from the color of the leopard because of the black and the white that is in it. And it is a description of what was dominant, meaning that a people came to him wearing Izārs made of wool, with stripes.”

[2] Reported by Muslim (1017) from Jarīr bin 'Abdullāh Al-Bajali, may Allāh be pleased with him.
And they know that the most truthful of all speech is the Speech of Allâh, and the best guidance is the guidance of Muḥammad ﷺ. And they give preference to the Speech of Allâh over the speech of any other than Him, among the speech of various types of people, and they give precedence to guidance of Muḥammad ﷺ over the guidance of everyone.

❖ Concerning his statement: “And they know that the most truthful of all speech is the Speech of Allâh.”

❖ This is what we know and what we believe, and that there is no falsehood in the Speech of Allâh; rather it is the most truthful of speech. So whenever Allâh informs that something is, then it is. And when He informs about something that shall be, then it shall be. And when He informs about something, describing it as such and such, then its description is such and such.

❖ It is not possible that the matter be altered from what Allâh informed about it. Whoever thinks it can change, then his thinking is mistaken, due to a defect of his, or negligence.

An example of that is if someone says: Allâh, the Mighty and Sublime, has said that the earth is spread out. He says:
And we can witness that the earth is round; so how is it that His information contradicts the reality?

So the reply is that the Āyah does not contradict reality, but his understanding is mistaken, either due to a defect of his or his negligence. The earth is spread out, round; that is because it is circular; but due of its vastness, its roundness will not be obvious except in a wide space where it is spread out. And here is the mistake in his understanding, since he thinks it being spread out contradicts it being round.

So when we believe that the most truthful speech is the Speech of Allāh; that necessitates that it is obligatory upon us to trust all of what Allāh informed about in His Book, whether that is about Himself or about His creatures.

❖ Concerning his statement: "And the best guidance is the guidance of Muhammad ﷺ."

❖ "Guidance" is the path which the traveler is upon.

There are many paths, but the best of them is the path of the Prophet ﷺ. We know that and believe in it. We know that the best of guidance is the guidance of Muḥammad ﷺ in creed, acts of worship, manners and dealings with people, and that the guidance of Muḥammad ﷺ is not deficient; neither in its goodness, completeness, organisation nor its facilitation for the benefits of creation, nor in the rulings regarding events that have not ceases, nor shall cease until the Day of Resurrection, because the guidance of Muḥammad ﷺ is perfect, complete, so it is the best guidance. It is a better guide than the Tawrah, the Injil, the
Zabūr and the Ṣuḥuf of Ibrāhīm, and all forms of guidance. So when we believe this, by Allāh, we will not seek a replacement for it.

❖ Based on this creed, we will not oppose the sayings of the Messenger of Allāh ﷺ with the saying of anyone among the people, whoever he may be, such that even if a saying of Abū Bakr came to us - and he is the best of this Ummah - and the saying of the Messenger of Allāh ﷺ, we take the saying of the Messenger of Allāh ﷺ.

❖ The People of the Sunnah and the Jama'ah derive this creed from the Book and the Sunnah:

Allāh, Exalted is He, says:


ttW hō is trūer in speech thān Allāhtt (An-Nisā' 4:87)

One day while the Prophet ﷺ was giving a Khutbah to the people on the Minbar, he said: “The best narration is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ.”[1]

That is why you find those who have strayed away from the guidance and oppose it, either they are negligent of the Shari'ah of the Messenger ﷺ, or exaggerate in it, between the extreme and the negligent; between the laxed and excessive, and the guidance of Muḥammad ﷺ is between this and that.

❖ Concerning his saying: “And they give preference to the Speech of Allāh over the speech of any other than Him, among the speech of various types of people.”

❖ “They give preference” meaning they advance it.

[1] Reported by Muslim (867) from Jābir bin ‘Abdullāh, may Allāh be pleased with him.
Concerning The Practical Methodology...

❖ "The word of Allah over the words of any other than Him"; among the various categories of people, in terms of information and judgement. So to them, the information given by Allah is advanced over the information of any other.

❖ So when some information comes about nations of the past, and the Qur'an belies that, then we belie it.

An example of that is that it is popular among many of the historians that Idris came before Nūh. But this is false, because the Qur'an belies it, as He, Exalted is He, says:

- Verily, we have inspired you as We inspired Nūh and the Prophets after him (An-Nisā' 4:163)

And Idris is one of the Prophets, as Allah, Exalted is He, says:

- And mention in the Book (the Qur'an) Idris! Verily he was a man of truth, (and) a Prophet... (Maryam 19:56)

- up till His statement:

- Those were they unto whom Allah bestowed His Grace among the Prophets, of the offspring of Adam and of those whom We carried with Nūh (Maryam 19:58)

He, Exalted is He, said:
And indeed, We sent Nūh and Ibrāhīm and placed in their offspring Prophethood and the Scripture (Al-Hadid 57:26)

Whereas there was no Prophet before Nūh, except for Ādam alone.

❖ Concerning his statement: “And they give precedence to guidance of Muḥammad ﷺ over the guidance of everyone.”

❖ “They give precedence to the guidance of Muḥammad ﷺ:” That is, his way and his Sunnah which he was upon.

❖ “Over the guidance of everyone:” in creed, worship, manners, dealing with people, and circumstances relating to everything; according to His statement, Exalted is He:

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلا تَتَيَّمَا أَشْعَالَ فَنْفَرَقْ يَكَمْنَ

❖ And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path (Al-An‘ām 6:153)

And, His saying:

فَلِيَنَّ إِنَّكُمْ تُحْبَوْنَ اللَّهَ فَأَتَيْعُونِ يُجَسِّبُكُمْ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَلَللهُ عَفَوٌّ رَحِيمٌ

❖ Say: “If you indeed love Allāh, then follow me, Allāh will love you and forgive your sins. And Allāh is Oft-Forgiving; Most Merciful” (Āl ʿImrān 3:31)
Concerning his saying: “And for this;” the Lām in his saying: “And for this” (Lihādha) is explanatory, that is; because of their giving preference to the Allah' Speech, and their giving precedence to the guidance of the Messenger of Allah ﷺ.

❖ “They are named the People of the Book and the Sunnah:” because of their believing in them, adhering to them, and giving them preference over other than them. And whoever contradicts the Book and the Sunnah, and claims that he belongs to the People of the Book and Sunnah, then he is a liar, because whoever belongs to a particular class of thing, there is no way except that he obey such a thing, and adhere to it.

❖ Concerning his statement: “And they are named the People of the Jama’ah, because the Jama’ah is the gathering, and its opposite is separation.” The word Jama’ah is a verbal noun. So the Jama’ah is the Ijtima’ (gathering). So the meaning of the People of the Jama’ah, is the people
of the gathering. Because they gather upon the Sunnah, uniting in it; not considering each other astray, nor considering each other to be innovators, contrary to the people of innovation.

❖ Concerning his statement: "Even though the word Jamā'ah has come to me used as a name for the people that congregate." This is the second usage where the word Jamā'ah has become customarily used as a name for the people who congregate.

❖ Based on what the author established, in our saying: "The People of the Sunnah and the Jamā'ah," the word Jamā'ah is connected to "the Sunnah." That is why the author said in his statement: "they are named the People of the Jamā'ah," he did not say: "they are named a Jamā'ah (community)." How can they be the People of the Jamā'ah, while they are a community while they constitute a Jamā'ah?

We say that the word Jamā'ah primarily means a gathering; so the People of the Jamā'ah, means the people of the gathering; but the word Jamā'ah has been customarily used to refer to the people who congregate.

And the Ijmā' (consensus) is the third source which is depended upon in knowledge and the religion.
Concerning his saying: "And the Ijma' (consensus) is the third source which is depended upon in knowledge and the religion."

Meaning by that, the third evidence; because the evidences are the foundations for the rulings, since they are built upon them.

The first foundation is the Book, the second is the Sunnah, and the Ijma' (consensus) is the third foundation. That is why they are named: The People of the Book, and the Sunnah, and the Jama'ah.

These three foundations, they are depended upon in knowledge and in the religion. They are: The Book, the Sunnah and the Ijma' (consensus).

As for the Book and the Sunnah, they are two independent sources; but the Ijma' (consensus) is built upon another than it, because there cannot be Ijma' (consensus) except with the Book and the Sunnah.

As for the Book and Sunnah being the foundations referred to, then the evidences for that are many. Among them:

His, Exalted is He, statement:

((And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger) (An-Nisâ' 4:59)

And His, Exalted is He, statement:

((And obey Allâh and the Messenger)) (Al-Mâ'idah 5:92)

And His, Exalted is He, statement:
And whatsoever the Messenger gives you, take it, and whatsoever he forbids, abstain (from it) (Al-Hashr 59:7)

And His, Exalted is He, statement:

He who obeys the Messenger, has indeed obeyed Allah (An-Nisā' 4:80)

Whoever rejects the Sunnah being a foundation for evidence; then he has indeed rejected the Qur’ān as a foundation.

And there is no doubt for us, that whoever says that the Sunnah is not to be referred to for Shari’ah rulings, then he is an disbeliever, apostatizing from Islam, because he is one who belies and rejects the Qur’ān, since, in more than one location, the Qur’ān mentions the Sunnah as being a source to be referred to.

❖ But as for the evidence of the Ijmā’ (consensus) being a source, it will be said:

Firstly: Can the Ijmā’ (consensus) exist, or can in not be found?

Some scholars say that consensus can not be found, except based upon what there is a text for, therefore, with the text, there is no need for the Ijmā’ (consensus).

For example, if somebody says: “The scholars all agree that the daily obligatory prayers are five.” This is correct, but them being obligatory is affirmed by the text. And that they agreed that Zina is unlawful; and this is correct, but it being unlawful is affirmed by the text. And they agree that
it is unlawful to marry the *Mahārim*;[1] and this is correct, but it being unlawful is affirmed by the text.

That is why *Imām* Ahmad said: "Whoever claims an *Ijmā’* (consensus), he is a liar. How does he know? Perhaps they differed?"[2]

What is known according to the majority of the scholars, is that the *Ijmā’* (consensus) does exist, and that it is an evidence which is affirmed by the Qur’ān and the Sunnah.

From this, is His, Exalted is He, saying:

> (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (An-Nisā’ 4:59)

Because, His saying: *(And) if you differ among yourselves in anything refer it to* proves that whatever we have agreed upon, then it is not necessary to refer it to the Book and the Sunnah, sufficing with the *Ijmā’* (consensus). But there is some problem with such inference.

Among that, is His, Exalted is He, saying:

> And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follow other than the believer’s way, We shall keep him

[1] Translation note: *Mahārim* is plural of *Mahram*; the one that is unlawful, meaning, any of the relatives listed by texts as being unlawful for a person to marry.

[2] Reported by ‘Abdullāh, the son of Imām Ahmad in his *Masā’il* from his father (38), see *I‘lām Al-Muwaqi‘īn* of Ibn Al-Qayyīm (1:30).
Commentary on Al-‘Aqidah Al-Wasitiyyah

to the path he has chosen, and burn him in the Hell - what an evil destination! (An-Nisâ’ 4:115)

He says: *(And follows other than the believers’ way)*

They also use the following Hadith as evidence: “My Ummah will not agree on error.”[^1]

Concerning this Hadith some graded it Hasan (good) while some graded it weak, but we can say that even if the chain is weak, the text of the Qur’ân earlier cited supports its text.

So the majority of the Ummah hold the view that the Ijmâ’ (consensus) is an independent evidence, and that when we find an issue upon which there is an Ijmâ’ (consensus), then we affirm it based upon this Ijmâ’ (consensus).

It appears, based upon this sentence, that the author, may Allâh have mercy upon him, intends to affirm that the Ijmâ’ (consensus) of the People of the Sunnah is a proof.

[^1]: Reported by At-Tirmidhî (3:207), Ibn Mâjah (2:1303), and Al-Ḥâkim in Al-Mustadârak (1:115). As-Sakhâwî mentioned it in Al-Maqâṣid (460) and said about it: “In summary, it is a Hadith whose text is popular, having many chains of narration, and a number of witnesses, in the Marfu’ form and other than that.” In Al-Majma’ (5:129), Al-Haithami mentioned it, and said: “It was reported by At-Ṭabarâni with two chains, the narrators in one of them are trustworthy narrators of the Sahîh, except for Marzuq, the freed slave of the family of Talhâh, and he is trustworthy.” And Al-Albâni graded it Hasan (good) in Zîlal Al-Jannâh (80).
They weigh - with these three foundations - all that people are upon, of sayings and actions, internal, and external; in whatever relates to the religion. And the regulated Ijma' (consensus), is what the righteous Salaf were upon; since after them, disagreement increased, and the Ummah spread out.
(consensus), is what the righteous Salaf were upon; since after them, disagreement increased, and the Ummah spread out.”

❖ Meaning, the Ijmā’ (consensus) which it is possible to regulate by, and be inclusive with, is what the righteous Salaf were upon, and they are the first three generations; the Companions, the Tābi‘īn and their followers.

❖ Then, the author gave the reason for that, in his saying: “since after them, disagreement increased, and the Ummah spread out.” Meaning that, the differences became as numerous as the desires; because the people separated into groups, and not all of them intended the truth. So, the opinions differed, and there were diverse categories of sayings.

❖ “And the Ummah spread out:” So, including them all became among the most difficult of matters.

So it is as if Shaikh Al-Islām, may Allāh have mercy upon him, was saying: “Whoever claims Ijmā’ (consensus) after the righteous Salaf, who are the first three generations, then his claim to a consensus is not correct, because the consensus that can be a guideline is that of the righteous Salaf.”

Is it possible to find a consensus after the differing? We say: There is no Ijmā’ (consensus) with the existence of preceding differences, and there is no use for differences after the Ijmā’ (consensus) has been verified.
SECTION:
Regarding The Manhaj (Method) of the People of the Sunnah and the Jamā‘ah
Regarding Commanding Good And Prohibiting Evil, and Other Qualities

Section: Then, with these fundamentals, they command Al-Ma‘rūf and prohibit Al-Munkar, according to what the Shari‘ah requires.

Concerning his saying, may Allah have mercy upon him: “Then, with these fundamentals, they order Al-Ma‘rūf and prohibit Al-Munkar”

“That:” That is, the People of the Sunnah and the Jamā‘ah.

“With these fundamentals:” — which were mentioned before this; they are; following the narrations of the Messenger ☪, following the Rightly Guided Khalifahs, and giving preference to the Speech of Allah, and the speech of His Messenger over other than that, and following the Ijmā’ (consensus) of the Muslims; so with
these fundamentals:

- "They command Al-Ma’rūf and prohibit Al-Munkar"
  - "Al-Ma’rūf:" Everything which the Shari’ah commands; then they command it.
  - "Al-Munkar:" Everything which the Shari’ah prohibits; then they prohibit it.

Because this is what Allāh, Exalted is He, commanded, in His statement:

> وَلْتَكُنُواْ مُحْذِرِينَ إِلَى الْخَيْرِ وَإِبْرَاهِيمَ أيْثَارُ الْيَعْرُفِ وَيَسْتَهْشَوْنَ عَنْيِّ

Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma’rūf and forbidding Al-Munkar (Al ‘Imlān 3:104)

Similarly, the Prophet ﷺ said: "You should enjoin Al-Ma’rūf and forbid Al-Munkar, and you should take the hand of the wrongdoer, and incline him to the truth."[1]

So they command Al-Ma’rūf and prohibit Al-Munkar and they do not delay in doing that.

However, commanding Al-Ma’rūf and prohibiting Al-

[1] Reported by Abū Dāwūd (4336), Ibn Mājah (4006), At-Tirmidhī (3047, 3048) and he said: "A Ḥasān Ḥarīb Ḥadīth," and he said: "This Ḥadīth has been related from Abū ‘Ubaydah, from ‘Abdullāh, from the Prophet ﷺ similarly. And some of them say: ‘From Abū ‘Ubaydah, from the Prophet ﷺ in Mursal form.’ And in Al-Majma‘ (7:269), Al-Haithamī ascribed it to At-Tabarānī, from Abū Musa Al-Ash’ārī, and said: “Its narrators are narrators of the Ṣahīḥ.” See Ad-Durr Al-Manthūr regarding the Tafsīr of His, Exalted is He, saying «Those among the children of Isrā’īl who disbelieved were cursed» (Al-Māidah 5:78-79)
Munkar is with conditional upon it being according to what the Shari'ah requires and dictates.

- So there are conditions for that:

**The first condition:** That he is knowledgeable of the Shari'ah ruling regarding what he is commanding and prohibiting from. So he does not command except what he knows the Shari'ah commands, and he does not prohibit except for what he knows the Shari'ah prohibits. And for this, he does not depend upon personal preference or custom.

This is based upon His, Exalted is He, saying to His Messenger ﷺ:

> فَأُحْشِمُ بِنَبِيِّهَا بِمَا أُرِيَ اللَّهُ وَلَا تَبْعِثْ أَخْوَاهُمْ عَمَّا جَاءَكُم مِّنَ النَّبِيِّ إِلَّا نَصِفَهُمَّ ﺀَلَّا تَفْرَجُوا عَلَى الْكَذِبِّ إِنَّ اللَّهَ عَلَىَّ ﺎَلْبُصُّرَ وَالْأُسُنُمَّ وَالْقُوَّادَ ﺀَلَّا تَفْرَجُوا عَلَى الْكَذِبِّ إِنَّ اللَّهَ عَلَىَّ ﺎَلْبُصُّرَ وَالْأُسُنُمَّ وَالْقُوَّادَ (Al-Baqarah 2:280)

- And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned. (Al-Isra’ 17:36)

And, His statement:

> ولا تفِّرَجُوا عَلَى الْكَذِبِّ إِنَّ اللَّهَ عَلَىَّ ﺎَلْبُصُّرَ وَالْأُسُنُمَّ وَالْقُوَّادَ (Al-Baqarah 2:280)
Commentary on Al-‘Aqidah Al-Wasitiyyah

And say not concerning that which your tongues put forth falsely: “This is lawful and this is forbidden,” so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. (An-Nahl 16:116)

— So, if he sees a person doing something, whose primary ruling is permissibility, it is not permissible for him to prohibit him from doing it, until he knows that it is unlawful, or prohibited.

— And if he sees a person leaving off of something, which the observer thinks is an act of worship, then it is not allowed for him to command him to do such worship, until he knows that the Shari’ah commands it.

The second condition: That he know the state of the one being ordered; is he among those that the command or the prohibition are directed to, or not?

So, if he sees a person about whom he doubts whether he is a Mukallaf (legally responsible) or not, he does not command him with what one like him is not commanded with, until he acquires the details about that.

The third condition: That he be aware of the state of the responsibility for the one being commanded, has as he done this thing or not?

— So, if he sees a person entering the Masjid, and then he sits down, and he doubts whether or not he has prayed two Rak‘ahs, then he does not rebuke him for that, and he does not command him to pray them, until he acquires the details regarding that.

The evidence for that, is that one Friday, the Prophet ﷺ was day delivering a Khutbah, when a man entered, and sat down. The Prophet ﷺ said to him: “Have you prayed?” He replied: “No.” He ﷺ said: “Stand up and perform two
Rak‘ahs and make them brief.”[1]

— I was told that someone among the people was saying that recording the Qur‘ân on audio cassette is unlawful, because (in his view) that is an indiginity with respect to the Qur‘ân. Hence, he was prohibiting the people from recording the Qur‘ân on these cassettes, because he thought that it was a Munkar!!

We say to him: What is Munkar is that you prohibit them from something that you do not know to be a Munkar!! So you know, that this is a Munkar in the religion of Allâh.

This is regarding matters that are not worship. As for acts of worship, if we see a man performing an act of worship, and it is not known to be among that which Allâh has ordered, then we prohibit him from that; because basic ruling concerning acts of worship is that they are to be prevented.[2]

The fourth condition: That he is able to perform such commanding of the Ma‘rûf and prohibiting the Munkar without a harm associated with doing so. If there is a harm associated with doing so, then it is not obligatory upon him. However, if he is patient, and he performs it, then that is more virtuous. Because all the obligatory acts are based on the condition of having the ability or being capable. Based upon His, Exalted is He, saying:

\[\text{سُبْحَانَ أَنَّكَ لَتَعْلَمُ مَا إِلَّا مَا خَلَقْتَ}
\]

*So keep your duty to Allâh and fear Him as much as*

[1] Reported by Al-Bukhârî (931) and Muslim (875), and the wording is his, from Jabir bin ‘Abdullâh, may Allâh be pleased with him.

[2] Translation note: Meaning, until there is evidence to allow them, as the Shaikh has explained previously.
And also His statement:

\[

\text{Allāh does not hold a soul accountable for what it can not bear}
\]

(Al-Baqarah 2:286)

So, when he fears that if he commands a person with *Ma‘rūf*, that he will kill him; then he is not required to command him; because he is not capable of doing that. Rather, it could even be prohibited for him then. Some of the scholars said: “Rather, it is obligatory for him to command, and to be patient, even if there is a harm in that, as long as that does not reach the level of fighting.” But the first saying is more worthy; because when this one’s commanding results in the harm of being imprisoned or the like, then others will leave commanding the *Ma‘rūf* and prohibiting the *Munkar* fearing that result, until the case is such that they are not afraid of that harm.

This is for the commanding of *Ma‘rūf* whose level has not reached the category of *jihād*; such as when one commands a *Sunnah* and prohibits an innovation, and if he were silent, it would empower the people of innovation over the People of the *Sunnah*. So in this situation, it is obligatory to make the *Sunnah* apparent, and clarify the innovation, because this is part of *jihād* in the Cause of Allāh; so, there is no excuse in fearing for oneself in the case of the one upon whom it is required.

**The fifth condition:** That by commanding the *Ma‘rūf* and prohibiting the *Munkar*, a greater harm will not result that if he was silent. If that would result, then it is not required for him, rather, it is not allowed for him to command that *Ma‘rūf* or prohibit the *Munkar*. 
That is why the scholars say that rebuking a *Munkar* leads to one of four cases: Either, the *Munkar* ceases, or it changes to what is less than it, or to what is like it, or to what is greater than it.

- As for the first and second case, then rebuking it is obligatory.
- As for the third case; it will depend upon the circumstances.
- As for the fourth; then it is not allowed to rebuke it; because the objective of rebuking the *Munkar* is to remove it or to diminish it.

An example of that is when he wants to command a person to do some act of *Ihsan*, but doing this *Ihsan* necessitates him not performing *Salāh* in congregation; here, it is not permissible to command this *Ma'ruf*, because it leads to forsaking an obligatory act for the sake of a recommended act.

The same with *Munkar*, if the case is that by prohibiting this *Munkar*, the doer of that act will turn to doing a *Munkar* that is worse; then in this case, it is not allowed to prohibit this *Munkar*, preventing the greater of the two harms rather than the lesser.

His, Exalted is He, saying, proves this:

> And insult not those whom they call upon besides Allāh, lest they insult Allāh wrongfully, without knowledge (Al-An‘ām 6:108)

For indeed, insulting the gods of the idolators, is without doubt, a desireable matter. But since that leads to an
unlawful matter that is worse than any benefit in insulting the gods of the idolators - and that is their insults to Allâh, Exalted is He, wrongfully without knowledge - then Allâh prohibited insulting the gods of the idolators in this case. And if we find a man drinking wine — and drinking wine is a Munkar — and were we to prohibit him from his drinking, then he would go about stealing people’s wealth and violating their honor, then here, we do not prohibit him from drinking wine, because that would result in a greater harm.

The sixth condition: That this person who is commanding or prohibiting, himself abides by what he is commanding and prohibiting. And this is according to the view of some of the scholars. For if he does not abide by that, then he is not to command the Ma’rûf and prohibit the Munkar. Because Allâh, Exalted is He said to the Children of Isra’i:

\[\text{And you enjoin Al-Birr (piety and righteousness) on the people and you forget (to practice it) yourselves, while you recite the Scripture! Have you then no sense?} \text{ } (Al-Baqarah 2:44)\]

So, when this man does pray, he should not command someone else regarding the prayer; and if he drinks wine, he should not prohibit someone else from it. That is why the poet said:

\text{Forbid not an act, and then commit the same}
\text{What a great shame upon you, if you dare do that.}

So they prove this with textual proofs, and rational proofs. However, the majority of the scholars have a contrary
view. They say that it is obligatory to command the Ma’rûf, even if he does not practice it, and to prohibit the Munkar, even if he commits it. Allāh only reprimanded Children of Isrā‘îl — not for their commanding Ma’rûf - but for their combination of ordering righteousness and forgetting it themselves.

And this saying is what is correct. So we say you are not commanded with two matters: The first is doing the righteous act, and the second is commanding the righteous act. And you are prohibited from two matters; the first is doing the Munkar, and the second is abandoning the prohibition from doing it. So do not combine leaving what is ordered and doing what is prohibited, for if you leave one of them, that does not necessitate that the obligation for the other is dropped.

So these are six conditions, four of them regarding what is allowed, and they are the first, the second, the third and the fifth - with the details about it. And two of them regarding what is obligatory, and they are the fourth and the sixth, with the difference of opinions in their regard.

❖ There is no that one can not command or prohibit his older blood relatives, like his father, mother, grandfather or grandmother. Rather, we can even say the matter concerning them is more emphatic, because part of doing good to one’s parents is to forbid them from doing acts of disobedience, and commanding them to do acts of obedience.

It has been said: “Whenever I forbid my father from anything, he becomes angry with me, annoyed and he avoids me, what should I do?”

We say: Be patient with whatever occurs to you of father’s anger and avoiding you; the end is indeed for those who have Taqwâ. Follow the path of your father, Ibrâhîm, peace
be upon him, who, while reprimanding his father for committing Shirk, he said:

"O my father! Why do you worship that which hears not, sees not, and cannot avail you in anything?... Until he said: O my father! Worship not Shaitan. Verily! Shaitan has been a rebel against the Most Beneficent (Allâh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allâh) overtake you, so that you become a companion of Shaitan (Satan) (in the Hell-fire)." He said:

That is, his father said:

"Do you reject my gods, O Ibrâhîm? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you.)." (Maryam 19:42-46)

Ibrâhîm also said to his father, Āzar:

"Do you take idols as gods? Verily, I see you and your people in manifest error." (Al-An‘âm 6:74)
They uphold Ḥajj, Jihād, Jumu‘ah, and the ‘Īds with the Amīrs (leaders), whether they be righteous or wicked. And they maintain the congregations....

 Concerning his saying: “They uphold Ḥajj, Jihād, Jumu‘ah, and the ‘Īds with the leaders, whether they be righteous or wicked.”

“The righteous:” Al-Abrār is plural of Bar; and he is the one who frequently performs acts of obedience. “Wicked:” Al-Fujjar is plural of Fājir and he is the one who often commits acts of disobedience.

The People of the Sunnah oppose the people of innovation completely. They uphold the view of performing Ḥajj with the Amīr, even if he is the most disobedient of the slaves of Allāh.

In the past, people would have an Amīr while performing Ḥajj; just as the Prophet ﷺ made Abū Bakr the Amīr of the Ḥajj in the ninth year of Hijrah. People have not ceased doing this; making someone the Amīr whom they follow in their rites of Ḥajj. This is legislated, because the Muslims need an Imām to follow. As for everyone being on his own, that will cause chaos and differing.

So, they hold the view of performing Ḥajj with the Amīrs even if they are disobedient; even if they drink Khamr
during Ḥajj. They will not say: “This Ḥāfīz is a Fāṣir, we will not accept him being an Ḥāfīz.” Because they hold the view obeying the leader is obligatory, even if he is a Fāṣir; with the condition that his Fisq does not reach the state of clear and undeniable disbelief, for which we have an evidence from Allāh; in which case, he is not to be obeyed, and it is necessary that he cease from being in charge of the Muslims affairs. But, as for the acts of evil that are less than disbelief, whatever degree they are; his authority does not cease by them, rather, it remains affirmed. Thus, obedience to the one in authority is obligatory as long as it is not in disobedience to Allāh.

— This is contrary to the Khawārij, who hold the view that there is no obedience to the Ḥāfīz and Amir when he is disobedient. Because one of their principles is that a major sin takes one out of Islam.

— And it is also contrary to the Rawāfiḍ, those who say that there is no Ḥāfīz except the infallible leader. The Ummah of Islam (to them) does not have a leader, since the time that the Awaited Ḥāfīz - as they claim - has been absent from us, and the Ummah of Islam does not have to follow any Ḥāfīz. Moreover, it has died the death of ignorance since that time until today. They claim that there is no Ḥāfīz except the Infallible Ḥāfīz. So, there is no Ḥajj nor Jihad with any Amir, because the Ḥāfīz has not come yet.

❖ But the People of the Sunnah and the Jamā’ah say that we see that there is Ḥajj with the Amīrs, wither they are rightsous or wicked, and the same with establishing Jihad with the Amir, even if he is a Fāsiq, and they participate in Jihad with the Amir that does not perform the congregational prayer with them; even if he, instead, performs it in his house.
The People of the Sunnah and the Jamā‘ah use insight, because opposition in these matters is an act of disobedience to Allāh and His Messenger, and leads to tremendous trials.

What is it that opened the door of trials and fighting among the Muslims, and conflicting opinions, other than rebellion against the Imāms?! So the People of the Sunnah and the Jamā‘ah hold the view that it is obligatory to maintain the Ḥajj, and Jihād with the Amīrs even if they are wicked.

❖ However, this does not mean that the People of the Sunnah and the Jamā‘ah do not see that the Amīrs acts are evil, rather they see that it is evil, and that the Amīr doing an evil could be worse than the general people doing that evil; because when the Amīr does that evil, two horribly dangerous matters lead to his sin increasing:

First: The people will follow his lead, and they will consider this evil insignificant.

Second: When the Amīr does this evil, changing it among his subjects, or changing what is like it, or what comes along with it, will become insignificant to him.

❖ But the People of the Sunnah and the Jamā‘ah say that even with this matter, which leads to these two dangerous situations, or other than them; it is still obligatory for us to obey those in authority even if they are disobedient. So we establish the Ḥajj and Jihād with them. And the same with Jumu‘ah; we perform it with the Amīrs even if they are wicked.

So, for example, if the Amīr drinks Khamr, and oppresses people in their wealth, we observe the Friday prayer behind him, and the prayer is valid; such that the People of
the Sunnah and the Jama'ah consider it valid to observe the Friday Prayer behind the Imam who is an innovator, as long as his innovation does not reach level of disbelief. This is because they believe that to oppose him in these matters is evil. However, it does not befit the Amir who acts as an Imam for people in the Friday Prayer to commit such evils. Similarly, they perform the 'Id prayers with the Amirs who lead them in the prayer, whether they are righteous or wicked.

❖ With this peaceful methodology, it becomes clear that the religion of Islam is balanced, between exaggeration and negligence.

❖ Someone might ask: “Why do we have to pray behind these people and follow them in the Hajj rites, Jihad, the Friday Prayer, and the 'Id prayer?”

So we say that is because they are our Imams, we worship Allah by listening to them and obeying them, following the command of Allah in His statement:

```
You who believe! Obey Allah and obey the Messenger, and those of you (Muslims) who are in authority. (An-Nisa’a 4:59)
```

And the command of the Prophet, in his saying: “You will see preference, and matters that you object to after me.” They said: “What do you order us, O Messenger of Allah?” He replied: “Give them their right, and ask Allah for your right.” It was reported by Muslim, Their right is to obey them, so long as it is not an act of disobedience to Allah.

[1] Reported by Al-Bukhari (7052) and Muslim (1843), from ‘Abdullâh bin Mas‘ûd, may Allah be pleased with him.
And also, from Wā’il bin Ḥujr, he said: “Salmah bin Yazīd Al-Ju’fī asked the Messenger of Allāh ﷺ, saying: ‘O Prophet of Allāh, tell me, if the Amīrs start demanding their rights from us, while they are denying us our rights, what do you command us?’ He replied: ‘Listen and obey, for whatever they do, it is only upon them, and whatever you do, it is upon you.’” It was reported by Muslim.[1]

And in the Ḥadīth of ‘Ubadah bin As-Ṣāmit, may Allāh be pleased with him, he said: “We pledged to the Messenger of Allāh ﷺ to hear and obey, in difficulty and in ease, in what we like and what we hate, and that we will not contend for authority with its people. He said: ‘Except if you see him committing a clear and undeniable disbelief, for which you have an evidence from Allāh.’”[2]

Consequently, if we oppose obeying them, we will have broken the rule of obedience, for which would lead to horrible events and devastating calamities.

Concerning the matters that those in authority may commit, for which there are some interpretational variations and disagreement among the scholars, we it is not lawful for us to stand against them nor oppose them. Rather, it is obligatory for us to counsel them as much as we are able in whatever they have done that is wrong; in matters that do not involve Ijtihād. But as for matters involving Ijtihād, then we discuss them with them, with proper respect, so that we can explain the truth to them; not in the manner of just following behind them and personal support. As for taking a stance against them and opposing them, this is not the way of the People of the Sunnah and the Jāmā’ah.

[1] Reported by Muslim (1846).
[2] Reported by Al-Bukhārī (7056) and Muslim (1709).
Concerning his statement: "And they maintain the congregations."

That is, the People of the Sunnah and the Jamā'ah maintain the congregations; meaning, they observe the congregational prayers during the five daily prayers. They maintain them completely, such that when they hear the call; they respond, and they pray with the Muslims. So whoever does not maintain the five daily prayers, this quality of the People of the Sunnah is missing from him, to the extent that he is missing from these congregations.

It is possible to include a consensus of opinion, without disagreement, in the meaning of Al-Jamā'at. Because this is what the Prophet ﷺ instructed Muadh bin Jabal and Abū Mūsā with when he sent them to Yemen. He said: "Make things easy and do not make things difficult; give people glad tidings, do not cause them to flee; and agree between yourselves and do not disagree." Reported by Al-Bukhārī.[1]

---

[1] Reported by Al-Bukhārī (4341, 4342) and Muslim (1733) from Abū Mūsā Al-Ash'āri, may Allāh be pleased with him.
And they worship (Allāh) through counseling the Ummah....

Concerning his statement: "And they worship (Allāh) through counseling the Ummah."

"They worship" meaning, they worship Allāh, the Mighty and Sublime, by counseling the Ummah and believe that to be part of the religion.

Counseling the Ummah; can be from other than worshipping Allāh. It can be out of Ghairah (a sense of honor), or the fear of punishment, or it can be done out of an interest attaining virtuous characteristics that will benefit the Muslims... or other than that among reasons.

But these people the Ummah in obedience to Allāh, Exalted is He, and to worship Him, in accordance with the saying of the Messenger of Allāh  in the Ḥadīth of Tamīm bin Aws Ad-Dārī: "The religion is Naṣīḥah (sincere advice). The religion is Naṣīḥah (sincere advice)." They said: "To whom, O the Messenger of Allāh?" He said: "To Allāh, to His Book, to His Messenger, to the Imāms of the Muslims, and the Muslims in general."[1]

– Naṣīḥah to Allāh is by sincerely seeking to draw nearer to Him.

– Naṣīḥah to the Messenger  is by sincerely following

[1] Reported by Muslim (55).
and obeying him. That demands defending the religion of Allāh, the Mighty and Sublime, which His Messenger ﷺ came with. That is why he said: "and to His Book"

— *Naṣīḥah* to the Qur'ān is by clarifying that it is the speech of Allāh; that it is revelation from Allāh, and not created, and that it is obligatory to believe in it and adhere to its rulings. This is what one must believe in his soul.

— The *Imāms* of the Muslims refers to anyone who Allāh has given authority over any of the affairs of the Muslims; so he is the *Imām* the leader in that affair. So there is an general *Imām*, like the head of the country, and there is a specific *Imām* such as a governor, a minister, a director, a president, and the *Imāms* of the Masjids, and others.

— The Muslims in general, meaning the masses of the Muslims, they are the followers of the *Imāms*.

— The greatest of the *Imāms* of the Muslims are the scholars. The sincere advice to the scholars is to spread the good they do, refrain from mentioning their shortcomings, and to have sincere concern that they are correct, such that they are directed with they are mistaken, and mistakes are clarified to them in a way that will not disgrace their nobility nor erode their importance. This is because if the errors of the scholars are corrected in a way that will discredit their honor, Islām in general will be harmed. This is because if the masses of people see the scholars accusing one another of having strayed, their (position) will be lowered before them. They will say: “All of these people are either refuting or being refuted; we do not know who is right!” So they will not accept any of their views. But if the scholars respect one another each guiding his brother in secret when he errs, while publicly explaining the correct view to the people, this is one of the greatest means of sincerely counseling the scholars of the Muslims.
The saying of the author: “To the Ummah” includes the Imāms and the people in general. So the People of the Sunnah and the Jamā‘ah worship Allah with giving sincere advice to the Ummah, the Imāms and the people in general.

And among the things which the Messenger ﷺ took the pledge from the Companions for, is: “And to give counsel to every Muslim.”[1]

❖ If someone says: “What is the scale by which giving sincere advice to the Ummah is weighed?”

Then the scale is what the Prophet ﷺ indicated in his saying: “None of you believes until he loves for his brother what he loves for himself.”[2] If you deal with people in this way, this will be the perfect Nasīḥah.

So before you deal with your companion in a particular manner, think to yourself, would you be pleased if someone were to deal with you in that manner? If you will not be pleased, then do not deal with him in that manner!!

[1] Reported by Al-Bukhārī (57) and Muslim (56), from Jarīr bin ʿAbdullāh, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (13) and Muslim (45), from Anas bin Malik, may Allāh be pleased with him.
They believe the meaning of his saying ﷺ: “The believer to another believer is like a firmly constructed building, part of it supports the other.” And he interlaced his fingers. And his saying ﷺ: “The similitude of the believers in their love, mercy another, and their empathy, is as the similitude of the body. If one of its limbs suffers, the rest of the body will show its support with fever and sleeplessness.”

Concerning his saying: “They believe the meaning of his saying ﷺ: “The believer to another believer is like a firmly constructed building, part of it supports the other.” And he interlaced his fingers.”\[1\]

The Prophet ﷺ likened the relationship of a believer to his believing brother to a building in which one part supports the other part, such that it becomes a cohesive and solid structure, each part strengthening the other. Then, to make it much clearer and to emphasize it, he interlaced his fingers.

The separated fingers are weak on their own, but once they

---

\[1\] Al-Bukhârî (6026) and Muslim (2585), from Abû Mūsâ Al-Ash'ârî, may Allah be pleased with him.
are interlaced, one strengthens the other. So, a believer to another believer is like a building, one supporting the other. A building supports and strengthens itself. The same for the believer with his brother; when there is some weakness in him, he completes him. He is the mirror of his brother; whenever he finds an error in him, he mends him. If he is in need, he aids him. When his brother becomes ill, he pays him a visit... and it like that in all situations.

- The People of the Sunnah and the Jamā‘ah believe this meaning, and put it into practice in their actions.

* Concerning his statement: “And his saying ❧: “The similitude of the believers in their love, mercy, and their empathy, is as the similitude of the body. If one of its limbs suffers, the rest of the body will show its support with fever and sleeplessness.”

- “And his saying” here is joined to his saying in the earlier Hadith.

- “The similitude of the believers in their love:” That is, they have love for one another.

- “mercy:” That is, they are merciful to one another.

- “empathy:” That is, they have an understanding towards and feelings for one another.

- “Is as the similitude of a single body:” Meaning that, they share feelings and pains. They are merciful to one another. When he is in need, he alleviates his need. One treats the other with leniency, kindness and the like. One shows love to the other, so much that if anyone of them feels some hatred against any of his brethren in Islam, he tries to efface it and mention his merits and

---

[1] Al-Bukhari (6011) and Muslim (2587), from Nu‘mān bin Bashir, may Allāh be pleased with him.
virtues with which these feelings of hatred can be removed.

So one limb of the body complains, even if it be the smallest of the limbs, the others show their concern for it. If your little finger - which is the smallest limb - brings you some discomfort, all parts of the body will feel pain. If your ear suffers some pain, the whole body experiences discomfort. If your eye is ailing, the entire body will share the pain.... and other such examples.

This similitude which the Prophet ﷺ drew is a similitude that will enable one to have a good grasp of the meaning, and it makes the meaning clearer in the best manner.

They command patience during the trial, and gratitude during the time of comfort, and pleasure with the bitterness of Al-Qada’ (the Decree)....

Concerning his statement: “They command patience during the trial, and gratitude during the time of comfort, and pleasure with the bitterness of the Decree.”

“*They command:*” It could be said that statement includes ordering oneself, based on His statement, Exalted be He:
And I free not myself (from the blame). Verily, the (human) self is inclined to evil. (Yūsuf 12:53)

So they even command themselves.

❖ "patience during the trial:" Patience is to bear the trial, and to restrain the soul from anger, with the heart, the tongue or with the limbs.

The trial refers to the affliction. Allāh, Exalted is He, says:

وُلِبِنِّيُولُكُمْ يُتِيُوْنَ فِنَّ أَلْحَوِيَّ وَالْجَوَابِ وَفَقِيرٌ فِنَّ الأَمَلِ وَالْأَنْفُسِ وَالْمُثْرُبِ وَبَعْيُ الْقَدِيرِينَ وَأَلَّذِينَ إِذَا أَصَامُهُمْ مُصِبَّةُ قَالُوْا إِنَّا إِلَيْهِ رَجُعُونَ

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to Aṣ-Ṣābirīn (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allāh we belong and truly, to Him we shall return." (Al-Baqarah 2:155-156)

Patience is at the time of the trial, and the highest and best patience is at the first stroke of the calamity. This is the real patience, as the Prophet ﷺ said to a woman he passed while she was wailing besides a grave, he said to her: "Have Taqwa of Allāh, and be patient." She said: "Go away from me! You have not suffered the affliction I suffered, and you do not understand it." So she was told that it that was the Prophet ﷺ. So, she went to the house of the Prophet ﷺ. When she got there, she did not find any gate-keeper by the door (so she entered), and said (to the Prophet ﷺ): "I did not know it was you." He said: "Patience is only at the first stroke (of the calamity)."[1]

[1] Reported by Al-Bukhārī (1283) and Muslim (926), from Anas bin Mālik, may Allāh be pleased with him.
But as for the first stroke has passed, patience is easy; perfect patience cannot be achieved at this point.

❖ So, the People of the Sunnah and the Jamā’ah command patience during the trial. And there is no person, except that he will be tried, whether in himself, his household, his wealth, his companions, his town, or concerning the Muslims in general. And that will either be in worldly affairs or in the religion. The afflictions in religion are much worse than afflictions in worldly matters.

❖ So the People of the Sunnah and the Jamā’ah command patience during the trial in two matters.

— As for patience with worldly trials, then it is to bear with the affliction, as was explained earlier.

— As for patience with trials in religion, it is by his being steadfast on his religion and that he should not allow himself to be shaken from it, not being like those about whom Allah says:

> "Of mankind are some who say: 'We believe in Allah,' but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment."

(Al-‘Ankabūt 29:10)

And they command, that is, the People of the Sunnah and the Jamā’ah:

❖ "Gratitude during the time of comfort:" Comfort, that is, ease of livelihood and security in their living area; so they encourage gratitude with that.

❖ Which of these two is more difficult: Patience with the trial, or gratitude with comfort?
Scholars have differed about that. Some of them say that patience with the trial is more difficult, while the others said that gratitude during comfort is more difficult.

What is correct position is that each of them has its own danger and difficulty, for Allāh, the Mighty and Sublime, says:

\begin{quote}
\textit{وَلَيْنَ أَذَقْنَاهُ اِلَّهً} \\
\textit{اللَّهُ مِنَ الرَّحْمَةَ ثُمَّ نَزَاعَهَا مَنْ إِنَّمَا يَنفَعُ} \\
\textit{يَقُولُونَ ذَهَبَ} \\
\textit{السِّيَانُتْ} \\
\textit{عَلَى إِنَّمَا يَقُولُ} \\
\textit{فَخُورُ} \\
\textit{4َوَلَيْنَ أَذَقْنَاهُ ثُمَّ نَزَاعَهَا بَعْدَ ضَرْرًا مَّسَّهَا} \\
\textit{يَقُولُونَ ذَهَبَ} \\
\textit{11:9-10}
\end{quote}

And if We give man a taste of mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allāh). (Hūd 11:9-10)

However, each of the two can be lightened by some reflection. For example, if the one afflicted with a trial reflects and says: "My worries cannot prevent the affliction nor take remove it. So I should either be honorably patience or forget about it like a beast." With this, patience will become easy for him; similar is the one in the state of comfort and ease.

In any case, the People of the Sunnah and the Jamā'ah command both this and that: patience during the trial and gratitude during the time of comfort.

❖ "They command :" That is, the People of the Sunnah and the Jamā'ah.

❖ "and pleasure with the bitterness of Al-Qadā' (the Decree):" Pleasure is a higher level than patience. And the
bitterness of Al-Qaḍā’ (the Decree) refers to the event that does not suit the nature of man. That is why he called it: “Bitterness.”

❖ So, whenever Allah decrees an event that does not suit the nature of man, making him suffer, that is termed called the bitterness of Al-Qaḍā’. It is neither sweet nor gratifying; it is rather bitter. So they command being pleased with the bitterness of Al-Qaḍā’.

❖ And you should know that we have two ways to look at the bitterness of Al-Qaḍā’:

The first consideration: is regarding it being an action that occurs from Allah.

The second consideration: is regarding what it is done for.

In reference to it being an action from Allah then it is obligatory for us to be pleased with it, and not raise objection against our Lord for it, because this is part of the completeness of being pleased with Allah as one’s Lord.

In reference to whom it is done to, it is Sunnah to be pleased with it, and its obligatory to be patient with it.

❖ So from the view that illness is was decreed by Allah, then being pleased with it is obligatory. But with the ailment itself, being pleased is Sunnah. As for being patient with it, it is obligatory, while to show gratitude for it is recommended.

❖ That is why we say that those who suffer can experience four conditions with respect to the affliction. The first condition: Anger; the second: Patience; the third: Pleasure, and the fourth: Gratitude.

As for anger; that is prohibited; rather, it is one of the major sins. Examples of this are when he begins to slap his thighs, or pull out his hair, or tear his clothes, or says; “Woe is
me!” or he supplicates for destruction for himself, and other such acts which indicate displeasure. The Prophet ﷺ said: “He is not of us he who tears the clothes, slaps his thighs and cries the cries of Al-Jahiliyyah.”[1]

Second: patience, in that he restrains himself, with the heart, tongue and limbs, from showing anger. This is obligatory.

Third: pleasure, the difference between it and patience is that the one who is patient feels the bitterness, but he is prevented from showing any anger. However, this affliction is difficult and bitter upon his soul, so he abides by the saying of the poet:

Patience, like its name, is bitter to taste
But sweeter than honey are its consequences.

But the one who is pleased, he does not taste this bitterness, rather he is in a state of tranquility. He is rather calm, and it is as if this thing that struck him is nothing.

The majority of the scholars support the opinion that to show pleasure with what is decreed recommended. It is the position supported by Shaikh Al-Islām, Ibn Taymiyyah and that is the correct position.

Fourth: gratitude, it is to express the statement: Al-Ḥamdu lillāh (All praise is due to Allāh) with his tongue and his behavior. He considers this calamity as a blessing.

❖ But someone might ask about this state: "How can this be?" We say: This occurs for whomever Allāh, Exalted is He, grants success.

Firstly: Because when he knows that this affliction is expiation for sins, and that the punishment for a sin in this

[1] Reported by Al-Bukhari (1298) and Muslim (103), from ‘Abdullāh bin Mas‘ūd, may Allāh be pleased with him.
worldly life is less severe than having the punishment delayed until the Hereafter; then this trial will become a blessing for him for which he is grateful to Allah.

Secondly: That when he is patient with this affliction he will be rewarded, according to His statement, Exalted be He:

\[
\text{إِنَّا نُؤْفِقُ الْصَّبِيرِينَ أَجْحَمَّ بِغَيْرِ حَسَبٍ}
\]

(Only those who are patient shall receive their rewards in full, without reckoning.) (Az-Zumar 39:10)

So, he is grateful to Allah for this trial which earns him the reward.

Thirdly: Patience is among the prestigious ranks in view of those well familiar with good manners, it never results except with its causes, so he is grateful to Allah for making possible for him to achieve this rank.

It has been mentioned that a devout female worshiper suffered some injury in one of her fingers, so she expressed her gratitude to Allah. She was asked why she did so; to which she said: “The sweetness of its reward has caused me to forget the bitterness of its patience.”

So, the People of the Sunnah and the Jamā'ah, may Allah have mercy upon them, command patience with the trial, gratitude at the time of comfort, and pleasure with the bitterness of Al-Qadā’.

Completion:

Al-Qadā’ is generally used for two meanings:

The first of them: The judgment of Allah, Exalted is He, which is His Decree and His Attribute. So it is obligatory to
be pleased with this in all situations; whether it is religious decree or the universal decree, because it is the judgment of Allāh, Exalted is He, and it (being pleased with it) is part of the completeness of being pleased with His Rubūbiyyah.

An example of a religious decree is His judgment that something is obligatory, unlawful, and lawful. From that is His statement, Exalted be He:

\[
\text{اَفْرَضُنَّ رَبِّيِّكَ أَلَّا تُصْدِرْنَا إِلَّا إِلَىٰ إِيَّاهُ}
\]

And your Lord has decreed that you worship none but Him. (Al-Isrā’ 17:23)

— An example of the universal decree is His decree for ease, hardship, being wealthy, poverty, righteousness and corruption, and life and death. From that is His statement in His saying, Exalted be He:

\[
\text{فَلَمَّا فَضَّلْنَا عَلَيْهِ الْمُوت}
\]

Then when We decreed death for him (Sulaimān). (Saba’ 34:14)

And another example of this is His saying, Exalted be He:

\[
\text{وَفَضَّلْنَا إِلَىٰ بَنِي إِسْرَئِيلَ فِي الْكِتَابِ لِتُفْسِدُنَّ فِي الأَرْضِ مُرْتِئِينَ}
\]

\[
\text{وَلَسْتُمْ عَلَىٰ صِبْرٍ}
\]

And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant! (Al-Isrā’ 17:4)

The second meaning: The decreed actions and occurrences; which includes two categories:

First: The legislative decree. It is obligatory to be pleased with it, accept it, do what is commanded, forsake what is
prohibited, and enjoy the permissible.

The second type: The universal decree.

— If it is among the actions of Allah, such as poverty, illness, drought, destruction and the like, it has been mentioned earlier that it is Sunnah, not obligatory, to be pleased with it according to the correct view.

— If it is of man’s actions for which the five rulings are applicable, then being pleased with what is obligatory, is obligatory; and with what is desirable, is desirable, and with what is allowed, is allowed, and with what is disliked is disliked, and with what is unlawful, is unlawful.

They invite to Makārim Al-Akhlaq (noble character) and Mahāsin Al-ʾAmāl (good deeds). They believe the meaning of his statement ḫː “The most perfect of the believers in faith is the best of them in character.”

Concerning his statement: “They invite to Makārim Al-Akhlaq (noble character).”

“Makārim Al-Akhlaq” That is, the purest of them. The Karīm of everything is its best, with respect to that thing. An example of that is the saying of the Messenger ḫː to Muādhd: “Beware of the Karāʾim of
their wealth,”[1] while he was commanding him to collect the Zakāh from the people of Yemen.

❖ Akhlāq is plural of Khulq (character) it is the intrinsic nature of man, that is, his attributes and instincts. So they invite man to make his hidden manners into the most noble. So he loves generosity, courage, forbearance and patience with the people and meeting people with a cheerful face, an open heart, and a tranquil soul. All of these are among noble manners.

❖ But as for Mahāsin Al-A‘māl (good deeds), that has to do with the limbs, and it includes acts done for worship and acts done for other than worship. For example buying, selling, and renting. They invite the people to honesty and truthfulness in all actions. They also call them to stay away from lying and deception. If they invite people to that, then them doing that themselves is even more worthy.

❖ Concerning his statement: “They believe the meaning of his statement ﷽: ‘The most perfect of the believers in faith is the best of them in character.’”[2]

❖ It is necessary that this Hadith is always planted right before the believers eyes; for the most complete of the believers in faith is the best of them in his character with Allah and with the slaves of Allah.

— As for the good character with Allah, that is to receive

[1] Reported by Al-Bukhārī (4347) and Muslim (19), from Ibn ‘Abbas, may Allah be pleased with him.

[2] Reported by Aḥmad (2:250), At-Tirmidhī (2612), Abū Dawūd (4682) Al-Ḥākim in Al-Mustadrak (1:53), and Ibn Hibbān (2:227), from Abū Hurairah, may Allah be pleased with him. The Hadith was graded Hasan by Al-Albānī in Aṣ-Ṣaḥḥah (284).
the commands of Allāh with acceptance, submission, and openness, without any boredom and annoyance, and to receive His universal judgments with patience, pleasure and the like.

— As for the excellence of character with the creatures, it is said that it is generosity, refraining from harming others, and having a cheerful face.

The act of showing generosity is not specific to wealth; it is rather done with wealth, honor and one’s self. Generosity can be shown with all these.

The opposite of having a cheerful face is frowning.

Similarly, refraining from harming others is that he should not harm anyone, neither in word nor in action.

---

وَيَنْذِبُونَ إِلَى أَنْ تَصَلِّ مِنْ قَطَعَكَ، وَتَعْطِيَ مِنْ حَرَّمَكَ، وَتَغْفُرُ عَمَّنْ ظَلَّمَكَ....

And they encourage that you connect (ties) with the one who severed (from) you, and that you give to the one who deprived you, and that you pardon the one who wronged you....

---

❖ Concerning his statement: "And they encourage that you connect (ties) with the one who severed (from) you, and that you give to the one who deprived you, and that you pardon the one who wronged you."

❖ "And they encourage that you connect (ties) with the one who severed (from) you." Among the near relatives are
those whose kinship you must maintain. When they cut you off, you try to mend matters with them. Do not say: “Whoever connects with me, I connect with him” because this is a way of bonding, as the Prophet ﷺ said: “The one who connects the ties is not the one reciprocates, but the one connects the ties is only the one who when his ties of kinship are severed, he connects them.”[1] So the one who connects ties, is the one who connects them when his ties of kinship have been severed.

A man asked the Prophet ﷺ and said: “O the Messenger of Allah! I have some relatives that I maintain ties with, but they sever ties with me; I do good to them but they do evil to me; I am lenient with them but they are harsh with me?” The Prophet ﷺ said: “If you are as you say, it is like you are feeding them hot ashes in their mouths. Allah will continue to make you manifest over them as long as you are upon that.”[2]

“Feeding them hot ashes in their mouths;” that is, as if you put hot sand or hot ashes into their mouth.

So, the People of the Sunnah and the Jama'ah recommend that you connect the ties of the one who severed you, and that you connect ties with the one who connects ties with you is even more preferred; because the one who connects ties with you and is also a relative, has two rights upon you: The right of kinship, and the right of reciprocation, according to the saying of the Prophet ﷺ: “Whoever does any good for you,

---

[1] Reported by Al-Bukhārī (5991) from 'Abdullāh bin 'Amr, may Allāh be pleased with him.

[2] Reported by Muslim (2558) from Abū Hurairah, may Allāh be pleased with him.
"And that you give to the one who deprived you." That is, the one who withheld from you, so you do not say: "He withheld from me, so I will not give to him."

"And that you pardon the one who wronged you." That is; one who encroached upon your right, either by treating you with aggression or by not giving you something due to you.

Zulm (wrong) revolves around two matters: Offence and denial. Maybe he wrongs you by beating you, unlawfully seizing your belongings or tarnishing your reputation, or by denying you so he prevents you from one of your rights.

Part of the perfection of a person is that he pardon the one who wrongs him.

However, pardon is only in the case where one has the power to avenge, so you pardon even though you have the power to avenge yourself;

Firstly, in hope of earning the forgiveness of Allah, the Mighty and Sublime, and His mercy, because whoever pardons and does good, his reward is due from Allah.

Secondly; to establish love between you and the one who wronged you, because if you meet his wrong with a wrong, wrong will persist between the two of you, but if you meet his wrong with good in turn, he will also pay you back with good, and he will be ashamed.

Allah, Exalted is He, says:

And Its reference preceded.
The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily! He, between whom and you there was enmity, (will become) as though he was a close friend. (Fussilat 41:34)

So pardoning, when one has the ability to punish the offender, is one of the qualities of the People of the Sunnah and the Jama’ah. However, this is with the condition that the pardon be a means of reconciliation, for if the pardon involves evil, they do not surely encourage that, for Allah made a condition for pardon, He says:

But whoever forgives and makes reconciliation. (Ash-Shūrā 42:40)

Meaning, that in pardoning him there is reconciliation. As for the case where pardoning him involves evil, or it is a cause for evil, then here we say do not pardon. For example; pardoning the criminal, and his pardon will be a means this criminal’s persistence in his crime. Here, to not pardon is better. In a situation like this, to not pardon can be obligatory.
Concerning his saying: ”They command Birr (kindness) towards the parents.” That is in reverence of their rights.

Allah does not give anyone a right, following His right, and the right of His Messenger, except the two parents. He says:

وَأَعْبَدْنَا اللَّهَ وَلَا تَسْفَكُوا يَدًا مَّسِيَّةٍ وَالْوَالِدَيْنِ إِحْسَانًا (Worship Allah and join none with Him in worship, and do good to parents.) (An-Nisa’ 4:36)

The right of the Messenger is included in the command to worship Allah, because worship will not be rightly performed, until the rights of the Messenger ﷺ are maintained; by loving him, and following his way. That is why it falls under His saying:

وَأَعْبَدْنَا اللَّهَ وَلَا تَسْفَكُوا يَدًا مَّسِيَّةٍ (Worship Allah and join none with Him in worship).

How will Allah be worshipped, without following the path of the Messenger ﷺ?!

When Allah is worshipped according to the way of the Messenger, then His rights have been fulfilled.

Then, following that, is the right of the parents; the parents, particularly the mother, toil for their children. Allah, Exalted is He, says:
And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship. (Al-Ahqaf 46:15)

And in another Ayah:

And We have enjoined on man to be good to his parents. His mother bore him in weakness and hardship, upon weakness and hardship. (Luqman 31:14)

The mother toils during pregnancy, and when she delivers, and after the delivery. She shows the baby more mercy than what his father shows him. That is why she is the most entitled of all people to kindness and good company even more than the father.

A man said: “O Messenger of Allāh, who is the most entitled of people to my good company?” He said: “Your mother.” He asked further: “Then who?” He replied: “Your mother.” He further asked: “Then who?” He said: “Your mother.” Then, he said for the fourth time: “Then, your father.”[1]

The father also toils for his children. He feels upset when they are dissatisfied. He is happy when they are happy, and he hurries to sustain that which will grant them comfort, tranquility and a good life. He goes around the desert and the wilderness in order to seek a livelihood for himself and his children.

The father and mother both have a right. Whatever you do,

[1] Reported by Al-Bukhāri (5971) and Muslim (2548), from Abū Hurairah, may Allāh be pleased with him.
you cannot pay back their rights, which is why, Allâh, the Mighty and Sublime, says:

\[ \text{And say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was small.”} \] 
(Al-İsrâ’ 17:24)

Their right has abided since they lovingly raised you when you were small, when you could not benefit nor harm yourself; so being kind to them is obligatory.

❖ According to the Ijmâ’ (consensus) Al-Birr is Fard ‘Ain upon every single person. That is why the Prophet ﷺ gave it preference over Jiḥād in the Cause of Allâh, as in the Ḥadîth of Ibn Mas’ûd. He said: “I said: ‘O the Messenger of Allâh, which deed is the most beloved to Allâh?’ He said: ‘Salâh at its time.’ I said: ‘Then, what?’ He said: ‘Birr with the parents.’ Then, I said: ‘Then, what?’ He said: ‘Jiḥâd in the Cause of Allâh.’”[1]

❖ The parents are the father and the mother. As for the grandfather and the grandmother, they deserve Birr (good treatment), but not equal to that of the Birr for the mother and the father. Because the grandfather and grandmother do not endure the toil, rearing and special care, like the father and the mother. So Birr (kindness) to them is obligatory as a kind of connecting the ties of kinship, but they are the most entitled to rights of kinship among other relatives. But as for the Birr, it is for the mother and the father.

❖ But, what is the meaning of Al-Birr?

[1] Reported by Al-Bukhârî (5970) and Muslim (85), from ‘Abdullâh bin Mas’ûd, may Allâh be pleased with him.
Regarding The *Manhaj* (Method)...

*Al-Birr* is to bring about good according to your ability, and to restrain any evil.

It is to bring about good though wealth, to bring about good by service, to bring about good by making them happy with a cheerful face and polite speech and manners, and with everything that will lead to their comfort.

❖ Based upon this, the preferred view is that it is obligatory for children to render services to the father and mother so long as that does not cause the child any detriment. If that will cause any detriment, it is not obligatory upon him to serve them, except in out of necessity.

And based upon this we say that obeying them is obligatory in whatever benefits them and does not cause the children any harm, as for what causes a harm to them, whether it is a religious harm, like ordering him to leave an obligation, or to do what is unlawful, then there is no obedience to them in that. Or in the case of a worldly harm, then it is not obligatory for him to obey them in that. As for wealth, then it is obligatory for him to help them with that, even if it is a lot, when that does not cause harm for him, and needs do not depend on it. The father, specifically, has the right to take whatever he wants from the money of his child, as long as that does not cause him any harm.

❖ If we consider the case of people today, we find that many of them are not kind to their parents; they are, rather, disobedient to them. You find that he is to with his friends, and will not be fed up with sitting with them. But if he sits with either his father or mother just for a while during the day, you see him being fed up, as if he is sitting on hot coals. This is not a kind child. The one who is kind to his parents is he who opens his heart to his father and mother, serves them dutifully,
and has the utmost determination to pleased them as much as he is able.

As the average people say: "Al-Birr is a loan" because, even though, the one who is kind to his parents will earn tremendous reward in the Hereafter, he will be recompensed for it in this world. Both kindness to the parents and their disobedience, as the average people say, are loans to be paid back. If you invest kindness, your children will treat you with kindness and care, and if you invest disobedience, your child will disobey you.

There are numerous stories here concerning people who enjoy the kind treatment of their children because they also treated their parents with kindness; likewise regarding disobedience, there are stories indicating that a person's children disobey him just as he disobeyed his parents.

So, the People of the Sunnah and the Jama'ah command Birr (kindness) to the parents.

---

... وَصْلَةُ الْأَرْحَام.

Also, connecting the ties of kinship....

---

And in the like manner they command: "Connecting ties of kinship."

He differentiated between the two parents and other relations; the other relatives have the right of bond while the parents have the right of Birr, because Birr is more involves more goodness and kindness, while the bond of
Regarding The Manhaj (Method)...

kinship is that it not be severed. That is why it is said concerning the one who forsakes Birr, that he is a 'Āq (a hinderer), while it is said about the one who does not maintain the tie of kinship that he is a Qāṭi' (a severer).

So to connecting the ties of kinship is obligatory, while its severance is a cause of a curse, and a barrier from entering Paradise. Allāh, Exalted is He, says:

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight. (Muḥammad 47:22-23)

And the Prophet ﷺ said: “The severer will not enter the Paradise.”[1]

That is; the severer of the tie of kinship.

Maintaining the ties of kinship is mentioned in a general manner in the Qur'ān, and the Sunnah.

And everything that is related without any restriction, in the legislation such as what is protected, it is to be defined by the custom.[2]

Based on this, the matter returns to the custom regarding it. So what people regard as connecting the ties of kinship,

---

[1] Reported by Al-Bukhārī (5984) and Muslim (2556), from Jubair bin Muṭ‘im, may Allāh be pleased with him.

[2] From the Manzūmah (poem) of the Shaikh, may Allāh have mercy upon him, on Uṣūl Al-Fiqh, see Al-Ḥikmah magazine, no 1.
then it is connecting the ties of kinship; and whatever they consider severing the ties of kinship, then it is severing the ties of kinship. This will differ based upon the different situations, times, places and nations.

— If people are in a state of poverty, while you are affluent, and your relatives are poor, then connecting the ties of kinship will mean that you give to them according to your ability.

— But if people are all wealthy, all of them are in a good state, the perhaps visiting your relatives in the morning and evening counts as connecting the ties of kinship.

❖ In this time of ours, people do not properly respect the practice of maintaining the ties of kinship for the reason of people being engrossed in taking care of their needs and the commitments people have with one another. And the complete bond is that you enquire about their conditions, how are their children, and what problems they have. But unfortunately, these practices are missing in society just as complete Birr is missing among many people.

❖ Concerning his statement: "And being good to the neighbors."

❖ That is, they command; meaning, the People of the Sunnah and the Jama’ah command being a good
neighbor with the neighbors. The neighbors are those who live near one’s home; the closest of them are those deserving of the most honor:

Allah, Exalted is He, says:

وَأُجْرِيْنَاْ إِخْصَاَهُ وَأُجْرِيْنَاْ لِلَّمَحَابِيْنِ وَلِلْمَسَكِينِ وَلِلْمُكَارَمِ ذَٰٰٔٓؤُلْ مُّرَجِّعٌ

(And do good to parents, kinsfolk, orphans, Al-Masākin (the poor), the neighbor who is near of kin, the neighbor who is a stranger.) (An-Nisā’ 4:36)

Allah instructs doing good to the neighbor who is near and the neighbor who is far.

And the Prophet ﷺ said: “Whoever believes in Allah and the Last Day; then let him honor his neighbor.”[1]

He also said: “Whenever you cook broth, increase its water, and provide some of it to your neighbors.”

He also said: “Jibril persisted instructing me concerning the neighbor, such that I thought he would give him a right of inheritance.”[2]

He also said: “By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!” It was said: “Who, O Messenger of Allah?” He said: “The one whose neighbor is not safe from his harm.”[3]

And there are other texts proving the need to take care of the neighbor, treating him well, and honoring him.

[1] Reported by Al-Bukhārī (6135) and Muslim (48), from Abu Shuraih Al-Khuza’ī, may Allah be pleased with him.

[2] Reported by Al-Bukhārī (6014) and Muslim (2624), from ‘Aishah, may Allah be pleased with her.

[3] Reported by Al-Bukhārī (6016) from Abu Shuraih Al-Khuza’ī, may Allah be pleased with him.
If the neighbor is a Muslim relative, he has three rights: The right of Islām, the right of kinship, and the right of the neighbor.

If he is a relative and a neighbor, he has two rights: The right of kinship, and the right of the neighbor.

If he is a Muslim non-relative and is a neighbor, he has two rights: The right of Islām and the right of the neighbor.

If he is a neighbor, a disbeliever, and a non-relative, he has only one right, and that is the right of the neighbor.

The People of the Sunnah and the Jama'ah command being good to the neighbors in general, whatever kind of neighbor he may have; but the one who is the closest has more right.

Unfortunately today, some people cause harm to their neighbors and treat them worse than other than them. You may find him infringing on the rights of his neighbor, and inconveniencing him.

The scholars of Fiqh — may Allāh have mercy on them — have mentioned some rulings related to neighbors in the latter part of the topic of “Reconciliation,” so refer to it.
Concerning his statement: “And to do good to the orphans, the poor and the wayfarers.”

Likewise, they command, that is - the People of the Sunnah and the Jama'ah - doing good to these three groups of people.

The orphan is the one whose father dies before he enters puberty.

Allah has commanded us to do good to the orphans, and likewise the Prophet ﷺ as he encouraged that in many of his Hadiths.[1]

The reason for that is that the orphan is disturbed with the loss of his father, so he is in need of support and kindness. Doing well to the orphans is based upon on the situation.

Al-Masākin: they are the poor. Here, it includes the poor and the needy. To do good to them is an act which the legislation has commanded in many Ayāt of the

[1] And from it is what is reported by Al-Bukhārī (6005) from Sahl bin Sa'd, may Allah be pleased with him, who said: “The sponsor of the orphan and I will be in Paradise like this” and he said: “like the first finger and the middle finger.”
Qur'ān, and it gives them special rights in the Fai'[1] and the like.

The reason why there is a need to do well to them is because poverty might have weakened them and broken their hearts. So from the good manners of Islām is that we do good to them in order to support them against what happens to them of the loss and breakdown.

Doing good to poor Muslims is in accord with the situation: If he needs food, to give him food will be regarded as doing good to him. If he needs to be clothed, clothing him will be regarded as doing good for him. By giving him recognition, you respect him and give him regards. If he enters a gathering, you should warmly welcome him and accord him respect, so that you can remove his shyness.

So with this deficiency, which Allāh, the Mighty and Sublime, has decreed upon them based on His wisdom, He, the Mighty and Sublime, commands us to do good to them.

❖ And like that, the wayfarer; he is the traveler. Here, he is the traveler who becomes stranded or is not stranded, unlike the matter concerning Zakāh. This is because a traveler is a stranger and a stranger is usually lonely (without anybody), so if you interact with him by honoring him and doing good to him, this is what the Shari'ah commands.

So if a wayfarer comes to you as a guest, to treat him well as a guest is considered honoring him. However, some scholars say that to honor him by treating him as a guest is not obligatory except in villages rather than cities!

---

[1] Translation note: Meaning; spoils of war, and it differs from Ghanīmah in that Fai' is what is taken without actual fighting; while it is often used to mean Ghanīmah.
But we are saying it is compulsory whether in villages or in cities, except if there is a reason (making that impossible); such as having a small home, or any other reasons making it impossible for you to accommodate this man. However, whatever the case may be, if that is difficult, you should politely respond to his request.

❖ Concerning his statement: "And kindness to the slaves."
   That is, the People of the Sunnah and the Jamā’ah command kindness to the slaves.

❖ This includes the people and animals that are owned.
   - Kindness to slaves among humans is feeding him when you eat, clothing him when you clothe yourself, and that you should not charge him to do any task except what he can do.

   - Kindness to the owned animals, whether that which you ride, or what milk, or what you possess, depends on what they need. During the winter, they should be kept in warm places if they cannot withstand the cold weather, and during the summer, in the cool places if they cannot withstand the hot weather. They should be given food and drink if they cannot obtain it themselves by grazing. If they are the pack animals, they should not be burdened with more than what they can carry.

This shows the perfection of the Shari‘ah, for it does not forget anything, even the animals. It also shows the perfection of the methodology of the People of the Sunnah and the Jamā’ah.
They prohibit boasting, arrogance, tyranny, and disdain against people, whether justly or unjustly.

Concerning his saying: "They prohibit boasting, arrogance, tyranny and disdain against people, whether justly or unjustly."

Boasting by words, arrogance by actions, and tyranny by transgression, and disdain is exalting oneself over another, and a showing a sense of superiority.

They prohibit boasting; that a person boast over another, saying: "I am the scholar! I am the rich person! I am brave person!" If he adds to that, and begins to show disdain to the others, saying: "Who are you compared to me?" This will be considered an act of disdain against the creation.

Arrogance is done with actions, he walks arrogantly, exhibits arrogance with his face, in the manner he raises his head and his neck while he walks, as if he is reaching the sky. Allâh, the Mighty and Sublime, reprehends this practice. He said:

\[
\text{And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.} \quad (Al-İsrâ' 17:37)
\]
The People of the Sunnah and the Jama'ah forbid this and say: Be humble in your speech and your actions, such that in your sayings; you will not praise yourself by mentioning your commendable qualities unless the situation demands that; such as Ibn Mas'ūd, may Allāh be pleased with him, said: “If I knew of anyone who is more knowledgeable than me concerning the Book of Allāh, and who can be reached by a riding camel, I would ride to him.”[1] He, may Allāh be pleased with him, intended two things with that:

Firstly: To encourage people to learn the Book of Allāh, Exalted be He.

Secondly: His invitation to them to take knowledge from him.

The one who possesses praiseworthy characters should not think these praiseworthy manners are ever hidden from people, whether he mentions them or not. On the other hand, if somebody begins to mention his praiseworthy manners before people, he becomes less in their eyes. So, beware of this practice!

❖ Tyranny: That is transgressing against another, and it can occur in three things which the Messenger ﷺ explained in his saying: “Your blood, wealth, and honor are unlawful to one another.”[2] So, tyranny against the creation can occur with respect to wealth, blood and honor.

— In wealth; for example claiming what does not belong to him, or to deny what is due from him, or to take what does not belong to him. This is tyranny with regard to wealth.

[1] Reported by Muslim (2463).

– In cases of blood, by killing and what is less than it. He transgresses against another person by injuring him or killing him.

– In honor, it implies that what is the meaning of honor is the reputation; it is transgressed against by backbiting, which tarnishes his reputation. It is also possible that what is intended by it is Zina or the like. Whatever it is of them, it is prohibited. So the People of the Sunnah and the Jama'ah forbid transgression concerning their wealth, blood and honor.

❖ Likewise, disdain with creatures; that is behaving as if one is superior to them, rightfully or not.

The People of the Sunnah and the Jama'ah prohibit treating people as if one is superior to them; whether rightfully or wrongfully, and that is when a person behave as if he is better than another.

The reality is that part of you being grateful for the favors that Allah has given you, when Allah has favored you with virtues over others, from wealth, or position, or rank, or knowledge, or other than that; then it is necessary that you become more humble, adding goodness to goodness; because the one who humbles himself with an exalted subject, he is the truly humble person.

❖ The meaning of his word "Rightfully" that is; even if he has a right to show that he is exalted and important; yet with this, the People of the Sunnah and the Jama'ah forbid him from showing disdain and superiority.

Or it could be said that the meaning of his saying: "Disdain rightfully" is that his disdain is based upon a right; such as when somebody transgresses against him, so he transgresses against in more.

So, the People of the Sunnah and the Jama'ah, may Allah
have mercy upon them, prohibit disdain and behaving as if one is superior over people, whether that is done rightfully or wrongfully.

---

They command Ma’ālī Al-Akhīlq (lofty characteristics), and they prohibit the base among them. Everything that they say or do, from this, and other than it, they are in it, indeed following the Book and the Sunnah; and their path is the religion of ʿ İslam, with which Allāh sent Muḥammad ﷺ.

---

❖ Concerning his statement: “They command Ma’ālī Al-Akhīlq (lofty characteristics).” That refers to those (characteristics) that are the lofty among them, such as being truthful, virtuousness, fulfilling trusts, and the like.

❖ “And they also prohibit the base among them.” That is, the appalling among them, such as the act lying, deception, lewd behavior, and the like.

❖ Concerning his statement: “Everything that they say or do, from this, and other than it, they are in it, indeed following the Book and the Sunnah; and their path is the
Commentary on Al-‘Aqidah Al-Wasitiyyah

religion of Islām, with which Allāh sent Muḥammad ﷺ.''

❖ "Everything that they say:'" Meaning, the People of the Sunnah and the Jamā‘ah.

❖ "And do" from this and other than this.

❖ "they are in it, indeed following the Book and the Sunnah:" This is a situation which should be noted carefully and that is, whatever we say or whatever we do, at the time we say or do it, we should bear it in mind that we are following the Messenger ﷺ, accompanied with the sincerity for Allāh, so that all of our actions and statements can be regarded as acts of worship for Allāh, the Mighty and Sublime. That is why it is usually said: "The acts or worship of the heedless ones are customs, while the customs of the heedful ones are acts of worship."

So, it is possible that a fortunate Muslim converts customary practices into acts of worship, while a heedless person makes his acts of worship mere customary practices.

As such, every believer should be eager to make it such that all of his statements and actions are in following the Book of Allāh and the Sunnah of His Messenger ﷺ, so that he can earn the reward of that, attain perfection of faith, and repent to Allāh, the Mighty and Sublime.
Regarding The Manhaj (Method)...

But, because of what the Prophet ﷺ said, that his Ummah will divide into seventy-three sects, all of them in the Fire except one; and that is the Jamā’ah. And in a Ḥadith from him, that he said: “They are those who are upon the like of what I and my Companions are upon today.”[1] It, therefore, becomes such that those who cling to the pure Islam, free from any distortion, they are the People of the Sunnah and the Jamā’ah.

Concerning his saying: “But, because of what the Prophet ﷺ said, that his Ummah will divide into seventy-three sects, all of them in the Fire except one; and that is the Jamā’ah.”[2]

---

[2] Reported by Ahmad (4:102), Abu Dawūd (4597), Ibn Majah (2:479), Ibn Abī ‘Āsim in As-Sunnah (1:33), Al-Ājurri in Ash-Shari’ah (18), Al-Lālakā’ī in Sharḥ As-Sunnah (150), Al-Hākim in Al-Mustadrak (1:128) from the Ḥadith of Mu’āwiyah bin Abī Sufyān, may Allah be pleased with him. After stating the Ḥadith of Mu’āwiyah, Shaikh Al-Īslām Ibn Taymiyyah said: “This is a Mahfūz (preserved) Ḥadith, from the narration of Ṣafwān bin ‘Amr, and from Al-Azhār bin ‘Abdullāh Al-Ḥazāzī, and from Abī ‘Āmir ‘Abdullāh bin Luḥay, from
That his Ummah” Meaning, the Ummah of the response, not the Ummah of the call; because the Ummah of the call includes the Jews and the Christians, and they separated; so the Jews are seventy-one, and the Christians are seventy-two sects. This Ummah will divide into seventy-three sects; all of them will be ascribe themselves to Islam, and following of the Messenger of Allah ﷺ.

Concerning his statement: “All of them are in the Fire except one:” That does not necessarily mean permanently in the Fire. It only means that the actions of these straying sects are the actions that deserve entrance into the Fire.

Do these seventy-three sects exist now, and is that number complete, or are there more to be anticipated?

Most of those who have discussed this Hadīth say that they (the sects) exist and the number has been completed. They divided the people of innovation into five basic groups, and these five basic groups separated into the sects until they reached seventy-two, and left behind a group and that is the People of the Sunnah and the Jama’ah.

Some other scholars say that the Messenger ﷺ did not disclose these straying sects to us, so we do not have a need to talk about this categorization of the various existing innovating groups into five basic groups, then dividing these basic groups into branches until the number is complete. Such that we sometimes consider a branch an independent sect, because of its opposition in one branch; in which case this should not be considered a separate group.

Mu'āwiyyah, more than one reported it from him” See Iqtīdā Aṣ-Ṣirāt (1:118) and As-Silsilah Aṣ-Ṣaḥīḥah by Al-Albānī (204).
And what is more worthy is that it be said that these groups are not known to us, but we say that without doubt, they are the groups that left the straight path. Some of them stray far away while some of them moderately stray away; while some others are just some inches behind the bounds of the straight path. We do not try to restrict their number, because some straying groups that will associate themselves to the *Ummah* of Islam, other than those that have been mentioned by the scholars, could still surface afterwards, as is occurring. Sects attributing themselves to Islam, other than those mentioned by the earlier scholars during their times, have indeed been surfacing.

Whatever the case is, the Messenger ﷺ has said that his *Ummah* - the *Ummah* of response - will divide into seventy-three, all of them are astray and in the Fire except one.

❖ He said: “*And that is the Jama`ah:*” Meaning, the one which gathers on the truth and does not separate concerning it.

❖ Concerning His saying: “*And in a Hadith from him, that he said: ‘They are those who are upon the like of what I and my Companions are upon today.’*[1] It, therefore, becomes such that those who cling to the pure Islam, free from any distortion, they are the People of the Sunnah and the Jama`ah.”

❖ He said: “*And in a Hadith from him, that he said: ‘They are those who are upon the like of what I and my Companions are upon today.’*” Those who are upon what the Messenger ﷺ and his Companions were upon, they are the Jama`ah (community), those who gather on his Shari`ah. They are those who obey what Allah instructs, while saying:

---

They do not divide, they are rather one Jamā'ah

❖ He said: "It, therefore, becomes such that those who cling to the pure Islam, free from any distortion, they are the People of the Sunnah and the Jamā'ah."

The sentence "It becomes..." is the response to what was stipulated in his statement "But because of what."

❖ So, if we are asked: "Who are the People of the Sunnah and the Jamā'ah?"

We will answer saying: They are those who cling to the pure Islam that is free from any distortion.

❖ This definition of Shaikh Al-Islām Ibn Taymiyyah shows that the Ash'ariyyah, the Māturidiyyah, and their like are not among the People of the Sunnah and the Jamā'ah, because they cling to distortions which they have entered in it by innovation.

And this is correct; that the Ash'ariyyah and the Māturidiyyah are not counted among the People of the Sunnah and the Jamā'ah because of their views concerning the Names of Allāh and His Attributes.

How could they be considered from the People of the Sunnah and the Jamā'ah while they oppose the People of the Sunnah and the Jamā'ah?!

Because it is said: Either the truth is found is the Madhhāb of these Ash'ariyyah and the Māturidiyyah, or the truth is in the Madhhāb of the Salaf. And it is known that the truth is in the Madhhāb of the Salaf; because the Salaf here, they are the Companions, the Tābi‘īn, and the Imāms of guidance after
them. So when the truth is in the Madhhab of the Salaf, and these people oppose them, it means that they are not the People of the Sunnah and the Jamā‘ah in that.

Among them are the Siddiqūn (the truthful), the Shuhadā’ and the Salihūn (the righteous)....

Concerning his statement: "Among them:" That is, among the People of the Sunnah.

"The Siddiqūn (the truthful):" It is plural of Siddiq, derived from As-Sidq (truthfulness), and this form (Siddiq) expresses emphasis. He is the one who brought truth and is believed, as He, Exalted is He, says:

`And he who has brought the truth and believed in it; those are Al-Muttaqūn (the pious and righteous persons).` (Az-Zumar 39:33)

He is truthful in his intent, truthful in his statement, and truthful in his action.

- As for him being truthful in his intention, he has complete sincerity towards Allāh, the Mighty and Sublime, full obedience to the Messenger ﷺ. He has pure sincerity and obedience; he does not associate any partner to Allāh, Exalted is He, in his actions and does not follow other than
the Sunnah of the Messenger ﷺ in his actions. He commits neither Shirk nor innovation.

— He is truthful in his statement; not speaking except the truth. It has been affirmed from the Prophet ﷺ, that he said: "Hold fast to truth, for the truth leads to goodness and goodness leads to the Paradise. A man will not cease speaking the truth, being concerned to with the truth, such that he will be recorded with Allah as a Siddiq."[1]

— He is truthful in his actions; meaning his actions do not contradict his speech. He does what he says. With this, he is far from resembling the hypocrites who say what they do not do.

— Moreover, he is truthful with whatever is proven true by the proof. He does not have the habit of refuting the truth, nor belittling the creation.

❖ That is why Abu Bakr was the first person to be called Aṣ-Ṣiddiq in this Ummah. That is because when the Prophet ﷺ was taken on the night journey, and he began to tell people that he was taken to the Bait Al-Maqdis, from where he ascended to the heavens, the disbelievers began to laugh at him, belie him, and say: "O Muḥammad, how could you go during one night, and reach where you said you went in the heavens within just a period of a night, while if we were going to Ash-Sham (Greater Syria), it would take us a month to go, and another month to return?!" So they continued belying the Messenger ﷺ. When they reached Abu Bakr, they said: "Your friend is saying so and so!" He (Abu Bakr) replied: "If he has said that,

[1] Reported by Al-Bukhārī (6094) and Muslim (2607) from ‘Abdullāh bin Mas‘ūd, may Allāh be pleased with him.
Regarding The Manhaj (Method)...

he had indeed spoken the truth.”[1] From that day on, he was named Aṣ-Ṣiddiq (the truthful one). He is the best of all the Siddiqūn of this Ummah and the nations of the other Messengers.

❖ Concerning his statement: “And among them are the Shuhadā’.”

❖ So, who are the Shuhadā’?

– It is said that they are the scholars because the scholar bears witness to the Shari‘ah of Allāh, and he bears witness against the slaves of Allāh that the truth was established for them. That is why a scholar is considered a conveyor from Allāh, the Mighty and Sublime, and His Messenger, of His Shari‘ah, which His Messenger, Muḥammad ﷺ came with. So, he will be a witness with the truth upon the creation.

– It is also said: The witnesses are the ones martyred in the Cause of Allāh. And what is correct is that the Āyah includes this and that.[2]

❖ Concerning his statement: “And among them are the Ṣalihūn (the righteous ones)”; the righteous is the opposite of the corrupt. He is the one who fulfills the rights of Allāh and the rights of the creation. He is other than the Muṣliḥ (the reformer, rectifier). Reformation is a position that is higher than the position of righteousness. So, not every Ṣāliḥ (righteous) is a Muṣliḥ (a

[1] Reported by Al-Ḥākim in Al-Mustadrak (3:62) and he said it was Ṣaḥīḥ, and Adh-Dhahabi agreed with him. In the beginning of the explanation of Sūrat Al-İsra’, Ibn Kathīr ascribed it to Al-Baihaqi. See As-Silsilah Aṣ-Ṣaḥīḥah by Al-Albānī (306).

[2] Translation note: It is apparent that the Shaikh means to indicate An-Nisā’ 4:69) in which Allāh mentions the categories of people stated here by the author.
reformer, rectifier) because there are among the Salihün those who are only concerned about themselves; they are not concerned about others. The perfection of Salāh (righteousness) is attained with Islāh (rectification, reformation).

Among them are the distinguished men of guidance, and the lamps in darkness; possessors of transmitted merits, and often-mentioned virtues....

Concerning his statement: "Among them are the distinguished men of guidance, and the lamps in darkness"

Al-‘Alam: (distinguished man) in the Arabic language, primarily means mountain. Allāh, Exalted is He, says:

\[ \text{And among His Signs are the ships, in the sea, like mountains.} \] (Ash-Shūrā 42:32)

The mountain is referred to as ‘Alam (flag, banner, distinguished mark, or personality) because it is used to identify the path and know the way.

And "The distinguished men of guidance:" Those whose direction the people follow, and by whom they are guided. They are the nurturing scholars, for they are the guides; they are also the lamps in darkness.
The lamps; that is, what is used to generate light.

*Ad-Dujā* (Darkness); is plural of *Dajiyah*, meaning darkness. That is, they are the lamps in the darkness, people use them as lamps to see through the darkness, and they tread their way under the beams of their lights.

Concerning his statement: "possessors of transmitted merits and often-mentioned virtues."

"merits" *Al-Manāqib* is plural of *Manqībah*, and it is a rank, that is; that a person has reached, of honor and nobility.

As for "Virtues;" *Al-Fadā'īl* is plural of *Fadīlah* it refers to a virtuous quality that a person possesses, such as knowledge, worship, asceticism, generosity, and the like. The virtues are steps leading up to being of good merits.

And among them are Al-Abdāl, and among them are the Imāms of the religion, those whom the Muslims agreed upon their guidance and knowledge....
stitutes) either because whenever any one of them dies, his substitute will succeed him, or because their evil deeds are replaced with righteous deeds, or because they are examples for others, so they change people’s wrong deeds to righteous deeds, or for these reasons all together.

❖ Concerning his saying: “and among them are the Imāms of the religion, those whom the Muslims agreed upon their guidance and knowledge.”

The Imām is the model.

❖ There are among the People of the Sunnah and the Jamā’ah, Imāms of the religion, whom people agree upon their guidance; such as Imāms Ahmad, Ash-Shafi’i, Malik, Abū Ḥanifah, Sufyān Ath-Thawri, Al-Awzā’ī, and others among the famous and well known Imāms of the religion, like as Shaikh Al-Islām Ibn Taymiyyah and Shaikh Al-Islām Muhammad bin ‘Abdul-Wahhab.

❖ His saying: “Imāms of the religion” excludes the Imāms of misguidance among the people of innovation. These are not among the People of the Sunnah and the Jamā’ah; they are rather the adversaries to the People of the Sunnah and the Jamā’ah. Even if they are referred to as Imāms, they are among Imāms who invite people to the Fire, such as He, Exalted is He, says concerning the people of Fir’awn:

«And We made them Imāms (leaders) inviting to the Fire, and on the Day of Resurrection, they will not be helped.» (Al-Qassas 28:41)
Regarding The Manhaj (Method)...

They are the aided group. Those about whom the Prophet ﷺ said: "There shall not cease to be group of my Ummah upon the truth, being aided. They will not be harmed by those who oppose them, nor those who forsake them, until the Hour is established."

Concerning his statement: "They are the aided group."

Meaning, that the People of the Sunnah and the Jamā’ah are the aided group, which Allāh, the Mighty and Sublime, aids because they are included in His statement, Exalted be He:

«إِنَّا لَنُصْرِرُ رَسُولَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَالْآخِرَاةِ يَتَّقُونَ»

(Verily, We will indeed make victorious Our Messengers and those who believe in this world’s life and on the Day when the witnesses will stand forth.) (Ghafir 40:51)

So they are the aided ones, and the end will be for them. However, before the aid becomes manifest, there must be aching experiences of sufferings, trials and Jīhād, because aid dictates that there are those aided, and those aided against, therefore; there must be struggles and strife. There must be trials. But as said by Ibn Al-Qayyim, may Allāh have mercy upon him:
"The truth is always aided and tried -
Then, do not be surprised, for this is the Sunnah of the Most Merciful."

So do not be weighed down with incapability and laziness whenever you see that you cannot achieve your target at the first try. Be patient and try once again. Be patient with the mockery and jest of people against you, because the enemies of the religion are many.

Do not be disturbed by your being alone in the field (of calling to the truth); you are indeed a community, even if you are just one, as long as you are on the truth. With this, rest assured that you will be aided, either in this world, or in the Hereafter.

❖ Then, aid may not come in the form of supporting the person, but the real aid is that Allah, Exalted is He, aids what you are inviting to of the truth. As for when a person suffers son inconvenience in this life, that is never a negation of aid. The Prophet ﷺ was subjected to crude and ruthless harms; in the end, he was aided against those who harmed him, and he entered the City of Makkah, aided and triumphant after he had departed it in fear.

❖ Concerning his saying: "'Those about whom the Prophet ﷺ said: 'There shall not cease to be a group of my Ummah upon the truth, being aided. They will not be harmed by those who oppose them, nor those who forsake them, until the Hour is established.'"

Al-Bukhārī and Muslim[,] reported a Hadith similar to what the author quoted, from a number of Companions from the Prophet ﷺ.

[1] Reported by Al-Bukhārī (7311) and Muslim (1920).
Concerning his statement: "There shall not cease to be a group of my Ummah on the truth:" meaning; continuing upon the truth.

This group cannot be restricted to a particular number, neither to a place nor to a time. It is possible that there be an group in one place that is aided in one thing from the matters of the religion, and in another place another group that is aided, and with these two groups, the religion will remain, aided, and triumphant.

Concerning his statement: "They will not be harmed by:" He did not say: "They will not be annoyed by," because they may suffer some annoyance. So, he differentiated between harm and annoyance. That is why Allāh, Exalted is He, says in the Qudsi Hadith "O my slaves! You can never attain a degree of harming Me by which you harm Me."[1] He, Glorious and Exalted is He, says:

> Verily, those who annoy Allāh and His Messenger ﷺ, Allāh has cursed them in this world, and in the Hereafter. (Al-Ahzab 33:57)

And also in the Qudsi Hadith, He said: "The son of Ādām annoys me, he curses Time, and I am the Time."[2] So, He affirmed annoyance and negates harm, and this is possible, don't you see that a person can be annoyed by the odor of the onion, and its like, but not harmed by it?

[1] Reported by Muslim (2577) from the Hadith of Abū Dharr, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (7491) and Muslim (2246) from Abū Hurairah, may Allāh be pleased with him.
In his saying: "Until the Hour is established" is problematic, because it has been affirmed in Sahih Muslim that: "The Hour will not be established until there is none on the surface of the earth saying: ‘Allāh, Allāh!’"[1] Meaning, until Islam is completely effaced, and there will not remain any one worshipping Allāh forever. So how did he say here: "Until the Hour is established"?!

The scholars respond to it with one of these two answers:

— Either that the meaning is until the establishment of the Hour draws near, and a think can be included in a reference of that which is near it, when it is very close. And it is as if these aided people, when they die, then the Hour will be very close.

— Or, it is said that the meaning of "the Hour" is "their hour" (that is; their death).

But the first view is more correct, because when he said: "Until the Hour is established" it is possible their hour is established, by a lengthy time before the general Hour. And what is apparent from the Hadith is that the aid (of Allāh) shall continue till the end of the world. So, what is correct is that the meaning of that is close to the time the Hour will be established. And Allah knows best.

[1] Reported by Muslim (148) from Anas bin Malik, may Allah be pleased with him.
So, we ask Allāh to make us among them, and not to let our hearts deviate after He has guided us, and that He grant us mercy from Him. Truly, He is the Bestower. And Allāh knows best. May Allāh send Ṣalāh upon Muhammad, his Household and his Companions, and many greetings of peace.

Concerning his statement: “So, we ask Allāh to make us among them, and not to let our hearts deviate after He has guided us, and that He grant us mercy from Him. Truly, He is the Bestower. And Allāh knows best. May Allāh send Ṣalāh upon Muhammad, his Household and his Companions, and many greetings of peace.”

With this lofty supplication, the author, may Allāh have mercy upon him, concluded this treatise of few words, replete with meaning. It is considered the summary of the Madhhab of the People of the Sunnah and the Jāmā’ah, and in it are tremendous benefits, which it is necessary for the student of knowledge to memorize.
All praise is due to Allāh, the Lord of the worlds, upon the completion. We ask Allāh to complete that with acceptance and reward. May Allāh send Ṣalāh and Salām upon our Prophet, Muḥammad, and upon his Household and his Companions, all together.

I reviewed the book, added necessary additions, and omitted what was necessary to omit on the day of Friday, the 17th of Sha’bān in the year 1414H.

I reviewed it again, with the additions, during the evening of Thursday, the 27th of Ṣafar in the year 1415H.