A Gift to the Reader in Annotation of

SHARH AS-SUNNAH

(The Explanation of the Sunnah)

By Imam al-Barbahaaee (d.329H)

Explanation by the Noble Shuykh, Dr.
Saalih al-Fawzan

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SHARH AS-SUNNAH

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Al-Ḥasan bin 'Alī bin Khalaf al-Barbahārī

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Volume 2

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TABLE OF CONTENTS

[87] Buying and Selling is lawful ................................................................. 443
[88] The Believer Fluctuates between Fear and Hope................................. 447
[89] Belief that Allah informed His Prophet of what will occur in his Ummah till the day of Resurrection................................................................. 453
[90] The division of this Ummah .................................................................. 456
[...] The Fitnah broke out after the Assassination of 'Uthmān.................... 462
[...] Warning against the Groups and Callers to Misguidance..................... 466
[...] Warning against division........................................................................ 469
[...] Ahl as-Sunnah are Tested....................................................................... 472
[91] The prohibition of Mut'ah Marriage......................................................... 475
[92] The Merits of Banu Hashim.................................................................... 477
[93] Merits of the Anṣār.................................................................................. 482
[94] The Scholar's refutation of the People of Innovation.............................. 487
[...] Thus, the Ummah was Misled................................................................. 491
[95] Affirming the Attribute of Speech for Allah.............................................. 496
[96] The destruction of the Jahmiyyah.............................................................. 499
[97] Declaring the Jahmiyyah as disbelievers............................................... 502
[...] The innovators legalized taking up arms against Muhammad's Ummah ........................................................................................................ 504
[...] Some of what the Innovators did............................................................ 506
[...] The aggressions of the innovators during the reign of Ma'mūn.............. 513
[...] Misguidance remains.............................................................................. 518
[98] Zandaqah

[99] The truth shall remain

[100] Knowledge is not by lots of narrations

[101] The religion is not taken through opinions and reasoning

[102] The Truth, Sunnah and Jamā‘ah

[103] The obligation of sticking to the person of the Sunnah and the Jama‘ah

[104] No excuse for innovation

[105] A Person of the Sunnah and the Jama‘ah

[106] The sources of innovations

[107] Were the people to desist from Innovation

[108] Beware of Extremism

[109] Imam al-Barbahārī did not intend to praise his book as is thought by some

[110] What the Muslim should do during Tribulations

[111] Studying the stars is of two forms

[112] Cautioning against sitting with the people of theological Rhetorics

[113] Sticking to the People of Narrations

[114] The Pillars of Worship

[115] Cautioning against sitting with the Sūfis

[116] Allah made the Creatures to worship Him

[117] The right position concerning the Companions

[118] There are some who support bombers
[118] Honouring the blood and wealth of the Muslims ........................................ 631
[119] Taking from unlawful and doubtful wealth .............................................. 635
[120] Whose leadership of the prayers is lawful and the one whose is not deserving ................................................................. 639
[121] The benefit of knowing where the Prophet ﷺ was buried, Abu Bakar and 'Umar C ................................................................. 641
[122] The virtue of ordering Good and forbidding Evil .................................... 646
[123] Extending the greetings of Salām.............................................................. 654
[124] The Congregational Prayers ..................................................................... 658
[125-126] Those who wrongly declare others Disbelievers do not observe prayers with the (rest of the) Muslims .............................................................. 663
[127] The basic ruling is that he is Trustworthy ................................................ 666
[128] The Hidden knowledge among its Claimants ......................................... 668
[129] The conditions for Marriage ................................................................... 670
[130] From the signs of the people of misguidance is defamation of the companions of the Prophet ﷺ ................................................................. 673
[131-132] ............................................................................................................. 679
[133] Supplicating for the Ruler ........................................................................ 680

   Those who supplicate for the Rulers are now condemned by the fanatics and followers of the Khawārij ................................................................. 682

[134] The Mothers of the Believers .................................................................. 683
[135] Being regular with the daily obligatory prayers........................................ 685
[136] The Lawful, the unlawful and the Ambiguous Matters .......................... 688
[137] Protecting the Muslims ........................................................................... 690
[138] The Nawāsib and the Rawāfid ................................................................. 692
[139] Some comments on the statements of Ibn Mubārak .............................. 696
[140] Loving the Companions .......................................................................... 699
[141] If you see a man sitting with the followers of desires ........................................... 703
[142] The Qur'āniyyah ............................................................................................................. 708
[143] Warning against the People of Desire ......................................................................... 711
   The People of Desires Invite to Uprisings ........................................................................ 712
[144-145] The One who defames the Companions actually defames the Prophet ﷺ ...................................................... 714
[146] Sitting with the Sinful and the Innovator .................................................................... 718
[...]
Not being deceived with the Worship of the Innovator .................................................... 720
   The Tabligh Jama'ah ........................................................................................................ 722
Shaykh 'Abdul-Aziz bin Bāz changed his view about the Tabligh Jama'ah .................. 722
[...]
Warning against sitting with the People of Innovations ................................................. 724
[147] ........................................................................................................................................ 727
[148] No one Praises the People of Innovations except their like ........................................ 728
[149] Testing People ............................................................................................................. 731
[150] If You Intend Steadfastness ......................................................................................... 734
   Qiyāṣ is of three Forms .................................................................................................. 736
[151] Taqlid is of two Forms ................................................................................................. 738
   Stick with the People of Hadith, they are the Saved Sect ............................................ 740
[152] The Ambiguous Verses of the Qur'an .......................................................................... 741
[153] Refuting the Followers of Innovations ....................................................................... 748
[154] Rejecting the Hadith ................................................................................................... 751
[155] Be Cautious of Debating ............................................................................................. 753
[...]
[...]
[...]
[...]

[156] A Person should Praised except Sound in Knowledge ......................... 766
[157] Matters of Iman and Irja ................................................................. 768
[... ] ........................................................................................................ 772
[... ] ........................................................................................................ 774
[158] Whoever believes in ar-Raj'ah .......................................................... 777
[159] Refraining from Talking about the issue of 'Uthmân and 'Alî .......... 780
[160] The Ten Amongst the Companions (Given Glad-Tidings of) Entrance to the Paradise ................................................................. 783
[161] Supplicating for as-Salat for other than the Messenger of Allah and his family ................................................................. 784
[162-163] Clearing a Serious Misconception in this Book ......................... 786
[164] Whoever doubts Anything in the Qur'an is a Disbeliever .......... 788
[165] The Creature should not be Obeyed in Disobedience to the Creator 790
[166] Believing that Repentance is Obligatory ........................................... 794
[167] Affirming Paradise for those whom the Messenger Affirmed Paradise for ................................................................................. 799
[168] Islam is the Sunnah and the Sunnah is Islam ................................. 802
[... ] ........................................................................................................ 807
[... ] ........................................................................................................ 811
[... ] If you Encourage an Innovator, you have helped him to destroy Islam 817
CONCLUSION .................................................................................. 823
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English (when followed by another word)</th>
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(Omitted in initial position)
[87] BUYING AND SELLING IS LAWFUL

[87] The author said: Know that selling and buying is lawful if the transaction is done in the market of the Muslims based on the ruling of the Qur’an and Sunnah without involving deceit or injustice or deception or (something) contrary to the Qur’an or contrary to the knowledge.

COMMENTARY

We believe that buying and selling is lawful. Allah the Most High says:

"...Allah has permitted trading and forbidden Ribā (Usury)...

[Qur'an 2: 275]

"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent..."

[Qur'an 4: 29]
"O you who believe (Muslims)! When the call is proclaimed for the Salāh (prayer) on Friday (Jumu‘ah prayer); come to the remembrance of Allah [Jumu‘ah religious talk (Khutbah) and Salāh (prayer)] and leave off business (and every other thing). That is better for you if you did but know. Then when the (Jumu‘ah Salāh (prayer) is ended, you may disperse through the land, and seek bounty of Allah (by working etc.)...” [Qur’an 62: 9-10]

Allah says regarding the mosques:

“...Therein Glorify Him (Allah) in the mornings and in the afternoons or in the evenings. Men whom neither trade nor sale (business) divert from the Remembrance of Allah (with heart and tongue) ...” [Qur’an 24: 36-37]

Buying and selling do not divert them. He (Allah) did not say, ‘they do not buy and sell.’ Rather, He says, their trade does not divert them from the remembrance of Allah. So they attend the mosque, perform the Salāh in congregation, and then leave for their buying and selling.

Business transaction is one of the purest ways of earning if it is free from deception and fraud; and also free from unlawful materials, forbidden
transaction and usury. If buying and selling is free from these ills, it is one of the purest ways of earning.

“If it is sold in the Muslims’ markets”: Whatever is found in the Muslims’ markets, do not ask about it because the basis is permissibility except when you know that it is unlawful.

“Based upon the ruling of the Book and Sunnah”: It should fulfill the well known condition of trading. If it fulfills the seven well known conditions of trading\(^1\), then the trading is right and what is being sold is lawful. The basic thing is that the markets of the Muslims are based on these.

His saying: “Without involving deceit or injustice or deception”: But if deception, fraud and hazard are included in the transaction, it is unlawful because it has become gambling or dupery whereby something that is not real is displayed. A semblance form of goods that is not real is displayed; such is called deception: displaying the semblance form of goods that will impress the onlooker, whereas the interior is contrary to it.

His saying: “Or injustice”: That is, for goods to be sold by compelling its owner, by forcing him to sell or buy (goods). Transaction is only done by mutual consent (of the buyer and the seller). The Prophet ﷺ said:

\[
	ext{إِنَّمَا الْبِيعُ عَلَىٰ تَزْوُٰجٍ}
\]

\(^{1}\) These are: Satisfaction, conscious awareness, that the commodity is something beneficial, that the seller owns the commodity or is permitted by its owner or the government to sell it at the time of the transaction, ability to make it available (to the buyer), knowing the price and the priced, that (the transaction) could be executed immediately and not left in suspension. See al-Mubdi’ by Ibn Muflih (7/4 and what comes after it), ar-Rawd al-Murabba’i(2/26-43), Manar as-Sabil (1/28-290).
"Transaction is only done by mutual consent."\(^2\)

Allah the Most High says:

\[
\text{"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent."} \\
\text{[Qur'an 4: 29]}
\]

The agreement of the seller is a condition for the validity of a transaction; it should be after he agrees. He should not be compelled to it. This is because compulsion is injustice, except if compelling him is for a just cause. For instance, if there is a debt upon him and he refuses to repay, the judge can come in and sell out of his property, what is sufficient to offset his debt even if he is not pleased with it. This is because it is a just compulsion. Consequently, (the scholars) say that a forced transaction is not valid except for a just cause.

\(^2\)Reported by Ibn Majah (2/737 no 2185), Ibn Hibbân in his Sahîh (11/340 no 496) from Abu Sa’îd al-Khudrî (า). Al-Busayri said in Misbâh az-Zujâjah (3/1), It’s Isnâd (chain) is authentic, its narrators are reliable".
THE BELIEVER FLUCTUATES BETWEEN FEAR AND HOPE

88 - قال المؤمِّن رحمته الله: واعلم رحمك الله أنتِ فتى لعلّ الله أن تصحبه الشفقة أبداً ما صحب الدُّنيا؛ لأنَّه لا يدري على ما يموت، ويعلم بحُلمه الله، وعلى ما يَلقي الله عن زجل، وإن عمل كل عمل من الخَير، وينبغي للرجل المسترفي على نفسه أن لا يقطع رجاءه من الله تعالى عند الموت، وحسن صلاته، يحسب عذابه لله، ويعاف ذُنوبه، فإن رجعت الله ففي خضل، وإن بذلته قبضن.

[88] The author said: And you should know - may Allah have mercy on you- that it is good for a slave to always have compassion so long as he is in this world; this is because he does not know upon what he will die, what will seal up his action and upon what he will meet Allah even if he does good deeds.

It is good for someone who has transgressed against himself not to severe his hope from Allah, the Exalted at the time of death. He should have good thought about Allah and fear the consequence of his sins. If Allah bestows mercy on him, it is from favourand if He punishes him, it is due to sin.

COMMENTARY

This is an important issue: the believer should combine between fear (of Allah) and hope (in Him). He should progress in his deeds between fear and hope. He should not have fear alone and despair of Allah’s Mercy. Allah the Most High says:

"...Certainly no one despairs of Allah’s Mercy, except the people who disbelieve.” [Qur’an 12: 87]
The Most High says:

“...And who despairs of the Mercy of his Lord except those who are astray?” [Qur’an 15: 56]

“Say: O ‘Ibādi! (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah.” [Qur’an 39: 53]

He should not have excessive fear that will make him despair of Allah’s Mercy for such is a dispraised fear. Similarly, he should have hope in Allah; but the hope should not make him feel safe from the scheme of Allah. Rather, he should be afraid of the scheme of Allah. The scheme of Allah - the Mighty and the Majestic - befits Him and it is part of His perfection. It is not like the scheme of the creature.

Al-Makr (scheme) literary means letting harm afflict someone secretly in a way he cannot perceive it. If this is done deservedly, it is justice; and this is the scheme of Allah. As He plots against the wrong-doers and sinners and extends punishment to them from where they cannot perceive; this is justice from Him; Glory be to Him and He will be praised for it.

But if afflicting others with harm is without a just cause, it is injustice, which is not permissible. This is the creatures’ plot. As for the plot of the Creator, it is praiseworthy because it is justice and equity from Him. This is the difference between the two matters: between the plot of Allah and the plot of creatures.
“And they (disbelievers) plotted (to kill ‘Isa (Jesus), and Allah plotted too. And Allah is the Best of those who plot.” [Qur’an 3: 54]

This is as a form of retribution for them; it is not injustice from Him – may He be exalted and glorified. It was a result of their plot. They plotted and Allah plotted punishment for them. This is justice from Him. The Prophet ﷺ said in a Ḥadīth:

إنّ أحدكم ليفعل بعمل أهل الجنة حتى ما يكونون بيئة و بينهما إلا ذراعان فيشير عليه الكتاب فيجعل له أهل النار فيدخله

“Verily, one of you would act upon the deeds of the people of Paradise until what is between him and it is an arm’s length and the decree will overtake him and he begins to act upon the deeds of the people of Hell and thus enters it.”

He entered the Fire because he acted upon the deeds of people of the Fire. The recompense originated from the deed. And since his end was that he did the deed of the people of the Fire, he entered it; and vice versa:

إنّ أحدكم ليفعل بعمل أهل النار حتى ما يكونون بيئة و بينهما إلا ذراعان فيشير عليه الكتاب فيجعل له أهل الجنة فيدخله

“Verily, one of you would act upon the deeds of the people of the Fire until what is between him and it is an arm’s length and the decree will overtake him and he begins to act upon the deeds of the people of Paradise and thus enters it.”

Reported by al-Bukhārī in his Šaḥīḥ (3/1212 no 3154) and Muslim in his Šaḥīh (4/2036 no 2643) from ‘Abdullāh bin Mas‘ūd (ﷺ).
He will enter it because he carried out the deeds of people of Paradise and died upon it. One will not enter Hell except due to deeds and one will not enter Paradise except as a result of deed; and actions are based on their ends.

Therefore a person should not be deceived by his righteousness and steadfastness and feel safe from aberration or deviation. How many a believer; Muslim and scholar have deviated? Allah caused them to deviate because deviation occurred from them. So a person should not feel safe for himself and consider himself to be pure. He should not feel safe from deviation and start mixing with evil people, listening to them and gazing at temptation. He should not feel safe for himself:

قُلْ لَوْ لَنَّ أَصِبْ بِهِمَّ بِمَآ أَصِبْتُ مِنْ أَصِبَّتِي الرُّمُحَٰٰ.

"The hearts of the slaves are in between two Fingers among the Fingers of the Most Merciful." ⁴

He should not feel safe for himself. Prophet Ibrāhīm said:

وَاتَّجَهْ بِنَفْشِي وَنَفْسِي أَنْ تَعْبَدَ الأَضْلَالُ ۖ رَبِّ إِنِّي أَصْلَلْنَاهَا كَبِيرًا مِنَ النَّاسِ..."

"...And keep me and my sons away from worshipping idols. 'O my Lord! They have indeed led astray many among mankind...’"

[Qur'an 14: 35-36]

A person should not feel safe from trials and an evil end for himself even if he is the most righteous of people. On the other hand, he should not despair of Allah’s mercy even if he is the worst of people. Allah may favour him with repentance such that he dies upon Islam and enters Paradise because as long as

⁴Reported by Muslim in his Sahih (4/2045 no 2654) from 'Abdullāh bin 'Amr (ṣ).
he is living, he is exposed to this or that; and actions are considered according to the last ones.

His saying: "He should have good thought about Allah and fear the consequence of his sins": He should have good thought about Allah and should not despair of Allah's mercy.

"And fear the consequence of his sins": Meaning he should not have hope that is devoid of fear. Rather, he should fluctuate between fear and hope.

These Prophets used to hasten to do good deeds and invoke Allah, hoping for His reward and fearing His punishment. So the Prophets would fluctuate between fear and hope; they do not take one side and leave the other. They do not take the side of hope and leave the side of fear nor take the side of fear and leave the side of hope.

A slave should think positively about Allah especially at death. Scholars say that at the time of well-being, the side of fear should over shadow (the side of hope) as a precaution and at the time of death, the side of hope should over shadow (the side of fear) because during the worldly life, he has the ability to act, repent and ask for forgiveness. But at the time of death, he is incapable of doing anything, so the side of hope should over shadow. Accordingly, it is reported in the Hadith:
“None of you should die except he is thinking positively about Allah.”

His saying: “If Allah bestows mercy on him, it is from favour and if He punishes him, it is due to sin”: This is like what had preceded that Allah does not bless or punish people except due to their actions.

"...And your Lord treats no one with injustice." [Qur'an 18: 49]
[89] BELIEF THAT ALLAH INFORMED HIS PROPHET OF WHAT WILL OCCUR IN HIS UMMAH TILL THE DAY OF RESURRECTION

[89] The author said: And to believe that Allah the Exalted has revealed to His Prophet what will occur to his Ummah till the Day of Resurrection.

COMMENTARY

Neither the Prophet nor anyone among the creatures knows the Unseen.

"Say: None in the heavens and the earth knows the Ghayb (unseen) except Allah..." [Qur'an 27: 65]

Al-Ghayb (the Unseen) is what is hidden from us with regard to the past and the future; we do not know it. But Allah may inform the Prophets - 'alayhimus-salātu was-salām- something of the Unseen for the benefit of da'wah to Allah, and one of them is our Prophet, Muḥammad. Allah informed him something of the Unseen and he informed about them for the benefit of the Ummah. Allah the Most High says:

"علمَ الْغَيْبِ فَلَا يَظْهَرُ عَلَى عِبَادِهِ إِلَّا أَحَدًا · إِلاَّ مِنْ آرَضِي نِنَ • ﴿١٢﴾

 رسول...
“(He alone is) the All-Knower of the Ghayb (unseen) and He reveals to none His Ghayb (unseen). Except to a Messenger (from mankind) whom He has chosen (He informed him of unseen as much as He likes)…” [Qur’an 72: 26-27] - except to a messenger whom He has chosen means Allah informs him as He wishes. For example, once the Messenger ﷺ was walking with his Companions, and they passed by two graves; then he said:

إِنَّهُمَا لَيَعْدَلاً

“Both of them are indeed being punished.”

The Companions did not perceive that the occupants of the two graves were being punished. Allah informed His Messenger ﷺ regarding the punishment of the two dead ones. He said, “Both of them are indeed being punished.” This is among what Allah informed him; and it is among the peculiarities of the messengers (‘alayhimus-salatu was-salam).

Allah informed him of what will occur in the future and he informed us of the portents of the Hour, and thefitan (trials and tribulations) so that we would be cautious (of them) and fear that these matters should catch up with us; so that we would be upon clear proof.

He informed us for our own benefit from the perspective of warning so that we would take precaution. The Prophet ﷺ said:

وَسَطَتْ فِي هَذِهِ الأُمَمِ عَلَىَّ سَبْعِينَ عِنْدَةً كُلُّ هَا خِلْفَةٌ نَّافِعَةٌ

“This Ummah will be divided into seventy three sects; all of them will go to Hell except one.”

---

6 Reported by al-Bukhari in his Sahih (1/88 no 215) and Muslim in his Sahih (1/240 no 292) from Ibn ‘Abbás (.patient).  
7 Its reference has preceded
This is information from him that division will take place in this *Ummah*; and it has taken place just as he had informed so that we would be firm upon the truth and we would not be with the deferrers.
[90] THE DIVISION OF THIS UMMAH

90 – قال الامام رضي الله عنهما: وأعلم أن رسول الله ﷺ قال: ستفرق أمي علي ثلاث وستباعين فرقة كلها في النار إلا واحد، وهي الجمعية، قبّل من هم يا رسول الله؟ قال: ما أنا عليه اليوم وأصحابي.

[90] The author, may Allah have mercy on him, said: Know that the Messenger of Allah ﷺ said: “My Ummah will be divided into seventy three sects; all of them will go to Hell except one, and it is the Jama‘ah”. It was asked: ‘Who are they O Messenger of Allah ﷺ?’ He replied “What I and my Companions are upon today”.

COMMENTARY

His saying: “Know that the Messenger of Allah ﷺ said: “My Ummah will be divided into seventy three sects; all of them will go to Hell except one, and it is the Jama‘ah”: Allah ﷺ has commanded us to be united upon the truth.

“And hold fast, all of you together, to the people of Allah (i.e. the Qur’an), and be not divided among yourselves…” [Qur’an 3: 103]

“Verily, those who divide their religion and break up into sects (all kinds of religious sect), you (O Muḥammad) have no concern in them...”
in the least. Their affair is only with Allah who then will tell them what they used to do.” [Qur’an 6: 159]

وَلَا تَكُونُوا كَالَّذِينَ نَفَرُوا وَخَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ وَأَوَلِيكُمْ

“And be not as those who divided and differed among themselves after the clear proof have come to them. It is they for whom there is awful torment.” [Qur’an 3: 105]

So, He forbade us from differing and commanded us to be united and hold fast to the Qur’an and Sunnah of His Messenger ﷺ. He said:

وَأَنَّ هَذَا صِرْطِي مُسْتَقِيمًا فَاتَّبِعُونِهِ وَلَا تَتَيَّبُوا أَلسَنَةَ فَنَفَرُونَ عَنْهُ

“And verily, this (i.e. Allah’s Commandments mentioned in the above two Verses, 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” [Qur’an 3: 153]

Division and differences based on desires or blind following of forefathers and grandparents, or blind following the Jews and Christians is not permissible. Differing in matters of creed and fundamentals of the religion is not permissible. Rather, it is obligatory to be unanimous and united upon it.

Regarding differences in Fiqh issues, this occurs; but it is obligatory to follow that which is supported by proof. Allah the Most High says:
"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger if you believe in Allah and in the Last Day. That is better and more suitable for final determination." [Qur'an 4: 59]

Hence, differing in 'Aqidah (creed) is not permissible because (the issues of) 'Aqidah are Tawqifiyah (divinely restricted); it is not a place for Ijtihād (individual Jurisprudential deduction). As for issues of Fiqh and its deduction (of rulings), those who perform Ijtihād and deduction among the people of knowledge may differ in the way they view the proof. But they should not remain upon the disagreement.

Rather, they should return to the Book of Allah and the Sunnah of His Messenger ﷺ. So whoever possesses the proof; they should follow him, take his saying and abandon their opinion. This is the methodology of Ahl-us-Sunnahwa al-Jamā'ah; and this was what the Messenger of Allah ﷺ guided us to. But for us to say, leave the people, everyone should take to his opinion as differences of opinion in the Ummah is mercy, as they claim, we say this is falsehood. Allah the Exalted says:

"...But they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy..." [Qur'an 11: 118-119]

The saying of Allah: “Except him on whom your Lord has bestowed His Mercy” shows that those upon whom Allah bestowed His Mercy do not differ; and that difference of opinion is a punishment, not mercy. Mercy is for those who do not differ; and if they differ, they return to the Book and Sunnah, hold on to
the correct opinion and abandon the error. This is the way of the People of the Sunnah and the Jamā'ah.

But for everyone to remain on his opinion and say what so-and-so said; this is not the way of the Muslims. Rather, this is the way of the people of desires and lusts who seek after what agrees with their desires from sayings; and what disagrees with their desires, they abandon it even if it was stated by the Imāms whose sayings they (claim to) follow. Meaning they do not take from the sayings of the Imāms and scholars except what conforms to their desires. But whatever disagrees with their desires, they abandon. This is proof that they follow their desires: whatever agrees with their desires they follow and whatever disagrees with their desires, they abandon — there is no Might or Power except with Allah.

This is what is being proclaimed nowadays in newspapers, magazines, seminars, conferences and satellite television channels. Most often, they publicize and advertise differences of opinion saying, "We are broadening (freedom of speech) for people." By what are we broadening for the people? By abandoning the Book and the Sunnah and following the sayings of those who are not infallible; they make mistakes and they (sometimes) get it right?

They forbid us from taking their sayings except what agrees with the proof and forbid us from taking such if it opposes the proof. This is a matter that is duty-bound (for all) to know because today mankind is tempted by these people who mix up the truth with falsehood for the people.

His saying: "Know that the Messenger of Allah said: 'My Ummah will be divided into seventy three sects; all of them will be in the Fire except one'"⁸: This Hadith is Sahih (authentic) with a combination of its chains (of transmission) and its routes and wordings are many. The Imāms have recorded it, praised it and the present condition proves it as the Prophet informed that the Ummah of Muhammad will be divided into seventy-three

⁸ Its reference preceded.
sects; and these are the foundation of the sects. However, there are more than these sects. But these (seventy-three sects) are the foundations.

All of them will be in the Fire; meaning all the seventy-two will enter the Fire except one, which is the seventy-third; and they are those upon what the Messenger of Allah and his Companions were upon. These people are saved from the Fire. That is why they are called the Firqatun-Nājiyah (Saved Sect) and The Ahlus-Sunnah wal-Jamā’ah (People of the Sunnah and Jamā’ah).

Those other than them are those who oppose (the truth) and are threatened with the Fire. Some of them will enter the Fire due to their disbelief; some will enter it due to their Fisq (evil deed) while some will enter it due to their disobedience. They are not equal in their entrance into the Fire. It should not be deduced from this Hadîth that all these (seventy-three) sects are disbelievers.

His saying: “And it is the Jamā’ah”: Al-Jamā’ah is whoever is upon the truth even if it is a single person. This is what is referred to as the Jamā’ah. But large number alone does not indicate the truth. Allah the Most High says:

وَإِنْ تُطِعْ أَصْحَبَ هَٰذِهِ الْأَرْضِ لِيَضْلُوْكُ عَن سَبِيلِ اللَّهِ

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

The Most High says:

وَمَا أَحَبَّ الَّذِينَ كَساوْبُ وَلَوْ حَرَضْتُ بِعَوْمَالِهِنَّ

“And most of mankind will not believe even if you desire it eagerly.” [Qur'an 12: 103]
"And most of them We found not true to their covenant, but most of them We found indeed Fāsiqūn (rebellious, disobedient to Allah)."

[Qur'an 7:102]

Consideration should not be given to multitude. Rather, consideration should be given to those upon the truth even if they are few; and even if he is a single person, he is the Jamā‘ah.

His saying: “It was asked: ‘Who are they O Messenger of Allah ﷺ’ He replied ‘What I and my Companions are upon today’’: This is the correct path; whoever is upon what the Messenger of Allah ﷺ and his Companions were upon is the Jamā‘ah.
[...] THE FITNAH BROKE OUT AFTER THE ASSASSINATION OF ‘UTHMÄN

This was how the religion was till the Khilâfah (caliphate) of ‘Umar bin al-Khattab. So also was it during the period of ‘Uthmân. But when ‘Uthmân was killed, division and innovations started. And people became divided into factions and sects. Among the people were those who were firm upon the truth during the first alteration; they spoke it, acted upon it and invited people to it.

COMMENTARY

His saying: “This was how the religion was till the Khilâfah (caliphate) of ‘Umar bin al-Khattab. So also was it during the period of ‘Uthmân.” During the life time of the Companions and Students of the Companions, those who opposed (the correct Islam) like the Qadariyyah and others used to hide and sneak within the people due to the power of Islam and Muslims till the Jews plotted a Jew man from Yemen called Ibn as-Sawdâ’ ‘Abdullâh bin Sabâ’ - the Jew. He came to Madinah, displayed Islam during the caliphate of Uthmân and began insulting ‘Uthmân in public gatherings; he faked Islam as a ploy.

Later on he started releasing his poisons in public gatherings and the fools, riffraff and the ignorant people would be present. And some people or most people were engaging in abuse and gossiping. So, they gathered around him.
When he was noticed and expelled from Madīnah, he went to Egypt and found a town in Egypt well known for dissension. He plunged therein and spread his poisons (of hatred) therein and abused 'Uthmān. Then at the end, a group with weapon and power was formed from them. So they came to 'Uthmān protesting against him and accusing him of mistakes. Then Uthmān replied them and disproved their doubt. Then they receded.

Later on, they blamed one another on the road and said: 'We did not do anything'. Thereafter they returned to 'Uthmān (ﷺ) and besieged him in his house. Meanwhile, the Companions wanted to defend the Khalifah, but 'Uthmān forbade it for fear of Fitnah and bloodshed. He forbade them of it hoping that the issue had to do with dialogue and consultation. He wanted to convince them. But when they saw that they do not have anything of proof they attacked him in the night while the people were asleep and killed him.

Since they saw that their doubts had been disproved and were not accepted; they took the opportunity of oversight while most people were in Hajj and the people in Madīnah were sleeping and peaceful, based on the fact that the issue had to do with dialogue and consultation. So they attacked him during the night – may Allah disfigure them- in his house and killed him as a martyr while he was reciting the Qur’an and the copy of the Qur’an was with him till the blood dropped on the copy of the Qur’an. Thereafter Fitnah occurred.⁹

This evil man claimed that the Khilāfah was meant for 'Alī and was neither meant for Abū Bakr nor 'Umar nor 'Uthmān (ﷺ). He claimed that, it was meant for 'Alī and that 'Alī was the testamentary regent recommended by Allah’s Messenger ﷺ and that these people unjustly took the Khilāfah from him. What is amazing is that 'Alī never claimed this nor sought for the Khilāfah nor said, 'I am the most deserving of it'; rather, he pledged allegiance, and was listening and obedient to his rightly guided Khulafā’ brothers (ﷺ).

⁹See: Itihāf al-Jama’ah of Shaykh Hamūd at-Tuwayjirī (1/146), and the book, Fitnat Maqtaal 'Uthmān (ﷺ) of Dr. Muḥammad al-Gabān (1/115 -133).
Subsequently, *Fitnah* occurred within the Muslims. Fighting among the Muslims took place as a result of this evil man who infiltrated the Muslims’ rows. However, Allah aborted his idea. Yes, he brought some trials and affliction to the Muslims thereby; those who were killed among them were killed, but he did not do anything against Islam – to Allah is all praise due; as Islam remained strong and upright.

He (‘Abdullāh Ibn Saba’) and the Jews did not obtain anything from this religion – to Allah is all praise due. Yes, some calamities, *Fitnah* and killing occurred to the Companions; however, this was in the way of Allah. This evil man did not attain any benefit - so to Allah is all praise due.

This is a summary on the issue of the *fitnah* that led to the assassination of ‘Uthmān (¶). And this is from what indicates that it is not permissible to revolt against the leader and that revolting against him causes evil and shedding of blood in the *Ummah*. And people have not ceased to be in trials since that era; and you know the advocates of *fitnah* who invite (others) to *fitnah* and revolt against the leaders under the pretence of forbidding evil. The *Mu’tazilah* and the *Khawārij* emerged from this group; and it has not ceased till today.

His saying: “But when ‘Uthmān was killed, division and innovations started”: It is obligatory to be cautious against the callers of misguidance. One should not be lenient concerning their issue; and it is not permissible to speak against the leaders. That is why the Prophet ﷺ enjoined listening, obeying and not revolting against the leaders even if they are tyrants, oppressive and commit sins as long as it does not attain the level of clear disbelief. This was what Allah’s Messenger ﷺ enjoined on us.

His saying: “And people became divided into factions and sects. Among people were those who were firm on the truth during the first alteration. They spoke it, acted upon it and invited people to it”: When division and disagreement occurred, Allah made the people of truth steadfast upon the truth
and Sunnah and they followed what the Messenger ﷺ and his Companions were upon; and the other sects opposed what the Messenger of Allah ﷺ and his Companions were upon and became deserving of the threat of the Fire, in proportion to what occurred from them.
[...] WARNING AGAINST THE GROUPS AND CALLERS TO MISGUIDANCE

The author said: “The affair was on the right course till the fourth (Muslim) generation during the Khilafah of the children of so and so. The period transformed and people degenerated greatly. Innovation became widespread, and there were so many callers to other than the right path and the Jama’ah. Trials and tribulations occurred in everything that neither the Messenger of Allah nor his Companions spoke about.”

COMMENTARY

His saying: “The affair was on the right course till the fourth (Muslim) generation during the Khilafah of the children of so and so. The period transformed and people degenerated greatly. Innovation became widespread”: Disagreement and tribulations escalated after the passing of the best generations until the coming of the era of the Abbasiyin when al-Ma’mun al-Abbasi emerged among them; he was followed by al-Mu’tasim and al-Wathiq; they held the view of the Jahmiyyah and wanted to compel the Ahl asSunnah to hold the view that the Qur’an was created. They killed some Imams and beat others. However, the truth was firmly established - to Allah is all praise due; it cannot be removed.

His saying: “And there were so many callers to other than the right path and the Jama’ah”: There are so many people nowadays who claim to be callers;
groups and sects under this umbrella while they actually intend to invite people to misguidance; except one whom Allah bestows mercy on among those who are firm upon the call to the Qur'an, Sunnah and the methodology of the Messenger of Allah ﷺ in his Da’wah.

Such a person is upon the truth; and this is the true Da’wah. It is not everything called Da’wah that is correct. Until the methodology followed by such a person is considered; so, if he follows what the Messenger of Allah ﷺ and his Companions were upon, then he is indeed a caller to the Truth. But if it is in opposition to what the Messenger of Allah ﷺ and his Companions were upon regarding methodology of Da’wah, then he is upon falsehood.

One should not be deceived by his claim of being one of the callers. There are callers by the gate of Hell; whoever obeys them will be thrown into it as stated by the Prophet ﷺ. Consequently, the author said, “And there were so many callers to other than the right path and the Jamā’ah,” as is the reality nowadays. So many people claim to be inviting to Islam under this umbrella, but if you look at their methodology and conducts, you find them in complete opposition to Islam.

His saying: “Trials and tribulations occurred in everything that neither the Messenger of Allah ﷺ nor his Companions spoke about.” Discussions, disagreement, gossiping and the claim to knowledge became much. However, all of these will vanish, and what is based upon the Qur’an and Sunnah shall remain. It is the sound methodology and the straight path. However, this requires two things:

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10A part of the Ḥadīth of Hudhayfah (ﷺ), and in it, ‘I said, will there be any evil after that good? He said, ‘Yes, callers by the gate of Hell, whoever heeds their call will be thrown into it.’ I said, ‘O messenger of Allah, describe them to us. He said, they are from our kind and they speak our language’. Then what do you command me if we encounter that? He said, ‘stick to the Muslim community and their leader’. Reported by al-Bukhāri in his Sahīḥ (3/1319 no 3411) and Muslim in his Sahīḥ (3/1475 no 1847).
Firstly: Beneficial knowledge by which you know what the Messenger of Allah ﷺ, his Companions and those who followed them in righteousness were upon.

Secondly: Patience and steadfastness. Do not be carried away by Fitān or callers of misguidance; rather, be steadfast and patient with whatever befalls you of blame and twit or intimidation. As long as you are upon the truth, be patient.

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\text{وَأَصْبِرْ عَلَى ما أَصَابَكَ إِن ذَلِكَ مِن عَزْمِ الْأُمَمِ}
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“...And bear with patience whatever befalls you. Verily! These are some of the important commandments ordered by Allah with no exemption.” [Qur'an 31: 17]
And they called to division while Allah and His Messenger ﷺ had prohibited us from division. Each group declared the other disbelievers. Everyone called to his own opinion and declaring as disbeliever whoever opposes him. The ignorant ones, the fools and those without knowledge deviated. They made the people greedily interested in things of worldly matters; and made them fear worldly punishments. So people followed them based on fear for their worldly life as well as desire for their worldly gains.

COMMENTARY

His saying: “And they called to division while Allah and His Messenger ﷺ had prohibited us from division”: Allah has forbidden division. He ﷺ says:

وَلَا تَكُونُوا كَأَلْبَيْنِ مُقَلُّوا وَأَحْتَلُّوا مِنْ بَعْضٍ مَا جَآءَهُمْ أَيْنَّهُمْ

“And be not as those who divided and differed among themselves after the clear proofs had come to them…” [Qur’an 3: 105]

وَمَا نَفَرَّ قَالُوا أُوْلَٰئِكَ أَلْبَيْنِ إِلَّا مَنْ نَعَدُ مَا جَآءَهُمْ إِلَى الْبَيِّنَةَ

“And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence.” [Qur’an 98: 4]
So they differed, not out of ignorance, but based on knowledge.

His saying: “Each group declared the other disbelievers”: So the sects began declaring one another as disbelievers. This is an apparent mark in them. And it is a proof that they are all upon falsehood. As for the people of truth and Ahl as-Sunnah, they do not declare one another as disbelievers. Rather, they make allies of one another, love one another, support one another and advise one another. Likewise, they do not declare other sects as disbelievers except those that the Qur’an and the Sunnah have established their disbelief. Otherwise, they are moderate regarding the issue of declaring others as disbelievers. They do not declare as disbelievers except what the proof has established of its disbelief, and they are not hasty regarding this issue.

His saying: “Everyone called to his own opinion and declaring as disbeliever whoever opposes him”: This is the sign of the people of misguidance. Allah the Exalted says:

"But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs).” [Qur’an 23: 53]

The word Zuburan (in the above verse) means books. That is, they author books and this is the reality. They author books supporting their school of thought and sect, rejoicing with what they are upon. Had they been upon ignorance, one would have hoped that they would return. However, they rejoice with what they are upon of falsehood, believing it to be the truth. This is a punishment from Allah for them.
His saying: “The ignorant ones, the fools and those without knowledge deviated”: They misguided the ignorant, riffraff and those without knowledge. As for the people of truth and knowledge, they are not influenced by these sects and these forms of misguidance because they know that they are falsehood.

His saying: “They made the people greedily interested in things of worldly matters; and made them fear worldly punishments”: In addition, among the means of their Fitnah was that they would afflict their followers with something of covetousness.

His saying: “So people followed them based on fear for their worldly life as well as desire for their worldly gains”: So, many among the people love the world, they as a result, follow whoever distributes anything of wealth even if he is upon falsehood out of covetousness (greed) for the wealth.
The Sunnah and its followers became concealed and innovations became manifest and widespread. They declared people disbelievers out of ignorance from various directions. They applied analogical reasoning and interpreted the ability of the Lord, His verses, rulings, command and prohibition based on their intellect and opinions. Whatever agreed with their intellect, they accepted, and whatever opposed their intellect they rejected.

So, Islam and the Sunnah became strange and the followers of Sunnah became strange inside their homes!

COMMENTARY

His saying: “The Sunnah and its followers became concealed and innovations became manifest and widespread”: After the people of Sunnah were manifest during the best generations, and the people of evil hidden; the condition changed, and the people of Sunnah became hidden while the people of falsehood became manifest. However, this will not persist. If the people of evil manifest in an era, they fall and crash in the future. The good end is always and forever for the pious. Imam Ibn Qayyim  said, “The truth is victorious and (sometimes) tested; so do not be surprised for this is the way of (Allah) the Most Merciful.”11

11 Al-Kāfiyat ash-Shāfiyih (1/124 – with the commentary of Ibn 'Isā).
His saying: "They applied analogy": That is, analogy in ʿAqidah (creed). This is because there is no room for Qiyās in the matters of ʿAqidah because it is divinely restricted. Nothing should be done except what is established by proof. So there is no Qiyās in the matters of ʿAqidah. It is only (applicable) in jurisprudence.

His saying: “And they interpreted the ability of the Lord, His verses, rulings, command and prohibition based on their intellect and opinions”: This is baseless analogy: analogy in respect of Allah ʿissions whom their intellects and views cannot conceive. They rejected through the analogy of their intellect the words of Allah and His Messenger ﷺ.

His saying: “Whatever agreed with their intellect, they accepted, and whatever opposed their intellect they rejected”: They judge with their intellects and views; whatever opposes them, they reject it either through false interpretation or outright rejection.

His saying: “So, Islam and the Sunnah became strange and the followers of Sunnah became strange in the interior of their homes!” As stated by the Prophet ﷺ:

بِذَا ِإِسْلَامٍ غَرِيبًا، وَسِعْنَوْنَ غَرِيبًا كَمَا بِذَا، قُطَّوْنِي لِلْغَرِيبِ.

“Islam began as something strange and it will return to being strange as it began. So Tūbā (glad tidings) is for the strangers.”

It was asked, “Who are the strangers, O Messenger of Allah?” He replied:

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12 Reported by Muslim in his Sahih (1/130 no 145) from Abū Hurayrah ( صلى الله عليه وسلم) without a mention of the question and answer regarding the strangers. Muslim also reported it (no 146) from Ibn ʿUmar from the Prophet ﷺ who said, “Certainly, Islam began as something strange and will return to being strange as it began it will consolidate between the two mosques as the serpent folds into its hole.”
Those who rectify when the people have become corrupt."  

In another version,

"Those who rectify what the people have corrupted."

They rectify themselves and rectify what people have corrupted. These are the strangers. Why were they named the strangers? This is because those who oppose and challenge them are many; so they are strangers in their home towns and among their contemporaries.

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13 Reported by at-Ṭabarānī in al-Mu'jam al-Kabīr (6/164 no 5867), al-Awsāf (3/250 no 3056), as-Sagīr (1/183 no 290) from Sahl bin Sa'd as-Sā'idi. Al-Haythamī said in Majma' az-Zawā'id (7/278), its narrators are those of as-Ṣaḥīh except Bakr bin Salīm and he is reliable.

14 Reported by at-Tirmidhī (5/18 no 2630), at-Ṭabarānī in al-Kabīr (18/16) from 'Amr bin 'Awf that the Messenger of Allah ﷺ said, “Certainly, the religion began as something strange and it will return to being strange. So Tūbā is for the strangers; those who rectify what the people have corrupted after me, of my Sunnah.” At-Tirmidhī said, Hadīth Hasan Šāhi (a sound and authentic Hadīth). Reported also by Ibn Abī Shaybah in al-Muṣannaf (7/83 no 34366), al-Imām Ahmad in al-Musnad (1/398), ad-Darimī (2/402 no 2755), Ibn Mājah (2/1320 no 3988) and others from Ibn Mas'ūd (ﷺ) and in it was said, “who are the strangers?” He said, “those who withdraw themselves from their clans.” Imām al-Bukhārī said: Hadīth Hasan (a sound narration). At-Tirmidhī reported it from him in al-İlal al-Kabīr (page 338 no 628). Al-Baghawī said in Shar as-Sunnah (1/118), Hadīth Šāhi Garīb (authentic and lone).
[91] THE PROHIBITION OF MUT‘AH MARRIAGE

[91] The author said: And you should know that Mut‘ah and Istihlāl are unlawful till the Day of Resurrection.

COMMENTARY

This is a Fiqh issue. However, the author has mentioned it because it is related to ‘Aqidah. This is because Mut‘ah involves permitting what Allah has forbidden. The meaning of Mut‘ah is to marry a woman for a fixed period regardless of whether it is long or short; and after the fixed period, the marriage automatically comes to an end without a need for divorce.

Mut‘ah was allowed during the early days of Islam. Later on, the Prophet forbade it during the Battle of Khaybar. Then he permitted it again on the day of the Conquest of Makkah. He later gave it an everlasting prohibition. Initially it was allowed; then it was forbidden. It was later permitted, and then it became eternally forbidden.

The Muslims are unanimous upon its prohibition and that it is a void marriage. None disagrees with them except the Shi’ah al-Ja’fariyah and ar-

15 Mut‘ah is temporary marriage common today amongst the Shi’ah. Istihlāl is marrying a woman who has been given three divorces (irrevocably divorced) so that she could become lawful for her previous husband.
16 Reported by al-Bukhari in his Sahih (5/4825) and Muslim in his Sahih (2/1025 no 1407) from ‘Ali. He said, “The Messenger of Allah forbade Mut‘ah to women on the day of Khaybar, and the consumption of the meat of domestic donkeys”.
17 Reported by Muslim in his Sahih (2/1025 no 1406) from Sabrah al-Juhani, that he was with the Messenger of Allah. So, hesaid, O people, I had certainly permitted you to derive pleasure from women, and Allah has (now) forbidden that till the Day of Resurrection.”.
Rāfīdah. They are those who disagree concerning it. However, their disagreement has no value or worth. There is therefore consensus and texts for the prohibition of Mut‘ah. It is a void marriage whose ruling is that of Zinā (Fornication).

His saying: “Mut‘ah - the mut‘ah of women” With this, he excluded the Mut‘ah of Hajj. That is, to do Tamattu’ after ‘Umrah to (the commencement of) Hajj. This is not what he intended. The majority of scholars accept this form of Tamattu’; only few disagree with it. As for the Mut‘ah of women, it is unlawful by unanimous agreement (of the scholars). No one, whose disagreement is considerable, disagrees regarding it. But the Mut‘ah in Hajj is a Fiqh issue. As for Mut‘ah in marriage, it is an issue entirely related to ‘Aqidah since it involves permitting what Allah has forbidden.
THE MERITS OF BANU HĀSHIM

The author said: "And you should recognize the Merit of Bani Hāshim due to their relationship with the Messenger of Allah. Recognize the Merit of the Quraysh, the Arabs and all the Arab tribes. Know their worth and rights in Islam. And the freed slave of a people is a part of them. And know the rights of the rest of people in Islam."

COMMENTARY

His saying: "Of Bani Hāshim": The children of Hāshim bin ‘Abd Manāf. This is because ‘Abd Manāf had children. They were: Hāshim, the Messenger’s great grandfather; ‘Abd-Shams, the great grandfather of ‘Uthmān bin Affān; Nawfal bin ‘Abd Manāf; the great grandfather of Ḥakīm bin Hizām and al-Muṭṭalib bin ‘Abd Manāf, the great grandfather of the children of al-Muṭṭalib. These were the children of ‘Abd Manāf; and the Messenger of Allah was raised among Bani Hāshim bin ‘Abd Manāf; so he is Hāshimi and Qurayshī. The Prophet said:

“Indeed, Allah chose Kinānah from the descendants of Ismā’il, the Quraysh from Kinānah, Banū Hāshim from Quraysh and He chose me from Banī Hāshim.”

18 Reported by Muslim in his Sahih (4/1782 no 2276) from Wathilah bin al-Asqa’.
These are the kindred of the Messenger of Allah ﷺ - the believers among Banī Hāshim. These are the relatives who have rights upon the Muslims; ṣadaqah is unlawful while gifts are permissible for them. As for other than the believers, they have no worth even if they are among Banī Hāshim. Undoubtedly, when kinship and ʿImān coexist, they have advantage over others; they have the right of honour, high regard, respect and preference because this is part of honouring the Messenger of Allah ﷺ. But if they are disbelievers even if they are among Banī Hāshim while they are disbelievers; there is no honour for them. So also is every person who belongs to Banī Hāshim while he is not upon the way of Ahl-us-Sunnah wa al-Jamāʿah and steadfastness; he has no worth. Kinship only is not what necessitates the right. Rather, it is kinship along with ʿImān. Allah the Exalted says:

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\text{“...Say (O Muḥammad): “No reward do I ask of you for this except to be kind to me for my kinship with you...” [Qur'an 42: 23]}
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That is, the kindred of the Messenger of Allah ﷺ according to an opinion. Allah gave them a share from the one-fifth (of war-booty). Allah the Exalted says:

\[
\text{“And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muḥammad)] ...” [Qur'an 8: 41] - That is, the Messenger’s relatives.}
\]

His saying: “Recognize the Merit of the Quraysh and the Arabs”: Then after Banī Hāshim, the merit of the Muslims is from Quraysh. They have merit above the rest Arabs; then the Arabs have merit over the non Arabs. Why?
This is because Allah revealed the Qur'an in their language, sent the Messenger among them and chose them for the conveyance of His Message. Accordingly, Allah states in the Qur'an:

"So hold you (O Muhammad) fast to that which is revealed in you. Verily, you are on a Straight Path. And verily, this (the Qur'an) is indeed a Reminder for you (That is, The Qur'an is an honour for you) and your people (The Arabs), and you will be questioned (about it)." [Qur'an 43:43-44]

Meaning; you will be questioned about discharging (the dictates of) this Qur'an, invitation to it and its conveyance because Allah has given it to you to convey it to the rest of the world. This is the reason for the merit of the Arabs over others. They have not been preferred because they are Arabs alone; rather, they have been preferred because of what Allah distinguished them with of the Qur'an, the Sunnah and sending the Messenger and that they should convey this religion. Allah the Exalted says:

"You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah." [Qur'an 3:110]
"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding a-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." [Qur'an 3: 104]

This is the reason for the merit of the Arabs. If they adhere to this religion and convey it, they will have merit over others. But whoever does not adhere to this religion has no merit because Allah ﷻ says:

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has at-Taqwā [i.e. one of the Muttaqūn (pious)] ..." [Qur'an 49: 13]

The Prophet ﷺ also said:

"Neither does an Arab have merit above the non-Arab nor the white above the black; except by piety. All of you are children of Ādām and Ādām is (created) from dust."
This is the point for the merit of the Arabs. If they discharge what Allah gave them such as spreading this religion, inviting (others) to it and explaining it to the people, they have merit above others.

His saying: “And all the Arab tribes”: Al-Afkhādh is an offshoot of tribes. The first is a tribe, then al-Afkhādh, which means part of a tribe.

His saying: “Recognize their worth and rights in Islam”: Each of them is in proportion to his merit and right.

His saying: “And the freed slave of a people is part of them”: This is a Hadith from the Messenger ﷺ. That is, al-‘Atiq (the liberated slave). If the freed slave belongs to the Hāshimites, his ruling will be the ruling of the Hāshimites; or if he is for other than them, his ruling will be the same with theirs.

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19Reported by Al-Bukhārī in his Sahīh (6/2484 no 6380) from Anas bin Mālik (.stopPropagation) from the Prophet ﷺ who said, “The Mawla (freed slave) of a people is from them”.
[93] The author, may Allah have mercy on him, said: “And you should recognize the merit of the Ansār and the advice of the Messenger of Allah regarding them, and the household of the Messenger of Allah Do not abuse them, but recognize their merit and honour. And his neighbours among the people of Madinah, you should (likewise), know their merit.”

COMMENTARY

His saying: “You should recognize the merit of the Ansār”: Among the al-Aws and al-Khazraj. The Companions of Allah’s Messenger are the best generations based on his saying:

خُبْرَةُ الْمُؤَمِّنِينَ قَرْنِي.

“The best among you is my generation.”

This is because Allah chose them to accompany His Prophet, Muḥammad, and they also pledged allegiance to the Messenger of Allah, fought Jihād along with him, received knowledge from him and conveyed it to the people. So the Companions are the best generations. No one can surpass them in their excellence. The Prophet said:

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20 Reported by al-Bukhārī in his Šaḥīḥ (no 3450) and Muslim in his Šaḥīḥ (no 2535) from the Ḥadīth of ʿImrān bin al-Husayn (انتقال).
Do not revile my Companions. By Him in whose Hand is my life, if one of you would have spent (in charity) a pile of gold as big as mount Uhud, it will not amount to as much as one mudd of one of them nor even half a mudd (spent in charity). 21

Meaning: if any one of you spends in charity a pile of gold like mount Uhud, it would not equal one Mudd of barley a Companion gave out in charity. So, in this is merit for the Companions (ﷺ). This is a great merit to them that is obligatory to recognize. Allah ﷻ says:

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to Al-Madinah) and the Anṣār (the citizens of Al-Madinah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise)…” [Qur’an 9: 100]

21 Reported by al-Bukhari in his Sahih (3/1343 no 3470) and Muslim in his Sahih (4/1967 no 2541) from Abu Sa`īd al-Khudrī (ﷺ).
"Indeed, Allah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muḥammad) under the tree, He knew what was in their hearts, and He sent down as-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory.”
[Qur’an 48: 18]

Allah the Exalted also says:

“Muḥammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawrāh (Torah). But their description in the Injil (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them...” [Qur’an 48: 29]

These verses are with regard to the Companions (ṣaḥabah); they indicate their excellence and status before Allah and His Messenger ﷺ; though some of them are greater in merit than others.

The four rightly guided Khulafa’ are the best among the Companions; then the remaining ten who were given the glad tidings of Paradise; then the
Muhājirūn because Allah gave them precedence in mentioning above the Ansār and that is because they abandoned their homes, properties and land for the sake of Allah and migrated in Allah’s way. So they are better than the Ansār. Then the Ansār, because they accommodated the Messenger and the Muslims, supported them and aided them with their property, united with them and loved them.

The Companions of Badr who witnessed the Battle of Badr also have excellence and merit as well as the Companions who took the pledge of Ṣidrān. Allah the Exalted says:

\[ \text{“Indeed, Allah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muhammad) under the tree...” [Qur'an 48:18]} \]

Then those who embraced Islam before the Conquest of Makkah are better than those who embraced after the Conquest. So they vary in merit among themselves. However, as a whole, they are better than others among the entire people till the Hour is established. No one will equal them.

His saying: “And the advice of the Messenger of Allah regarding them”: That is, the advice of the Messenger of Allah regarding the Ansār. He said:

\[ \text{“None loves the Ansār except a believer; and none hates them except a hypocrite.”22} \]

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22 Reported by al-Bukhārī in his Sahīh (3/1379 no 3572) and Muslim in his Sahīh (1/85 no 75) from al-Barā’ (ﷺ).
His saying “And his neighbours among the people of Madinah, you should (likewise), know their excellence”: That is, he who resides in Madinah, who is patient with it, hoping for reward and is also patient with its harm, hopes for reward and sticks to the Salāh in the Messenger’s mosque; such a person has a reward for it without doubt. As for he who resides therein, corrupts it, associates partners with Allah in worship and spreads innovations, such a person’s punishment is worst. His punishment is in multiples: The Prophet ﷺ said:

من أخذت فيها حذاءاً أو أوى خذلاً فعللها لغة الله، والملائكة، والناس آجمعين.

“Whoever invents an innovation therein, or shelters an innovator, upon him is the curse of Allah, the angels and the entire mankind.”

23Reported by al-Bukhārī in his Sahīh (2/661 no 1771) and Muslim in his Sahīh (2/994 - 998 no 1370) from ‘Alī (ḍ).
[94] THE SCHOLAR'S REFUTATION OF THE PEOPLE OF INNOVATION

The author said: Know that the scholars continued to refute the view of the Jahmiyyah till the Caliphacy of Banū al-Abbās when the Ruwaybidah (lowly and despicable) commented on an issue of general interest. They defamed the narrations of the Messenger of Allah ﷺ, took to Qiyāṣ (analogy) and opinion and declared whoever opposes them as a disbeliever.

COMMENTARY

His saying; “Know that the scholars continued to refute the view of the Jahmiyyah”: The Jahmiyyah had been described to be the followers of Jahm bin Ṣafwān who spread the repulsive doctrine that the Qur’ān was created. He openly rejected Allah’s Names and Attributes, advocating the doctrine of Irjāʿ. He had a repulsive creed.

His followers are called Jahmiyyah in ascription to Jahm. And from the most horrible of their views is the claims that the Qur’ān was created, negating Allah’s Names and Attributes and falsely distorting the words of Allah and His Messenger. They are the most dangerous and repulsive sect.

As a result of this, the Ahl-us-Sunnah and the scholars did not leave them; they rather refuted their doubts, disproved and invalidated their views. This is available in the books of the scholars, like Imām Ahmad Ibn Ḥanbal’s refutation (may Allah have mercy on him) of the Jahmiyyah. This is available and published. Also included is the refutation of ʿUthmān bin Saʿīd ad-Dārimī against the obstinate Bishr al-Marīsī. It is also published.

His saying: “Till the Caliphacy of Banī al-‘Abbās”: During the caliphacy of al-Ma‘mūn among Banī al-‘Abbās, evil occurred. Those who were not entitled to speak did; ignoramuses spoke about issues of knowledge and the fundamentals (of Islam). When a person speaks on other than his area of speciality, matters are confused. It is therefore essential that no one comments regarding religious matters and issues of knowledge except the specialists and scholars.

Chaos cannot fix the affairs right; a situation where every person speaks and claims to possess knowledge, as it is nowadays among pseudo-scholars who raise the issues of ‘Āqidah Īmān and its essence. They discuss many things while neither being scholars nor seekers of knowledge. They neither possess knowledge nor do they acquire it from the scholars. Rather, they learnt and rely upon their own understanding, and formulating principles as they deem fit, based on their own understanding. It is indeed very dangerous.

His saying; “when the Ruwaybihād (lowly and despicable) commented an issue of general interest;” This is contained in the Ḥadīth,

إذا تكلمت الزوئصة

"When the Ruwaybihād (lowly and despicable) speaks."
That is, from the signs of the Hour is that one who is not known with knowledge will comment on issues of general interest. This is the Ruwaybidah. The talking of such persons is among the signs of the Hour. It is only proper for the people of knowledge and those firmly grounded in knowledge to speak about general issues. Not everyone should delve into them as stated by Allah the Exalted:

"When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)…"

[Qur'an 4: 83]

Only those who are competent should comment on general issues concerning the Ummah.

His saying: “They defamed the narrations of the Messenger of Allah ﷺ”: They delved into condemning Ahādīth, authoring books, grading Hadīth authentic and weak. They were not known with knowledge or learning, neither are they reporters of Hadīth nor from its Imāms. They are the

24 Reported by Imām Ahmad in al-Musnad (3/220), al-Bazār in his Musnad (7/174 no 2740), at-Tahāwī in Sharḥ Mushkil al-Athār (1/405 no 464, 465), from Anas (10) who reported that the Messenger of Allah ﷺ said: “Before the Hour there will be years full of deceit, the Liars will be considered truthfull while the truthfull will be considered a liar, the deceptive will be considered trustworthy while the trustworthy will be considered deceptive. The Ruwaybidah will speak.” He was asked, “Who is the Ruwaybidah.” He replied, “The lowly and despicable speaking on matters of general interest.” Al-Hāfidh ibn Kathir said in an-Nihāyah fi al-Fitan wa al-Malāhim (pg 33): “A good chain.”
Ruwaybīdah. They got up and started talking about the most dangerous of things, the science of Ḥadīth and its transmission.

His saying: “They took to Qiyāṣ (analogy), opinion and declared whoever opposes them as disbeliever”: What is intended by Qiyāṣ (analogy) here is al-Qiyāṣ al-Bāṭil (Baseless analogy). As for the al-Qiyāṣ as-Ṣāḥīḥ (sound analogy), it is from the fundamentals of evidencing according to the scholars.

However, baseless analogy such as comparing the Creator with the creatures, or deducing a ruling for an issue from another when they lack common cause. This is because (sound) Qiyāṣ is referring the subsidiary juristic issue (that has no specific evidence) to the fundamental one (that has proof) in ruling due to the cause that they both share in common. So if there is no cause that both issues share in common then such is a baseless analogy.
So, the ignorant, the negligent and the one without knowledge were carried away by their saying till they disbelieved without knowing. The Ummah became destroyed and fell into disbelief in a number of ways. It became heretic, went astray and also fell into divisions and innovations in a number of ways. Except for the one who was steadfast upon the saying of the Messenger of Allah ﷺ, his ways and the ways of his companions without overstepping anyone of them, nor exceeding their way. He was sufficed with what sufficed them and did not seek after other than their ways. He knew that they were upon the correct Islam and sound faith. So, he emulated them in his religion and got tranquility. He knew that the religion is only but emulation, emulating the companions of Muhammad ﷺ.

COMMENTARY

His saying: “So, the ignorant, the negligent and the one without knowledge were carried away by their saying”: That is, the door was opened to everyone and they began to talk about issues of knowledge. Even nowadays - just as you know - because of these satellite television channels, speech and intellectual chaos, even the common people comment on knowledge based issues, causing
doubt therein and causing doubt in the rulings of the Shari'ah, They cause the rulings of the Imāms to be doubted.

And as it had preceded that they declared those who opposed them as unbelievers, so much so that they declared the past Imāms as disbelievers and disregarded them. In fact, one of them would say, “I am a human being and Imām Ahmad bin Ḥambal is (also) a human being. We are men and they are (also) men. Mālik is a man and I am also a man!” The situation took them to this; that there is no merit in the saying of the Imāms.

His saying: “Till they disbelieved without knowing”: They disbelieved without knowing. A person could utter a statement of disbelief because of his ignorance, not knowing that it is disbelief. He utters and circulates words of disbelief while not knowing it due to his having delved into something about which he is incompetent. The danger upon him and the Ummah is great! Had the danger been limited to him, it would have been lighter. The problem however is that this will spread in the Ummah.

His saying: “The Ummah became destroyed and fell into disbelief in a number of ways”: Meaning, they confused the Ummah and introduced defects into it so that some of them would take statements of disbelief and say, “These are the sayings of the scholars” as they would say regarding the saying of Jahm and the Mu'tazilah: “These are the sayings of the scholars.” They would even write in the papers attacking the scholars, “Verily you are ascribing the truth to yourselves, while proscribing the sayings of such Imāms as, Ibn Sīnā, Ibn ‘Arabī and Jahm bn Ṣafwān. These scholars have their worth”!

His saying: “It became heretic, went astray and also fell into divisions and innovations in a number of ways”: These evils were as a result of the ignorants delving into issues of knowledge and due to paucity in the fear of Allah ﷻ. When their fear of Allah diminished, they delved into these matters.
Consequently, One of the righteous predecessors said: “They only had little piety; so they talked”. As for one who fears Allah, he does not delve into something except that he attains proficiency (in such). He does not delve into what he is not good at or when he is not from its people, especially matters of the religion.

His saying: “Except for the one who was steadfast upon the saying of the Messenger of Allah, his ways and the ways of his companions without overstepping anyone of them.” None can be saved from these evils: disbelief, deviation, misguidance, aberration, mutual hostility and break in relationships except one who adheres to what the Messenger of Allah and his companions were upon as stated by the Prophet:

وَسَطَّرَ فِي أَنْبِيَاتِ عَلِيْنَ وَسَطَّرَ فِي نَبِيٍّ مَعْنَى كَنْ نَأْسِفُ مَا ذَلِكَ نَحْنُ وَأَصْحَابِي

“My Ummah will split into seventy-three sects, all of them will be in the Fire except one.” They asked, “What is that sect, O Messenger of Allah?” “He replied: “Whoever is upon what I and my companions are upon.”

His saying: “He was sufficed with what sufficed them”: That is the Qur’an and Sunnah and what the righteous predecessors were upon: the companions, their students, the best generations and the Imāms. However, the problem is the one who says: “They are men and we are (also) men. Their statement has no merit above ours.”

His saying: “And he knew that they were upon the correct Islam and sound faith;” as stated by Allah the Exalted:

25 Its reference had preceded.
"And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madīnah) and the Anṣār (the citizens of Al-Madīnah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith) ... " [Qur'an 9:100]

The Prophet ﷺ said:

"Adhere to my Sunnah and the examples of the rightly guided caliphs who will come after me."

This is the way for he who desires salvation. As for he who does not desire salvation, he will get whatever he has chosen for himself and harm will not be limited to him (alone); rather he will bear the sins of the people along with his. Allah the Exalted says:

"They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!" [Qur'an 16:25]

Undoubtedly, the Companions and the best generations are those upon the correct Islam and religion. So how do you abandon them for one unassured of either being upon the correct religion or upon the truth.
His saying: “So he emulated them in his religion and got tranquility”: The word Qalladahum means to follow them:

وَآَلِينَ أَتَبَعُوهُم بِإِحْسَانٍ ...

“...And also those who followed them exactly (in faith)...” [Qur'an 9: 100]

The intended meaning of Taqlid here is Ittibā’ (following).

His saying: “He knew that the religion is only but emulation and (this entails) emulating the companions of Muhammad ☦”: Just as we stated, the intended meaning of Taqlid is the correct Taqlid which means to follow as stated by Yūsuf (Narrated):

إِنِّي تَرَكْتُ مَلَةً فَوَقُوْرَ لَا يَؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْأَخْرَجِ هُمْ كَفُورُونَ وَاتَّبَعْتُ مَلَةً مَّا بَآَيَّتُ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ...

“Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter. And I have followed the religion of my fathers, - Ibrāhīm (Abraham), Ishāq (Isaac) and Ya’qūb (Jacob) ...” [Qur'an 12: 37-38]

So following the righteous predecessors is the truth, there is no blame in following them. What is rather blameworthy is when you follow the one who is not suitable of being followed and emulate one who is unsuitable of emulation.
[95] AFFIRMING THE ATTRIBUTE OF SPEECH FOR ALLAH

Whoever says: 'My recital of the Qur’an is created' is a Jahmi. And he who remains silent without saying: it is created or not is also a Jahmi. This was what Ahmad bin Hanbal said. The Messenger of Allah ﷺ said: “Indeed whoever lives amongst you after me will see much disagreement. So beware of newly invented matters (into the religion) for they are misguidance. Adhere to my Sunnah and the Sunnah of the rightly-guided caliphs. Cling unto them with the molar teeth”.

COMMENTARY

Allah has affirmed speech for Himself in many verses which include:

قَالَ لَوْ كَانَ الْبَحْرُ مِدَادًا لَّكُلَّمَتِ رَبِّي لَنَفَدَ ابْنُ الْبَحْرِ قَبْلَ أَنْ نَفَدَ كُلُّ مَنْ تَنَفَّدَ ُّرَبِّي

“Say (O Muḥammad to mankind).”If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished…” [Qur’an 18: 109]

That is, Allah’s Words with which He commands, forbids and regulates the universe. The words of Allah cannot be enumerated, the oceans and the entire
pens cannot write them. Allah’s words – as Ahlus Sunnah wal Jamā’ah say – is pre-existent.

The Word of Allah is established by the Book of Allah and the Sunnah of His Messenger ﷺ. There is no doubt that sound intellects affirm Allah’s speech because it is an attribute of perfection and denying it is an attribute of defect.

However, the Jahmiyyah, followers of Jahm bin Safwān, an evil person who appeared to the people making them doubt Allah’s religion and enjoining on them atheism and disbelief. And from that is his creating doubt in them regarding the fact that Allah speaks, saying: “The word of Allah in existence is created. He created it in the Preserved Tablet or He created it in Jibril or He created it in Muḥammad. It is connecting the creation to its Creator, such as, the House of Allah, and the she camel of Allah”.

This was what he said – may Allah disfigure him. He says: "Allah does not speak and attaching speech to Him is like attaching a creature to its Creator". This is part of his creed. He (also) has the belief of Ḥavr (that a man has no free-will in all his actions) regarding Qadar. He also denies Allah’s Names and Attributes. Likewise, He rejects the Sunnah of the Prophet ﷺ and the Qur’an. So, he is an atheist and an evil person; he originated these ideas!

This creed came down from the Jews as stated by Shaykh-ul-Islam Ibn Taymiyyah in the foreword of al-Hamawiyyah. However, it was not Jahm who started this creed. Before him was al-Ja’d bin Dirham who started these repulsive creeds. He also obtained them from Ṭālūt the Jew who acquired them from Lubayd bin al-‘Aṣam the Jew who bewitched the Prophet ﷺ.

So these doctrines descended from the Jews who altered Allah’s word from its rightful place, so one would not be surprised with this evil creed if it is known that it originated from the Jews. They introduced it to the Muslims through this evil man called al-Ja’d bin Dirham who was killed by Khālid al-Qasrī on the Day of the Festival of Sacrifice as stated by Ibn Qayyim.

*And as a result of that, Khālid al-Qasrī slaughtered*  
*Ja’d on the day of slaughtering of nearness*
For he said that Ibrāhīm was not his Khalil (Friend)

Nay, and that Mūsā was not spoken to in close proximity

Every upholder of the Sunnah was thankful for the slaughter

What a generous man you are my brother for the slaughter

Jahm bin Ṣafwān took these doctrines from him and it was ascribed to him because he spread them, even though he did not innovate them. Indeed Ahl-us-Sunnah have severely repudiated them. The condemnations were very strong Allah willing - this will follow in the next section. However, now (we have) with us, a part of this evil creed which is the negation of speech from Allah.

But Ahl-us-Sunnah were confronted with a paradox, and that is: should it be said, “My recital of the Qur’an is created or not?” They also introduced this to the Muslims. Should you say: “My recital of the Qur’an is created or not, or should you abstain (from commenting)? If what is intended is what is uttered, then it is the word of Allah and is not created. But if the pronunciation of the Qur’an is intended, then the pronunciation is created and the voice is created. It is essential to elaborate.

This was the elaboration made by Imām Ahmad bin Ḥanbal, al-Bukhārī and some of the verifying scholars. So do not absolutely say that: my recital of the Qur’an is created or not, nor halt (without saying this or that); you should rather elaborate regarding it.
[96] THE DESTRUCTION OF THE JAHMIYYAH

The author said: Know that the destruction of the Jahmiyyah happened because: they contemplated about Allah and asked (questions like), ‘Why?’ and ‘How?’ They abandoned the narrations, applied (baseless) analogy. They analyzed the religion according to their opinions and emerged with plain, well-known disbelief. They disbelieved and declared the creatures disbelievers. The condition constrained them to view Taʿtil (distortion of Allah’s names and attributes)!

COMMENTARY

His saying: “Know that the destruction of the Jahmiyyah happened because they contemplated about Allah”: The reason for the great stray of the Jahmiyyah was that they delved into the affairs of Allah and began researching into it. It is not permissible for a Muslim to seek to examine the affair of Allah. He should rather believe in Him, His Names and Attributes, and not delve into the affairs of Allah. This is because none knows His Essence and the manner of His Names and Attributes except He, may He be Glorified. Allah the Most High says:


tan- 3a.bim Abi-3im .ama mlqe3am lwa mamb'tb yrt, ylma-

“He (Allah) knows what happens to them (His creatures) in this world and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.” [Qur’an 20: 110]
No one can encompass Allah ﷺ; He knows best about Himself and others. So we will not discuss His affair except according to proof from the Qur’an and Sunnah. And we stop in respect of what lacks proof.

The Jahmiyyah denied the Qur’an and Sunnah and delved into Allah’s affairs with their intellect to the extent that they said: 'He is neither in nor out of the universe, nor is He above nor below nor in the right (direction) nor left, He would therefore be non existent – exalted is Allah above what they are saying. They say: 'He has neither hearing nor sight nor knowledge nor will. Therefore He would be an inanimate body because it is an inanimate that is described with these. So He would be like idols – Exalted is Allah above that.

His saying: “They analyzed the religion according to their opinions”: They followed baseless analogy, compared Allah with His creature, and so, negated His Names and Attributes because to them, that (i.e affirming His Attributes) implies likening Allah to His creature. They do not know that Allah’s Names and Attributes are exclusive to Him; and that the creature’s names and attributes are specific to them. There is no resemblance between this and that. Just as Allah has essence that does not resemble other essences, so also does He have Names and Attributes that do not resemble the names and attributes of the creatures. Whoever adheres to this will relax and would be following the correct path.

His saying: “And emerged with plain, well-known disbelief”: They disbelieved in Allah as a result of these repulsive doctrines in respect of Allah ﷺ.

His saying: “They disbelieved and declared the creatures disbelievers”: They declared as disbelievers those who describe Allah with His Names and Attributes because they say: "This draws similarities between Allah and His
creation and such is disbelief", we say: 'No', this is not drawing similarities between Allah and His creation (Tashbih). Allah ﷺ says:

> "...There is nothing like unto Him, and He is the All-Hearer, the All-See..." [Qur'an 42: 11]

He negated Tashbih from Himself and affirmed to Himself (the attributes) of hearing and seeing in spite of the fact that hearing and seeing are obtainable in the creatures. So this shows that this is not similar to that.

His saying: "The condition constrained them to view Ta'īl (distortion of Allah's names and attributes)"; At-Ta'īl is the denial of the Creator - may He be Glorified and Exalted. This leads to Ta'īl: the one who neither hears nor sees nor speaks, having neither will nor wish; and is neither in the universe nor out of it, neither above nor below. Then there would be no God who is worshipped. So this eventually led them to apostacy and Ta'īl (distortion).
DECLARING THE JAHMIYYAH AS DISBELIEVERS

[97] The author said: Some scholars - including Imam Ahmad bin Hanbal - said: 'A Jahmi is a disbeliever, he is not from the people of the Qiblah, his blood is lawful, he should not inherit nor should he be inherited from. This is because he views that, “There should be no Friday prayer nor the congregational prayer, nor the two ‘Id nor charity.” And that, “Whoever does not believe that the Qur’an is created is a Kafir.”

COMMENTARY

The scholars’ saying: "A Jahmi is a disbeliever, he is not among the people of the Qiblah": That is, he is a disbeliever based on the totality of his doctrines because he denied Allah’s existence. And there is no doubt that this is the worst of disbelief. Their atheist doctrines lead to Ta’til, which is the denial of the existence of Allah, as stated by the Shaykh. Imam Ahmad has indeed refuted them in his book, ar-Radd ’alal-Jahmiyyah, and it is published and verified – all praise is due to Allah. Many have refuted them. Shaykhul-Islam refuted them in his voluminous book titled, Bayân Talbis al-Jahmiyyah.

His saying: “His blood is lawful, he should not inherit nor should he be inherited from”: Because he is an apostate, so his blood is lawful (to be shed)
since it is Islam that protects the blood, and a disbeliever’s blood is lawful to be shed (in the Shari‘ah).

His saying: “This is because he views that there should be no Friday Prayer nor the congregational prayer”: This is because Jahm denied the Friday prayer and the congregational prayers. According to him, knowing Allah is sufficient. In his view, *Imān* is knowledge, so if a person knows his Lord with his heart he becomes a believer who is perfect in *Imān* even if he neither prays nor fast nor performs any act of worship.

His saying: “Nor the two ‘Īd prayers nor charity”: This is because he considers actions not to be part of *Imān*. The profession with the tongue and belief (of the heart). Rather, *Imān*, according to him, is knowledge alone.

His saying: “They said: “Whoever does not believe that the Qur’an is created is a Kāfir”: The Jahmiyyah said: Whoever does not believe the Qur’an is created but believes that the Qur’an is Allah’s word is a disbeliever because he has compared Allah with His creation and *Tashbih* (comparing Allah to the creator) is disbelief.
[...] THE INNOVATORS LEGALIZED TAKING UP ARMS AGAINST MUḤAMMAD'S UMMAH

They legalized taking up arms against the Ummah of Muḥammad ﷺ! They contradicted their predecessors, and tried the people with something that neither the Messenger of Allah ﷺ nor anyone among his companions spoke about. They intended cancelling the mosques and the congregations...

COMMENTARY

His saying: “They legalized taking up arms against the Ummah of Muḥammad ﷺ”: They legalized killing the Muslims who opposed their doctrine. Consequently, when they became firmly established during the era of al-Maʿmūn, what did they do with the Muslims? They killed some scholars and tormented others in order to compel them to uphold the Jahmiyyah creed.

His saying: “They contradicted their predecessors,” - among the Muslims. These doctrines did not emerge except from them.

His saying: “and tried the people with what the Messenger of Allah ﷺ didn’t speak about”: They wanted to compel people to uphold their doctrine as in the era of al-Maʿmūn and those who came after him when they compelled the people to believe that the Qur’ān was created.
His saying: “They intended cancelling the mosques and the congregations”:
This is because their doctrine regarding ɪmān is that it is knowledge alone, even if one does not observe anything or utter anything with his tongue or believe with his heart. Hence, there is no need for mosques and Jumu‘ah mosques because the Salāh is not obligatory in their view!
They weakened Islam, suspended the jihād, supported disunity, contradicted the narrations, gave evidence with the abrogated, gave proofs with the unclear verses and so made people doubt their religion. They disputed about their Lord and said: ‘There is no punishment in the grave, no Hawd (Pool), no Intercession; and that the Paradise and the Fire have not been created’. They rejected many of what the Messenger of Allah ﷺ said. So, some legalized their being declared disbelievers and their blood from this angle. This is because whoever rejects a verse from the Book of Allah has certainly rejected the entire Book and whoever rejects a Hadith from the Messenger of Allah ﷺ has (equally) rejected all the narrations. Such is a disbeliever in Allah - the Great.

COMMENTARY

His saying: “They weakened Islam;” that is, the Jahmiyyah weakened Islam.

His saying: “suspended the Jihād”: They suspended jihād in Allah’s way because they do not consider the disbelievers to be disbelievers since they
know Allah. And the implication is that Fir'awn is a Muslim because he knew Allah with his heart. Allah the Most High says:

قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَذَا إِلَّا رَبُّ السَّمَوَاتِ وَالأَرْضَ

"[Mūsā (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth..."
[Qur'an 17: 102]

So he knows Allah with his heart. Likewise, the polytheists during the time of the Prophet ﷺ; they knew Allah with their heart. In fact they used to worship Him in various forms and they believed that Allah – Glory be to Him – is the Lord Who deserves to be worshipped. They associated others in worship with Him based on their claim that such partner will bring them closer to Allah ﷻ.

His saying: “They opposed the narrations”: Meaning they opposed the proofs and the Sunnah.

His saying: “Gave evidence with the abrogated”: They would take the abrogated evidence and not act on the abrogating one in order to mislead people as stated by Allah ﷻ:

قَالَّا أَلَمْ نَكُونَ لَنَا سُلُوْكًا مِّنْ بَعْضِنَا مِّنْهُ ﷺ

"...So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof...” [Qur'an 3: 7]

And from the unclear ones are the abrogated. So, it is essential for a person to know the abrogating (Nāsikh) and the abrogated (Mansūkh); the absolute (Mutlaq) and the qualified (Muqayyad) and the specific (Khās) and the general (‘Ām). He should also possess the knowledge of deduction. One should not
deduce with any text he finds without considering whether it is abrogated, specific or absolute. They (i.e. the Jahmiyyah) do not consider this because of their deviation, and to mislead the people. But they would say: “We are giving evidence with the Qur’an”. However, they are not deducing based on it. The one who deduces with the Qur’an is he who accepts all of it. But the one who accepts some part and abandons others is a disbeliever in it. Allah the Most High says:

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آفتحتمون ببعض اللكندين وتخفروت ببعض
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“...Then do you believe in a part of the Scripture and reject the rest?...” [Qur’an 2: 85] 

Therefore, the person who does not combine the clear and unclear verses accepts part of the Book and abandons others. That is why Allah says:

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وأولئك الساجدون في العلم يقولون آمنا يه كُل يَمْنَ عَنْدِ رَبِّي
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“...And those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear Verses) are from our Lord...’” [Qur’an 3: 7] 

“They say: ‘All of it’”: that is, the clear and unclear verses:

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كُل يَمْنَ عَنْدِ رَبِّي
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“...The whole of it (clear and unclear Verses) are from our Lord...” [Qur’an 3: 7] 

So they refer the unclear one to the clear one and it interprets and explains it. However, this requires a scholar. It is not permissible for one who feigns learning or a deviant who intends to mislead people to delve into it. So, no one
takes the unclear verses except one of these: a deviant, intending to mislead people such as the Jahmiyyah. Consequently, Imām Aḥmad said regarding them: “They deduce with the unclear verses from the Qur’an.”26 Or the one who feigns knowledge without knowing anything and speaks about Allah without knowledge.

His saying: “gave proof with the unclear verses”: Consequently, Imām Aḥmad refuted them in his book, ar-Radd ʿalā-Jahmiyyah. He brought the texts which they based their deduction upon, debunked their opinions therein, explained the correct perspective regarding them and reconciled between verses and Aḥādīth.

His saying: “Made people doubt their religion”: There is no doubt that this confuses the thoughts. So it is not permissible to talk with regard to issues of knowledge particularly issues of creed except one who is well grounded in knowledge. It is not permissible for those who are learning or those who feign learning to comment about it, not to talk of the people of deviation and misguidance.

His saying: “They disputed concerning their Lord”: They invented disputes. Allah the Most High says:

*None disputes in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muḥammad, their ultimate end will be the Fire of Hell]!" [Qur’an 40: 4]*

26  Ar-Radd’alā azzanādiqah wa al-Jahmiyyah (page 6).
The believer does not dispute about the Ayāt of Allah. He will rather accept them and believe them as Allah's word and as good and guidance. As for the person who halts regarding them and doubts, such is a disputer regarding the Word of Allah 

His saying: “They said: ‘There is no punishment in the grave”: This is in conformity with their doctrine because according to them, whoever knows Allah is a believer and does not need to perform the Salāh, observe the fast, perform pilgrimage and the lesser pilgrimage or perform any (righteous) deeds. On that basis, there will be no punishment in the grave because the entire people know Allah, and there is nothing like disobedience and obedience; the entire people in the graves know Allah. Therefore, they will not be punished.

His saying: “Nor Ḥawd, (Pool), nor intercession”: They deny all the matters of the unseen because they rely on their intellect alone.

His saying: “and the Paradise and the Fire have not been created”: That is, the Jahmiyyah say: the Paradise and Hell as of now have not been created, in spite of the fact that Allah said that both of them are already created. Allah the Most High said concerning the Paradise:

\[
\text{“...Prepared for al-Muttaqūn (the pious).” [Qur’an 3: 133]}
\]

The phrase, “Prepared” indicates that it is ready and in existence. He (Allah) said regarding the Fire:
The Messenger of Allah ﷺ also said that, the intensity of heat is from the exhalation of Hell, which indicates that it is in existence.

Similarly, the Hell has two breaths: a breath during winter; and it is the coolest you can find and a breath during summer and it is the hottest you can find. The Prophet ﷺ said:

"The intensity of heat is from the exhalation of Hell."27

His saying: “They rejected many of what the Messenger of Allah ﷺ said”: They rejected so many things from what has been stated in the Qur'an and Sunnah because they contradict their view and belief.

His saying: “So, some legalized their being declared disbelievers and their blood from this angle”: Those who declared them as disbelievers among the Ahl-us Sunnah wa al-Jama'ah did that based on the totality of these repulsive doctrines because they eventually end at (the belief) that there is no religion.

His saying: “This is because whoever rejects a verse from the Book of Allah has certainly rejected the entire Book”: Just as it has preceded that the one who gives evidence with a part of the Qur'an but abandons the other part which is related to it has indeed believed in part of the Book and abandoned

27 Reported by al-Bukhari in his Sahih (1/198 no 510) from Abu Hurayrah and Ibn ‘Umar, and Muslim in his Sahih (1/430, no.615) from Abū Hurayrah, and in (4/1732, no.2209) from Ibn ‘Umar ﷺ.
the other. So, the one who evidences with the unclear verses and abandons the clear ones is of those who believe in a part of the Book and disbelieves in the other.

His saying: “And whoever rejects a Hadith from the Messenger of Allah has rejected the whole Hadith;” likewise, the Sunnah contains the clear and the unclear ones, whoever takes the unclear ones from the Sunnah and abandons the clear ones, has indeed rejected the entire Sunnah.

His saying: “And he is a disbeliever in Allah - the Great”: This is the outcome - and Allah’s refuge is sought. This is because the one who believes in Allah says:

\[
\text{‘...We believe in it; the whole of it (clear and unclear Verses) are from our Lord...’} \quad \text{[Qur’an 3: 7]}
\]

As for a person of deviation, he only takes the unclear verses because it is suitable for him. As for the clear ones, it is not suitable to him, so he abandons it. This is always the way of the people of desires, it is not specific to the Jahmiyyah. However, its origin is from the Jahmiyyah. This is the way of all the people of desires in every time; they would take from the proofs what agrees with their desires and abandon what disagrees with it!
As time went on, they got assistance from some rulers upon that (their evil doctrine). They killed and punished other than those, and suppressed the knowledge of the Sunnah and the Jamá‘ah and weakened them both. So, they became concealed due to the manifestation of innovation and (widespread) discussion about it, and as a result of their great number, they organized sittings, circulated their opinions, authored books on it; enticed the people and sought offices for them. Thus the tribulation was great; none was safe from it except the one Allah protected. The least of what would afflict the person in their sittings was to doubt his religion, to follow them or claim that they were upon the truth while not knowing whether he is upon the truth or falsehood. He would [as a result], become doubtful. The creatures were destroyed till the time of Ja’far who was referred to as al-Mutawakkil when Allah through him extinguished innovations and manifested the truth and the followers of the Sunnah. Their voices became strong in spite of their fewness and the largeness of the followers of innovations till this day of ours.
COMMENTARY

His saying: “As time went on, they got assistance from rulers upon that (i.e. their doctrines)”: He is referring to the era of al-Ma’mūn and his offspring, may Allah forgive us and him - in the sense that they deceived and misled him.

His saying: “They used sword and stick on other than those;” meaning: they dominated the Ahl-us-Sunnah wa al-Jama`ah during the era of al-Ma’mūn, and this is the consequence of evil advisors. It is therefore obligatory upon a Muslim, whether he is among the leaders or not to take only righteous advisors. Allah the Most High says:

[Qur’an 3: 118]

“O you who believe! Take not as (your) Bitānah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you.”

The Muslim should take righteous advisors and be wary of evil ones, particularly the leaders. Look at what evil advisors caused al-Ma’mūn in spite of his intelligence and decent nobility, being from Banū Hāshim. Yet, they misled him. Look at what evil advisors and consultants did towards the end of Banī al-Abbās, Ibn al-‘Alqami and at-Tūsī; what did they do to the al-Abbāsī caliph? They agitated the Tatar against him from the east, came with them, opened the road for them and facilitated the paths for them until they destroyed Baghdad - the Muslim lands, killed a great number of fighters, burnt books and placed them in river Dijlah and Euphrates until the water changed, consequently thinking they had annihilated Islam. However, Islam is supported from Allah, it cannot be annihilated.
His saying: "They suppressed the knowledge of the Sunnah and the Jamā'ah;" meaning: it became wiped out because ad-Durūs means al-Indithār.

His saying: "And weakened them both;" meaning: they weakened the knowledge of the Qur'an and Sunnah, and knowledge to them became that of debate, rhetoric and logic.

His saying: "and they both became suppressed due to the manifestation of innovation and discussion regarding it": They abandoned the Sunnah and became preoccupied with innovations, dissemination of innovations and inviting (others) to them. The Ahl-us-Sunnah became hidden.

His saying: "... (due to) their great number. They organized sittings, circulated their opinions": They took advantage of gatherings, schools and assemblies and began to show and spread their views. That is how the people of evil are when they become established, they do not spare any effort in the destruction of Islam.

His saying: "Authored books on it": Meaning they authored books - books of Jahmiyyah and Mu'tazilah.

His saying: "They enticed the people and sought offices for them": They pacified many of the people who were not versed in knowledge; they were satisfied with their views, so they followed them. This is because when trials and tribulations come, only few are saved from it. But there are some, who would be very much affected by it and some who would be less affected, while some would be saved from it.
However, after the trial and test, they assuaged the people of their thought and seduced them with wealth. They would sometimes come with threat, killing, beating and imprisonment and sometimes they adopted enticement with wealth, employment and bright future. So the ignorant and greedy would sell his religion for his world - and Allah’s refuge is sought.

His saying: “Thus the tribulation was great; none was safe from it except the one Allah protected”: None was saved from it except one who adhered to the Qur’an and Sunnah and persevered (remained patient) over his affliction, such as Imām Aḥmad. Some were killed among those who adhered to the Qur’an and Sunnah. As for the person who consented to them and followed them, such was destroyed with them.

His saying: “The least of what would afflict the person in their sittings was to doubt his religion”: That is, some people deviated from their religion and some did not but began to doubt some matters because their gathering does not bring any good.

His saying: “Or follow them”: Whoever sits with them will either be greatly afflicted and deviate completely or have some deviations or would at least be doubtful about some matters.

His saying: “Or claim that they were upon the truth while not knowing whether he is upon the truth or falsehood. He would [as a result], become doubtful”: Especially, since they have false proofs, eloquence, oratory and strength in speech. So they need a well versed scholar who will oppose and refute them like Imām Aḥmad, Shaykh-ul-Islam Ibn Taymiyah and the Imāms who confronted and defeated them.
His saying: "The creatures were destroyed till the time of Ja'far who was referred to as al-Mutawakkil": That is, this calamity persisted in the era of al-Ma'mūn, the era of his brother, al-Mu'tasim, and that of al-Wāthiq bin al-Mu'tasim. When al-Wāthiq died, his brother al-Mutawakkil took control and he helped the Sunnah, removed the trial from the people of knowledge and relief came from Allah the Mighty and Sublime. May Allah reward him with good on behalf of Islam and the Muslims. He strengthened Imām Aḥmad and honoured him. He is called al-Mutawakkil meaning the one who puts his trust on Allah. This was his nickname. As for his name, he is Ja'far bin al-Wāthiq.

His saying: "their voices became strong": That is, Ahl-us-Sunnah. Meaning, they became strong to speak, and they spoke strongly against the people of innovations. The matter reversed.

His saying: "in spite of their fewness and the largeness of the followers of innovations till this day of ours": However, falsehood can never resist the truth even if those upon falsehood are many they cannot resist the truth and its followers even if they are few. Allah the Most High says:

"...How often a small group overcame a mighty host by Allah's Leave?" [Qur'an 2: 249]

Imām Aḥmad was a single individual; look at what he did in the face of the atheist; he was steadfast till Allah honoured the Sunnah through him. Accordingly, he was named Imām Ahl-us-Sunnah (the Leader of the People of Sunnah).
Traces and signs of misguidance still remained. Among them are those who act on it and invite to it. Nothing will prevent them nor will anyone stop them from what they say and do.

COMMENTARY

His saying: "Traces and signs of misguidance still remained. Among them are those who act on it": Evil will not end. Rather, both good and evil will remain as test and trial. However, at times, the truth prevails and manifests and sometimes falsehood would raise its head; but the manifestation of falsehood does not persist. As for the truth, no matter what befalls it, it will certainly return by Allah’s permission. Allah says:

\[\text{...And the good end is for the Muttaqūn (pious).}\] [Qur’an 28: 83]

\[\text{...And the good end is for the Muttaqūn (pious).}\] [Qur’an 20: 132]

Imām Ibn Qayyim  said:

"The truth is victorious and (sometimes) tested. So do not be surprised for this is the way of the Most Merciful."
The author said: Know that heresy never emerged except from the riffraff, the barbarous followers of every useless caller who incline towards every wind. And whoever is like this has no religion. Allah says: "And they differed not until after the knowledge came to them, through envy among themselves." [Qur'an 45: 19] They are the evil scholars, people of greed and innovations.

COMMENTARY

His saying: "Know that heresy never emerged": Zandaqah is Nifāq (hypocrisy). It refers to showing Iman and concealing disbelief. So Zanādiqah are those who used to be called the hypocrites in the early days of Islam. They reside among the people. If opportuned, their evil shows their canines against the truth and its people just as it is in our times now.

His saying: “Except from the riffraff, the barbarous, followers of every useless caller who incline towards every wind,” meaning: the common people follow every caller without knowing where they are heading to. As for the people of knowledge who are firmly grounded in knowledge and steadfast, they only follow the truth. So do not be beguiled by the large numbers and the magnitude of the people of evil. Allah the Most High says:
Those who matter are those upon the truth even if they are few. Allah the Most High says:

“Allah is with as-Sabirin (the patient ones, etc.).” [Qur’an 2:249]

His saying: “And whoever is like this has no religion”: The one who sways here and there has no religion; he is a hypocrite. Allah the Most High says:

“(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth - Islam).” [Qur’an 4:143]

Therefore, the person who sways here and there has no religion.

His saying: “Allah says: ‘And they differed not until after the knowledge came to them, through envy among themselves.” [Qur’an 45: 17] If they had
differed out of ignorance, it would have lightened the calamity. But they differed while knowing because they followed their desires; so they differed. If they had followed the truth, they would have agreed and be united. Allah the Most High says:


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

If opposition to the truth is out of ignorance, it is hoped that this would disappear. But if it is out of knowledge, its cessation is difficult. This is because Allah says:

...And who is more astray than one who follows his own lusts, without guidance from Allah?...” [Qur'an 28:50]

No one is more astray than him. And His saying – the Exalted:

...And they differed not until after the knowledge came to them, through envy among themselves…” [Qur'an 45:17]

Meaning the children of Israel; they did not differ out of ignorance. Rather, they differed out of desires. Likewise those who are like them in this Ummah.
[99] THE TRUTH SHALL REMAIN

The author said: Know that people will continue to be in the group of the followers of the truth and the Sunnah. Allah will guide them and guide others through them. He will revive the Sunan through them. They are the ones Allah the Most High described at times of differences despite their fewness when He said: “And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another.” [Qur'an 2: 213] So Allah exempted them by saying: “And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.” [Qur'an 2: 213] And the Messenger of Allah said: “A group of (people) from among my Ummah will always be victorious upon the truth and will not be harmed by those who oppose them. They will remain victorious till the command of Allah comes.”

COMMENTARY

The author said: “Know”; that is, know O you Muslim and O student of knowledge, take note that the truth will remain and whoever Allah aids to
follow it will remain upon it. No matter the abundance of the trials and affliction, and no matter the attempt of the enemies to annihilate the truth and its people, they will never be able to do so. This is because Allah – blessed be He - will safeguard it as He the Most High said:

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

And as He the Most High stated:

> "Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah - Islamic Monotheism) in this world’s life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)." [Qur'an 40:51]

The Prophet ﷺ said:

> "A group of my Ummah shall remain steadfast on the truth, victorious, those who oppose them and do not support them will not harm them until Allah’s command comes." ²⁸

²⁸ Reported by al-Bukhari in his Šahih (no 8681) and Muslim in his Šahih (no 1921) from al-Mughīrah (ﷺ) Reported also by al-Bukhari (no 2948) and Muslim (no 1038) from the Hadīth of Mu’āwiyyah (ﷺ). It is also reported by Muslim (no 1920) from the Hadīth of Thawbān (ﷺ),
So the truth and its people will remain even if they are few in some years or
some times for Allah will never waste this truth. However, it is obligatory upon
one who is adhering to this truth to be patient upon it and forebear whatever
he encounters because Allah \(\text{الله} \) will never waste the truth. Rather, He will
appoint helpers and followers to it. It may move from one place to another. If
it is abandoned in a place, Allah will appoint others as stated by the Most
High:

\[
\begin{align*}
...\text{And if you turn away (from Islam and the obedience of Allah), He} \nonumber \\
\text{will exchange you for some other people, and they will not be your} \nonumber \\
\text{likes.} \quad \text{[Qur'an 47: 38]}
\end{align*}
\]

Allah the Most High also stated:

\[
0\text{ you who believe! Whoever from among you turns back from his} \nonumber \\
\text{religion (Islam), Allah will bring a people whom He will love and they} \nonumber \\
\text{will love Him; humble towards the believers, stern towards the} \nonumber \\
\text{disbelievers, fighting in the Way of Allah, and never afraid of the} \nonumber \\
\text{blame of the blamers. That is the Grace of Allah which He bestows on} \nonumber \\
\text{whom He wills. And Allah is All-Sufficient for His creatures needs, All-} \nonumber \\
\text{Knower.} \quad \text{[Qur'an 5: 54]}
\]

(no. 1923) from the Hadith of Jābir bin 'Abdullāh (ﷺ), and (no. 1922) from the Hadith of
Jābir bin Samrah (ﷺ).
This is a guarantee from Allah  that this truth will remain and that He will appoint for it those who will uphold and protect it. The fear is not that the religion will be lost; however, the fear is about us. If we do not adhere to this religion and be patient upon it, it will be taken from us and given to others. Therefore, it is essential that we fear for ourselves in order for this religion not to be taken from us and given to others and we become destroyed.

His saying: “Verily, the people will continue to be in the group of the followers of truth and the Sunnah”: The word, ‘Iṣābah means Jamā’ah as stated by the Prophet ﷺ, “A group of my Ummah.” It is called Tā’ifah, Jamā’ah and Iṣābah.

His saying: “Allah will guide them” - due to adherence to this truth - “and guide others through them”: They are guided on their own and they guide others as well. This is the attribute of the God-fearing scholars. They do not restrict (the truth) to themselves, they also invite others to the truth. They enlighten them about it and guide them to it. Meaning they direct them to it and explain it to them.

His saying: “He will revive the Sunnah through them”: That is, the Prophetic Sunan. They will resuscitate and revive it after it has been lost and buried, this is their way. They revive the Sunnah and kill innovations. They will revive this religion until it returns to the way it was revealed to Muḥammad ﷺ.

In every era, Allah raises for this Ummah one who revives its religion, negating it from the distortion of the extremists, the fabrication of the lairs and misinterpretation of the ignorant. This is a favour from Allah the Mighty and the Sublime. Many times the religion encountered enemy onslaughts through force, claims and creating doubts but the religion remained fresh just as it was revealed to Muḥammad ﷺ in His Book and his Sunnah. None can transgress upon it and alter it as stated by Allah the Most High:
"Verily, We, It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)." [Qur'an 15: 9]

This is the Quran just as it was revealed to Muḥammad ﷺ. Not even a single letter has been changed from it; and this is part of Allah’s protection for it. The previous books used to be preserved by the monks and rabbis, so they used to lose them. Changes, alteration and distortion would creep into it as it occurred to the Tawrāh and Injil but Allah undertook the preservation of this Qur’ān. No one can change a single letter from it. And this is the blessings of Allah upon this Ummah.

His saying: “They are the ones Allah the Most High described at times of differences despite their fewness.” Allah says:

“...And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another...” [Qur’an 2: 213]

That is, in this religion or in this Book.
"Except those to whom (the Scripture) was given after clear proofs had come unto them through hatred, one to another."

They did not differ as a result of the truth being hidden from them and their search for it. Rather, they differed due to hatred towards one another and (following of) desires. This is the cause of their division and differing: desires and love of popularity. They did not differ out of ignorance or out of concealment of the truth.

Therefore, this contains establishment of proof against them in the sense that the truth came to them but they did not pay attention to it. They rather followed their desires, goals and avarice in this life. So this verse contains condemnation of differing and the obligation of uniting upon Allah’s Book.

It also contains dispraise for following the desires of the soul and the obligation upon a Muslim to be a follower of the truth even if it disagrees with his desires. He should follow the truth even if it opposes his desires. This is because the previous nations,

"...Whenever there came to them a Messenger with what they themselves desired not, - a group of them they called liars and others among them they killed." [Qur'an 5: 70]
be united upon the Book of Allah, the Sunnah of His Messenger ﷺ and what the righteous predecessors of the Companions and their students were upon, even if such disagrees with our desires, because this is for our benefit. But following our desires is to our detriment. Allah the Most High says:

"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! ..." [Qur'an 23: 71]

His saying: “So Allah exempted them by saying: ‘...Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.’” Allah the Most High says:

“Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another...” [Qur'an 2: 213]

So He explained that the cause of their differing was as a result of hatred and transgression upon one another and following of their desires. It was not because of the concealment of the truth. They do not want the truth. Then He made an exemption, “Then Allah guided those who believed.”
Those are the followers of the Prophets and the Ahl as-Sunnah wa al-Jamāʿah from this Ummah - they are the people of the truth.

This shows that Īmān is required. He gives His guidance to those deserving of it and they are the people of Īmān and lovers of the truth. For Allah will guide them through their Īmān and love for the truth.

This shows that guidance has cause, which is Īmān, love for the truth and seeking after it.

His saying ﷺ:

لا تَزَال عصابة من أمني طاهرين على الحق لا يضطروهم من خذتهم حتى يأتي أمر الله وهم طاهرون.

“A group of (people) from among my Ummah will always be victorious upon the truth and will not be harmed by those who oppose them, till the command of Allah comes.”

The Hadith is well-known through many wordings and narrations. In a version it says,

لا تَزَال عصابة

“An Iṣābah will continue ...,” - meaning Jamāʿah.

And in another version it says,

طائفة على الحق طاهرين

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29 Its reference had preceded.
30 Reported by Muslim in his Sahih (3/1523 no. 1924) from 'Uqbah bin 'Amir (r) who said: "I heard the Messenger of Allah ﷺ saying, 'A group of my Ummah will continue to fight according to Allah's order, triumphant against their adversaries. Those who oppose them will not harm them until the hour will come to them while they are upon that."
“Ta’ifah, victorious upon the truth...” - That is, victorious over others.

لا بَيْلُهُمْ مِنَ الْخُدُّوْمِ حَتَّى يَأْتِيَ أُمَّـرُ الَّذِينَ تَبَارَكُ وَتَعَالَى

“Those who oppose them will not harm them until the Command of Allah the Blessed and Most High comes.”

Towards the end of time, that is, close to the establishment of the Hour when the believers’ soul will be taken and no believer will be left on the earth except the people of disbelief and Shirk. Then the Hour will be established upon them.

The Hour will not be established on the believers. Rather it will be established on the disbelievers. The Prophet ﷺ said:

إِنْ مِنْ شُيُرَّارِ الْأُمُومِ مِنْ نَجْرِكُهُمْ السَّاعَةُ وَ هُمْ أَحْيَاءُ وَ الْدِّينُ يَبْتَغُونَ المَنَاجِذَ عَلَى الْقُبُورِ

“Verily the worst of people are those the Hour will meet while they are alive and those who build mosques over graves.” 31

31 Reported by al-Bukhārī in his Sahih (no. 7067) in Mu‘allaq form, and linked up by: Ma‘mar in his Jāmi‘ (11/406), Imām Ahmad in al-Musnad (1/405, 435), Ibn Abī Shaybah in al-Musannaf (3/30), al-Bāzār in his Musnad (5/136), Aḥ-Ṭabarānī in al-Mu‘jam al-Kabīr (no. 10,413), Ibn Khuzaymah in his Sahih (2/6), Ibn Ḥibbān in his Sahih (no. 6837) and others. Adh-Dhahabī said in Siyar A‘lām an-Nubalā (9/410): “A sound Hadith with a strong chain.” The first part of the Hadith was reported by al-Bukhārī (1/165 no 417) and Muslim in his Sahih (4/2268 no 2949) from Ibn Mas‘ūd in Marfu` form: “The Hour will not be established except over the worst of people.” The second part of the Hadith is reported by al-Bukhārī (1/165 no 417) and Muslim (1/375 no 528) from the Hadith of ‘Ā’isha in a Marfu` form with the wording: “Verily those (people) if a pious man amongst them dies, the build a place of worship over his grave, make drawings on it. They are the worst of creatures before Allah on the day of Resurrection”.

Shahr as-Sunnah
These are the worst of mankind – and Allah’s refuge is sought. So the Hour will not be established on a believer, it will only be established on the disbelievers and polytheists.
[100] KNOWLEDGE IS NOT BY LOTS OF NARRATIONS

The author said: You should know—may Allah have mercy upon you—that knowledge is not by lots of narrations and books. But the scholar is one who acts upon knowledge and the Sunan even if he has little knowledge and few books. And whoever opposes the Qur'an and Sunnah is a follower of innovation even if he has much knowledge and many books.

COMMENTARY

His saying: “You should know—may Allah have mercy on you—that knowledge is not by lots of narrations and books”: Knowledge is not abundance of information, acquaintance and books. Rather, knowledge is only through understanding, following and acting; even if the knowledge is little. Therefore, little knowledge with righteous deed and understanding in Allah’s religion is abundance while ample knowledge without action and following (the Sunnah) is of no benefit.

There were scholars and monks among the Jews, in spite of this, their knowledge were of no benefit and they became those who earned Allah’s anger because they purposely disobeyed. So the goal is not abundance of knowledge and researches. The goal is action. This is the meaning of knowledge, and this is the way of those on whom Allah has bestowed His Grace as stated by Allah the Most High:
"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace..."

They are the people of knowledge and action.

"...Not (the way) of those who earned Your Anger (such as the Jews)...

They are the people of knowledge without action.

"Nor of those who went astray (such as the Christians)." [Qur'an 1: 6-7]

They are the people of action, without knowledge.

So knowledge is non-beneficial without action, and action benefits not except with knowledge. It is essential for knowledge and action to co-exist, and this is the way of those on whom Allah has bestowed His Grace.

His saying: "But the scholar is one who acts upon knowledge and the Sunan even if he has little knowledge and few books": A scholar is he who follows the Book and the Sunan even if he has little knowledge, contrary to one who has acquired a lot of knowledge or possesses lots and various kinds of books but does not act, there is no benefit in such a person. Knowledge only grows and gets purified and nurtured with righteous action. As for knowledge without action, it is devoid of blessing and will not be well-established. Scholars are of two types:

Firstly: scholars on the tongue alone.
Secondly: scholars on the tongue and heart; and they are those who fear Allah. Allah the Most High says:

"...It is only those who have knowledge among His slaves that fear Allah." [Qur'an 35: 28]

Therefore, knowledge and the fear (of Allah) form the sound knowledge. As for the knowledge of the tongue without the fear (of Allah), such is the knowledge of the hypocrites. We ask Allah for well-being.

His saying: “And whoever opposes the Qur’an and Sunnah is a follower of innovation”: This is because innovation is what a slave (seeks to) move closer to Allah with which is devoid of proof from the Qur’an or Sunnah. The Prophet ﷺ said:

من أخذت في أمرنا هذا ما ليس ومنه فهو ردّ.

"Whoever innovates in this matter of ours that which is not from it, will have it rejected."

Meaning, his deeds will be rejected. In another version, he said:

من عمل عملاً ليس عليه أمرنا فهو ردّ.

"Whoever performs a deed which is not in conformity with this matter of ours will have it rejected.”

32 Its reference has preceeded.
So the one who innovates and the one who acts upon it will have their deeds rejected because such is performing a deed which neither Allah nor His Messenger approves. So Allah will not accept it. Hence, the scholars have stated regarding righteous deed that it will not be accepted except based on two conditions:

**First condition:** It must be made purely for Allah the Mighty and Sublime away from *Shirk*.

**Second condition:** Following the Messenger of Allah ﷺ, which is by abandoning innovations and newly invented matters.

So every action that is mixed with *Shirk* is null and void; and every action founded upon innovation is null and void. The action is incorrect except when sincerely done for the sake of Allah and in line with the *Sunnah* of Allah’s Messenger ﷺ.

His saying: “Even if he has much knowledge and many books”: As long as he is an innovator, his knowledge will not benefit him even if he is well versed in knowledge. If he does not follow the Messenger of Allah ﷺ, but only acts on the sayings of so and so, his knowledge is bereft of benefit, and his books should not be benefitted from. Allah the Most High says regarding the Jews:

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\text{أَيَاَنَّ أَحَدٌ مِّنَ الْأُتْبَاعِ نَكَالُ الْقُلُوبِ ثُمَّ أَنَّى مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ مَثَلَ الْجِنَّ}
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“The likeness of those who were entrusted with the (obligation of the) Tawrât (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them) ...” [Qur’an 62: 5]
Therefore, the person who possesses a huge library but abandons action, or an innovator, such is like a donkey carrying books without benefitting from them!
[101] THE RELIGION IS NOT TAKEN THROUGH OPINIONS AND REASONING

The author said: Know - may Allah have mercy on you - that whoever speaks concerning Allah's religion based on his opinion, analogy and false interpretation without evidence from the Sunnah and the Jamā’ah has actually spoken about Allah what he knows not. And whoever speaks about Allah what he knows not is of the Mutakallifin.

COMMENTARY

He said: “Know - may Allah have mercy on you”: He begins every sentence with his saying: “Know” in order to note it because it is important.

His saying: “Whoever speaks concerning Allah’s religion based on his opinion, analogy and false interpretation without evidence from the Sunnah and the Jamā’ah has actually spoken about Allah what he knows not”: The religion is not based on opinion. The religion is nothing but following. It is not based on opinion and analogy. What is intended (i.e by Qiyās) is baseless analogy and not al-Qiyās as-Sahih, sound analogy. So the religion is neither based on opinion nor (baseless) analogies and thoughts. Rather, it is based on the revelation, revealed to the sent Prophet. This is the religion.

His saying: “His analogy”: The intended meaning is baseless analogy. As for al-Qiyās as-Sahih, sound analogy built upon ‘Ilah (cause, reason), such is
from the fundamentals of proofs. This is because, the proofs are: the Qur’an, Sunnah, consensus and sound analogy built upon reason that is stipulated or deduced. This is because al-‘Ilah is divided into two:

Firstly: Stipulated reason;
Secondly: Deduced reason.

His saying: “His false interpretation”: The intended meaning of Ta’wil (here) is changing the wordings from its apparent meaning without proof. This is a blameworthy Ta’wil.

His saying: “And whoever speaks about Allah of what he knows not is of the Mutakallifin”: At-Takalluf is uttering a statement about the religion without proof.
[102] THE TRUTH, SUNNAH AND JAMĀ’AH

The author, may Allah have mercy on him, said: The truth is what has come from Allah ﷻ, and the Sunnah refers to the way of the Messenger of Allah ﷻ, while the Jamā’ah is what the companions of the Messenger of Allah ﷻ agreed upon during the Khilāfah of Abū Bakr, ‘Umar and ‘Uthmān.

COMMENTARY

His saying: “The truth is what has come from Allah the Mighty and the Sublime, and the Sunnah is the Sunnah of the Messenger of Allah ﷻ”: What came from Allah in the Noble Qur’an and from the Messenger of Allah ﷻ in the Sunnah are both revelations from Allah ﷻ. The Qur’an is a revelation from Allah and the Sunnah is (also) a revelation from Allah as stated by the Most High:

“Nor does he speak of (his own) desire. It is only a Revelation revealed.” [Qur’an 53: 3-4]

The Qur’an is called the first revelation while the Sunnah is the second revelation after the Qur’an. It interprets, expounds and explains the Qur’an because Allah says:
“And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur’ān), that you may explain clearly to men what is sent down to them...” [Qur’ān 16: 44]

The Messenger of Allah ﷺ explains the Qur’ān with his Sunnah; his actions and sayings.

Linguistically, the word, Sunnah means a way. But its meaning here is what is confirmed from the Prophet ﷺ of saying or action or tacit approval. This is what is referred to as Sunnah according to the scholars of Hadīth. But according to the jurists, Sunnah refers to something recommended for which the doer will be rewarded for and will not be punished for abandoning.

His saying: “The Jamā’ah is what the companions of the Messenger of Allah ﷺ agreed upon during the Khilāfah of Abū Bakr, ‘Umar and ‘Uthmān’. Al-Jamā’ah in the religion is what the people of truth are united upon. The first Jamā’ah was the companions of Allah’s Messenger ﷺ - those who are the best of generations. Whatever the companions of Allah’s Messenger ﷺ were united upon is the Jamā’ah. Those who came after them, whoever is upon the truth is the Jamā’ah. So the person upon the truth is called Jamā’ah even if it is just one person, even if the entire people are against him. The meaning of Jamā’ah is not large numbers of people; rather it is those upon the truth even if it is just a small group.
[103] The author said: Whoever limits himself to the Sunnah of the Messenger of Allah \( \text{ﷺ} \) and what his companions and the Jamā‘ah were upon will triumph over all followers of innovation, have his body relaxed and his religion safe – by Allah’s permission. This is because the Messenger of Allah \( \text{ﷺ} \) said: “My Ummah will be divided,” and he explained to us the saved one from among them by saying: “What I and my companions are upon today.” This is the healing and the explanation; the clear matter and the bright landmark. The Messenger of Allah said \( \text{ﷺ} \): “Beware of excesses and unnecessary pruding in the religion. Adhere to your ancient religion.

**COMMENTARY**

His saying: “And whoever limits himself to the Sunnah of the Messenger of Allah \( \text{ﷺ} \) and what his companions and the Jamā‘ah were upon will triumph over all followers of innovation”: Whoever abides by these great and important fundamentals: The Qur’an, Sunnah and what the Jamā‘ah of the Muslims are upon, which is consensus upon the truth, such a person will certainly prevail over the people of falsehood and the truth will be with him and not with them even if they are many.
His saying: “(He will) have his body relaxed and his religion safe – by Allah's permission”: Whoever is upon the Qur’an, Sunnah and the Jama’ah of the Muslims, his body and religion will be safe even if he is just one person. He will also triumph over the people of falsehood with proof and evidence because they possess nothing but doubts and forgery.

The Prophet’s saying: “My Ummah will be divided”: The Messenger is giving information, implying by it, caution. He is informing about the future and what will take place for the benefit of the Muslims, so that they be upon insight and take appropriate precaution. They will not be beguiled by the large number of those who oppose and disagree with them nor abstain from the truth. This is from his advice to the Ummah.

In the Hadith of al-'Irbaḍ bin Sāriyah (d.), he said: “Allah’s Messenger led us in the Subh prayer one day and delivered us a very eloquent admonition on account of which eyes shed tears and hearts were full of fears! We said: “O Messenger of Allah, this is as though a parting admonition, so advise us.” He said:

أوصيكم بتقوى الله، والسمع والطاعة، فإن تأتمر عليكم عبادة، فإن إلى من يعين منكم قصيرى المحيلاء كبيراً، فاعليكم بسمب وسطى الحلفاء الشرفاء من يغيدي، فتمسكعوا بيما، وعصوا علماً بالنزاجة، وإياكم وحذات الأمور فإن كل تحدثت بدعاه، وكن بدعه صلالة.

“I admonish you to fear Allah, to listen and obey even if a slave is appointed as your leader. Verily, whoever lives after me, will see much discord. So hold fast to my Sunnah and the examples of the rightly guided caliphs after me. Adhere to them and hold unto it with the Molar (teeth). Beware of newly-invented matters (in the religion) because every newly-invented matter (in the religion) is innovation and every innovation is misguidance.”

33 Its reference had preceded.
So the Prophet ﷺ informed them that much disagreement will occur after him. He then advised them to stick to the Sunnah of the Messenger ﷺ when disagreements occur because it is the salvation from Fitan (tribulations) and protection from division and misguidance. Then, he said in another Hadith that this Ummah will be divided into seventy-three sects all of which will enter the Fire except one. They asked: “O Messenger of Allah who are they?” He replied:

منذ كان على مثل ما أنا عليه وأصحابي

“Those upon the like of what I and my companions are upon”.

These are the people who will be saved at times of division from misguidance and will be saved from the Fire on the Day of Resurrection: those upon what the Prophet ﷺ and his noble companions were upon. This is the protection from tribulations and divisions. So the seventy two sects will all enter the Fire except whoever adheres to what the Messenger ﷺ is upon.

Their entrance into the Fire differs: Some will disbelieve and enter the Fire with the disbelievers, abiding therein forever. Some will commit evil and enter the fire along with the disobedient ones and be punished therein, thereafter, they will enter Paradise. So the fact that all of them will be in the Fire does not indicate that they are disbelievers. It rather indicates the severe threat as regards leaving the Sunnah of the Messenger of Allah ﷺ. Some of it is disbelief, some misguidance, some sin; each depends on its level.

His saying: “This is the healing and the explanation, and the clear matter”: The Messenger ﷺ did not leave us without explaining the future to us. He explained the future Allah showed him so that we will be upon clear insight. This is from his advice and manifestation of love, that at times of following desires and divisions, we should cling to the truth, be patient upon it and abide by it. There is no salvation except through it.
His saying: “And the bright landmark”: Part of their custom was that they used to place an elevated thing and place fire on it in order to guide the travellers. This would be placed in the seas in order to guide ships. The landmark of Islam is the Qur’an and Sunnah. So whoever follows this landmark is saved and whoever abandons it is destroyed either in the land or sea, because he is in mazes. This is a clear example for adherence to the truth.

The Prophet’s ﷺ saying: “Beware of excesses and unnecessary proding in the religion”: At-Ta’ammuq and at-Tanattu’ mean extremism and unnecessary strictness in the religion like the one who says, ‘I shall fast and never break it’ and the one who says, ‘I shall perform Salah at night and not sleep.’ Another one says, ‘I shall not marry and live in celibacy.’ This is extremism and excessiveness. The Prophet ﷺ rejected it and became angry with the one who said it and explained that he ﷺ had come with the middle course (religion). He performs Salah and sleeps, he fasts and breaks his fast, and marries women as wives. So whoever turns away from this Sunnah, the Messenger of Allah ﷺ has disassociated himself from him.

The Messenger of Allah ﷺ had disassociated himself from those who go to extremes and commit extremes in worship. He enjoined the middle course and drew a similitude for it with his Sunnah and what he is upon ﷺ.

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34 From Anas bin Malik (4t) who said: “Three persons came to the home of the the wives of the Prophet ﷺ enquiring about the Prophet’s acts of worship. When they were informed (of these), it was as though they bemeaned and then said, ‘Where are we compared to the Prophet ﷺ. Allah has surely forgiven him his past and future sins?’ One of them said, ‘As for me, I will forever observe the night prayer.’ Another said, ‘I shall forever fast, never breaking it.’ Another said, ‘I shall abstain from women and never marry.’ Then the Messenger of Allah ﷺ came and said: ‘You are the ones who have said such-and-such? However and by Allah, I am the most conscious of you of Allah and most pious of you. I fast and break my fast, I pray and sleep and I marry women. Whoever therefore desires other than my Sunnah is not from me.’” Reported by al-Bukhari in his Sahih (5/1949 no. 4776), and Muslim in his Sahih (2/1020 no. 1401). The wording (here) is that of al-Bukhari.
His saying: "Adhere to your ancient religion": *Al-‘Atiq* means the ancient. Meaning the religion the Messenger of Allah ﷺ was upon. (It entails) abandoning newly invented matters in the religion and adhering to what Allah’s Messenger ﷺ left us upon, which is the ancient religion he came with. We should abandon newly invented matters in the religion and erring juristic deductions that people have invented even if they consider them to be additional good and additional deed. As long as they are in opposition to the *Sunnah* of Allah’s Messenger ﷺ, there is no good in them.

This is the meaning of *al-‘Atiq*: that is, what the Messenger of Allah ﷺ and his companions were upon and what the forerunners among the Companions, the students of the companions, their students and the best generations were upon, and to abandon newly invented matters and innovated reforms that the inventors consider to be good whereas they are not. The Prophet ﷺ said:

> إِنَّمَا إِنَّمَاتُكُمُ اللَّهُ وَسُنُنِيُّ.

> "I have left amongst you two things, if you hold fast to them; you will never go astray after me: the Book of Allah and my Sunnah.”

So do not take to any action or saying until you have referred it to the Qur’an and Sunnah. If it is in conformity with the Qur’an and Sunnah, hold on to it, but if it is in opposition to them, abandon it and pay no attention to it.

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35 Its reference had preceded.
[104] NO EXCUSE FOR INNOVATION

The author said: Know that the ancient religion is what was in existence from the death of the Messenger of Allah till the killing of ‘Uthmān bin Affān ( ). His killing was the beginning of division and disagreement. The Ummah waged war amongst itself, became divided and followed greed and desires, and inclination towards worldly things. There is no excuse for anyone about whatever he introduces of which the companions of the Messenger of Allah were not upon, or a man inviting to an innovation introduced (into the religion) before him from the followers of innovation. For he is then like the one who had introduced it. So whoever claims that or speaks of it has certainly rejected the Sunnah and gone against the truth and the Jamā‘ah and has made innovations permissible. He is more harmful to this Ummah than Iblis, Satan.

COMMENTARY

His saying: “Know that the ancient religion is what was in existence from the death of the Messenger of Allah till the killing of ‘Uthmān bin Affān ( )”: That is, the pristine Jamā‘ah in which disagreement did not occur was what was in existence during the era of the three caliphs: Abū Bakr, ’Umar and
'Uthmān. This is because during their era, disagreement and discord did not occur, the Muslims were one single Jāmā‘ah, united upon the truth. But when the killing of 'Uthmān (‡) took place, it then opened the door of discord, evils and tribulations to the people.

His saying: “His killing was the beginning of division”: The first division took place as a result of the assassination of 'Uthmān (‡). When he was killed, there was breakdown of law and order; the Jāmā‘ah became divided and misguided sects emerged, and many things as recorded in (the books of) history. However, in spite of all these – all praise is due to Allah - the religion is preserved. Whoever desires the truth and desires good, what he is required to do is refer to the Qur'an and Sunnah and what the Jāmā‘ah of the Muslims are upon, he will find the truth clear, even if there are so many disagreements, tribulations and evils.

The cause of the killing of 'Uthmān (‡) - the rightly guided and just caliph, the possessor of two lights, was that a Jew among the Jews of Yemen called 'Abdullāh bin Sabā', nicknamed Ibn Sawdā' - because his mother was an Abyssinian woman, outwardly showed Islam by way of deceit. Then he came to Madīnah and started spreading the abuse and disparagement of 'Uthmān among the people with the intention of breaching the Muslims’ security and disuniting them. Misguided callers will always find those who will follow them and listen to their words.

This is obtainable in every time. Misguided callers will find most people among the fools who will listen to them and follow their information as stated by Allah the Most High:

\[\text{ما لهم من قوْفُوْت} \]

“(And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain
pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.).” [Qur'an 6: 113]

So the ignorant ones and the fools joined Ibn Sabā’ and started abusing ‘Uthmān (ﷺ). When he was noticed, he (Ibn Sabā’) ran away from Madīnah to Egypt and found a Jamā’ah there. He went to other than Egypt and found Jamā’ah. So groups of evil people rallied around him. Then they came to Madīnah and besieged ‘Uthmān (ﷺ) in his house with the pretence that they wanted to debate with him and consult him in (some) matters. This was what they displayed- that they wanted understanding from him and to debate with him.

So the companions (ﷺ) did not fight them because they wanted to consult ‘Uthmān alone. But during the night- and Allah’s refuge is sought - they attacked ‘Uthmān in his house and killed him at the last part of the night while the people were asleep and during the season of Ḥajj when most of the companions were in Makkah. This was what they planned for him; they killed him unjustly (ﷺ). Thereafter, fitnah, division, disagreement and fighting among the Muslims occurred. And the Muslims suffer from this till today!

His saying: “There is no excuse for anyone about whatever he introduces of which the companions of Muhammad - the Messenger of Allah ﷺ were not upon”: This is the principle: At times of disagreement, we should refer to what the Messenger of Allah ﷺ and his companions were upon as stated by the Prophet ﷺ when he was asked: “Who are the saved sect?” He replied:

“Those who are upon what I and my companions are upon today.”

36 Its reference has preceeded.
We should refer to this.

His saying: "Or a man inviting to an innovation introduced (into the religion) before him from the followers of innovation. For he is then like the one who had introduced it": Whoever acts upon innovation is like the person who introduced it just as the saying of the Prophet indicated:

من أحدث في أمرنا هذا ما ليس من أمرنا فله رضي الله عنه.

"Whoever innovates in this matter of ours, that which is not from it, will have it rejected."

In another narration he said:

من عمل عملًا ليس عليه أمرنا فله رضي الله عنه.

"He who does a deed which is not from this matter of ours will have it rejected."37

So whoever acts on innovation is an innovator even if it was introduced by someone other than him.

His saying: "So whoever claims that or speaks of it has certainly rejected the Sunnah and gone against the truth and the Jamā'ah and has permitted innovations. He is more harmful to this Ummah than Iblis, the Satan": The person who spreads innovations and warns the people against the Sunnah is more harmful to this Ummah than Iblis, the Satan. This is because people know that Iblis is an enemy and Allah has cautioned us against him. However, most people would not know that this person is an enemy because he deceives

37Its reference had preceded.
with Islam, knowledge and feign goodness. Therefore, he is more harmful than Iblīs who has declared his enmity.

Consequently, the hypocrites are more dangerous to the Muslims than the disbelievers because the disbelievers are well-known as being disbelievers. As for these hypocrites, they pretend Islam and plot against the Muslims secretly within the Muslim community. So they are more dangerous. That is why Allah stated regarding them:

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...They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.” [Qur'an 63: 4]
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A PERSON OF THE SUNNAH AND THE JAMĀ’AH

The author said: Whoever knows what the followers of innovations have abandoned of the Sunnah and what they contradict thereof and then adheres to it (i.e. the Sunnah), is a person of Sunnah and the Jama’ah. Such person deserves to be emulated, assisted and protected, as he is among those whom the Messenger of Allah ᴧ ᴩ had recommended.

COMMENTARY

His saying: “Whoever knows what the followers of innovations have abandoned of the Sunnah and what they contradict thereof - then adheres to it (i.e. the Sunnah), is a person of Sunnah and the Jama’ah. And such person deserves to be emulated, assisted and protected, as he is among those whom the Messenger of Allah ᴧ ᴩ had recommended”: That is, in his saying:

هم من كانوا على ما أنا عليه اليوم وأصحابي.

“Those upon what I and my companions are upon today.”38

The Prophet ᴧ ᴩ advised that we should be with them - with this Jama’ah that is upon what Allah’s Messenger ᴧ ᴩ and his companions were upon. However, this requires two things:

38 Its reference had Preceded.
The First matter: Knowledge: We should learn what the Messenger of Allah ﷺ and his companions were upon. As for an ignorant person, he does not know this. He may assume that the deviation he is upon is what the Messenger of Allah was upon whereas it is not so.

The Second matter: Patience upon firmness on what the Messenger of Allah ﷺ and his companions were upon, because whoever adheres to the Sunnah will encounter hardship, trouble, scorn and intimidation or contempt from the people. However, he should be patient and not weaken from the truth nor bargain with it nor give up something from it. That is why it is reported that the one who holds unto the religion towards the end of time is like someone holding fire brand or striking a thorn due to the suffering, hardship and trouble he will encounter from the people. So it requires patience.
The author said: Know that the foundations of innovations are four. From these four, seventy-two desires branch off. Then each of these innovations will continue to split until they attain two thousand eight hundred sects all of which is misguidance, and all of which will be in the Fire except one: It is whoever believes in what is in this book, affirms it without distrust or doubt in his heart. Such is a person of the Sunnah and a saved person - by Allah's permission.

COMMENTARY

His saying: “Know that the foundations of innovations are four”: Al-Bida’ is the plural of Bid’ah and it means whatever has been introduced into the religion without proof from the Qur'an and Sunnah. This is based on the saying of the Prophet ﷺ:

من أحدث في أمرنا هذا ما ليس منه قول رسول  

“Whoever innovates in this matter of ours that which is not from it, shall have it rejected.”

In another narration:
"He who does a deed which is not in conformity with this matter of ours, shall have it be rejected." 39

And in another Hadith, the Prophet ﷺ said:

"Hold fast to my Sunnah and the examples of the rightly-guided caliphs who will come after me. Adhere to it and hold to it with the Molar (teeth). Beware of newly invented matters (in the religion) because every innovation is an innovation and every innovation is a misguidance."

In another narration,

"Every misguidance is in the Fire."40

So, *Bid’ah* is that which has no proof from the Qur’an and *Sunnah* from what its innovators think brings one closer to Allah of acts of worship, sayings and actions.

The *Bid’ah* could be *Asliyah* (foundational): when it basically lacks foundation in the religion.

It could be *Idāfiyah*: That is when the origin of the deed is legislated, but something unapproved was added to it, such as specifying a time for

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39 Its reference had Preceeded.
40 Its reference had Preceeded.
giving remembrance of Allah without proof for such specification, or (performing) a type of Dhikr or number that lacks proof, or observing a fast that lacks evidence. All innovations, whether Asliyah or Idafiyah contain no good because they distance one from Allah, and those who invent them are similar to the Christians who invented monasticism. Allah the Exalted said:

\[...	ext{أَتَأْتُونَا مَعِ ذَٰلِكُمْ إِبَادَةً مَا كَانَتُ مَعَهَا مِنْ عِدَّةٍ}...\]

"...But the Monasticism which they invented for themselves, We did not prescribe for them...” [Qur'an 57: 27]

Monasticism is an innovation; Allah did not ordain it for them, but they innovated it as a means of moving closer to Allah.

\[...	ext{إِلَّا أَيُّهَا النَّاسُ رَضِوْنَ اللَّهَ...}...\]

"...But (they sought it) only to please Allah therewith...” [Qur'an 57: 27]

Their intention was to seek the pleasure of Allah but with what Allah has not approved of; so it will not be accepted. Consequently, the Prophet ﷺ said:

\[من أَخْدَثَ فِي أَمْرِي هَذَا هَدًى لِّمَنْ هُوَ فَيْهَا رَدّهُ...\]

"Whoever innovates in this matter of ours, that which is not from it, shall have it rejected.”

Meaning it will be rejected and not accepted. So it would be fatigue and misguidance to its doer; he will not be rewarded for his deed. We ask Allah for well-being.

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41 Its reference had Preceeded.
The author's intention here with his saying: "The roots of innovations are four" - and Allah knows best - is that he intends the foundations of the sects that the Prophet ﷺ informed of their occurrence in his saying:

"This Ummah will split into seventy-three sects; all of them will enter the fire except one." They asked: "What is that sect O Messenger of Allah?" He replied: "That which I and my companions are upon today." 

This is the saved sect that remains upon the Sunnah as stated by the Prophet ﷺ:

من يعيش ويتبعكم مستديرة الحبأة كبيرة، فعليكم بسننني وسنة الحلفاء

"Whosoever among you shall live after me will see much discord. So hold fast to my Sunnah and the examples of the caliphs." 

The Prophet ﷺ informed that this Ummah will be divided just as the Jews and Christians before them were divided. This information is a form of warning and an exhortation to cling to the Sunnah when it (the discord) occurs, and that there is no salvation without the Sunnah. Whoever abandons the Sunnah becomes part of the (deviant) sects and will enter the Fire. The sects that have emerged are very numerous. However, their foundations are four:

The first sect is the Shi'ah sect: The first time it occurred was during the killing of 'Uthman ( rpt) when 'Abdullāh bin Sabā' - the Jew came. He introduced the fitnah among the Muslims and called to aligning to 'Ali bin Abī
Tālib (ﷺ), that he was the selected one after the Messenger ﷺ and that the companions wronged him by taking the caliphacy from him. This was the time the Shi’ah emerged. The scholars have mentioned that the Shi’ah is of various sects:

The first sect of Shi’ah is al-Mufaddilah. They are those who prefer ‘Ali to the rest of the companions including Abū Bakr, ‘Umar and ‘Uthmān, they are called al-Mufaddilah. However, they do not challenge the Khilāfah of Abū Bakr, ‘Umar and ‘Uthmān. Rather, they only say ‘Ali was the best. This is an error. ‘Ali was the fourth of the rightly guided caliphs, he is not better than Abū Bakr and ‘Umar. In fact he objected to whoever preferred him to Abū Bakr and ‘Umar, and threatened whoever says such with punishment.

The second sect are those who hold the view that: ‘Ali was the chosen one of the Messenger of Allah ﷺ and he was most entitled to the caliphacy, and that the caliphacy of Abū Bakr, ‘Umar and ‘Uthmān were injustice and usurpation. They say the caliphacy was ‘Ali’s and that he was the preferred one after Allah’s Messenger ﷺ but the companions oppressed him and usurped the Khilāfah from him, and other numerous misguided (doctrines)!

The third sect is the extreme Shi’ah who say: the divine message was meant for ‘Ali but Jibril treacherously gave it to Muḥammad! Otherwise, it was originally meant for ‘Ali. They say: ‘The trustworthy acted treacherously and averted it from the lion. The trustworthy refers to Jibril (ﷺ). So he averted the message from the lion, ‘Ali and to Muḥammad.

The fourth sect is the worst. They say ‘Ali is a deity. They are those ‘Ali bin Abī Ṭālib (ﷺ) burnt with fire. He dug ditches, light up fire therein and threw them inside alive. It was reported from him that he said:

لا ما زالت الأمور أمراً منكرة
أَجْجَتْ نَارِي وَدَعَوْتَ فَنُبِيرُا

“When I saw the matter as one very despicable, I kindled
my fire and called Qanbar (Qanbar is his servant).”

So he burnt them with the fire when they said to him: ‘You are He, you are He’. Ibn ‘Abbās (ﷺ) was of the view that it was obligatory to execute them with the sword and not to burn them with fire because the Prophet ﷺ had said:

لا يُعْدَبُ إِلَّا رَبُّ النَّارِ

“No one should chastise with fire except the Lord of the fire.”

He did not prohibit their execution, but said: “I hold that they be executed with the sword instead of the fire.” From these (four) Shi‘ah sects emerged numerous sects.

The second sect is the Qadariyyah sect. They are those who deny Qadar (divine preordainment). It emerged towards the tale end of the era of the companions. They are divided into two:

The first is the Qadariyyah Jabriyyah: They are those who go to extremes in affirming Qadar.

The second is Qadariyyah Nufah – they negate Qadar. They are the Mu‘tazilah and those who follow their path. They say the servant creates his own action and that Allah did not create the actions of the slaves, rather, the


45 Reported by al-Bukhārī in his Sahīh (3/1098 no. 2854, 6/2537 no. 6524) from ‘Ikrimah who said: The heretics were brought to ‘Ali ( класс ), so, he burnt them. That (news) got to Ibn ‘Abbās who then said, “Had it been I, I would not have burnt them for the prohibition of the Messenger of Allah ﷺ, ‘Do not punish with the punishment of Allah” while I would have killed them, based on the saying Allah’s Messenger ﷺ, “Whoever apostates, then kill him”. As for the Hadith with the wording, “No one should punish with the fire except the Lord of the fire”, it has been reported by Imām Ahmad in al-Musnad (5/494) and Abu Dāwūd in his Sunan (3/54 no. 2673).
slaves are the ones who created them. On the other hand, their antagonist, the Jabriyyah say the action of the slave is the action of Allah and the slaves are compelled to say and do what they say and do, they have no free will. The Mu'tazilah say they have independent free will.

Consequently, if the term Qadariyyah is generalized, it refers to the Mu'tazilah and whoever holds the view of negating Qadar because they (the Mu'tazilah) negate Qadar. But the Jabriyyah affirm Qadar and went to extremes therein so much so that they say the slave is compelled. So the former negate Qadar while the latter go to extremes in affirming it. They are all generally referred to as the Qadariyyah. They have split into numerous sects.

The third sect is the Khawârij: They are those who revolt against the Muslim leader, break the staff of obedience, declare people as disbelievers due to major sins less than Shirk and legalize shedding the blood of the Muslims. They are the people of excesses and extremism in the religion. They possess religion, piety, the fear of Allah, observe fast, perform the late-night prayer and recite the Qur'an but are devoid of understanding and insight! Consequently, they went astray – and Allah’s refuge is sought.

They broke the staff of obedience and revolted against the leader of the Believers, 'Alî bin Abî Ṭâlib and conflict occurred between him and them. They have always revolted against the leaders, legalized shedding the Muslims’ blood and declared those who commit major sins less than Shirk as disbelievers.

They are called the al-Wa'idiyyah (the adherents of threat) because they act on the verses of threat (Wa'îd) without making a distinction between major sins of Shirk and Kufr and (other) major sins. Anyone guilty of any major sin is a disbelievers according to them. It is not sufficient that they declare them disbelievers; in fact they legalize shedding their blood and fighting the Muslims, not fighting the disbelievers.

Consequently, the Prophet ﷺ said regarding their description:

٣٥۴

٣٥۵
"They will kill the people of Islam and leave the idol-worshippers."\(^{46}\)

It has never been mentioned that the Khawārij ever fought the disbelievers; rather, they only fight the Muslims. They are of various sects, some worse than others.

The fourth sect is the opposite of the Khawārij: They are the Murji‘ah, those who negate Īmān entailing actions. They believe that: A person is a believer even if he does not perform a deed, or he abandons all (righteous) actions, he is a believer. They were named Murji‘ah from al-Irjā meaning at-Ta’khir (to hold back) because they hold back action from the meaning of Īmān. They are of various sects:

The worst of them are the Jahmiyyah who say Īmān is only knowledge of the heart. So if a person knows with his heart, he is a believer even if he does not believe!

The second sect among the Murji‘ah are the Ashā‘irah who are of the view that Īmān is only belief of the heart, that both uttering with the tongue and action of the limbs are not included; it is sufficient for one to believe with his heart alone.

The third sect is the Karrāmiyyah who view that Īmān is utterance of the tongue alone even if one does not believe with his heart.

The fourth sect is the Murji‘ah al-Fuqahā who say that: Īmān is belief of the heart along with utterance with the tongue even if one does not perform a (righteous) deed. They are all unanimous that action is not included in Īmān. However, they differ in their schools of thought regarding action of the heart and the uttering of the tongue.

The Khawārij went to extremes regarding the inclusion of action in the essence of Īmān and said: "whoever abandons action disbelieves

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\(^{46}\) Reported by al-Bukhārī in his Sahih (3/1219 no 3166), and Muslim in his Sahih (2/741 no. 1064) from Abū Sa‘īd al-Khudri (ﷺ).
absolutely". But the Murji‘ah is the reverse; they went to the extreme in negating action from the reality " As for the Ahl as-Sunnah wa al-Jamā‘ah - all praise is due to Allah - Allah guided them to the truth as stated by the Most High:

“...Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.” [Qur'an 2: 213]

They (i.e., Ahl as-Sunnah) say Iman is statement of the tongue, belief of the heart and action of the limbs; it increases through obedience to Allah and decreases with sin. However, it does not vanish with the cessation of action absolutely as stated by the Khawārij nor does it remain intact in spite of the cessation of all action as stated by the Murji‘ah. Rather, there are some actions the abandonment of which causes the person to disbelieve like the abandonment of Salah. There are some actions, however, the abandonment of which is from the major sins but does not imply disbelief.

This is the elaboration that the Ahl as-Sunnah wa al-Jamā‘ah are upon - and all praise is due to Allah - and it reconciles between the verses of promise which the Murji‘ah hold on to and the verses of threat which the Khawārij hold on to. So the Ahl as-Sunnah combined between the verses of promise and those of threat and explained them with one another, restrict them with one another, refer the ambiguous ones to the clear ones and act upon all of them saying:

“...We believe in it; the whole of it (clear and unclear Verses) are from our Lord...” [Qur'an 3: 7]
These are the sects from which many other sects have emerged. Whoever wishes to learn about it should refer to Books of sects like, *al-Milal wan-Nihal* of Ash-Shahrastani, *al-Farq bayna Firaq* of al-Baghdadi, *Maqalat al-Islamiyyin wakhtilaf al-Mussalin* of Abul-Hasan al-Ash’ari and *al-Fisal Fil-Milal wal Ahwa’ wan Nahal.* of Ibn Ḥazm, for they mentioned these sects and their divisions.

I do not like that a beginning student of knowledge should delve into these differences so that his thoughts do not become confused. However, there is no harm if a learned person who is versed gets to learn about them.

His saying: "And all of them will be in Hell except one;" All of them with their divisions are in the Fire because they followed their desires and abandoned what the Prophet ﷺ and his companions were upon which is the salvation. However, the fact that they are in the Fire does not imply that they are all disbelievers. A sinful person may enter the Fire temporary even if he is not a disbeliever, he will then be removed from it. As for the one whose deviation (from the right path) lands in disbelief, such a person will abide in the Fire forever!

His saying: "It is whoever believes in what is in this book, affirms it without distrust or doubt in his heart": This book, which is *Sharh us-Sunnah* of al-Barbahari is only an exposition of what is in the Qur’an and Sunnah and a reminder on the fundamentals of the *Ahl as-Sunnah wa al-Jamā’ah*. This book, just as it has been named, *Sharh Usūl Ahl as-Sunnah wa al-Jamā’ah*, is derived from the Qur’an, Sunnah and what the righteous predecessors of this *Ummah* were upon.

[Without distrust or doubt in his heart] As for one who shows *Īmān* in the fundamentals but has uncertainty or doubt in his heart, such a person is not regarded as a believer; he would be regarded as a doubtful and hesitant person - and Allah’s refuge is sought, he would be regarded as one of the people of
hypocrisy. So it is essential for him to believe what he says with the tongue of the truth with his heart.

The author does not intend to praise his book as assumed by some people. Rather, his aim is only to commend the fundamentals of *Ahl as-Sunnah wal-Jamā’ah* which it contains.

His saying: “Such a person is a person of *Sunnah* and a saved person (from misguidance) - by *Allah’s permission*”: Whoever follows this book with certainty and *Imān* in his heart, such a person is certainly among the saved sect because the saying of the Messenger of *Allah* when he was asked about the saved sect would be applicable to him. He said:

\[
\text{مَنُ كَانَ عَلَى مَا أَنَا عَلَيْهِ وَأَصْحَابِي}
\]

“Whoever is upon what I am and my companions are upon.”

In another narration:

\[
\text{مَنُ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ النُّومُ وَأَصْحَابِي}
\]

“Whoever is upon the like of what I and my companions are upon today.”

47 Its reference had Preceeded.
[107] WERE THE PEOPLE TO DESIST FROM INNOVATION...

The author said: Know that were people to have desisted from newly-invented matters and not go beyond them (i.e. not putting them into practice) in anything, nor say anything for which there was no narration from the Messenger of Allah \( \mu \) nor from his companions, there would not have been an innovation.

COMMENTARY

His saying: “Know that were people to have desisted from newly invented matters and not go beyond them (i.e. not putting them into practice) in anything, nor say anything for which there was no narration from the Messenger of Allah \( \mu \) nor from his companions, there would not have been an innovation”: What this means is that if they had held back without entering into them and had restricted themselves to the Sunnah, not leaving it for innovations, they would have attained salvation. However, whoever exceeds the Sunnah and invents sayings that have no proof neither from the Book of Allah nor from the Sunnah of His Messenger \( \mu \), he becomes part of the innovators and misguided sects. There is no salvation except through this Sunnah that Allah’s Messenger \( \mu \) left us upon. He said:

إِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ وَكَفَرَتْ مَعَهُمُ الْجَمِيعُ إِلَّا ذَٰلِكَ مِنْ وَرَبِّكَ مَا كَانَ مَّعَنَّى وَمَا هُمْ بِمُنْتَصِرِينَ.
“I am leaving amongst you what, if you hold fast to them, you will never go astray after me: The Book of Allah and my Sunnah.”

In another Hadith he said:

ترْحِمُونَ عَلَى الْبُيُوْضاءِ لَبْلَا كَتَهِارُوا لَا تَتَيَّأُ عَنْهَا إِلَّا هَالِكَ

“I have left you on the clear path; its night is like its day; no one deviates from it except that he is destroyed.”

This is the way of salvation: the Sunnah of the Messenger of Allah ﷺ and what he and his companions were upon is the import of this book that we are reading. It is an explanation of this matter.

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48 Its reference has preceded.
49 Its reference has preceded.
[108] BEWARE OF EXTREMISM

His saying: "Know that there is nothing between a slave and his being a believer that he becomes a disbeliever unless he denies something from what Allah has revealed": That is, the nullifiers of Islam are numerous; a person may be a Muslim, sound in Islam and sincerely believe, but – and Allah’s refuge is sought- he may apostatize from his religion by committing one of the nullifiers of Islam, which are numerous. They are summed up in four categories: statement, action, belief and doubt.

Firstly: Uttering a statement of disbelief: If he utters an expression of disbelief without being compelled, he commits disbelief. Allah the Most High says:
“But really they said the word of disbelief, and they disbelieved after accepting Islam.” [Qur'an 9: 74]

Such as, invoking other than Allah, appealing for help from other than Him (لا إله إلا الله) - regarding something none is capable of doing except Allah - from the dead and others. He has committed disbelief because of this since he invoked other than Allah. Or when he utters a word that contains mocking of the religion or the Qur’an or the Sunnah. Allah the Most High says:

وَلَئِن سَأَلَّهُمْ لِيُقُولُنَّ إِنَّا سَكَتْنَا مَعْجُوضًا وَلَنْعُبَّرُ قَلْ آيَانِ...  
وَأَلَهُهُ وَرَسُولُهُ كَسَّرَ تَسْعَرُهُ وَوَرَزَرُهُ  

“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’” [Qur'an 9: 65]

So the person who jests about the Sunnah or the Qur’an has committed disbelief even if he was joking and as long as he was not compelled. Allah the Exalted says:

قَدْ أَكَثَرْنَا الْمَخْلَقَاتِ مِنْ بَعْضٍ إِيمَانٍ إِلَّا مِنْ أَحَدَهُمْ تَغْلِبَهُ مَطَمَّنُ...  

“So whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith…” [Qur'an 16: 106]

As for the person who says it willingly, he has certainly committed disbelief.
Secondly: Action; such as slaughtering for other than Allah or vowing to other than Allah or prostrating to other than Allah; prostrating to a grave. This is action.

Thirdly: Belief of the heart: such as believing in the correctness of Kufr or the correctness of what the disbelievers are upon like one who believes in the correctness of what the Jews and the Christians are upon after the Prophethood of Muḥammad ﷺ.

Fourthly: Doubt: such as doubting the Qur’an; is it correct or not? Is this verse correct or incorrect? Such a person has committed disbelief – and Allah’s refuge is sought. Or when he doubts the Aḥādīth that have been authentically reported from Allah’s Messenger ﷺ.

These (four) are the foundations of apostasy: statement, action, belief or doubt. Then from these four emerged many types of nullifiers of Islam as stated by the scholars. Shaykh ul-Islam Muḥammad bin ’Abdul-Wahhab (may Allah have mercy on him) outlined ten dangerous and most important nullifiers of Islam of these in a treatise. Otherwise nullifiers of Islam are many and are mentioned under the chapter on the ruling of an apostate in books of Fiqh.

His saying: “Adds to His statement or reduces”: He adds a verse or letter to Allah’s word or omits a letter or verse from it; such a person has committed disbelief – and Allah’s refuge is sought - because he has distorted and changed the word of Allah ﷻ. The entire Qur’an is the truth, and all of them are just as it was revealed to Muḥammad ﷺ. It has not been changed or altered as it is preserved with the protection of Allah ﷻ. No one is capable of changing it. However, whoever attempts (to change it) has certainly committed disbelief and gone out of the fold of Islam. The Qur’an can never be changed; ever, because it is preserved with the protection of Allah ﷻ.
His saying: "Or rejects something of which Allah the Mighty and Sublime said or something of which the Messenger of Allahﷺ spoke about": Or rejects anything from the Qur'an, saying: 'This is not suitable to this era' or by saying regarding the Hadith of the Messenger of Allahﷺ, 'This is suitable for the past era and not suitable to the civilization of today. That is, the Qur'an and Sunnah are only suitable for the past eras and not for us today. Such a person has committed disbelief—and Allah's refuge is sought. Many are those who say: The rulings of the Shari'ah are neither suitable for this era nor applicable to it. This is plain disbelief. If a Hadith is authentically reported from the Messenger of Allahﷺ, it is not permissible to deny it or say it is not suitable to this time.

His saying: "So fear Allah — may Allah have mercy on you" - Fear Allah so that nothing of these matters fall in your heart and you consequently go out of your religion. Fear Allah in your own self and do not hold yourself to be pure or feel safe for your religion.

His saying: "And consider yourself": Look at your ownself and do not look at the people and what the people are upon. Look at yourself. Allah the Most High says:

"O you who believe! Take care of your ownselfs, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error..." [Qur'an 5: 105]
Do not say this is what the entire people are upon. Look for your own self; save yourself. Leave the people if they do not accept the truth; you should be firm upon it and do not be beguiled by what the people are upon.

His saying: “Beware of extremism in the religion”: This is another perspective because a person may go out of the religion through one of two ways:

- It is either by abandoning it or abandoning something of it from being ascetic about it
- Or through excess and increase in extremism.

So going out of the religion occurs either through laxity or excessiveness. Therefore, you are required to maintain a middle course between laxity and excessiveness, this was what the Messenger of Allah ﷺ and his companions were upon. Excessiveness or extremism takes a person out of the religion as it took the Khawārij out of the religion. The Prophet ﷺ said:

>َنَفَرْنَ وَمِنَ الْدِّينِ كَمَا نَفَرْنَ السَّهُبَمُ مِنَ الْزُّرْقِيَّةَ

“They will leave the religion as an arrow goes out through the target.”

Therefore, extremism removes a person from the religion. It could be a complete removal to disbelief or a partial one depending on what occurred to him. Excessiveness in the religion could be in worship; for example, the excessiveness of the Christians regarding monastism and those who came to the Prophet ﷺ asking about his deeds. But when they were informed, it was as if they felt belittled by the Messenger’s deeds. However, they said: “The Messenger has been forgiven his future and past sins.” Meaning he has no

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50 Reported by al-Bukhārī in his Ṣaḥīḥ (3/1219 no. 3166), and Muslim in his Ṣaḥīḥ (2/741 no. 1064) from Abu Sa’īd al-Khudri (d.).
need for engaging in many deeds. When the Prophet learned about it, he was seriously angry with them; he then gave a sermon, saying:

"By Allah, I am the most fearful of Allah among you, and most conscious of Allah among you; but I still perform Salāh and sleep."

This was because one of them said: "I shall offer Salāh (all night long)." The second one said: "I shall fast (continuously) and not break it"; He will fast for the rest of his life. And the third said: "I shall never marry"; that is, he will live in celibacy and squarely face worship. Then the Prophet said:

"By Allah, I am the most fearful of Allah among you, and the most conscious of Allah among you; but I still perform Salāh and sleep, observe fast and break it; and take wives. So whoever turns away from my Sunnah does not belong to me."

In another version, one of them said: "I shall not eat meat." The Prophet said,

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51 Anas bin Malik (d) said: "Three persons came to the home of the wives of the Prophet enquiring about the prophet's acts of worship. When they were informed (of these), it was as though they belittled it. So, they said, 'Where are we from the Prophet; Allah has surely forgiven him his past and future sins. One of them said, 'As for me, I will forever observe the late-night prayer'. Another said, 'I shall forever fast, never breaking it. Another said, 'I shall abstain from women and never marry. Then the Messenger of Allah came and said: "Are you the ones who have said such and such? By Allah, I am the most conscious of you regarding Allah and the most pious of you, I however fast and break my fast, I pray and sleep and I marry women. Whoever turns away from my Sunnah does not belong to me." Reported by al-Bukhari in his Sahih (5/1949 no. 4776), and Muslim in his Sahih (2/1020 no. 1401). The wording here is that of al-Bukhari.
Their intention was good but, it is insufficient. It is essential to follow (the Prophet ﷺ) along with the sincere intention. It is essential to follow the Sunnah along with good and righteous intention. As for righteous intention without following (the Sunnah), such will not benefit its doer.

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52 Reported by Muslim in his Sahih (2/1020 no. 1401) from Anas, that a group of the prophet’s companions asked the wives of the prophet ﷺ regarding his actions in private. Then one of them said, I will never marry, another said, I will never consume meat and another said, I will never lay on a bed...” He ﷺ praised Allah and then said, “What is wrong with people saying this and that. As for me, I pray and sleep, I fast and break my fast and I marry women whoever turns away from my Sunnah does not belong to me”.

[109] IMĀM AL-BARBAHĀRI DID NOT INTEND TO PRAISE HIS BOOK AS IS THOUGHT BY SOME

The author said: All of what I have described to you in this book is from (the sayings of) Allah, the Exalted, the Messenger of Allah ﷺ, his companions, the students of the companions and the third generation of the Muslims till the fourth.

COMMENTARY

His saying: “All of what I have described to you in this book is from (the sayings of) Allah, the Exalted”": All what has been stated in this book of the fundamentals of creed, is derived from the Qur’an and the Sunnah. The author (may Allah have mercy on him) did not mention anything from himself. Rather, it was what the righteous predecessors of this Ummah were upon. Nor did he invent sayings from himself. It is only a narration of what is in the Qur’an, Sunnah and what the righteous predecessors of this Ummah were upon. He is therefore describing the safe path which he who follows would be saved with Allah’s permission.

His saying: “From the Messenger of Allah ﷺ;” because he relied either on the Qur’an or the Prophetic Sunnah. So it is from Allah and His Messenger ﷺ.
His saying: “His companions and the students of the companions”: In addition, what he mentioned in this book is from the best generations that the Messenger of Allah ﷺ praised. He said:

خيركم خري، ثم البدين محلون، ثم البدين محلون

“The best among you are my generation, then those who follow them, then those who follow them.”

The reporter - Imrān bin Husain (RA) said: “I do not know whether he mentioned two or three generations after his.” They are called the best generations. They are the four or three generations the Prophet ﷺ ordered us to emulate. Allah ﷻ said:

والفَسَدُونُ من الْمُهَاجِرِينَ وَالأنصارِ وَالْبَدَينِ أَتْبَعُوهُم

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madinah) and the Ansār (the citizens of al-Madinah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith) …” [Qur'an 9: 100]

The best generations - the students of the companions and their students - used to precisely follow the foremost to embrace Islam of the Muhājirūn and the Ansār. That is, perfectly. The intended meaning of Iḥsān is Itqān (precisely, perfectly) which is devoid of excessiveness and negligence, and based on knowledge of what they were upon. This is Iḥsān.

How many are those who claim to be on the Manhaj (methodology) of the Salaf (righteous predecessors) but do not follow it precisely because they

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53 Its reference had Preceded.
do not know their Manhaj, and they think that this action or saying (of theirs) is from the saying or action of the Salaf. So it (their following) would not be precisely. It is therefore essential that you learn the way of the Salaf if you wish to follow their Manhaj. And this book is one of the books that will describe and explain their way to you.

His saying: “And the third Muslim generation, till the fourth”: The generations the Prophet M praised are three: the companions, the students of the companions and their students and the fourth after the students of the companions' students. If you carefully observe the presence of the Imāms and Hufādh, you will find them in these generations. These generations contain the four Imāms and the other notable Imāms, they were all in these generations. This attests to what the Prophet M informed of in his saying:

خَيْرُكُمْ مِنَ الْدُّنْيَا وَالْآخِرَةِ، خَيْرُكُمْ مِن نَّبِيّٖ، خَيْرُكُمْ مِنْ الْأَوَّلِينَ، خَيْرُكُمْ مِنْ الْآخِرِينَ

“The best of you is my generation, then those who follow them, then those who follow them.”

54 Its reference had Preceeded.
So fear Allah, O servant of Allah. You must attest, submit, surrender and be pleased with what is in this book. Do not hide this book from anyone among the people of the Qiblah. Perhaps Allah would through it, bring back one who is confused from his confusion or a follower of innovation from his innovation, or a misguided person from his misguidance and such becomes safe through it.

So Fear Allah and adhere to the first ancient religion (what the prophet and his companions were upon) which is what I have explained to you in this book. May Allah have mercy on a slave and his parents who reads this book, spreads it, acts upon it, invites (others) to it and uses it as proof. For it is indeed, the religion of Allah and of the Messenger of Allah ﷺ.

COMMENTARY

His saying: “So fear Allah, O servant of Allah. You must attest, submit”: It is obligatory upon you to attest to and not reject anything from what has been mentioned in this book because it is derived from the Qur’an and Sunnah. So you should accept without hesitation, and follow it without laziness.
His saying: “And surrender”: That is, do not introduce anything from yourself. This is not at-Tafwid (claiming ignorance of the attributes of Allah) upon which the Mufawwidah were.

His saying: “And be pleased with what is in this book”: From the fundamentals of the Ahl as-Sunnah wa al-Jamā‘ah. This is not praise and commendation for his book as deemed by some commentators. He is only encouraging the acceptance of what he stated therein. He is encouraging you to take what he mentioned of the correct fundamentals from the Qur'ān and Sunnah because he never mentioned anything from himself or innovate anything from himself.

His saying: “Do not hide this book from anyone among the people of the Qiblah”: Meaning, spread this book and distribute it to “the people of the Qiblah” i.e the Muslims so that they benefit from it. This is because this is part of spreading beneficial knowledge and encouraging one another upon the truth. It is likewise imperative to spread beneficial and useful books, particularly, books on foundational matters. And the older the book, the closer it is to the truth because it would be closer to the best generations.

His saying: “Perhaps Allah would through it, bring back one who is confused from his confusion”: This is the benefit of publishing beneficial books. Allah may use it to return the confused one from his confusion or a misguided person from his misguidance. This is because some people are ignorant and if the truth was explained to them, they would have followed it. This is the person who will benefit from the publication of books. As for the deviant person who is following his desires, books will not be of any benefit to him; in fact, his affliction might worsen.

His saying; “Or a follower of innovation from his innovation, or a misguided person from his misguidance and thus becomes safe from it”: And you will be
rewarded for publishing this book and its like. It is not specific to this book. Rather, all beneficial books and books on ‘Aqidah especially, it is obligatory to spread them and distribute them to the people instead of distributing books of misguidance and of misguided Da’wah. Distribute these books to them because most people are ignorant; if the truth were explained to them, they would have accepted and benefitted from it.

His saying: “Fear Allah and adhere to the first ancient matter”: That is, adhere to the first affair, which was what the Messenger of Allah ﷺ, his companions and the best generations were upon. The word al-‘Atiq means the ancient. And this contains caution against what emerged of evils and tribulations. So if you notice disagreement and many opinions, it is incumbent upon you to look at what the righteous predecessors were upon and adhere to it because it is the truth.

His saying: “which is what I have explained to you in this book”: That is, what he mentioned, explained and discussed extensively of the fundamentals of the creed of the Ahl as-Sunnah wa al-Jamā’ah.

His saying: “May Allah have mercy on a servant and his parents who reads this book, spreads it, acts on it, invites (others) to it”: That is, and its like among beneficial books. It is obligatory to spread and distribute beneficial books; and the one who spreads and distributes them will have the reward of spreading knowledge and bringing people out of darkness into light. Most people fall into misguidance because these foundational books did not get to them. Only the books of the people of misguidance and of misguided sects reached them and they considered them the truth. Were these foundational books compiled and distributed to the people, Allah would have guided through it whomsoever He wills among His creation.
Some commentators criticize the author saying: “This is Tazkiyah (commendation) of his book.” But we say, 'no'. This is not a commendation of his book. It is rather an encouragement to cling to the Manhaj of the righteous predecessors mentioned in this and other books.
[...] WHOEVER LEAVES THE METHODOLOGY OF THE PEOPLE OF SUNNAH IS WITH THE PEOPLE OF MISGUIDANCE

For whoever permits anything contrary to what is in this book such is not giving servitude to Allah; he has certainly rejected everything. Just as a slave who believes in all of what Allah says but only doubts a letter, he has rejected everything Allah the Exalted says; and is a disbeliever. Just as the testimony that: none deserves to be worshipped except Allah will not be accepted from the one who professes it except with sincerity of intention and pure conviction. Likewise, Allah will not accept anything of the Sunnah (from anyone) who abandons a part of it. Whoever rejects anything from the Sunnah has certainly rejected the entire Sunnah. So, you must accept (the Sunnah) and avoid debate and dispute for it is not a part Allah’s religion; more so, when your time is one of evil. So fear Allah.

COMMENTARY

His saying: “For whoever permits anything contrary to what is in this book such is not giving servitude to Allah”: That is, whoever deviates from the
Manhaj of Ahl as-Sunnah wa al-Jamā‘ah - that is explained in this book and other books of sound creed - would be from the people of misguidance, the innovators, the Mu’tazilah, the Jahmiyyah and other misguided sects. Allah said:

فَمَعْدَادَ بَعْدُ الْحَقِّ إِلَّا الْكَأْسِيَةُ فَأَلَهُمْ نَصُرُورُتُهُمْ

“So after the truth, what else can there be, save error? How then are you turned away?” [Qur'an 10: 32]

Therefore, one should first of all, know the truth and what the righteous predecessors of this Ummah were upon. He should not look at the multiplicity of the schools of thoughts and sayings. He should rather consider one thing, which is, what the righteous predecessors of this Ummah were upon as stated by Imam Malik: “The last part of this Ummah will not be rectified, except by that which rectified its first part.”55 Allah says:

وَالْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْسَارِ وَالَّذِينَ آتَيْنَاهُمْ

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

55 It is reported from him by many, including ash-Shāṭibi in al-I’tiṣām, Ibn ‘AbdulHādi in Tanqīḥ at-Taḥqīq (2/423), and perhaps Imam Malik took it from his Shaykh, Wahb bin Kaysān, for Ibn ‘Abdul-Barr said in at-Tamhīd (10/23) from Imam Malik that he said: “Wahb bin Kaysān used to sit with us and would never stand up until he says to us, ‘Know that surely the last part of this affair can never be rectified except by what rectified its first part’.”
And the Prophet ﷺ said:

"Verily, whoever among you that lives after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold unto it with the molars. Beware of newly-invented matters because every innovation is misguidance and every misguidance is in the Fire."\(^{56}\)

When matters become confusing to us and claims multiply - all praise is due to Allah - the way out is available: following the Qur'an and Sunnah and what the righteous predecessors of this Ummah were upon.

(Nowadays) everyone claims to be upon the Qur’an and Sunnah; what distinguishes between us and them? That which distinguishes between us is the Manhaj of the righteous predecessors. This is because the righteous predecessors were those who understood the Qur’an and Sunnah and lived by them. So we are following the righteous predecessors. This is the distinction between us and the people of misguidance and deviated sects, in accordance with the saying of the Prophet ﷺ:

وَسَطَقَرَّ هَذِهِ الأُمَّةَ عَلَى ثَلَاثِ وَصِنِيعَينَ فِرْقَةٌ كُلُّها فِي النَّارِ إِلَّا وَاحِدَةٌ. قَالَ: وَمَنْ هُمْ يَا رَسُولُ اللَّهِ؟ قَالَ: مَنْ كَانَ عَلَى مَا أَنَا عَلَيْهِ الْبُيُومَ وَأَصْحَابِي.

“This Ummah will split into seventy three sects, all of which will enter the Fire except one sect!” They asked, “What is that sect, O Messenger

\(^{56}\) Its reference has preceeded.
of Allah?” He replied, “Whoever is upon that which I and my companions are upon today?”

The truth is clear and the path is clear for whoever seeks salvation. Allah says:

"Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur’an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” [Qur’an 20: 123-124]

His saying: “Contrary to what is in this book”: Meaning, contrary to what is in this book of the fundamentals of ‘Aqidah and not from his speech. And what is in this book is only from Allah’s word, His Messenger’s statement and the saying of the righteous predecessors. This is what is in this book.

His saying: “Such is not giving servitude to Allah”: Because he is upon the Manhaj of the people of misguidance. Whoever opposes the Qur’an and Sunnah and the Manhaj of the righteous predecessors, such a person is upon the Manhaj of misguidance.

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57 Its reference has preceded.
His saying: “Just like a slave who believes in all of what Allah the Blessed and the Exalted says but only doubts about a letter”: It is a must to believe in the entire Qur’an and Sunnah that the Messenger of Allah and his companions were upon. But whoever believes in a part of it and does not believe in the other part is a disbeliever in all of it as stated by Allah the Exalted:

“...Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.” [Qur’an 2: 85]

Therefore, the person who does not take from the Qur’an and Sunnah except what conforms with his desires, and abandons what does not conform with his desires is like the People of the Scripture. Allah the Exalted says:

“...Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.” [Qur’an 2: 87]

This is the way of disbelievers - the People of the Scripture - they only take from the Prophets whatever conforms to their desires, while whatever disagrees with their desires, they either reject or kill the Prophet who came
with it. They did kill many Prophets because they disagreed with their desires. Allah the Most High stated:

\[...\text{سُوْفَ \سُوْفَ} \text{لَا تَنْهَوْهُمْ} \text{قُرَيْبًا} \text{كَذَّبْنَاهُمْ}...
\]

"...Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars and others among them they killed." [Qur'an 5: 70]

This is their way. So the person who takes only what agrees with his desires and supports his *Manhaj* and way from the Qur’an and *Sunnah* but rejects what disagrees with his desires and *Manhaj*, such a person is like these people who believe in parts of the Book and reject other parts. It will not benefit him because he is a disbeliever in all of the Book.

His saying: “has certainly rejected everything that Allah the Exalted says and is a disbeliever”: Whoever rejects a letter from the Qur’an is a disbeliever. For example, if he should say regarding the saying of Allah: “Qāf. By the Glorious Qur’an” [Qur’an 50: 1]: “The letter ‘Qāf’ is not from the Qur’an. Rather, ‘By the Glorious Qur’an’ - is sufficient;” or one who says: “He is Allah, (the) One,” instead of: “Say (O Muḥammad): “He is Allah, (the) One.” [Qur’an 112:1] If he claims: “Say (O Muḥammad)” is not part of the Qur’an, then he is a disbeliever - and Allah’s refuge is sought- because he has rejected a word or a letter from Allah’s Word.

His saying: “Just as the testimony that: none deserves to be worshipped except Allah will not be accepted from the one who professes it except with sincerity of intention and pure conviction”: *La ilaha illalah* is a statement of sincerity, piety, most trustworthy handhold and the key to Paradise.
However, it will not benefit one who utters it except by fulfilling seven or eight conditions which the scholars have composed in the following lines of poetry:

"Knowledge, certainty, sincerity and your truthfulness
along with love, submission and its acceptance."

These are seven conditions.

"And the eight added to them is your disbelief
in anything besides the True Deity."

Whoever violates one of the above conditions, (the mere utterance of) *Lā ilaha illā Allah* will not benefit him.

**The First condition:** Knowledge of its meaning and its opposite is ignorance of its meaning.

**The Second condition:** Certainty in what it indicates and its opposite is doubt.

**The Third condition:** Sincerity and its opposite is associating partner in worship with Allah.

**The Fourth condition:** Truthfulness and its opposite is falsehood - and rejection of what it indicates.

**The Fifth condition:** Love of what it indicates such as *Tawhīd* and its opposite is hatred of what it indicates.

**The Sixth condition:** Submission to what it indicates and its opposite is abandonment of what it indicates.

**The Seventh condition:** Acceptance of what it indicates and its opposite is rejection of what it indicates.

**The Eighth condition:** Disbelief in what is being worshipped besides Allah and its opposite is not disbelieving in it.
These eight conditions must be actualized in one who says: “Lā ilaha illā Allah.” It is not merely a statement of the tongue. Lā ilaha illā Allah has pillars and conditions.

Its pillars are two: Negation and affirmation. Negation will not be of any benefit without affirmation, and affirmation will not be beneficial without negation. If you say: “Allah is a God,” This is not sufficient. And if you say, “There is no deity,” this is only a negation because you have denied all dieties and will be among those who deny God completely. What it means is, there is no God in the universe.

As for the Sufis who say: Allah, Allah or Huwa (He is), Huwa, this is a baseless statement. It will not be of any benefit.

So, one must say, “Lā ilaha illā Allah”; with negation and affirmation. This is the meaning of the saying of Allah the Most High:

“...Whoever disbelieves in Ţāghūt and believes in Allah...” [Qur'an 2: 256]

“Whoever disbelieves in Ţāghūt” is negation; “And believes in Allah,” is affirmation.

His saying: “Allah will not accept anything of the Sunnah (from anyone) who abandons a part of it”: Just as ʿImān is not sound by believing in part of the Qur’ān and abandoning a part thereof even if it is a verse or a letter, likewise ʿImān in the Sunnah is incorrect except one believes in all of it. One should not deny anything from what has been authentically reported from the Messenger of Allah ﷺ. This is because part of the requirements of testifying that Muhammad is Allah’s Messenger ﷺ is that you act upon his Sunnah, obey him and abstain from what he has forbidden you. This is part of the requirements of testifying that he is the Messenger of Allah.
But if a person testifies that he is the Messenger of Allah without believing in what he came with or what he stated of the *Ahādīth* or rejects some authentic *Ahādīth* because they do not agree with his desires or applicable to his *Manhaj*, such a person is a disbeliever in the Messenger of Allah ﷺ. He is one of those Allah stated regarding,

“...Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars and others among them they killed.” [Qur'an 5: 70]

So you must believe in the entire *Sunnah*; what agrees with your desires and what disagrees with it. Likewise, what agrees and what disagrees with your *Manhaj*. You should establish your *Manhaj* upon the Qur’an and Sunnah. Do not establish it upon your desires or upon the sayings of so and so, or upon the *Manhaj* of a party or the *Jama’ah* of so and so. Do not establish it upon such. Establish it upon the Qur’an, the *Sunnah* and the *Manhaj* of the righteous predecessors.

His saying: “*Whoever rejects anything from the Sunnah*”: For example, the *Mu’tazilah* and the scholars of theological rhetoric who do not believe in *Aḥād Aḥādīth* (narrations that are not reported by a large group of reporters in every stage of its chain) saying they do not denote knowledge. So they do not accept them in the matters of creeds. They come up with principles of logic and mere rhetoric. They say this is because logic and rhetoric denote certainty since they are intellectual proofs. As for the statement of the Messenger of Allah ﷺ, if it is *Aḥād Ḥadīth*, it does not denote certainty! According to them, the *Hadīth* does not denote certainty even if it is in al-Bukhārī and Muslim! This is misguidance - and Allah’s refuge is sought.
Whatever is authentically reported from the Messenger of Allah ﷺ denotes knowledge and certainty because it is a statement from one who does not “speak of (his own) desires. It is only a Revelation revealed.”

Therefore, these people have disbelieved in part of the revelation in the sense that they rejected Āḥād Āḥādīth on the matters of creed, without accepting them. They have also rejected something of the revealed revelation. This is a misguided way and Allah’s refuge is sought.

His saying: “Has certainly rejected the entire Sunnah”: Whatever he accepted from them will not benefit him until he accepts all of them.

His saying: “So, you must accept (the Sunnah) and avoid debate and dispute”: Al-Mumāhalah is al-Mujādalah (debate), al-Lajājah is debate without any benefit and raising the voice in order to prevail over your opponent. This will not be of any benefit to you.

His saying: “For it is of nothing in the religion of Allah”: Baseless debate is not part of the religion of Allah. Allah the Exalted says:

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\text{ما يجد في ما كفرَتُ الله إلاِّ لله كفرَتُ} \]

“None disputes in the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve.” [Qur’an 40: 4]

They debate whether it is from Allah or not, whether it is the word of Allah or not? Is it revealed or created? All of these are from dispute regarding Allah’s Book and baseless debate.

His saying: “More so, when your time is one of evil, so, fear Allah”: This was during the time of the author. How about the periods afterwards? The Fitnah
is worst. Despite the *Fitān* (trials and tribulations) in his time, there were scholars then. However, whenever time lingers, the scholars become fewer and evil increases. The danger will be severer at the end of time.
The author said: When Fitnah (tribulation) occurs, remain in the interior of your house and flee from the vicinity of the Fitnah. Beware of partisanship, and every kind of fighting among the Muslims for worldly gain is Fitnah. So fear Allah alone, He has no partner. Do not go out for it or fight in it or desires or support or incline or love anything from their affairs. For it is said: ‘He who loves the action of a people whether good or bad is like the one who did it’. May Allah grant us and you His pleasures and protect you and us from His disobedience.

COMMENTARY

His saying: “When Fitnah (tribulation) occurs, stick to the interior of your house”: When Fitnah occurs, that is, fighting among the Muslims, stick to your house, and restrain your hand and tongue in order to be safe. This is when there is no benefit in you going out of your house, stick to your house. But if there is benefit in your going out with the people and mixing with them, inviting them to Allah and to the truth, then you should go out. This is what is called, al-Ikhtilāt wa al-’Uzlat (Mixing and Isolation). Mixing or isolation; which of them is better? We say: this differs. If there is benefit in mixing (with people), such as inviting to Allah and explaining the truth, then mixing is better. But if mixing with the people and inviting them (to Allah) is of no
benefit, then isolation is the best. This (ruling) is with regard to a person who possesses knowledge. But he who does not have knowledge, he should seclude himself in every situation in order not to be afflicted unknowingly. The ignorant one should stick to his house. As for the learned person, it is as we have just clarified above.

His saying: "**Beware of partisanship**": That is, partisanship to falsehood and giving support to your opinion and the group that you are affiliated to. Make the truth your aim and objective whether it is with you or other, and regardless of whether it is with your group or the other. Make the truth your goal. The truth is the lost item of a believer, wherever he finds it, he takes it. As for the one who is bigotry to his opinion and rejects the truth, this is of the religion of the days of Ignorance; it is not part of Islam. A Muslim searches for the truth and follows it wherever it may be. Such is a correct Muslim. He makes his desire follow what the Messenger of Allah ﷺ came with as reported from the Prophet ﷺ in the Hadith contained in "Forty Aḥādīth" of an-Nawawī and classified Sahih (authentic) by an-Nawawī. The Prophet ﷺ said:

لا يؤمن أحدكم حتى يكُون هواةً تبعاً لما جئت به

"None of you truly believes, until his desire is subject to what I came with." 58

And this is affirmed by the saying of Allah the Exalted:

لا يُقْسَلُونَ يُقْسَلُونَ يُقْسَلُونَ...كلمتا جَاءَهُمُ رَسُولُ يَا لَا تَهْوَئَ أَنْفُسَهُمْ فَرَيْقَةً فَرَيْقَةً وَفَرَيْقَةً

58 Its reference has preceeded.
“Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars and others among them they killed.” [Qur’an 5: 70]

His saying: “And every kind of fighting among the Muslims for worldly gain is Fitnah”: Fighting among the Muslims is not permissible. This is because the blood of a Muslim is inviolable. The Prophet ﷺ said:

لا يجَلُو ذمَّهم إِمَّامًا مُسْلِمًا إِلَّا بِإِخْرَاجِ ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالْثَّيْبُ الْزَّائِيَ، وَالثَّيْبُ لِلْحَرَامِ
القَطَّالِينَ لِجَمَاعَةً.

“The blood of a Muslim is inviolable except in three situations: life for life, a married person who commits adultery and one who abandons his religion and departs from the Jamā’ah.”

The blood of a Muslim is inviolable; Likewise the blood of the one under a pact between him and the Muslims’ leader (i.e. al-Mu’āhad) or there is a pact between him and one of the Muslims, his blood is indeed inviolable based on covenant and immunity. Allah ﷻ said:

وَلَا نَفَسُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ...” [Qur’an 17: 33]

The life that Allah has forbidden to be taken is the life of a believer or that of one with treaty or immunity. These are lives Allah has forbidden to be taken. So it is unlawful to kill anyone of them except by legal right.

59 Reported by al-Bukhāri in his Sahih (6/2521 no. 6484), and Muslim in his Sahih (3/1302 no. 1676) from ‘Abdullāh bn Mas‘ūd (‡).
The right is what the Messenger of Allah ﷺ explained as one of these three situations: either life for life, a married person guilty of illegal sexual intercourse who should be stoned till he dies, or an apostate who is killed for his apostasy. This is what legalizes the blood of a Muslim. Other than this, the blood of a Muslim is inviolable except where there are transgressors or Khawārij who revolt or transgress against the Muslims, then, they should be fought to prevent their evil, not due to disbelief.

The Khawārij and transgressors who transgress against the Muslims and legalize their sanctity should be fought to prevent their evil. The Prophet ﷺ has ordered fighting them, and Allah also commanded fighting the transgressors. Allah the Exalted says:

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وَإِنَّكَ لَإِلَيْهِ يُسُرُّونَ مِنَ الْمُؤْمِنِينَ أُمِّنَتْنَاهُمَا فَأَصِلَّوا بَيْنَهُمَا إِنَّهُ اسْتَبَرَّبَ إِلَّا أَمْرُ اللَّهِ إِنَّ أَمَرَهُ أَللَّهُ يُلْتَمِسُهُ...
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“And if two parties or groups among the believers fall to fighting, then make peace between them bot. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allah…” [Qur’an 49: 9]

Allah commanded fighting the transgressors while the Prophet ﷺ ordered fighting the Khawārij. He said:

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فَأيَّمَا لَيْسَتْ مَعَهُمْ فَأَقْتُلوهُمْ.
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“Wherever you meet them, fight them”60 - in order to prevent their evil from the Muslims.

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60 Reported by al-Bukhārī in his Sahih (3/1321 no. 3415), and Muslim in his Sahih (2/746 no. 1066) from Suwayd bn Gafalata form ‘Ali (ra).
This is the clarification with regards to fighting the Muslims. The basic rule is that it is not permissible except during transgression or revolt against the Muslims.

Similarly, if a Muslim attacks you wanting to take your property, or kill you, or he intends wickedness to your family, you should repel him with the least and easiest means. But if he cannot be repelled except by killing him, then you should kill him and killing him is of no avail. Therefore, the blood of a Muslim is lawful due to transgression, revolt and armed robbery. These are the things that legalize the blood of a Muslim, and not due to disbelief.

It is rather by way of preventing the evil from him against life or property. Even property, do not leave him to take your property. Repel him even if it is through killing. So also is general transgression against the Muslims or securing them from armed robbery or transgression through revolt against the Muslims.

His saying: “For worldly gain is Fitnah”\(^1\): That is, if fighting among the Muslims is for the sake of the world and not defense; for security or protecting the sanctity of the Muslims or their property. Such (fighting) is in order to steal and claim wealth; and if two Muslims fight for the sake of wealth, the killer and the killed will enter Hell. The Prophet ﷺ said:

\[إذا التقت المسلمان يستحقهما فقتلىً والمقتول في النار؛ قلوا: يا رسول الله هذا شأن القتالي فما بأل المقتول؟ (يضرب ب')?></script>

“When two Muslims meet with their swords, the killer and the killed will enter the Fire.” They asked: “O Messenger of Allah, the status of the killer is known, what about the killed?” (Meaning, why would the
one killed enter the Fire?) He replied: “He was eager to kill his companion.”

His intention is to kill his companion if it were possible. So he will go to Hell – and Allah’s refuge is sought. So based on his intention and legalizing his brothers’ blood, so will he entered Hell.

His saying: “Do not go out for it or fight in it”: That is, during the *Fitnah*.

**THERE ARE SOME WHO SUPPORT BOMBERS**

His saying: “Nor desires or support or incline (to the people of *Fitnah*)”: Do not side with the people of *Fitnah*, nor support them, aid them or defend them because you will be their associate. If you defend them and consider their opinion correct, even if you did not go out with them, you will share the sin, aggression and transgression with them. Nowadays, there are those who support terrorists and vandalism, calling it *Jihād* in Allah’s way. They killed the Muslims and those under treaty, destroying and terrorizing the Muslims saying or the one who supports them will say: “This is *Jihād* in Allah’s way” by way of defending them.

These people are similar to them in ruling - and Allah’s refuge is sought - because they support them and consider their view to be correct. There is a great danger in this issue. You are partner with them (in sin) even if you did not carry weapon along with them because you strenghten them and validate their opinion. In fact, worst than that is that you describe their action as *Jihād* in Allah’s way!

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61 Reported by al-Bukhārī in his *Ṣaḥīḥ* (1/20 no. 31), and Muslim in his *Ṣaḥīḥ* (4/2213 no. 2888) from Abī Bakrah (d).
His saying: “For it is said: ‘He who loves the action of a people - good or bad - is like the one who did it’”: Whoever loves the action of a people is like the one who did it. If it is good, he will have the like of their reward and if it is evil, he will have the like of their sin – and the refuge of Allah is sought.

Accordingly, it is reported concerning one who wishes to be like a scholar, who teaches people goodness that he will have the like of his reward. And the person who desires to be like a rich person, who spends his wealth in Allah’s way, will be given the like of his reward according to his intention. So also is the opposite. The person who desires to be like a criminal and sinful people will be their partner in sin. Or one who supports and validates their opinion, such a person is like them even if he does not perform the like of their action, but merely because he validates their view and inclines towards them.

Therefore, a person should beware of being destroyed without knowing during these tribulations and evils. You should not say except what is good, otherwise be silent.
[111] STUDYING THE STARS IS OF TWO FORMS

The author said: Minimize looking at the stars (astrology) except what assists you in determining the timing of Salah; and do not be engaged in anything other than that because it indeed, invites to heresy.

COMMENTARY

Looking at the stars is of two types:

The First type: This involves using it to infer earthly occurrences. It is called 'Ilm at-Ta’thir, like blowing of the wind, rainfall, occurrence of illness, death or birth of a particular person; this form of Tanjim (astrology) is unlawful. This is like the action of the people of Namrud who worshipped images they made in the image of stars then started worshipping them because they believed that stars influence events. They would not attribute this to Allah.

So they made the images in its shapes (the stars) and worshipped them besides Allah. Then Allah sent His Khalil (friend), (Prophet Ibrāhīm) to them and he repudiated them, called them to Tawḥīd and said to them:

ما هذى الأَصَابِيلُ نِعِمَةُ أَنْتُمْ لَهَا عَكَبُونَ

"...What are these images, to which you are devoted?" [Qur'an 21: 52]

This is Tanjim that is considered to be unlawful, disbelief and Shirk. Shaykh al-Islam Ibn Taymiyyah said, Tanjim refers to depending on the conditions of
the orbits to determine happenings on the earth.\textsuperscript{62} This is the unlawful form of \textit{Tanjim} as is spread nowadays in some journals and newspapers, not steadfast (upon the \textit{Sunnah}), in the page of astrology, good luck, palm and cup reading and the like. All these are among the deeds of the devils and sorcery. It is disbelief in Allah  \textsuperscript{6}. We ask Allah for well-being.

\textbf{The Second type}: It is what is called \textit{'Ilm at-Tasy\textit{ir}} which is knowing the stages of the moon and movement of the sun in the year with the aim of knowing times, such as the times of planting and harvesting, the times of \textit{Salāh} - the time of the \textit{Dhuhr} prayer is such-and-such and the time of \textit{Aşr} is such-and-such. There is nothing wrong with this. Allah the Exalted says:

\begin{quote}
\textit{...And measured out its (their) stages (i.e. the moon), that you might know the number of years and the reckoning...} \textsuperscript{[Qur'an 10: 5]}
\end{quote}

Allah the Exalted also says:

\begin{quote}
\textit{And We have appointed the night and the day as two Ayāt (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.} \textsuperscript{[Qur'an 17: 12]}
\end{quote}

\textsuperscript{62} \textit{Majmū'u al-Fatawa} (35/192).
Allah says:

“They ask you (O Muḥammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.” [Qur'an 2: 189]

Therefore, there is nothing wrong with ‘Ilm at-Tasyīr because it contains benefits and is devoid of deviant belief. As for ‘Ilm Ta’thīr, which is depending on the stars for other than what has been mentioned above, it is unlawful and Shirk. Using them to deduce good and bad fortune, good and evil is from joining partners with Allah ﷻ. Consequently, Qatādah said:

"Allah created the stars for three purposes: decoration of the (nearest) heaven, missiles against the devils and signs for guidance. Whoever seeks other than this from it has indeed gone astray, wasted his effort and troubled himself with what is beyond his limited knowledge."

So, Allah created stars for three benefits:

**First Benefit:** Decoration of the (nearest) heaven. Allah the Most High says:

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"And We adorned the nearest (lowest) heaven with lamps (stars)."

[Qur'an 41: 12]

Second Benefit: Missiles to drive away the devils. Allah the Exalted says:

"Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire." [Qur'an 15: 18]

Third Benefit: Signs for guidance during journeys. Allah the Exalted says:

"It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea."

[Qur'an 6: 97]

These are the benefits derivable from the stars. But the one who believes that it influences events, and that the appearance of such-and-such star implies happiness, and the appearance of such-and-such star implies misery, such is disbelief in Allah ﷻ. Allah the Most High says:
“So I swear by Mawāqi’ (setting or the mansions, etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur’an). In a Book well-guarded (with Allah in the heaven i.e. al-Lawh al-Mahfūd). Which (that Book with Allah) none can touch but the purified (i.e. the angels). A Revelation (this Qur’an) from the Lord of the ‘Alamin (mankind, jinns and all that exists). Is it such a talk (this Qur’an) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)! ” [Qur’an 56: 75-82]

Meaning, you attribute provision to the stars; in its rising and setting. The Prophet ﷺ led his companions in the Subh prayer at al-‘Hudaybiyah, close to Makkah. He led them in the Fajr prayer on a rainy night. Then he finished his Salāh and said as contained in the Ḥadīth Qudsi: “Allah the Exalted says:

أُصْنِحَ مِنْ عِبَادِي مُؤْمِنٍ وَكَافِرٍ، فَأَمَّنْ مَنْ قَالَ: مُخْطَّطًا بِغَفَٰلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنُ بِي وَكَافِرٌ بِالْغَوْنِ; وَأَمَّنْ مَنْ قَالَ: مُخْطَّطًا بِغَفَٰلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ كَافِرُ بِي وَمُؤْمِنُ بِالْغَوْنِ.

‘Some of My slaves have woken up this morning as believers and some as disbelievers. As for the one who said, ‘We have had a rainfall due to the Grace and Mercy of Allah’, such believes in Me and disbelieves in the stars. But the one who said, ‘We have had rainfall due to the rising of such-and-such star’, such disbelieves in Me and believes in the stars.’”

So, rainfall is not due to the influence of stars as well as their rising and setting! Rainfall is only from Allah ﷻ. It is He who sends it down, measures, directs and restrains it when He pleases. Allah the Exalted says:

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64 Reported by al-Bukhārī in his Ṣaḥīḥ (no. 810) and Muslim in his Ṣaḥīḥ (no. 71) from Zayd bn Khālid (ṣ).
“And He it is Who sends down the rain after they have despaired, and spreads His Mercy…” [Qur'an 42: 28]

He also says:

“Verily Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die…” [Qur'an 31: 34]

Five things no one knows except Allah; and from them is sending down rain. None knows it except Allah ﷻ; the one who would ascribe it to other than Allah is a polytheist.
[112] CAUTIONING AGAINST SITTING WITH THE PEOPLE OF THEOLOGICAL RHETORICS

COMMENTARY

His saying: “Beware of learning Theological rhetorics”: It is obligatory to act upon the Qur’an, Sunnah and what the righteous predecessors were upon in creed, action and conduct. This is the safe methodology. He who abandons the Manhaj (methodology) of the righteous predecessors in creed and in other aspects, and follows the scholars of theological rhetorics who establish the creeds with the principles of logic, debate, Muqaddimāt and Natāʾij (introductions and conclusions), which they call intellectual proof; this is misguidance in creed and in evidencing.

Allah has sufficed us from rhetorics and the like with what He revealed to His Messenger of the Qur’an and Sunnah. So there is no good except in the Qur’an and Sunnah particularly in matters of ‘Aqidah (creed) which forms the foundation, it is the basis. We should not build our ‘Aqidah except upon the proofs of the Qur’an and Sunnah. We should not depend upon principles of logic and theological rhetorics.

The scholars’ statements regarding rhetoric and rhetoricians are well-known. Imām Shāfiʿī ? said: “My ruling regarding the people of theological rhetoric is that they be beaten with stick and shoes and be taken around in the
markets and said, 'This is the recompense of one who turns away from the Qur’an and Sunnah towards theological rhetoric.' 

Theological rhetoric is blameworthy. The Pious predecessors used to caution against it extensively, that it should not be taken as a methodology to be followed on the matters of creeds, abandoning the Qur’an and Sunnah, such as those who talk about al-Jism (body), al-Jawhar (essence) and so on. They say that, affirming the Attributes to Allah implies at-Tajsim (anthropomorphism) and bodies are similar. So, they negate Allah’s Names and Attributes as a way of fleeing from anthropomorphism. Al-Jism (body) is what is made up of al-Jawāhir al-Fardiyah (atoms). Al-Jawhar al-Fadr (atom) is a part that cannot be divided (in their opinion). Al-‘Ard is what depends on others while al-Jism is independent. So they base their ‘Aqidah upon al-Jism and al-‘Ard and the like of baseless imaginations and they abandoned the Qur’an and Sunnah. This is a plain misguidance – and Allah’s refuge is sought.

No Muslim preoccupies with knowledge of debate and abandons preoccupation with the knowledge of the Qur’an and Sunnah except him whom Allah ş has led astray. The righteous predecessors of the Ummah continued upon the Qur’an and Sunnah till the books of the Romans were translated into Arabic during the era of al-Ma’mūn; then logic and argumentation came, and evil occurred in the Ummah from then. Subsequently, many of them would base their creed upon the study of argumentation and Logic.

His saying: “And sitting with the people of theological rhetorics”: Beware of learning rhetoric and looking into it so as not to be enticed into it and be pleased with it. Beware of sitting with scholars of rhetoric. Sit with the people of Hadith and people of knowledge. Do no sit with the scholars of rhetoric so that they do not influence and withdraw you from the knowledge of Qur’an and Sunnah.

65 Reported by al-Harwi in Dham al-Kalām (4/246 no. 708).
Sitting with evil people affects the person sitting with them. That is why the Prophet ﷺ likened a righteous companion to a carrier of musk. He said:

"The owner of musk would either offer you some free of charge;" - That is, he gives you from his musk.

"Or you would buy it from him or you smell pleasant fragrance from him;" - that is, while you sit with him.

And he likened an evil companion to blower of bellows:

"It is either he would burns your clothes or you would smell a repugnant smell from him."66

This is the similitude of a righteous companion and an evil one. The scholars of theological rhetorics are among evil companions. So do not sit with them because they will corrupt your ‘Aqidah, and withdraw you from the Book of Allah and the Sunnah of His Messenger ﷺ.

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66Reported by al-Bukhārī in his Sahih (2/741 no. 1995) and Muslim in his Sahih (4/2026 no. 2628) from Abū Mūsā al-Ash'ārī (abolic).
[113] STICKING TO THE PEOPLE OF NARRATIONS

The author said: Cling to the (narrations) and the people of (narrations). Ask them alone (about the matters of your religion), sit with them and from them alone should you adopt (your religion).

COMMENTARY

His saying: "Cling to the (narrations)" : That is, the Ahādīth.

"And the people of (narrations)" : ‘Alayka’ means to guard as contained in the saying of Allah the Exalted:

"O you who believe! Take care of your own selves ... “ [Qur'an 5: 105] - That is, guard it.

His saying: "ask them alone (about the matters of your religion)" : Allah the Exalted says:

"So ask of those who know the Scripture [learned men of the Tawrāh (Torah) and the Injeel (Gospel)], if you know not." [Qur'an 16: 43]
That is, the people of knowledge among the People of the Scripture who are upright and the people of knowledge in this Ummah. They are the ones to be asked.

His saying: “Sit with them and from them alone, adopt (your religion)”: Allah said:

And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur’an) by mocking at them, stay away from them till they turn to another topic. And if Shaytān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Dhālimūn (polytheists and wrongdoers, etc.).” [Qur’an 6: 68]

Allah the Blessed also said:

And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.” [Qur’an 4: 140]

If you sit with them, then you are like them. So one should beware of sitting with evil people and scholars of misguidance. He should stick to the sitting of
the people of knowledge, people of sound ‘Aqidah and correct Manhaj. He should sit with them and benefit from them.
[114] THE PILLARS OF WORSHIP

His saying: “Know that Allah is not to be worshipped with any better than the fear of Allah Blessed is He”:

Al-‘Ibadah (worship) centers on three things: Fear, hope and love. The worship of Allah  cannot be regarded as such unless it includes these matters, Fear of Allah and hope in Allah’s mercy. It should not be fear alone to the extent that one despairs of Allah’s mercy nor should it be hope alone to the extent that one feels safe from Allah’s plan. Likewise it should not be made up of love alone devoid of fear and hope. These three things are essential: fear, hope and love of Allah  .

Consequently, the scholars say, “He who worships Allah with fear alone is a Kharij” because this is the way of the Khawārij; they are Aṣḥābul-Waʿīd (adherents of the threat). “Whoever worships Allah with hope alone is a Murji” because this is the way of the Murji’ah; those who do not fear Allah. They only rely on hope; but Allah  said:

“Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers.” [Qur’an 7: 99]
“And whoever worships Allah with love alone is a Sufi because the Sufis say: ‘We neither worship Allah desiring His Paradise nor for fear of His Fire. We only worship Him out of love for Him alone.’ This is misguidance; one must worship Allah with fear, hope and love.

His saying: “And the path of fear, grieve, compassion and shyness of Allah, the Blessed and Exalted”: Meaning, you should be shy of Allah; which is that He should not see you disobeying Him. You are shy of the creatures seeing you upon something not befitting. How come you do not feel shy of Allah that He sees you disobeying Him?! This is amazing, as stated by Allah the Exalted:

They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge), when they plot by night in words that He does not approve...” [Qur'an 4: 108]

It is therefore obligatory upon you to be shy of Allah, first of all, and avoid His prohibitions because He sees you.

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67 See: Majmū’u al-Fatāwā (15/21) and Shar al-’Aqidah at-Ţahāwiyah of Ibn Abī al-’Iz (pg. 372).
68 See: Madārijus-Sālikin (2/76 and beyond).
[115] CAUTIONING AGAINST SITTING WITH THE SÜFIS

His saying: “Beware of sitting with those who invite to desires and (lustful) love”: They are the Sūfis. After he (the author) cautioned you against sitting with the scholars of theological rhetorics, he cautioned you against sitting with the other misguided sect – the Sūfis, who worship Allah with innovations and newly-invented matters for which Allah has not sent down authority and abandon the Sunnah. In fact, they pay no attention to the Hadith and seeking for knowledge. They rather caution against seeking knowledge, saying: “Seeking for knowledge diverts you from the remembrance of Allah and worship”.

This is misguidance because both worship and remembrance of Allah will not be correct except if they are in agreement with the Qur’an and Sunnah. And this cannot be except through knowledge. That is why they are astray - and Allah’s refuge is sought. They withdrew from knowledge and learning and say to the people, “preoccupy with the Dhikr (remembrance of Allah) and worship”. This is real misguidance, because worship and Dhikr cannot be correct except if they are based upon sound knowledge and the emulation of Allah's Messenger ﷺ. But if it is not based upon correct
knowledge and emulation (of the Messenger ﷺ), they are misguidance. The Prophet ﷺ said:

\[
\text{من عمل علماً ليس عليه أمرنا فهو رد.}
\]

“He who does a deed for which we have not given approval (religion), it shall be rejected.”

How do you know that this is in accord with the affair of Allah’s Messenger ﷺ if not through learning? The Prophet ﷺ said:

\[
\text{من أحدث في أمرنا هذا ما ليس من أمرنا فهو رد.}
\]

“Whoever innovates in this matter of ours, that which is not from it, shall have it rejected.”

How will you know that it is an innovation if you do not compare it with his Sunnah ﷺ?

So it is essential to learn first of all, and not to abstain from knowledge and seeking for it. Seeking for knowledge is better than supererogatory acts of worship. The person who sits revising an issue of knowledge is better than the person who performs prayers throughout the night. Why? This is because he will worship Allah upon knowledge and insight, and because the learned person benefits himself and others.

As for a worshipper who prays throughout the night and observes fast during the day, he benefits himself alone and not the people. So his benefit is restricted to himself. Therefore, if you learn, you benefit yourself and the people. Accordingly the Prophet ﷺ said:

\[
\text{فضل العالم على الغادي; ففضل القرير على سائر الكواكب.}
\]

\[69\] Its reference had preceeded.
“The superiority of the learned over the worshipper is like that of full moon to the rest of the stars (in brightness).”

This is because the moon illuminates the universe, travelers depend on it, and through it Allah regenerates the fruits. It has immense benefits. As for the star, it illuminates itself alone. Its light is restricted to itself. This is with respect to a worshipper who worships Allah in truth. How about a worshipper who worships Allah in ignorance? Such person’s act of worship is, perhaps, misguidance and will be rejected. So knowledge and seeking for it is essential. Do not be beguiled by those who encourage people to engage in Dhikr, Khurūj (going out), the late-night prayer and fasting; and abstain from seeking for knowledge and sitting in the mosques to study with the scholars.

His saying: “And those who seclude with women”: This is because some Sūfis do not abstain from unlawful things. They say: “There is no sin upon us, we are among those who know Allah.” And they legalize sin saying: “There is no prohibition and obligations upon us because we have reached Allah, we are not in need of worship”. That is why they commit homosexuality, Zinā and gaze at unlawful things, saying: “There is no sin upon us in this because we are contemplating about the signs of Allah.”

They say this is part of contemplating about the signs of Allah. The devil beautifies things to them. They seclude with women and evil occurs from them claiming to be the allies of Allah and that there is no harm upon them regarding whatever they do.

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70Reported by Imām Aḥmad in al-Musnad (5/196), ad-Darimī in his Sunan (1/110 no. 342), Abū Dāwūd in his Sunan (3/317 no. 3641), at-Tirmidhī in his Sunan (5/48 no. 2682), Ibn Maajah (81 no. 223), Ibn Hibban in his Sahih (1/189 no. 88), at-Ṭaḥāwī in Sharḥ Miskil al-Āthār (3/10 no. 982) and others from the Hadith of Abī ad-Dardā (ﷺ). Hamzah al-Kanānī graded the Hadith Sound, while Ibn Hibban and at-Ṭaḥāwī graded it authentic.
Look at how a slave has reached this level - and Allah’s refuge is sought. So do not sit with these people.

His saying: “And the Ṭariq (way) of the Madh-hab”: Meaning, the way and thoughts of the Sūfis. They say, “Take a Shaykh for yourself”. That is, Shaykh of the Sūfi order in whose hand you will go along. “The one without a Shaykh, the devil is his Shaykh”. You must follow a Shaykh and pledge allegiance to him upon the Sūfi order that you will not go out of it. They have filthy terminologies. So you must beware of them. They invite people to leave Allah’s religion to the devil’s - and Allah’s refuge is sought.

His saying: “For those are all upon misguidance”: Those Sūfis, based on what is with them; their masses, scholars, followers and Shaykhs are all upon misguidance except whoever acts upon the Sunnah. Such is then upon the truth.
[116] ALLAH MADE THE CREATURES TO WORSHIP HIM

The author said: Know that Allah the Exalted invited the entire creatures to His worship. Thereafter, He conferred favour upon whom He wills with Islam as a favour from Him.

**COMMENTARY**

The author said: “Know,” O Muslim, O seeker of knowledge, and pay attention (to the fact) that Allah created the entire creation for his worship. Allah the Exalted says:

«Wama hikel al-jinn wa-l-ins ilaa li-ibadunan»

“And I (Allah) created not the jinns and humans except that they should worship Me (Alone).” [Qur'an 51: 56]

This is from the perspective of information and command, Allah the Most High says:

«Yaa aal-’adha’ al-’an wa-raddum al-dii hikam wa-al-diniin min qablihikum tilahikum tawaffun, al-dii jussa likum al-‘arz wa-sammaha yaa wa-anzal ma’alsamaha»
“O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become al-Muttaqūn. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).” [Qur'an 2: 21-22]

Allah the Most High also said:

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.” [Qur'an 22: 1]

Allah says:

“O mankind! Verily, the Promise of Allah is true. So let not this present life deceives you, and let not the chief deceiver (Satan) deceive you about Allah.” [Qur'an 35: 5]

This is an address to the entire mankind: the believers amongst them, the disbelievers, both jinns and humans among them that they should single Allah
for worship and not worship anything besides Him. This is because there is no Lord for them except Allah ﷻ.

Mostly, the appeals (by Allah) in Makkan Sūras are: "O mankind!" And mostly, in Madinan Sūras are: "O you who believe!" Even though other than this can be found in Makkan or Madinan Sūras. However, attention is given to what is preponderant.

This call shows an explicit indication that worship is not proper except to Allah the Exalted. Allah ﷻ enjoined it upon the entire mankind, and created them for its sake. No one deserves it, neither the angels nor the Prophets, nor the Awliya (allies), nor the righteous, nor the Jinn, nor humans, nor any other creature. Worship is the right of Allah upon the entire creatures.

Therefore, the invitation to the worship of Allah is general. However, those who comply with this invitation are few of the servants. Most of the people turned away from the worship of Allah. The few are those who listened to this invitation and command and complied with Allah’s command, so Allah guided them, and aided them as a result of their acceptance and listening to the call of Allah. So the cause is from the slave while success is from Allah. Allah’s granting the success is based on some means from the slave. So if the slave performs the means, Allah will aid him and make it easy for him as Allah the Exalted states,

> “Certainly, your efforts and deeds are diverse (different in aims and purposes). As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna. We will make smooth for him the path for evil.” [Qur’an 92: 4-10]
Therefore guidance has means and likewise misguidance has means from the servant. It is obligatory to take note of this. This is because there are some who say, 'If Allah has decreed guidance for me, I will be guided and if He has decreed misguidance for me, I will go astray.' This is a baseless statement and taking excuse in Qadar forgetting that performing the means is from him. He will never attain guidance without means. If you want children, you must marry and follow the means, which is marriage.

But were you to remain a bachelor without marrying, you will never get children, so also is provision. If you sit (at home) without doing anything and depend on Qadar, nothing will come to you. But if you get up, work, do business and seek for provision, Allah will make it easy for you. Birds and animals do not remain in their nests and dwellings; rather, they go forth hungry in the morning and return filled at dusk. They go out to seek for provision.

It is therefore essential to follow the means. Guidance cannot occur without means. And misguidance cannot occur without the means from the slave. This is because Allah never wrongs anyone. The person who desires goodness, Allah makes good easy for him and expands his chest to it. And the one who desires evil, Allah will make it easy for him evil and makes it a recompense for his inclinations and desires.

So, a slave should pay attention to this matter because it is very serious. It is a must to perform the means for all matters; and from that is Iman, guidance, entering Paradise and the Fire.

71 Umar bn Khattab (ra) reported that the Messenger of Allah ﷺ said: "Were you to rightly place your trust upon Allah, He would have provided for you as He does for the birds. They issue forth hungry in the morning and return with their bellies filled". Reported by at-Ţayālīsī in his Musnad (no. 51, 139), Ibn Mubarak in az-Zuhd (no. 559), Imam Ahmad in al-Musnad (1/30, 52), 'Abd bn Ḥumayd in his Musnad (no. 10), At-Tirmidhī in his Sunan (no. 2344), Ibn Mājah in his Sunan (no. 4161), and others. Al-Ḥākim graded it authentic (no. 7893), as well as Ibn Ḥibbān (no. 730).
His saying: “Thereafter, He conferred favour upon whom He wills with Islam as a favour from Him”: That is, Allah favours whomsoever He pleases with Islam as a favour from Him, Glorious is He. However, favour from Allah has means and its deprivation has means too from the slave. It is essential to take heed of this. A person should not use Qadar as excuse like those who say:

Those who took partners (in worship) with Allah will say: “If Allah 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) …” [Qur’an 6: 148]

This is taking excuse in Qadar as done by Iblis. He said:

“Because You have sent me astray.” [Qur’an 7: 16]

He used Qadar as excuse and forgot that he was arrogant against the command of Allah ﷻ. So Allah led him astray as a result of what? As a result of his refusal and arrogance and he was of the disbelievers. He refused to prostrate as Allah commanded him. So there is no proof for him in it. The proof is established against him because what occurred to him of misery was as a consequence of his disobedience.
[117] The author said: Refraining from (commenting) on the conflict between 'Ali and Mu'awiyah, 'A'ishah, Talhah, Zubayr, and those with them, and not to dispute concerning them. Leave their affair to Allah, the Blessed and the Exalted; for the Messenger of Allah said: “Avoid abusing my companions, in-laws —those connected to me through my wives or my daughters” And his saying: “Verily, Allah the Blessed and the Exalted looked at the people of Badr and said: ‘Do whatever you wish, for I have indeed forgiven you.”

COMMENTARY

His saying: “Refraining from (commenting) on the crisis between ‘Ali and Mu’awiyah, ‘A’ishah, Talhah, Zubayr.”: This is an important principle; that it is obligatory upon the Muslim (to love and respect) the Companions of Allah’s Messenger; the Muhājirūn and the Anṣār — those who supported him, sheltered him, fought Jihād along with him, sacrificed their property and lives, abandoned their homes and land and followed the Messenger. They have merits none besides them have, they are the best generation as stated by the Prophet:
“The best among you are my generation, then those who follow them, then those who follow them.”\(^{72}\)

The Companion are the best generation due to what they accomplished of companionship of the Prophet \(\mathbb{S}\), supporting him, disseminating and conveying his religion to those who came after them. So they possess this merit which others beside them do not equal them in.

Consequently, Allah \(\mathbb{S}\) praised them, and is pleased with them as mentioned in many verses of the Glorious Qur’an. Allah the Most High says:

\[
\text{“Allah has forgiven the Prophet, the Muhājirūn (Muslim emigrants who left their homes and came to al-Madinah) and the Anṣār (Muslims of al-Madinah) who followed him (Muhammad) in the time of distress (Tabūk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most}
\]

\(^{72}\) Its reference has preceeded.
Merciful. Then He said: O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” [Qur'an 9: 117-119]

Be with those who are true in words and deeds means, be with these companions of Allah’s Messenger ﷺ. Allah the Most High says:

وَالَّذِينَ آتَيْنِي إِبِّي، أُوْلَٰئِكَ خَليَّةٌ ثُمَّ يُزُوِّدُونَهُمْ بِذَٰلِكَ الْفُورُوحُ العَظِيمُ

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madinah) and the Anṣār (the citizens of al-Madinah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [Qur’an 9: 100]

Allah says:

ُلَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ أَنْ يُهاَجَرُواْ إِذْ بَيَابَعُونَكَ تَحْتَ السَّجْرَةِ فَعَلَّمَ مَا

“Indeed, Allah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muḥammad) under the tree, He knew what was in their hearts, and He sent down as-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory.” [Qur’an 48: 18]
Allah the Exalted also says:

"Muḥammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer) ..." [Qur'an 48:29] - till the end of Sūrah Al-Fath.

This is with respect to the Companions. When Allah mentioned booty in Sūrah al-Hashr, He said:

"What Allah gave as booty (Fai') to His Messenger (Muḥammad) from the people of the townships, - it is for Allah, His Messenger (Muḥammad), the kindred (of Messenger Muḥammad), the orphans, al-Masākin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property,
seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muḥammad). Such are indeed the truthful (to what they say).” [Qur'an 59: 7-8]

Then He mentioned the Ansār:

"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 (from the booty of Banīan-Nadīr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. 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.'” [Qur'an 59: 9-10]
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.'” [Qur'an 59:10]

There are many Ahadith in the Sunnah, such as his saying:

“Do not revile my companions. By Him in Whose Hand is my life, if one of you would have spent (in charity) a pile of gold as big as mount Uhud, it will not amount to as much as one Mudd of one of them nor even half of Mudd (spent in charity).”

If one of those who came after the companion, even if he is from the Tābi‘īn, were to spend in charity, the like or equivalent of mount Uhud in gold, sincerely seeking the Face of Allah, it cannot be equivalent in reward to what a companion gave out in charity of a Mudd of barely and dates or half of a Mudd. A pile of gold as big as mount Uhud from other than the Companions cannot be equivalent to one Mudd of one of them. Why? Due to their excellence.

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73 Reported by al-Bukhari in his Sahih (3/1343 no. 3470) and Muslim in his Sahih (4/1967 no. 2541) from Abu Sa‘īd al-Khudri (ﺭ､ ﺓ).
Therefore, the position of a Muslim regarding the Companions of Allah’s Messenger is: They must be shown respect, being pleased with them, emulating, following and defending their honour. This is the position of the Muslim regarding the companions of Allah’s Messenger.

Loving them is part of loving the Messenger. So whoever loves Allah’s Messenger must love his companions, and whoever hates the Companion hates Allah’s Messenger. The Prophet said:

“He who loves them loves them does so due to his love of me.”

As for the issue which the Shaykh (may Allah have mercy on him) referred to: not discussing what occurred among the Companions. As individuals, a Companion is like other humans who make mistakes. However, their intention was sincere, their aim was good and their objective was praiseworthy. Anyone who possesses an atom weight of Iman will not doubt this nor accuse anyone of them.

However when Fitnah occurred - and no one has control over tribulations, we ask Allah for well being from Fitan - during their time as a result of the filthy Jew called 'Abdullāh bin Saba’ who displayed Islam, he came and started defaming the Khalīfah of Allah’s Messenger, ‘Uthmān, and the riff-raff among the people joined him as well as those who loved evil and chaos. And no period is free from the likes of these individuals.

If people find someone who will lead them towards evil, they will join him except one Allah shows mercy. This is because they love the riff-raff,

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74It has been narrated from a number of Companions: among who are 'Abdullāh bn al-Mughafal, Reported by Imam Aḥmad in al-Musnad (4/87, 5/84), al-Bukhaarii in at-Tārīkh al-Kabīr (5/131), at-Tirmidhī in his Sunan (5/696 no. 3862) and Ibn Ḥībban declared it authentic (1/244 no. 7256). Among them is Abū Hurayrah reported by at-Ṭabarānī in al-Mu'jam al-Awsat (1/298 no. 999). Al-Haythami said in Majma' az-Zawā'id (10/39): It chain of narrators are those of as-Saḥih except Aḥmad bn Ḥātim and he is reliable”.
turmoil, confusion, reviling the leaders, corruption of affairs and dissent. This can be found among people. So if they see one who invites (them) towards it, they will join him!

So those who joined the filthy Jew did so. The Muslims were one nation, under one Khalifah, ‘Uthmān (ﷺ) - the third rightly guided Khalifah. Then this filthy person influenced them and in the end ‘Uthmān (ﷺ) - the Khalifah of Allah’s Messenger ﷺ, Leader of the Believers and the third rightly guided Khalifah was assassinated.

When ‘Uthmān was killed, Fitnah erupted among the Muslims and the Muslims became furious due to the killing of ‘Uthmān amongst them and wanted revenge against whoever killed him. From this, the incident of Jamal (the camel) arose among the Companion who wanted to retaliate the killing of ‘Uthmān. They came out from Madinah. Meanwhile, the allegiance was to the Leader of the Believers, ‘Alī bin Abī Tālib after ‘Uthmān (ﷺ). The oath of allegiance was to ‘Alī and he was the fourth rightly guided Khalifah. They requested from ‘Alī to retaliate against these people. And these companions who came out from Madinah including the Mother of the Believers, Ā’ishah negotiated with ‘Alī to hand over the killers. But he was incapable of surrendering them because they had crept into his army, causing Fitnah.

Meanwhile, ‘Alī and his brothers, Talḥah and Zubayr and Ā’ishah and those who came from Madinah had slept seeking for reconciliation. But when these people sensed reconciliation among the Companions of Allah’s Messenger ﷺ and restraint from fighting, they stirred up Fitnah, displayed war, skirmish and shouted among the army, and the Companions thought that war had started. So the battle in the incident of Jamal (camel) took place without the Companions intending to fight. The people who stirred it up were those who killed ‘Uthmān (ﷺ) and some Companion were killed in this fitnah and incident and thus it came to an end.

Then Mu’āwiyyah bin Abī Sufyān (ﷺ) in Syria and the people of Syria stood up seeking to revenge the death of ‘Uthmān. However, the misguided group carried out a plot and trick, stirred up trouble and the battle of Siffin
took place between 'Ali and Mu'awiyah. The causes were these transgressors and misguided people who incited the Fitnah among the Muslims. In the end, 'Ali (ﷺ) was martyred by the Khawārij who revolted against 'Uthmān. They added 'Ali to him and killed him. Their goal was not justice and equity; rather, their aim was hatred and revenge. They wanted to kill Mu'awiyah, 'Amr bin al-'Ās and 'Ali bin Abī Ṭālib. However Allah saved Mu'awiyah and Amr bin al-'Ās while the decree of Allah was fulfilled regarding 'Ali, so he was martyred ☞.

Therefore, it is obligatory upon a Muslim to refrain from these matters and not to delve into them, nor mention them except from the perspective of making excuse and seeking for forgiveness for the companions of Allah's Messenger ﷺ. He should know that they are Mujtahidūn (those who gave jurisprudential deductions from the texts of the Qur'an and Sunnah); whoever was right among them will get double reward and whoever erred will get one reward.

And that they have great merits that would cover the errors that occurred from some of them because they are the companions of Allah’s Messenger ﷺ as recorded in the Hadith that,

آن الله - سبب حانة وفعنال - اطلع على أهل بدر، فقال: اغعلوا ما سببتم، فإني قد عفوت لكم.

“Allah ☻ looked at the people of Badr and said: ‘Do whatever you wish for I have forgiven you of your sin.’”

In any case, they are forgiven. The forgiveness for them is established for the one who was right and wrong among them because the one who erred among them did not intentionally. They erred from jurisprudential deductions. Therefore, it is obligatory upon a Muslim not to ever delve into this. He should not fault anyone among the companions of Allah’s Messenger ﷺ. Rather, he should make excuse for them, seek for forgiveness for them, and ask for

75 Its reference has preceded.
(Allah’s) mercy for them so that he would be among those whom Allah says regarding them:

"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.’” [Qur'an 59: 10]

Indeed, cassettes have emerged from some fools who have recorded therein these matters and what took place among the Companion. They produced them in cassettes that people circulate. This is not devoid of the following:

- Such is either an ignorant person who has not studied the ‘Aqidah
- or a biased person who wishes to propagate hatred towards the companions of Allah’s Messenger ﷺ.

So the Muslims should beware of these cassettes and its like. They should beware of the plot of the Shi‘ah, their insult of the companions of Allah’s Messenger ﷺ and attribution of faults to them. Thus, the Muslim should beware of this and not be among the destroyed people. And Allah’s refuge is sought.
[118] HONOURING THE BLOOD AND WEALTH OF THE MUSLIMS

The author said: Know that the property of a Muslim is not lawful (to be taken) except out of his willful volition. Even if a man has unlawful wealth with him, (his being a Muslim) has certainly guaranteed its security. It is not lawful for anyone to take anything from it except with his permission because he may perhaps, repent and desire to return it to its owners while you would have taken something unlawful.

COMMENTARY

His saying: “Know that the property of a Muslim is not lawful (to be taken) except out of his willful volition”: From the aspects of honouring the Muslims is holding their blood, property and honour in sanctity. This is because whoever accepts Islam, his blood, property and honour becomes protected with Islam. It is not permissible to transgress against the Muslim. The Prophet said:

“Everything belonging to a Muslim is inviolable for a Muslim: his blood, his property and his honour.”

He stated in his farewell sermon.

76Reported by Muslim in his Sahih (4/1986 no. 2564) from Abū Hurayrah (RA).
So the blood, property and honour of a Muslim are inviolable; it is not permissible to transgress against a Muslim’s property or collect it except out of his will. If he gives out anything from his property, it is lawful. But to forcefully take it from him or without him granting it willfully, or by usurpation or theft or deception, (such is unlawful), because it is sacred like the sacredness of his blood and honour. This is as stated by Allah in His saying:

وَلاَ تَأْكُلُواْ أَمْوَالَهُمْ بِالْبَطْلِ ... ّ

“And eat up not one another’s property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.) ...” [Qur’an 2: 188]

Allah the Most High also says:

أَنْ تَكُونَ مِنْ حُكْمِكَةِ عَنْ رَأْيِ يَمِينِكُمْ ... ّ

77Reported by al-Bukhari in his Sahih (1/30 no. 67) and Muslim in his Sahih (3/1305 no. 1679) from the Hadith of Abi Bakrah (ص).
“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent...”
[Qur'an 4: 29]

[Unfortunately], most do not bother about this. He either kills his Muslim brother in order to collect his property or takes his property through theft, highway robbery, cheating and deception in buying and selling. This does not bother him, so he takes his brother’s wealth unjustly without him granting it willfully. All these are unlawful, and are from the major sins.

His saying: “Even if a man has unlawful wealth with him, (his being a Muslim) has certainly guaranteed its security”: If he takes his brother’s property unjustly, through any of the (illegal) ways, it is guaranteed upon him till he returns it to the owner because right must be returned to its owner before death. Otherwise the owners will retaliate against the aggressor on the Day of Resurrection. They will take revenge from his good deeds till there remains, perhaps, no good deed for him, then evil deeds will be taken from the oppressed and placed upon him and he will be thrown into the Fire- and Allah’s refuge is sought.

Therefore, the Muslim’s property even if you take it through usurpation, unlawful transaction, forcibly or by theft, such a property is guaranteed. It must be returned back to him either in this world or in the Hereafter. So pay attention to this, it is guaranteed upon you and you must return it back in this world or in the Hereafter. Returning it back in this world is the easier for you than in the Hereafter.

His saying: “Because he may perhaps, repent and desire to return it to its owners while you would have unlawfully taken it”: So, it is not permissible for you to take anything while knowing that it is unlawful, and is from unlawful earnings for the following reasons:
Firstly: You know it is unlawful. So how will you consider it lawful when you know that it is unlawful and that this person does not own it.

Secondly: If this wrongdoer repents, and desires to return the property which you have taken from him, he will not be able to return it.

Thirdly: You will be a partner to him in crime and oppression.
[119] TAKING FROM UNLAWFUL AND DOUBTFUL WEALTH

The author said: Earnings that are, to you, apparently lawful are not restricted except that which is apparently unlawful. If it is unlawful, he should take from the corrupt wealth only what suffices him. Do not say: 'I will abandon earnings and accept what I am given'. Neither the companions did this nor the scholars till this time of ours. 'Umar bin al-Khattāb (ra) said: “An earning that contains some ignobility is better than begging people.”

COMMENTARY

His saying: “Earnings that are, to you, apparently lawful”: The Prophet said:

“Verily, what is lawful is clear and what is unlawful is clear. But between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and honour safe.”

78Reported by Ibn Abi ad-Dunya in Ḥalāl al-Māl (no. 321).
79Reported by al-Bukhārī in his Sahih (1/28no 58), and Muslim in his Sahih (3/1219no 1599) from an-Nu‘mān bn Bashīr C.
What is lawful and clear should be taken because the basic rule regarding dealings is permissibility except what is clearly unlawful. Likewise the unlawful is clear. Allah the Most High says:

 forbid to you (for food) are: al-Maytah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah…"

[Qur'an 5: 3]

Similarly, gambling and intoxicant are unlawful based on the text of the Qur’an. So also is the prohibition of theft, usurpation and eating peoples’ property unjustly. This prohibition is clear. But the ambiguous things are not known whether they are lawful or unlawful owing to the apparent contradiction of the proofs regarding them; one should hold back until the (rulings on them) become clear. This is the principle stipulated by Allah’s Messenger ﷺ and it is plain and clear. And this is the meaning of the author’s saying: “Except that which is apparently unlawful”.

His saying: “If it is unlawful, he should take from the unlawful wealth only what suffices him”: This is an issue of Necessity. If a person fears destruction for himself if he does not eat, he should eat from what is with him what will make him live even if it is from the wealth of someone else, an unlawful property, dead animal and so on. He should eat from it for the sake of Necessity so that he will not die. Allah the Most High says:

 إِنَّمَا حَرَّمَ عَلِيْهِمُ الْمَيْثَانِ وَالْدُمْ وَلَحْمُ الْجَنَّيْزِ وَمَا أَهْلَهُ يُبْتَغُونَ رَجْعًا
"He has forbidden you only the Maytah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah’s Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.” [Qur’an 2: 173]

So take from the unlawful (food) only the amount that will keep you alive then refrain from the rest. Allah the Most High says:

٣٩٥٢٨٨٤٩٧٨٢٧٨٥٧١١٢٩٨١٩٨٢٩٥٨٣٨٨٢

“...While He has explained to you in detail what is forbidden to you, except under compulsion of necessity?” [Qur’an 6: 119]

So there is no prohibition when there is dire Necessity.

His saying: “Do not say: ‘I will abandon earning and take what I am given’": Some people would say: "I am putting my trust in Allah, I will sit worshiping and seeking for knowledge and people will give me (provision)”. This is not permissible. Rather, you must seek for provision that will suffice you, your wife, your children and your household. You must seek for provision and this is part of worship. So do not sit hoping for peoples’ charity. You are obliged to seek for provision. Allah states:

٣٩٥٢٨٨٤٩٧٨٢٧٨٥٧١١٢٩٨١٩٨٢٩٥٨٣٨٨٢

“...And take a provision (with you) for the journey, but the best provision is at-Taqwā (piety, righteousness, etc.) ...” [Qur’an 2: 197]
His saying: “Neither the companions did this nor the scholars till this time of ours”: This practice of sitting without seeking for provision and looking at what is with the people was not done by any of the Companions of Allah’s Messenger ﷺ and they are the most pious of people. In fact they are the most devoted people to Allah the Mighty and Sublime and they used to work. Some of them were farmers while some were traders who engaged in buying and selling. Among them were Abū Bakr, Zubayr bin al-‘Awām, ‘Abdur-Rahmān bin ‘Awf and ‘Uthmān bin Affān. The owners of properties would sell and buy and they were the best of companions, and they used to spend in Allah’s way and equip the soldiers from their wealth. They did not abandon seeking for sustenance.

Abū Bakr used to buy, sell and assist Allah’s Messenger ﷺ since Allah commissioned him with Prophethood in Makkah. He (ﷺ) would assist him from his property in his well-known donations. He would feed the needy, buy the slaves being punished (their freedom) and emancipate them like Bilāl and others. He did not abandon earning and say, “I will sit and worship Allah, I am one of the companions of Allah’s Messenger ﷺ!”

His saying: “‘Umar bin al-Khaṭṭāb (○) said: ‘An earning that contains some ignobility is better than begging the people”: For you to engage in a profession that contains ignobility like cupping, earning from it and spending it on yourself is better than begging people and being subservient to them.
[120] WHOSE LEADERSHIP OF THE PRAYERS IS LAWFUL AND THE ONE WHOSE IS NOT DESERVING

[120] The author said: It is permissible to observe the five daily prayers behind whomsoever you pray except a Jahmi for he is indeed a distorter (of Allah’s Names and Attributes). If you pray behind him, you should repeat your Salah. And if your Imam for the Friday Prayer is a Jahmi and is your leader, then pray behind him but repeat your Salah. But if your Imam appointed by the ruler is a person upon the Sunnah, do not repeat your Salah.

COMMENTARY

His saying: “It is permissible to observe the five daily prayers behind whomsoever you pray”: This is an issue of Imamship in Salah. Who is qualified to be an imam? And whose Imamship is invalid?

Firstly: If the Imam is the ruler, he should observe the prayers behind him as follows, without looking into how perfect he is about some details which may include sins or contradictions, as long as it does not take one out of the religion. This is because the Prophet ordered the performance of Salah behind them for the sake of unity and avoidance of division. No matter how much he engages in sins and disobedience, as long as it has not reached the level of disbelief, the Salah should be performed behind him for the sake of unity, particularly, the Friday prayers, the ‘Id prayers and the (daily)
congregational prayers. But if the leader is a Jahmi, observe your Šalāh behind him, but repeat it.

Secondly: If the sinful Imām is not the ruler, the scholars have two views on it:

First opinion: Some scholars include al-Adālah (uprightness, trustworthiness, integrity and honesty) as one of the conditions (for the validity of an Imām). So Šalāh – in their view - is not valid behind a Fāsiq who commits one of the major sins less than shirk. They say one should not perform Šalāh behind him because he is not upright and should not be taken as an Imām.

Second opinion: As long as he is a Muslim, whose Šalāh on his own is valid then Šalāh behind him is certainly valid. Therefore, one should observe the Šalāh behind every Muslim even if he engages in some sins less than Shirk and disbelief. One should perform Šalāh behind him. This is the apparent meaning of the author’s statement.
THE BENEFIT OF KNOWING WHERE THE PROPHET \( \text{ﷺ} \) WAS BURIED, ABU BAKAR AND 'UMAR C

The author \( ? \) said: And (you should) believe that Abu Bakr and 'Umar C are in the apartment of 'A'ishah with the Messenger of Allah \( \text{ﷺ} \). They were both buried there with him. So if you visit the grave, then greeting them both after (you may have greeted) the Prophet \( \text{ﷺ} \) is obligatory.

COMMENTARY

His saying: “And (you should) believe that Abu Bakr and 'Umar C are in the apartment of 'A'ishah with the Messenger of Allah \( \text{ﷺ} \)”: When the Prophet \( \text{ﷺ} \) died, people differed on where he should be buried: Should they bury him along with his companions in al-Baqi’ or what should they do? Then a \( \text{Hadith} \) from the Prophet \( \text{ﷺ} \) was mentioned to them that:

\[ \text{أَنَّ النَّبِيُّ يُدْفَنَ حَنِيثَ يَمُوتُ.} \]

"A Prophet is buried where he dies."\(^{80}\)

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\(^{80}\)Reported by at-Tirmidhi in his Sunan (3/338 no. 1018), al-Baghawi in Shar as-Sunnah (14/48 no. 3832) from Abi Bakr aS-Sidiq (ﷺ) who said, "I heard something from the Messenger of Allah \( \text{ﷺ} \) I didn’t forget, he said: 'Allah does not take the soul of a prophet except on the spot He loves that he be buried in’ ".
Thereupon, the issue was resolved and he was buried beneath the bed on which he died ١, in the apartment of ١٠یٌٌٌٗٗٗٗ, the Mother of the Believers, since he fell ill in ١٠یٌٌٗٗٗ’s apartment.

**The second perspective:** Had it been his grave was raised and he was buried in *al-Baqī‘*, that would have led to extremism and the people would crowd over his grave. But for the sake of protecting and safeguarding him, he was buried in his house. That was why, when ١٠یٌٌٗٗٗ mentioned the *Hadith* prohibiting extremism related to graves, and that the Jews and Christians went to the extremes regarding the grave of their Prophets and took them as idols, she said:

"If not for that, his grave would have been made manifest; however it was feared that it be taken as a mosque." ٧١

So she explained the wisdom behind burying him in his house ١. His house used to be outside the mosque. This is because the apartment of the Prophet ٢ surrounds the mosque from the east and the south. So the Prophet ٢ remained buried in his house outside the mosque till when al-Walid bin ١٠یٌٌٌٗٗٗٗ wanted to expand the mosque. He then included the apartment the way it is without changing anything. It was only included because of expansion the Prophet’s mosque. Otherwise he is in his house ١٠یٌٌٌٗٗٗٗ. He will always be in the house and not in the mosque.

Later when Abū Bakr (٢) died, he was buried alongside the Messenger ٢ behind his back as an honour and respect to him (٢). For the fact that he was his companion who was always with him during his life time, so he was buried alongside him (٢).

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٧١ Reported by al-Bukhārī in his *Sahih* (١٤٦٨ no ١٣٢٤) and Muslim in his *Sahih* (١٣٧٦ no ٥٢٩).
Meanwhile, 'Ā’ishah had desired to be buried in her apartment along with her husband, Allah’s Messenger ﷺ, and her father; but 'Umar sought her permission due to his love for Allah’s Messenger ﷺ and Abû Bakr to be buried along with them. She Z permitted him and gave preference to him above herself. Thus, when he ('Umar ﷺ) died he was buried behind Abû Bakr in the apartment. The three graves are: The Prophet’s grave, close to the Qiblah, then Abû Bakr’s grave, then 'Umar’s grave in the apartment of Ā’ishah Z. And when 'Ā’ishah died, she was buried in al-Baqi’ along with the companions ⁣. It is obligatory to have Imân in that, because knowing the Prophet’s and his companions’ graves contain benefit to a Muslim because he would say Salâm to them, visiting them and saying Salâm to the Prophet ﷺ and his two companions to obtain reward through it: the reward of visitation and Salâm.

His saying: “So if you visit the grave, then greeting them both after (you may have greeted) the Prophet ﷺ is obligatory”: This is the benefit or wisdom behind knowing where Allah’s Messenger ﷺ was buried as well as his two companions - Abû Bakr and 'Umar C. The benefit in that is to say Salâm to them. When you visit the Prophet’s mosque and observe Salah therein you should say Salâm upon Allah’s Messenger ﷺ and his two companions to obtain the reward of visitation therewith.

Visiting the Prophet ﷺ and his two companions should be for the sake of saying Salâm to them, supplicating for his two companions and asking forgiveness for them and not for the sake of seeking of blessings or fulfillment of needs from the Messenger ﷺ as some deviants think - those who hurt Allah’s Messenger ﷺ.

It is rather for the Salâm alone. Also, the Salâm is only to be done by someone who arrives from a journey regardless of whether he is a resident of Madīnah or not. The person who arrives from a journey should say Salâm to them the first time he enters the mosque after the journey. One should not repeat the Salâm upon them whenever he enters the Prophet’s mosque.
because the Companions did not use to do so acting upon the saying of the Prophet:

لا يجعلوا قبري عيدًا

"Do not take my grave as a place of celebration."

That is, by frequenting it. This is because the word, 'Id refers to what is habitual and repeated. So he should not make it a habit whereby whenever he enters the Prophet’s mosque, he goes and says the Salām upon the Prophet and his companions. This is an innovation, a means towards Shirk and from the aspects of taking his grave as a place of celebration. Rather, it (the Salām) is only for the person who arrives from a journey.

When Ibn 'Umar (ra) returns from a journey, he used to come and face the (direction of the) Prophet and say,

السلام عليكم يا رسول الله و رحمة الله و بركاته

"May the peace, mercy and blessing of Allah be upon you, O Messenger of Allah."

Then he will move a little towards the east by his right and say:

السلام عليكم يا أبا بكر الصديق و رحمة الله و بركاته

"May the peace, mercy and blessing of Allah be upon you, O Abū Bakr as-Ṣiddiq."

Then he will move towards his right a little and say:

السلام عليكم يا عمر بن الخطاب و رحمة الله و بركاته

"May the peace, mercy and blessing of Allah be upon you, O 'Umar bin al-Khaṭṭāb."
Then he would leave.\textsuperscript{82} And if he wished to supplicate, he would step aside, face the Qiblah and supplicate Allah. He does not face the grave; he would only face the Qiblah.

[122] THE VIRTUE OF ORDERING GOOD AND FORBIDDING EVIL

The author said: Enjoining good and forbidding evil is obligatory except (regarding the) one whose sword or stick you fear.

COMMENTARY

The Prophet said:

"Whoever sees an evil among you should change it with his hand, if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart."83

This is as recorded in the Qur'an. Allah the Most High says:

"You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin al-Ma’ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid al-Munkar..."

83 Reported by Muslim in his Sahih (1/69 no. 49) from Abi Sa’id al-Khudri (as).
(polytheism, disbelief and all that Islam has forbidden), and you believe in Allah...” [Qur'an 3: 110]

Allah the Most High also said:

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining al-Ma’rūf (i.e. Islāmic Monotheism and all that Islam orders one to do) and forbidding al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” [Qur'an 3: 104]

Allah stated:

“The believers, men and women, are Auliya’ (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) al-Ma’rūf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform as- Ṣalāh (Iqāmah-as-Ṣalāh) and give the Zakāh, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise.” [Qur’an 9: 71]
This is contrary to the hypocrites, men and women; they are vice-versa. They enjoin evil and forbid good! We ask Allah for well being. Allah the Most High says:

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المُنَفِّقُونَ والْمُنَفِّقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنَكَّرِ
وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْضُونَ ...
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"The hypocrites, men and women, are from one another, they enjoin (on the people) al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from al-Ma’rūf (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah’s Cause) alms, etc.]. . ." [Qur'an 9: 67]

"And they close their hands" means from giving charity and spending in Allah’s way. They do not stretch their hands in spending and offering good because they do not believe in Allah and because property is dearer to them than everything! As for the believers, men and women, they perform ʿṢalāh, give Zakāh; obey Allah and His Messenger along with enjoining good and forbidding evil. And this is for the sake of establishing the religion and purifying the society from corruption.

It is not sufficient for a person to say, 'I am not responsible for any other except my soul.' So, he will be righteous on his own and abandon others. It is necessary for him to rectify others as much as he can since that is part of Nasiḥah (giving sincere advice) and desiring good for the people. For you to enjoin good on your brother and forbid him from evil is obligatory upon you, and it is from his right upon you also to enjoin him what is good if you notice some negligence to obedience in him and forbid him from evil if you notice him falling into sin. Do not leave him to destruction when you have the ability to help rectify him.
The issue is not as the people of hypocrisy and evil are saying that enjoining good and forbidding evil entails intruding into the affairs of the people or assuming guardianship over them as they say nowadays in the papers and the likes. This is the statement of the people of falsehood and hypocrisy. As for the people of İmān, they see this as part of giving sincere advice to their brothers and removing them from harm to benefit, and from darkness to light. Allah the Most High states:


dan wasa'ul yal'sābir

"...And recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah’s Cause during preaching His religion of Islamic Monotheism or Jihād, etc.).” [Qur’an 103: 3]

And Luqmān said:

\[ \text{"O my son! Aqimū Sahū (perform as- Sahū), enjoin (people) for al-Ma'rub (Islamic Monotheism and all that is good), and forbid (people) from al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption."} \] [Qur’an 31: 17]

This verse is like Sūratul-'Asr, that a person should enjoin good, forbid evil and be patient if anything befalls him in this way because it is in Allah’s way. He is rewarded by Allah the Most High for whatever befalls him.
It is well-known that those who enjoin good and forbid evil are burden to so many people, attacking them with word, backbiting and slandering. They insult and abuse them but they are patient with it because they are in Allah’s way, in Allah’s obedience and in saving their brothers. It is not part of sincere advice to abandon your brothers on negligence in worship and defect in evil matter while you have the ability to admonish them and guide them. This is part of negligence in fulfilling their rights. You should desire good and salvation for them. The Prophet ﷺ said:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه.

“None of you truly believes until he loves for his brother what he loves for himself.” 84

So if you love good and salvation for yourself, then your brother should be like you too in this. You should enjoin him what is good and admonish him. However, in the way that the Prophet ﷺ has directed in this Hadith:

من رأى منكم منكرًا فليغفر له يده

“Whoever amongst you sees an evil should change it with his hands.” 85

If he is able to change it with his hands like the leader or one whom the leader authorizes to forbid with the hands like the law enforcement agents, such a person should change it with his hand and remove the evil with his hand. So also is the owner of the house, he has some authority over those in his house because he is the guardian over his family members and will be questioned about his subject. Allah the Most High says:

84 Reported by al-Bukhari in his Sahih (1/14 no. 13) and Muslim in his Sahih (1/67 no. 45) from Anas (�).
85 Reported by Muslim in his Sahih (1/69 no. 49) from Abi Sa’id al-Khudri (�).
Therefore, you are in charge of your family members. But if you cannot use the hand (to forbid the evil); and you neither possess general nor specific authority, you should forbid evil with the tongue by explaining that this is unlawful and that this is a sin and not permissible. You will explain through admonitions, sermons, lessons and secret counsels between you and your brother. You explain to him. Also you talk about him if the advice and discussions with him, bear no fruits, inform the one who has the ability to remove the evil with his hand. Inform the law enforcement agency, the corps and the ruler. This is part of forbidding evil with the tongue.

If you are unable to forbid evil with the tongue, such as if you are prevented from it; you should forbid it with your heart and not accept evil at anytime. So forbid it with your heart, withdraw from the gatherings of evil and its people; do not sit with them in order to save yourself. These are the levels of enjoining good and forbidding evil. This is as in the saying of Allah the Most High:

\[\text{"So keep your duty to Allah and fear Him as much as you can..."} \text{[Qur'an 64: 16]}\]

And His saying the Most High:

\[\text{"Allah burdens not a person beyond his scope ..."} \text{[Qur'an 2: 286]}\]
Therefore, if you follow these steps, you have indeed forbidden evil and you are saved. But if you do not forbid evil with the hand nor the tongue nor the heart, this demonstrates absence of Ḥaqq as contained in the saying of the Prophet ﷺ:

وَلَا يَكُونُ وَرَأْيَةً ذَلِكَ مِنَ الإِيمَانِ حَتَّى يَخْرُى.

"Afterwards, there is no Ḥaqq worth a mustard seed."

The person who does not forbid evil with his heart has no Ḥaqq basically. So it is essential to forbid evil. However, it should be done in the order directed by the Prophet ﷺ. No one should make excuse with the saying of Allah, the Most High:

"O you who believe! Take care of your own selves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden) no hurt can come to you from those who are in error..." [Qur'an 5: 105].

Some people think that this verse indicates that forbidding evil is not necessary and that if a person is righteous on his own, there is nothing upon him regarding others. So, he would neither forbid evil nor enjoin good. This is contrary to the Qur'an and Sunnah. This noble verse does not mean such as explained by Abū Bakr (ﷺ) when he was asked about it. He said: "I had asked the Messenger of Allah ﷺ and he said:
So the meaning of the verse is that if you enjoin good and forbid evil, and your calls were not answered, take care of yourself. Do not say, 'I am like the people' or 'this is what the people are upon.' Rather, enjoin good and forbid evil if it is not accepted from you, do not give up anything of your religion, flattering the people and following them.

His saying: “Except one whose sword or stick you fear”: When you are afraid that if you forbid evil you may be killed or beaten, you should then move to the second level, which is explaining with the tongue. If you are afraid of explaining with the tongue, move to the third level. No one can prevent you from this. None can prevent a person from hating a thing with the heart because no one knows what is in the hearts except Allah ﷻ.

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[123] EXTENDING THE GREETINGS OF SALĀM

The author said: And saying Salām to all the slaves of Allah.

COMMENTARY

One of the rights of the Muslims upon one another is spreading the greeting of salām. Allah said:

“...But when you enter the houses, greet one another...” [Qur'an 24: 61]

That is, they should greet one another with the greeting of Salām since the believers are like one person and body. The greetings of Salām is the greeting of the believers on the Day they will meet Allah: 

[Qur'an 4: 86]
Allah the Mighty and Sublime will say Salām to them and they will hear His word and Salām and then reply Him with Salām saying:

اللَّهُمَّ أَنتُ السَّلَمَ وَمَلكَ السَّلَمَ

"O Allah, You are Peace and from You (alone) comes Peace."

Similarly, the dwellers of the Paradise, they will greet one another therein with it. Likewise, in this world, they greet one another with Salām. Spreading the greeting Salām is one of the means of entering the Paradise in peace as recorded in the Hadith that:

أَنِّي مِنَ الْأَطْعَمَ الْطَّعَامِ، وَأَفْتَشَيْ السَّلَامَ، وَصَلِّي بِالْيَلِيْدِ وَالْيَتَّامِيَنَّ، يَنْيَمُونَ دَخُلُهُمْ بِ السَّلَامَ.

"He who feeds people, spreads the greeting of Salām, observes Salāh when others are asleep will enter Paradise in peace."\(^87\)

\(^87\)Reported by \textit{Imām} ʾAḥmad in \textit{al-Musnad} (5/451), at-Tirmidhī in his \textit{Sunan} (4/652), ad-Dārīmī in his \textit{Sunan} (1/405 no. 1460), Ibn Mājah in his \textit{Sunan} (1/423 no. 1334), al-Ḥākim in \textit{al-Mustadrak ḍalāʾ ṣaḥīḥān} (3/13) and ad-Diyāʾu al-Maqdīsī in \textit{al-Mukhtārah} (9/431-433) and others from ‘Abdullāh bn Salām who said: When the Messenger of Allah arrived Madīna, the people rushed towards him saying, “The Messenger of Allah arrived, The Messenger of Allah arrived, the Messenger of Allah arrived,” I came with the people to see him. When I looked closely at the face of the Messenger of Allah, I knew that it was not that of a liar. The first thing he spoke about was that, ‘O people, Spread the Salām, feed, pray while people are asleep, you will enter the Paradise in peace.’” At-Tirmidhī said: “An authentic and Sound Hadith. Al-Ḥākim graded it authentic based upon the condition of the two Shaykhs (al-Bukhaari and Muslims) and adh-Dhahabi agreed with him.
Promoting and spreading the Salām is recommended among Muslims. Salām is asking for safety for the Muslims. It is also said that it is Allah’s Name be upon you since it is one of the Names of Allah, which is As-Salām. So if you say, ‘As-Salām ’alaykum, i.e. Allah’s Name be upon you, which is As-Salām. So this is a great statement spread among the Muslims.

The Prophet ﷺ said:

لا تدخلوا الجنة حتي توعموا، ولا توعموا حتي تحبوا، أفلا أذلكم علي أمر إذا فعلتموه

“You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which if you do, you will love one another? Spread the greeting Salām amongst yourselves.”

Spreading and exchanging the greeting of Salām generates love in the hearts. If a Muslim meets you and does not say the Salām to you, you may have something in your heart against him and say: ‘Why did he not say Salām to me?’ But if he said the Salām to you, what is in your heart would vanish; you will become friendly with him and love him. This confirms the saying of the Prophet ﷺ:

أفلا أذلكم علي أمر إذا فعلتموه تحببتم؛ أفسعوا السلام بينكم.

“Shall I not tell you of something, which if you do, you will love one another? Spread the greeting of salām amongst yourselves.”

Therefore, spreading Salām has immense effect on the Muslims’ souls. It is not sufficient for you to say: Ḥayāka Allah (May Allah keep you alive), kayfa Aşbāhta? (How are you this morning?) Kayfa amsayta? (How are you this

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88Reported by Muslim in his Sahih (1/74 no. 54) from Abū Hurayrah.
evening?) These wordings are only supplementary to the Salām. If you say, As-Salām 'alaykum, you can say afterwards, 'how are you doing?' 'How are you this morning?', and the like. In the sane vein, making gesture with the hand is not sufficient because it is the greeting of the Jews.89 Gesturing with the hand is only used when the one being greeted is far. In that case, say Salām to him and make gesture with your hand in order to notify him that you are saying the Salām to him so that he may reply to your greeting.

89Reported by an-Nasā‘ī in as-Sunan al-Kubrā (6/92 no. 10172) from Jābir (ḍḥ) that the Messenger of Allah ﷺ said, "Do not greet as the Jews and the Christians do. Their greetings is gesturing with the palms and heads." Al-Ḥāfīdh said in Fath al-Bāri (11/14): Reported by an-Nasā‘ī with a good chain".
[124] THE CONGREGATIONAL PRAYERS

The author said: Whoever abandons the Friday and the congregational prayers in the mosque without any excuse is an innovator. Excuse such as illness which makes him unable to go to the mosque or being afraid of an oppressive leader otherwise; there is no excuse for you.

COMMENTARY

His saying: “Whoever abandons the Friday and the congregational prayers in the mosque without any excuse is an innovator,” because he is isolating himself from the Muslim community; and keeping away from the Muslim community and isolating oneself is an innovation. The congregational prayer is obligatory upon the Muslim. More emphasized than this is the Friday Prayer. It is obligatory upon a Muslim to attend the Friday Prayer and congregational prayers along with the rest of the Muslims. He should not isolate himself from the Muslim community in congregational and Friday prayers because praying in congregation is a must.

The congregational prayers are compulsory for every Muslim and whoever abandons it is sinful. In fact, he should be punished because the Messenger of Allah said:

من سمِّيت البِذَّاء فَلَمْ يَجِبْ فَلا صَلَاةٌ لَّهُ إِلَّا مِنْ عَذَّرٍ. قَالَ: وَمَا الْعَذَّرُ؟ قَالَ: خَوْفٌ أَوْ مَزْرَعٌ.
“Whoever hears the call to prayer without responding to it, his Salah will not be accepted except if he has an excuse.” It was asked, “What is the excuse?” He replied, “Fear or illness.”

When a blind man came to the Prophet and told him the difficulty he faces in going to the mosque and that he had no guide to take him (to the mosque) he requested the Prophet to permit him to pray in his house. So the Prophet asked him: “Do you hear the call to prayer?” He replied, ‘Yes’. Then the Prophet said: “Then answer it.”

The person who hears the call to prayer is not supposed to draw back. Consequently, the Prophet said: “Whoever hears the call to prayer and does not respond, his Salah will not be accepted except he has an excuse.” Meaning his Salah is not valid. It is said that the negation (here) is of the validity of the Salah. It is also said that, “His Salah will not be accepted” means he has no complete Salah. So the negation is regarding completeness. However, the apparent meaning of the Hadith is that his Salah is not valid except he has an excuse. This is a proof of the obligation of congregational prayer in the mosque whenever the call to it is made. Consequently, 'Abdullāh bin Mas‘ūd said:

من سِرْتَ أَنْ يَلُوَّى اللَّهُ عَدًا مَّسْلِمًا فَلِيْحَافِظُ عَلَى هَؤُلَاءِ الصَّلُوَاتِ حَتَّى يَنَاذِي بَيْنَ، فَإِنَّ اللَّهَ شَرَعَ لَيْيُكُمُ سَنَنَ الْحَتِّى، وَإِنَّهُ مِنْ سَنَنَ الْحَتِّى، وَلَوْ أَكْثَرْنَ صَلَوَاتِهِمْ فِي نِيَاطِكُمْ، كَمَا يُصْلِي هَذَا النَّفْحُ بِبَيْنِهِ لَيْيُكُمُ سَنَةَ تَيْمِيمٍ، وَلَوْ أَكْثَرْنَ صَلَوَاتِهِمْ لَيْيُكُمُ لَصَلَوَاتٍ، وَلَقَدْ رَأَيْنَا

90Reported by Abū Dāwūd in his Sunan (1/151 no. 551), ad-Dāruqutnī in his Sunan (1/420), al-Ḥākim in al-Mustadrak ‘alā as-Sahihayn (1/245), al-Bayhaqī (3/75) from Ibn ‘Abbas (☼). Reported also by Ibn Mājah (1/260 no. 793), Ibn Hibbān in his Sahih (5/451 no. 2064) and ad-Diyā’ declared it authentic in al-Mukhtārah (10/239 – 241) from him (i.e, the Messenger ☼) with the wording: “Whoever hears the call to prayer and does not come to it, his Salah will not be accepted except if he has an excuse.”

91Reported by Muslim in his Sahih (1/452 no. 653) from Abū Hurayrah (☼).
“He who likes to meet Allah, the Most High tomorrow as a Muslim should safeguard these Salawāt whenever the call for them is made, for Allah has ordained the way of guidance for your Prophet and they are part of this right guidance. If you were to observe Salah in your houses as this man who stayed behind in his house, you would be leaving a Sunnah of your Prophet. If you leave the Sunnah of your Prophet you will go astray. I recall with certainty that no one stayed away from them (the congregational prayers) among us except a hypocrite who was well known for his hypocrisy. A man would be brought, supported by two persons until he was placed in a row.”

This was the attitude of the companions towards the congregational prayer. Even the sick who was incapable of walking would be brought, supported by two persons until he is helped to stand on the row due to their knowledge that congregational prayer is an obligation. The Prophet described those who stayed behind from congregational prayer as having hypocrisy:

“The most burdensome prayers for the hypocrites are the Ishā’ and the Fajr prayers.”

Allah affirms Īmān for those who maintain the mosques with Salah. Allah the Most High says:

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92 Reported by Muslim in his Sahih (1/453 no. 654) from Abū Hurayrah (ﷺ).
93 Reported by al-Bukhāri in his Sahih (1/234 no. 626), and Muslim in his Sahih (1/451 no. 651) from Abū Hurayrah (ﷺ).
The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform as-Ṣalāh (Iqāmah-as-Ṣalāh), and give Zakāh and fear none but Allah.” [Qur'an 9: 18]

The congregational prayer is of great importance. Therefore, one should not be lazy about it or pay attention to whoever discourages one from it. Otherwise why then are mosques built? If congregational prayer is not obligatory, why are mosques established, money spent on them, built with money and Imāms and callers to prayer are appointed for them? Is it just because it is Sunnah? No! This shows that congregational prayer is obligatory. Mosques are not built for the sake of its merely being Sunnah. Rather, they are built for obligations.

So, it is essential to take note of these and not to pay attention to the views of those who hold contrary opinions to the proof, compile them saying: these are the sayings of the scholars. We reply that the sayings of the scholars could be right or wrong. Therefore, what is obligatory is to follow the proof and not the sayings of people.

His saying: “Whoever abandons the Jumu‘ah (Friday) prayer”: The Prophet said:

“Whoever misses three Jumu‘ah prayers out of non-challance, Allah will put a seal over his heart.”

94Reported by Ahmad in al-Musnad (3/424), ad-Dārimī in his Sunan (1/444), Abū Dāwūd (1/277), at-Tirmidhī (2/373 no. 500) who graded it Hasan, Ibn Mājah declared it Sound (1/357
The Prophet also said:

لا يُتَهَمون أُقُومَ عَن وَذُعُهم الأُمَمَاتُ أو يَحْمِسُنَ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَا يَكُونُ مِن الظَافِرِينَ

"The people must cease from abandoning the Jumu‘ah prayer or Allah will put a seal over their hearts and they will then become of the heedless."95

His saying: "And excuses such as illness"; As is at the end of the Hadith that:

خُوْفُ أو مَرْضٍ

"Illness or fear."

That is, the illness that prevents a person from going to the mosque or from which he fears that the illness will worsen or that he may be exposed to something that will increase his illness or fear of an enemy or beast of prey. It should be a certain fear and not cowardice. Real fear on the road in which an enemy may intercept him or beast of prey may attack him. Such a person has an excuse to pray in his house, but the one who is safe and healthy has no excuse.

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95Reported by Muslim in his Sahih (2/591 no. 865) from 'Abdullāh bn ‘Umar and Abū Hurayrah ( صلى الله عليه وسلم ).
[125-126] THOSE WHO WRONGLY DECLARE OTHERS DISBELIEVERS DO NOT OBSERVE PRAYERS WITH THE (REST OF THE) MUSLIMS

[125] The author said: He who observes the Salah behind an Imam without following him has no Salah.

[126] Enjoining good and forbidding evil is with the hand, tongue and heart without the sword.

COMMENTARY

His saying: “Whoever observes Salah behind an Imam without following him has no Salah”; because such is contradicting the saying of the Messenger of Allah Ṣallallāhu ʿalayhi wa sallam:

إِنَّمَا جَعَلَ الْإِمَامُ لِيُؤْمَنْ بِهِ

“The Imam has been appointed to be followed.”

Nowadays, the people of misguidance and those who are fond of declaring Muslims disbelievers do notperform Salah with the Muslims, and if they do, they would intend praying alone. This is a newly-invented matter (in the religion of those). So you should perform Salah along with the Muslims, have good opinions of them and do not think evil of the Imāms of the mosques.

96Reported by al-Bukhārī in his Sahih (1/139 no. 371), and Muslim in his Sahih (1/308 no. 411) from Anas (r).
His saying: "Enjoining what is good and forbidding what is evil is with the hand, tongue and heart without sword": the explanation on the obligation of enjoining good and forbidding evil has preceded, and that it depends on one’s ability.97

However, the author’s saying: "Without sword" means that it is not permissible to take up arms against the (Muslim) rulers by saying: this is part of enjoining good and forbidding evil! This is the view of the Khawārij and the Mu’tazilah. They revolt against the ruler saying: "the ruler is a Fāsiq (evil doer) and this (taking up of arm against him) is from the aspects of forbidding evil."

However, this action is evil itself because revolting against the ruler is essentially evil it is disobedience to the Messenger of Allah ﷺ and due to the great harms, which result from it such as bloodshedding, break down of law and order, division; great evils that are worse than being patient with his sin and error. His sin and error is upon him alone. But taking up arms against him brings harm upon the Muslims. Rising against constituted authority is from the ways of the Mu’tazillah and the Khawārij. The Mu’tazillah has five fundamental principles:

Firstly: Enjoining good and forbidding evil: by this they mean revolting against the leaders and saying that this is part of enjoining good and forbidding evil.

Secondly: Tawhid: meaning; the negation of Allah’s Names and Attributes because according to them, affirming Names and Attributes to Allah is Shirk!

Thirdly: Justice: what this means to them is rejection of Qadar! They say: were Allah to punish them (the sinners) while He decreed the sin upon them, He would be unjust to them.

97 See what preceeded.
Fourthly: The state between two states: that is; whoever commits a major sin should not be called a disbeliever or a Muslim. Rather, he is in a state between two states!

Fifthly: Execution of threat: that is, declaring those who commit major sins less than Shirk as disbelievers.
[127] THE BASIC RULING IS THAT HE IS TRUSTWORTHY

[127] The author said: The person whose secrets are covered among the Muslims is the one from whom no [act of] doubtfulness has been seen.

COMMENTARY

His saying: “The person whose secrets are covered among the Muslims is the one from whom no (act of) doubtfulness has been seen”: The Asl (foundation) regarding a Muslim is al-Adalāh (uprightness, trustworthiness).

Do not think evil about your Muslim brother. Allah the Most High states:

“O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another ...” [Qur’an 49: 12]

The Prophet said:

“Avoid suspicion for suspicion is the most untrue of speech.”

98Reported by al-Bukhārī in his Sahīh (5/1976 no. 6849), and Muslim in his Sahīh (4/1985 no. 2563) from Abū Hurayrah (r).
That is, the suggestion of the mind. Seek refuge with Allah and have good thoughts about your Muslim brothers. But if it becomes established to you that this Muslim has a fault, you should secretly advice him and conceal his fault. The Prophet ﷺ said:

وَمَنْ سَّلَّمَ مَسَامِعَهُ سَلَّمَ اللهُ بِالْدُنْيَا وَالآخِرَةِ.

"Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the hereafter."\(^99\)

Do not expose him and defame him in gatherings; you should rather secretly advise him while covering him.

\(^99\)Reported by al-Bukhari in his \textit{Sahih} (2/862 no. 2310), and Muslim in his \textit{Sahih} (4/1996 no. 2580) from Abu Hurayrah (dāh).
[128] THE HIDDEN KNOWLEDGE AMONG ITS CLAIMANTS

The author said: Every knowledge that the slaves claim from the hidden knowledge not found in the Book and the Sunnah is innovation and misguidance. It is not allowed for anyone to act upon it or invite to it.

COMMENTARY

Hidden knowledge is the doctrine of the Bāṭiniyyah among the Ismāʿilīyyah and others who say that the texts (of the Qur’an and Sunnah) have apparent and hidden meanings. None knows the hidden meanings except their leaders while the masses only know the apparent. They say that Salāh only means supplication and whoever supplicates has performed Salāh. According to them it does not mean the five daily prayers or supererogatory prayers.

Similarly, they say the meaning of Zakāh is purification and cleansing of the soul and not Zakāh on property. They also say that the meaning of Šiyām (fasting) is concealing their secrets and school of thought. Consequently, they are called the secret organization. They also say that Ḥājj (pilgrimage) is going to their Shaykhs, and not going to the House of Allah to perform Ḥājj and ‘Umrah.

His saying: “Is innovation and misguidance;” meaning, this doctrine of hidden knowledge is an innovation in the religion and misguidance from the truth. Knowledge cannot be acquired except through learning from God-fearing scholars. Consequently, Ibn Qayyim said:
Ignorance is a deadly disease. And its cure is in two things set in agreement: a text from the Qur'an or Sunnah and a doctor, who is a God fearing scholar.\[^{100}\]

This is knowledge. Knowledge is not taste and inspiration, nor hidden knowledge according to the Bāṭiniyyah. Knowledge is only what has come from Allah, His Messenger and what the companions of Allah’s Messenger Ḥ said. This is knowledge, and whatever is out of it is ignorance and misguidance and not knowledge nor guidance.

His saying: “It is not allowed for anyone to act upon it or invite to it”: It is rather obligatory to be wary to keep away from it because it is part of the dispositions and offshoots of Sūfis who hold the view that knowledge is not in the Qur’an and the Sunnah; they both contain what only the masses and those who are ignorant call knowledge of the Sharī’ah. As for those who know Allah, they are the people of knowledge of reality!

\[^{100}\]Al-Kāfiyah fi al-Intiṣār lil firqatil-Nājiyah (2/383 – with the Sharh of Ibn ‘Īsā)
[129] THE CONDITIONS FOR MARRIAGE

The author said: Any woman that gives herself to a man (in marriage), she is indeed not lawful for him. They both should be punished if he had anything (of sexual intercourse) with her except with a guardian, two just witnesses and a dowry.

COMMENTARY

Marriage is only valid with conditions: such as, (the presence of) a Wali who will give her in marriage. A Wali is her close relative. The Prophet said:

لا يَكَاحِلُ إِلاَّ بَوْلَيْ وَشَاهِدَيْ عَدْلٍ.

“A marriage (contract) is not valid without a Wali and two trustworthy witnesses!”

Therefore, it is not permissible for a woman to give herself in marriage. Rather, her Wali should give her in marriage. But if she gives herself in marriage, the marriage contract is invalid and this is the view of the majority of the people of knowledge.

According to the Hanafis, it is permissible for a woman to give herself in marriage and the presence of the Wali for the execution of the marriage contract is not a condition. However, this view contradicts the proofs and

101 Reported by Imam Ahmad in al-Musnad (4/394, 413), Abū Dāwūd (no. 2085), at-Tirmidhī (1/203 - 204), ad-Dārīmī (1/137) at-Ṭahāwī in Sharh Maʿānī al-Āthār (2/5) from Abī Mūsā al-Ashʿarī (AS).
what the majority of the people of knowledge are upon. And for the fact that a woman may be deficient and stick to a man that is not suitable for her and her family because she is a person of emotion and hasty decisions. Thus, the matter is referred to the Wali. Allah the Mighty and Sublime addressed men to marry; He says:

"And marry those among you who are single." [Qur'an 24: 32]

This address is to the men. He instructed men to marry those who do not have husbands. The Hadith also stated:

“A marriage (contract) is not valid without a Wali and two trustworthy witnesses.”

It is stated in another Hadith that:

“Any woman who marries without her Wali’s permission, her marriage is void, void, void.”

The Wali will serve as a protector and preventer to her from fraud. The Prophet ﷺ said addressing the Walis:

“If one whose religion and integrity pleases you comes to you, you should marry to him.”

102 Its reference has preceded.
103 Reported by Imám Ahmad in al-Musnad (6/47), Abú Dáwud (no. 2083), at-Tirmidhi (1/204), ad-Dārīmī (2/137), at-Ṭalāwī in Sharh Ma‘ānī al-Athār (2/4) from ‘A‘ishah Z. 
Allah forbade that the Wali should prevent his ward from a suitable person she is pleased with. It is not sufficient that she be pleased with him, he should also be compatible. These two matters are essential, He should be suitable and she should be pleased with him. Compatibility or suitability is not known except to men, people of deep understanding. Women may not know it for they are people of emotions and weak minds.

His saying: “Any woman who gives herself to a man (in marriage).” A woman giving herself (in marriage) to a man is exclusive for the Messenger of Allah ﷺ. Allah the Most High says:

وَمَنْ اعْتَمَرَتْ مُؤْمِنَةٌ إِنْ هَوَّبَتْ نَفْسُهَا لِلْبَيِّنِيُّ إِنَّ أَرَادَ الَّذِيْنِ يَسْتَنْعِكُهُمْ

“And a believing woman if she offers herself to the Prophet and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers.” [Qur'an 33: 50] - This is because the Messenger of Allah is the Wali to the Ummah.

His saying: “They both should be punished if he had anything (of sexual intercourse).” If she marries him without her Wali’s permission, they should be separated and punished for it because such is an invalid marriage contract.

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[130] The author said: If you find a man defaming anyone among the companions of the Messenger of Allah, know that he is a follower of desires and of evil speech based on the saying of the Messenger of Allah: "If my companions are mentioned, withhold."^105

The Prophet indeed knew the faults that will occur from them after his death, yet he did not say concerning them except what is good. And based on his saying: "Leave my companions, do not say anything about them except what is good^106".

Do not discuss anything of their faults, or crisis or that of which you have no knowledge. Do not listen to anyone talking about it, for if you do, your heart

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106 I did not find who collected it like this with this completing. But Ahmad reported in the Musnad (3/266), an-Nasâî in al-Kubra (6/271 no 10943), al-Bazzâr in his Musnad (no 2779 – Kash al-Astâr) from Anas (نبي) that the Prophet said, “Leave my companions for me.” Al-Haythami said in Majma’ az-Zawâ’id (10/15): “Collected by Aḥmad and its reporters are those of the Šâhiḥ.”
COMMENTARY

Among the signs of the people of misguidance and hypocrisy is that they defame the companions of Muḥammad ﷺ, because they hate them, and whoever hates them is a hypocrite displaying Ḳūf and concealing Ḳīmān. This is because loving them is Ḳīmān and hating them is Ṯīfāq (hypocrisy) as recorded in the Ḥadīth; because they are companions of Allah’s Messenger ﷺ. The Prophet ﷺ enjoined good regarding them and forbade abusing them. They are those who aided the Messenger of Allah ﷺ, migrated along with him, supported him and sheltered him. Those who migrated are the Muhājjirūn while those who sheltered and supported them were the Anṣār. It is a must to love, praise and emulate them all.

Whoever defames and disparages them shows by that, that does not love the Messenger ﷺ, because where he to love the Messenger of Allah, he would love the companions. So none hates them except one who hates the Messenger ﷺ and whoever hates the Messenger of Allah ﷺ is a disbeliever.

His saying: “Know that he is a follower of desires and evil statement”; meaning whoever abuses the companions is a person of desires following his desires. Allah the Most High says,

َوَمَنْ أَضْلَلْ مِنْ أَيْمَانْ أَنَبِيَّ َوَهَوَّاهُ يَعْبُرُ هُدْيَ تَسَّـرُّ أَلَّهَ.”

107 Al-Bukhārī reported in his Ṣahīh (3/1379 no. 3573), Muslim in his Ṣahīh (1/85 no. 74) from Anas (r) from the Prophet (ﷺ) that he said: ”Loving the Anṣār is a sign of Ḳīmān and hating them is a sign of Ṯīfāq”. Al-Bukhārī reported in his Ṣahīh (3/1379 no. 3572), Muslim in his Ṣahīh (1/85 no. 75) from al-Barā’i (r) who said that he heard the Prophet (ﷺ) saying: ”No one loves the Anṣār except a believer, and none hates them except an hypocrite. Whoever loves them, is loved by Allah and whoever hates them is hated by Allah”.

will not remain safe.
“And who is more astray than one who follows his own lusts, without guidance from Allah?” [Qur'an 28: 50]

He is a follower of innovation and a person of hypocrisy; every evil is in him. The Prophet ﷺ said:

إذا ذكر أصحابي فامسكوا.

“If my companions are mentioned, withhold (from abusing them).”

It is obligatory to be silent about the companions of the Messenger of Allah ﷺ and not talk about them except what is good, as well to praise them and not delve into their affairs.

His saying: “The Prophet ﷺ indeed knew the faults that will occur from them after his death, yet he did not say concerning them except what is good.” Infallibility with regard to the companions is in their consensus, so if they are agreed (upon an issue), their consensus is infallible and is an explicit proof. But if they differ, then one should look at one who has the (preponderance of) proof among them.

Individually, they are not free from error; some errors may occur from them. However, Allah has forgiven them and distinguished them with companionship. So they have merit that would cover whatever error that occurred from some of them. And that is from some reasons:

Firstly: Such is a Mujtahid who did not intend error. He only exercised jurisprudential deductions but did not attain the truth. They will be rewarded and their sins forgiven.

Secondly: They have merits that would cover whatever error that occurred from some of them because Allah is pleased with them, and He looked at those who participated in the battle of Badr and said:
Allah the Glorious and Most High says:

“Allah has forgiven the Prophet, the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madīnah) and the Anṣār (Muslims of Al-Madīnah).” [Qur’an 9: 117]

This is general; Allah has forgiven them. Allah Glorious is He and Most High says:

“Those of you who turned back on the day the two hosts met (i.e. the battle of Uḥūd), it was Shayṭān (Satan) who caused them to backslide...

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108 Reported by al-Bukhārī (3/1095 no. 2845), and Muslim (4/1942 no. 2494) from the Ḥadīth of ‘Ali (ṣ).
(run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them.” [Qur'an 3: 155]

They are forgiven so there should never be any grievance against them.

His saying: “The Prophet \( \text{ﷺ} \) indeed knew the faults that will occur from them after his death.” The Prophet \( \text{ﷺ} \) does not know the unseen except what Allah informed him of. So, the author's saying: “Indeed he knows”, means based on what Allah informed him of. Thus, he \( \text{ﷺ} \) said:

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\text{فإنه من يعيش منكم فستكون عليه خلافا كثيرا، فعليكم بسننها وسنن الحلفاء الراشدين المهديين من يغلي.}
\]

“Verily, whosoever amongst you who shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided caliphs after me.”\(^{109}\)

Allah informed him that discord will occur. So, he advised them on what to do at times of discord and they abided by it. When the companions differ in anything, they would refer to the Qur'an and Sunnah. So they would end their discord and return to the truth.

“But he did not say anything about them except what is good”: the Prophet \( \text{ﷺ} \) praised them in spite of the fact that he was informed of what will occur from them after him.

The saying of the Prophet \( \text{ﷺ} \): “Leave my companions. Do not say except what is good about them;”\(^{110}\) meaning, avoid criticizing my companions; do not say

\(^{109}\) Its reference had preceded.

\(^{110}\) I didn't find it reported like this in this complete form, Imam Ahmad however reported in al-Musnad (3/266), an-Nasâ'i in al-Kubra (6/271 no. 10943), al-Bazârî in his Musnad (no. 2779 – Kashful-Astâr) from Anas ( Devils) that the Prophet \( \text{ﷺ} \) said: "Leave my companions to me".
except what is good about them. And more explicit and sound than that is the Hadith:

لا تعتبوا أصحابي، فوالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهبا ما بلغ من؟ أخديهم.
ولا تصفพวกเขา.

"Do not revile my companions. By Him in whose Hand is my life, if one of you would have spent (in charity) a pile of gold as big as mount Uhud, it would not amount to as much as one mudd (about 2/3 of a kilo) of one of them nor even half of mudd."

Therefore a little action from one of them is better than a great action from those who came after them due to their precedence in Islam.

His saying: "Do not discuss anything of their faults or crisis." Do not discuss what took place among them except from the angle of making excuse for them.

His saying: "Do not listen to anyone talking about it, for if you do, your heart will not remain safe": Do not listen to those who criticize the companions in gatherings or in lessons or any avenue where the companions of Allah’s Messenger are criticized. Do not attend such gatherings or continue to listen to them. Rather, discontinue and distance yourself from them so that nothing enters your heart, and you spite the companions of Allah’s Messenger and hate them and become destroyed.

Al-Haythami said in Majma’ az-Zawa’id (10/15): "Ahmad reported it and its narrators are those of as-Sahih"

111 Reported by al-Bukhari in his Sahih (3/1343 no. 3470), and Muslim in his Sahih (4/1967 no. 2541) from Abi Sa’id al-Khudri (‭ﷺ‬).
[131] The author said: If you hear a man defaming, rejecting or desiring other than the narrations, fault his Islam. Do not doubt that he is a follower of desires and an innovator.

[132] And know that the oppression of a leader does not reduce anything made obligatory by Allah through the tongue of His Prophet. His oppression is upon himself. Your good deeds and obedience to him is complete, if Allah wills; that is, the congregational prayer, Friday prayer and Jihad with them. Cooperate with them upon every good deed; you will be rewarded for your intention.

COMMENTARY

The explanation and commentary of these have preceded, so there is no need to repeat it.
[133] The author said: If you see a man supplicating against the leader, know that he is a follower of desires. And if you see a man supplicating for the leader to be upright, know that he is a follower of the Sunnah, if Allah wills, based on the saying of Fudayl bin ‘Iyad: “If I should have a supplication that is granted, I will only give it for the leader.” It was said to him: “O Abu ‘Ali, explain this to us?” He said: “If I supplicate for myself it will not exceed me. But if I supplicate it for the leader, he becomes upright and through his uprightness the people and the land become rectified.”

We have been ordered to supplicate for them to be upright and have not been ordered to supplicate against them even if they are unjust and oppressive. This is because their injustice and oppression is (only) against them while their righteousness is for them and for the (entire) Muslims.

COMMENTARY

This expression is reported from the righteous predecessors: “If you see a man supplicating against the leader, know that he is a follower of desires.” This is the Khāriji and Muʿtazili disposition because the Khawārij and Muʿtazilah are
those who supplicate against the Muslim leaders. The opposite is what is obligatory; to supplicate righteousness and success for them, because in their rectification lies the well-being of Islam and the Muslims. So if you supplicate for them, you are supplicating for the Muslims because in the leaders righteousness is the subject’s well being. This is the Manhaj (methodology) of the righteous predecessors: Praying for the righteousness of the leaders.

His saying: “And if you see a man supplicating for the leader for righteousness, know that he is a follower of the Sunnah, if Allah wills.” When you see him supplicating for their rectification, know that he is a follower of the Sunnah because this is the guidance of the righteous predecessors with regard to the leaders.

His saying: “based on the saying of Fudayl bin ‘Iyād.” Fudayl bin ‘Iyād (may Allah have mercy on him) is among the great scholars, worshippers and ascetics. He made this expression, “If I should have a supplication that would be answered, I will give it for the leader.” This is part of sincerity (to the Muslim leaders) acting on the saying of the Prophet ﷺ:

الدين السبحة

“The religion is an-Nasihah (sincere advice).

We said: “To whom O Messenger of Allah?”

He said:

الله ﷺ كتابه و رسوله و لأنبئه المسلمين و عائثهم

“To Allah, His Books, His Messengers, the Muslim leaders and their common folk.”

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112 Reported by Muslim in his Sahih (1/74 no. 55) from the Hadith of Tamīm ad-Dārī (🫱)
And from sincerity to the Muslim leaders is supplicating for their rectification, and from being insincere to them is supplicating against them!

**THOSE WHO SUPPLICATE FOR THE RULERS ARE NOW CONDEMned BY THE FANATICS AND FOLLOWERS OF THE KHAWĀRIJ**

His saying: “we have been ordered to supplicate for them to be upright and have not been ordered to supplicate against them even if they are unjust and oppressive”: This is because supplication against them is supplication against the Muslims, because if the matter deteriorates and the leadership falls, there will certainly be bloodshed, chaos, widespread evil and suspension of prescribed punishments. So there are many evils in his falling. In our contemporary time, those who supplicate for the leader are being accused of sycophancy by the people of desires among the biased-partisans and followers of the Khawārij. So the saying of the author will be applicable to them that they are in opposition to the Sunnah and are people of desires. Attention should be paid to this!
[134] THE MOTHERS OF THE BELIEVERS

The author said: Do not mention anyone among the Mothers of the Believers (may Allah be pleased with them) except with good.

COMMENTARY

His saying: “Do not mention anyone among the Mothers of the Believers except with good”. The mothers of the Believers are the wives of the Prophet. It was Allah who named them the Mothers of the Believers in His saying - Glorious is He:

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\text{[Qur'an 33:6]}
\]

“The Prophet is closer to the believers than their own selves, and his wives are their (believers’) mothers…”

The meaning is: their mothers from the angle of esteem, respect and prohibition of marrying them after the (death of the) Messenger. They are not their mothers in lineage. It is rather in terms of respect and honour. They have the rights of mothers over the Muslims because they are the Prophet’s wives. It is therefore obligatory to love them and respect them and not to disparage anyone of them.

It is rather from the doctrine of the Rafidah to disparage some of the wives of the Prophet, and this entails accusing Allah that He selected for His Prophet those who are not suitable for him. It also contains accusing
the Prophet ﷺ that he chose a mother who is not suitable for the believers. This is disbelief in Allah ﷻ!
[135] BEING REGULAR WITH THE DAILY OBLIGATORY PRAYERS

The author said: If you see a man being regular in the obligatory prayers with the ruler and others, know that he is a follower of the Sunnah, if Allah the Exalted wills. But if you see a man being negligent of the obligatory prayers in congregation even if he is with the leader, know that he is a follower of desires.

COMMENTARY

His saying: “If you see a man being regular in the obligatory prayers with the ruler and others, know that he is a follower of the Sunnah, if Allah the Exalted wills”; meaning if you see a man being regular with the congregational Salāh along with the ruler and others, it is a proof that he is among the People of Sunnah and Imān. Allah the Most High says:

"The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform as-Ṣalāh (Iqāmah-as-Ṣalāh), and give Zakāh..." [Qur'an 9: 18]

The Prophet stated regarding a person whose heart is attached to the mosques that he is one of the seven Allah will place under His shade (on the Day of Resurrection):
And a man whose heart is attached to mosques.”

So frequenting the mosque for the congregational Salāh is a sign of Īmān and hallmark of the People of Sunnah. But the person who stays away from the Salāh with the Muslims and holds that the Muslims are not upon the truth, and that Salāh is not valid with them is undoubtedly bifurcating the Muslim community and opposing Allah, His Messenger and the Muslims.

Consequently, you will find that the people of deviant ideologies do not come to the mosques nor perform Salāh with the Muslims. In fact, some of them consider the Salāh of the Muslims invalid. This is a sign of evil, deviation, corruption of ‘Aqidah and division. Allah the Most High says:

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

Hence, it is obligatory upon the Muslims to be with the Muslims. Allah the Most High says:

“O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” [Qur'an 9: 119]

113 Reported by Al-Bukhārī in his Sahīh (1/234 no 629), and Muslim in his Sahīh (2/715 no. 1031) from Abū Hurayrah (ﷺ).
A Muslim should be with the Muslims, he should not keep away and isolate himself. He should not be with the group that keeps away and is isolated from the Muslims. This is a sign of desires, evil, corrupt ideology and deviation.

His saying: “But if you see a man being negligent with the obligatory prayers in congregation even if it is with the leader, know that he is a follower of desires.” If you see a man abandoning congregational Salāh: if he abandons it along with the leader, he is a follower of desires and one of the Muʿtazilah or Khawārij who declare the leaders disbelievers because of sin (less than Shirk). But if he isolates himself from the congregation prayer along with other than the leader, he is a hypocrite because the Prophet said:

أَنْقَلُ الصَّلَاوَاتَ عَلَى الْمَنْفَعِينَ: صَلَاحَ الْعَشَاءِ، وَصَلاَةَ الْفَجْرِ

“The most burdensome prayers for the hypocrites are ʿIshā and Fajr prayers.”

So he considered staying away from Salāh as hypocrisy. In fact Abdullāh bin Masʿūd (ﷺ) said: “I recall with certainty that no one stayed away from them among us except a hypocrite well known for his hypocrisy.” Therefore, this is evidence that the person who stays away from the congregational prayers without valid excuse is a hypocrite because the hypocrite would stay away from Salāh especially in the night because then no one will see them. But during the day, they would attend because people will see them and they show-off their deeds while concealing disbelief.

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114 Its reference had preceded.
THE LAWFUL, THE UNLAWFUL AND THE AMBIGUOUS MATTERS

The author said: The lawful is what you attest to and swear to its lawfulness. So also is the unlawful. And whatever disturbs you in your heart is an ambiguity.

COMMENTARY

His saying: “The lawful is what you attest to and swear to its lawfulness.” The Prophet said:

"What is lawful is clear and what is unlawful is clear, but between them are some doubtful things.”

There are lawful things, in which there is no doubt about, and there are unlawful things in which there is no doubt about; and there is the third type, which is doubtful not known to be lawful or unlawful. No one knows these except the scholars; most people do not know it. What is expected (of a Muslim) regarding this type is to hold back until the category it belongs becomes known. So, you accept what is lawful and avoid the unlawful. The Prophet said:

Its reference has preceded.
“Sin is that which disturbs your heart and you dislike the people to know of it.”\textsuperscript{116}

You will notice that your heart will not feel at ease with it, and your heart not feeling ease with it is proof that it is doubtful, so you are required to abandon it.

“The lawful is what you attest to and swear to its lawfulness;” meaning, you are at ease with it without any doubt regarding it so much so that you can swear that it is lawful because it is clear as stated by the Prophet ﷺ:

\textit{الحلال بَينُ} \\
“What is lawful is clear.”

His saying: “So also is the unlawful.” What is unlawful is also clear from among what the text indicates its prohibition like the animal that falls dead, alcohol and flesh of swine. These are clearly prohibited because Allah has forbidden it.

\textsuperscript{116} Reported by Muslim in his \textit{Sahîh} (4/1980 no. 2553) from an-Nawwâs bn Sim‘ân (��).
[137] PROTECTING THE MUSLIMS

The author said: The concealed is the one whose concealment is manifest. And the exposed is the one whose exposure is manifest.

COMMENTARY

His saying: “The concealed is the one whose concealment is manifest. And the exposed is the one whose exposure is manifest.” The Muslim is basically upright and trustworthy. So do not think evil about him. That is why Allah said:

“O you who believe! Avoid much suspicion; indeed some suspicions are sins.” [Qur’an 49: 12]

The Prophet said:

“Avoid suspicion for suspicion is the most untrue of speeches.”117

Hence, do not think of a Muslim except good, as long as he does not display something contrary. And when you come across his error, you are required to conceal it.

117 Its reference had preceded.
“Whoever conceals the fault of a Muslim, Allah will conceal his faults in this world and the Hereafter.”

However, along with advising him, conceal his fault and do not disgrace him. Allah the Exalted says:

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not." [Qur'an 24: 19]

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118 Its reference has preceded.
THE NAWĀŠIB AND THE RAWĀFIĐ

The author said: If you hear a man saying so and so is Nāṣibi, then know that he is a Rafidi (Shi’a). If you hear a man saying: So-and-so is Mushabbih, or so-and-so speaks with Tashbīh then suspect him, and know that he is a Jahmi. And if you hear a man saying: “Speak about Tawhīd, explain Tawhīd to me”, know that he is a Khārījī, a Mu’tazilah. Or he says so-and-so is a Mujabbir or he speaks about Ijbār or about ‘Adl, know then that he is a Qadari. This is because these names are newly-invented introduced by the followers of desires.

COMMENTARY

His saying: “If you hear a man saying so-and-so is Nāṣibi.” The Nawāšib are those who hate Ahlul-Bayt (household of the Prophet) and the Rawāfid accuse the Ahl as-Sunnah of hating Ahlul-Bayt, but those who hate Ahlul-Bayt are the Nawāšib.

“Know that he is a Rafidi;” because this is the doctrine of the Rawāfid so much so that they called the companions Nawāšib because according to their claim, they (i.e., the companions of the Prophet) hate Ahlul-Bayt and stole the Khilāfah from them! This is what they say - may Allah disfigure them.
The person who says the Companion or the Ahl as-Sunnah are Nawāṣib, this is a proof that he is among the Rawāfid. The Ahl as-Sunnah do not hate Ahlul-Bayt. They rather love and respect them, and preserve the advice of Allah’s Messenger ﷺ regarding them, but they do not go overboard like the Rawāfid regarding them, taking them as lords besides Allah, believing that they are infallible just as the Shi’ah believe that their Imāms are infallible calling them the ‘Infallible Imāms’!

The Ahl as-Sunnah neither believe that they are infallible nor go to extremes regarding them. They rather place them in their rightful ranks, love them due to their relationship to Allah’s Messenger ﷺ and also because of their Īmān. So they love them for two reasons: Īmān and relationship (to Allah’s Messenger ﷺ). But if they find relationship without Īmān, they will not love them. Abū Lahab was the uncle of the Messenger of Allah ﷺ and he will enter the Hellfire because mere relationship does not suffice without Īmān.

His saying: “If you hear a man saying: So-and-so is Mushabbih, or so-and-so speaks with Tashbih then suspect him and know that he is a Jahmi.” This is because the Jahmiyyah, Mu’tazilah, Ashā’irah and Māturidiyyah hold that affirming the Attributes (for Allah) is Tashbih, so they name the Ahl as-Sunnah who affirm Names and Attributes for Allah al-Mushabbiḥah (those who compare Allah to the creatures) because they affirm the Attributes (of Allah) or call them Mujassimah (those who attribute physical form to Allah) because affirming attributes - in their opinion - implies al-Jismiyah (ascribing a physical form) to Allah and physical forms resemble. This is their doctrine.

If you see someone saying that, and says: So-and-so is a Mushabbih, so and so is Mujassim, know that he is a Jahmi, Mu’tazili or one who studies under them among the other sects because they believe that affirmation of the established Attributes of Allah is Tashbih ( likening Allah to His creatures) and Tajsim (attributing physical form to Allah).
His saying: “And if you hear a man saying: ‘Speak about Tawḥīd, explain Tawḥīd to me’, know that he is a Khāriji Muʿtazilī.” This is because Tawḥīd is one of the fundamentals of the Muʿtazilah and to them, it means negation of the Attributes (of Allah).

According to them, affirmation of the Attributes is Shirk and negating of the Attributes is Tawḥīd. So do not think that he intends the Tawḥīd that is singling Allah for worship. He rather means negation of the Attributes, because affirmation of the Attributes according to them denotes Shirk. Consequently, they say, the Qur’ān came with Shirk because it affirms Names and Attributes to Allah the Mighty and Sublime!

So, this is the Shaykh’s aim—May Allah shower blessings on him; he intended the Tawḥīd that is based upon the creed of the Muʿtazilah.

As for the Tawḥīd that is based upon the creed of the Ahl as-Sunnah, it is singling Allah for worship. So if you ask for an explanation of this Tawḥīd—singling Allah for worship and negation of Shirk—there is nothing wrong with it. In fact it is encouraged and noble.

His saying: “Or he says so-and-so is Mujabbir or talks about Ijbar—predestination or ‘Adl, know then that he is a Qadari.” Furthermore, among the fundamentals of the Muʿtazilah is al-ʿAdl (justice), which is negation of Qadar because they say, ‘were we to affirm Qadar, we would ascribe injustice to Allah, in the sense that He would be punishing them (the sinners) for what He has decreed for them.

We say to them: ‘Allah does not punish them based on Qadar. Rather, He only punishes them based on their deeds, disbelief and Shirk. He does not punish them because He decreed it on them. He punishes them as a result of their deeds, Shirk and sins. Therefore, the recompense is based on the deeds and not Qadar.

So Allah does not reward anyone because He decreed that He would be a believer till he actually believes and acts upon ʿImān. Similarly, He does
not punish anyone merely because He decreed him to commit sin till he actually commits the sin and the reason for the punishment.

Therefore, reward and torment are tied to the slaves' deeds and are never to Qadar. So if you see a person saying: So-and-so is Jabari, then know that he is a Muʿtazili because the Muʿtazila say a person is free, he creates his own deeds and nothing is decreed on him! They say he did this on his own without Allah decreeing it for him. And they describe as Jabari whoever says that the slaves' actions are based on Allah's Qadar.

His saying: "This is because these names are newly-invented introduced by the people of innovations." They were introduced by the people of innovation such as the Shi'ah, Jahmiyyah and Muʿtazila. As for the People of Sunnah, they do not enter into these matters except as necessitated by the Book and Sunnah. They affirm Names and Attributes for Allah, affirm Qadar and believe in it. They do not say that a slave is compelled or injustice is imposed upon him from Allah the Mighty and Sublime. And they do not say that affirming Allah's attributes is Shirk and Tashbih. None says this except the people of innovation.
[139] SOME COMMENTS ON THE STATEMENTS OF IBN MUBĀRAK

The author said: ‘Abdullāh bin Mubārak said: “Do not take anything concerning the Shi‘ah from the people of Kūfah or anything regarding uprising from the people of Shām or anything about Qadar (predestination) from the people of Basra or anything on Irjā from the people of Khurāsān or anything concerning currency exchange from the people of Makkah or anything about music from the people of Madīnah. Do not take any of these from them.”

COMMENTARY

The saying of Abdullāh bin al-Mubārak, “Do not take anything concerning the Shi‘ah from the people of Kūfah.” This is because most of the Shi‘ah came from Kūfah. So do not take anything of their creed from them such as defaming the companions and going overboard regarding Ahlul-Bayt.

Then he said: “Or anything regarding uprisings from the people of Shām.” The apparent meaning of the author’s statement is that the Khawārij are largely from the people of Syria. So his saying, “regarding uprisings” means revolting against the leader and fighting the Muslims. However, this is
questionable because the Khawārij are in Irāq and not in Syria, or perhaps he intended their (i.e the people of Shām) war with ‘Alī (ᵃˢ). 

Then he said: “or anything about Qadar from the people of Baṣraḥ.” Because the doctrine of Ḥizāl (upon which are the Mu‘tazilah), emerged from Basraḥ, and Sufism emerged from the people of Baṣraḥ.

He stated further: “or anything on Irjā from the people of Khurāsān.” This is because Irjā emerged from the region of Khurāsān which is one of the regions of Persia. It was a wide region with scholars, abundant good and good customs. However, the creed of Irjā sprang from there. Al-Irjā’ means excluding action from the reality of Īmān. They say action is not included in Īmān. So a person is a believer even if he does not perform any deed as long as he believes with his heart. Some of them say, as long as he believes with his heart and utters it with his tongue. Yet others say even if he does not believe with his heart as long as he merely knows, he is a believer!

Action is not included in Īmān according to all the Murji‘ah sects! A person is a believer even if he does not perform a deed. This is the creed of the Murji‘ah and is a false creed because Īmān is statement of the tongue, belief of the heart and action of the limbs. Īmān is made up of these three matters because whoever believes with his heart without professing it with his tongue, such is the status of the disbelievers, for they know the truthfulness of the Messenger ﷺ; the Jews and Christians knew the truthfulness of the Messenger ﷺ but they are not believers merely because of their knowledge or their belief with the heart without professing it with the tongue.

Some of them (i.e., the Murji‘ah) say uttering with the tongue is sufficient even if one does not believe. This would imply that the hypocrites are believers. But Allah ﷻ negated Īmān from them. The Most High says: 

{بِذَٰلِكَ قَالُوكُمُ ۛ أَلَمْ يَسْتَيْبُنَّهُمُ مَا لَيْسَ فِي قُلُوبِهِمُّۚ...}
“They say with their tongues what is not in their hearts.” [Qur'an Al-Fath: 11]

His saying: “or anything on currency exchange from the people of Makkah.” As-$arf refers to transacting/exchange of cash for cash because they were lenient about it.

His saying: “or anything about music from the people of Madinah.” This is because among them are those who permit music not seeing anything wrong with it. So nothing should be taken from them regarding from them.
LOVING THE COMPANIONS

The author said: If you find a man loving Abu Hurayrah, Anas bin Malik, Usayd bin al-Ḥudayr, know that he is a person of the Sunnah – By Allah's leave. And if you see a man who loves Ayyūb, Ibn 'Awn, Yūnus bin Ubayd, 'Abdullāh bin Idrīs al-Awdi, ash-Sha'bī, Malik bin

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119 See their biographies in the order (listed) in al-İṣabah fi Tamyiz Asma‘u as-Sahābah (1/7, 126/425, 1/83).
120 Ayūb bin Abī Tamimah Kaysan as-Sakhtayānī, Abu Bakr al-Baṣrī, Thiqah, Thabt, Hujjah from the Senior Jurists and an ardent worshipper. He died in 131 A.H at age 65. See: Taqrib at-Tahdhib (pg. 117).
121 'Abdullāh bin 'Awn bin Arṭābān Abū 'Awn al-BAṣrī, Thiqah, Thabt, Fāḍil from the contemporaries of Ayūb in knowledge, deed and age. He died 150 A.H. See: Taqrib at-Tahdhib (pg 317).
122 Yūnus bin Ubayd bin Dinār al-'Abdī Abu Ubayd al-BAṣrī, Thiqah, Thabt, Fāḍil, Godfearing, died 139 A.H. See: Taqrib at-Tahdhib (pg 613).
124 'Amīr bin Sharāhil ash-Sha'bi, Abū 'Amr, Thiqah well-known, Faqī, Fāḍil. Makhūl said: ‘I never saw anyone more reliable than him’. He died after 100 A.H. He was about 80 years old. Taqrib at-Tahdhib (pg 287).
Mughwal\textsuperscript{125}, Yazid bin Zuray\textsuperscript{126}, Mu'āḍh bin Mu'āḍh\textsuperscript{127}, Wahb bin Jarir\textsuperscript{128}, Ḥammād bin Salamah\textsuperscript{129}, Ḥammād bin Zayd\textsuperscript{130}, Mālik bin Anas, al-Awzā'ī\textsuperscript{131}, Zā'ida bin Qudāmah\textsuperscript{132}, know that he is a follower of the Sunnah. If you see a man who loves Aḥmad bin Ḥanbal, al-Ḥajjāj bin al-Minhāl\textsuperscript{133}, Aḥmad bin Naṣr\textsuperscript{134} - speaks well about them and says what they said, know that he is a follower of the Sunnah.

\textbf{COMMENTARY}

His saying: "If you find a man loving Abū Hurayrah..." It is obligatory to love the entire companions as it has been mentioned earlier, as it is part of Ḥaǧmān.

\textsuperscript{125} Mālik bin Migwal al-Kūfi, Abū 'Abdullāh: Thiqah, Thabit, died 159 A.H. Taqrib at-Tahdhib (pg 518).

\textsuperscript{126} Yazid Zuray' al-Brī Abū Mu'āwiyah: Thiqah, Thabit, died 182 A.H. Taqrib at-Tahdhib (pg 601).

\textsuperscript{127} Mu'āḍh bin Mu'āḍh bin Naṣr bin Ḥisān al-'Anbarī Abū Muthannā al-Brī al-Qādi: Thiqah Mutqin, died 196H. Taqrib at-Tahdhib (pg 536).

\textsuperscript{128} Wahb bin Jarir bin Ḥazīm bin Za'yd, Abū 'Abdullāh al-Azdi al-Brī, Tiqah, died ... 200 A.H. Taqrib at-Tahdhib (pg 585).

\textsuperscript{129} Ḥammād bin Salamah bin Dīnār al-Brī Abū Salamah, Thiqah, 'Abīd, most reliable regarding (narrations from) Thābit, died 167 A.H., Taqrib at-Tahdhib (pg 178).

\textsuperscript{130} Ḥammād bin Zayd bin Dirham al-Azdi al-Jaḥdami, Abū Iṣmā'īl, al-Brī, Thiqah, Sabt, Fāqīh. He was said to be blind, perhaps he was suddenly afflicted as it was authentically reported that he used to write. He died 179 A.H and was 81 years old. Taqrib at-Tahdhib (pg 178).

\textsuperscript{131} 'Abdur-Raḥmān bin 'Amr al-Awzā'ī, Abū 'Amr al-Faqīh: Thiqah, Jalīl, died 157 A.H, Taqrib at-Tahdhib (pg 347).

\textsuperscript{132} Zā'ida bin Qudāmah ath-Thaqafi, Abū as-Sult, al-Kūfi, Thiqah, Thābit, Sāḥibu Sunnah, died 160 A.H or afterwards. Taqrib at-Tahdhib (pg 213).

\textsuperscript{133} Al-Ḥajjāj bin Minhāl al-Anmātī, Abū Muḥammad as-Sulami, their Mawla, al-Brī, Thiqah, Fādil, died 116 or 117 A. H. Taqrib at-Tahdhib (pg 153).

\textsuperscript{134} Adh-Dhahabi said in Siyyar A'lām an-Nubalā'i (11/166): The great Imām, ash-Shahīd, Abū 'Abdullāh Aḥmad bin Naṣr bin Mālik bin al-Haytham al-Khāzā'ī, al-Marwazi, thereafter al-Bagdādī. He was a commander to goodness, outspoken (in support of the) truth. He was unjustly killed in 131 A.H. See Taqrib at-Tahdhib (pg 85).
However, there are some among the companions whom the people of desires, such as defame Abū Hurayrah ( خط ) - the reporter of Ḥadīth who reported so many Ahādīth from the Prophet ﷺ. As for them, the preservation of the Sunnah enrages them. So, they hate Abū Hurayrah due to his concern for reporting Ḥadīth and preserving many Ahādīth of Allah’s Messenger ﷺ for the Ummah. They hate him because of this.

“And Anas bin Mālik” - The Prophet’s servant.

“And Usayd bin al-Ḥudayr” al- Ansārī. They hate these people because they possess some virtues that they are distinguished by, excluding others among the companions of Allah’s Messenger ﷺ.

His saying: “And if you see a man who loves Ayyūb, Ibn ‘Awn, Yūnus bin ‘Ubayd, ‘Abdullāh bin Idrīs al-Awdī, ash-Sha‘bī, Mālik bin Mighwal, Yazīd bin Zuray‘, Mu‘ādh bin Mu‘ādh, Wahb bin Jarīr, Ḥammād bin Salamah, Ḥammād bin Zayd, Mālik bin Anas, al-Awzā‘ī, Zā‘idah bin Qudāmah, know that he is a follower of the Sunnah.” This is because these people are among the reporters of the Sunnah, preservers of Ḥadīth and scholars of al-Jarh and at-Ta’deel (i.e., the science criticizing and commending individuals, groups etc.). So the person who hates them hates their good deeds, which is preservation of the Sunnah and their concern for it; its chain of narrators, reporters and warding off lies and fabrication about it. They do not hate them except because of their preserving the Sunnah; A noble action through which Allah preserved this Sunnah of His Messenger ﷺ.

His saying: “If you see a man who loves Aḥmad bin Ḥanbal, al-Ḥajjāj bin al-Minhāl, Aḥmad bin Naṣr - speaks well about them and says what they said, know that he is a follower of the Sunnah.” They are the Imāms who were tried regarding the saying that "the Qur’an is created" and they refused to say so.
During the time of al-Ma'mūn, al-Mu'tasim and al-Wāthiq, they were put to trial because of the Mu'tazilah who became close to the leaders and consultants to them. So they influenced them and introduced the creed of I'tizāl to them. They gave them the verdict to compel people to say that the Qur'an is created leading to great trials. Imām Aḥmad took a position of firmness and lofty mountain and they could not achieve their aim through him.

He resisted, stood firm and was patient over the humiliation and imprisonment till Allah gave victory to this religion through him and subdued these hypocrites.

Some scholars they killed like Aḥmad bin Naṣr, Ibn Nūḥ and others, they killed those who refused to say the Qur'an was created. Imām Aḥmad was tormented and the Mu'tazilah requested he be killed, but Allah saved him from being killed and prevented the Khalīfah from killing him. However, they agonised and harmed him but he was patient till Allah supported him with al-Mutawwakil Ibn Al-Mu'tasim. He stopped the hardship being afflicted upon him, honoured him and manifested the Sunnah. This is the Sunnah of Allah that ease comes after hardship:

\[
\text{"So verily, with the hardship, there is relief. Verily, with the hardship, there is relief." [Qur'an 94: 5-6]}
\]

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135 Muḥammah bin Nūḥ bin Maymuun bin 'Abdulḥamīd bin Abī Rījāl al-'Ijī. His father was popularly called al-Madrūb. He was one of those known with the Sunnah and those known in the days of Mīnḥah (The Trial of saying that the Qur'an was created). Al-Ma'mūn requested that he be brought to him alongside Imām Aḥmad and a host of others but he died on the way in the year, 218 A.H. Tāriikh Bagdād (3/322).
[141] If you see a man sitting with the followers of desires

The author said: If you see a man sitting with the followers of desires, warn him and educate him. But if he sits with him after having known, stay away from him because he is (equally) a follower of desires.

COMMENTARY

The people of desires are those who follow their desires and inclinations. They do not follow the Qur'an and Sunnah, they only follow their heart desire. If the Qur'an and Sunnah contradict their desires, they abandon the Qur'an and Sunnah, and accept whatever agrees with their desires, not out of Îmân in it but because it agrees with their desires.

This is the way of the Jews because they would only obey the messengers in what agrees with their desires and whatever disagrees with their desires, they disagree with the messenger concerning it. They either killed or rejected them as stated by Allah, the Most High:

"Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars and others among them they killed." [Qur'an 5: 70]

He stated regarding the hypocrite in this Ummah:
“And when they are called to Allah (i.e. His Words, the Qur’an) and His Messenger, to judge between them lo! a party of them refuse (to come) and turn away. But if the right is with them, they come to him willingly with submission.” [Qur’an 24: 48-49]

This is the way of the people of desires in the past and present. According to them, the yardstick for the truth is what agrees with their desires and whatever disagrees with their desires is falsehood even if it was Jibril who brought it to Muhammad: for them, it is falsehood!

This is their way and this is what the misguided sects in this Ummah are upon; they do not accept what has been reported from the Messenger of Allah. In fact, they do not accept what has been reported in the Qur’an and Sunnah that disagrees with their way and desires. They either misinterpret, distort or reject it. This is their way.

The author is saying; you should beware of sitting with those people because they will influence you, and you may become pleased with their way, becoming one of them. So distance yourself from them, do not sit with the people of innovations regardless of whether it is creed-based like the Jahmiyyah, Mu’tazilah and others among the people of innovations, or an innovation in worship like those who worship Allah based on ignorance and misguidance. They practice piety and asceticism but without proof and guidance.

This is applicable to the Sufis and those who agree with them among those who are innovators in worship. Some innovations may even be lesser.

Innovations differ but are all evil, they should not be tolerated. One should not say this is a little innovation. Do not be lenient with innovations
because they are like sparks of fire, if it is left it will burn what is around it, but if extinguished, people will be saved from its evil. Innovations are like that as well. Therefore, Muslims must beware of innovators (in the religion) and they should not think well of them or be deluded with physical appearances, saying that these people are people of worship, people of *Tawbah*. These people soften the hearts; these people are people of *Dhikr*; these people make the sinners repent as it is being said regarding the *Tablīgh* group. As long as they are *Sūfis*, innovators, do not be beguiled by them.

His saying: “If you see a man sitting with the followers of desires, warn him.” If you see a man sitting with innovators, be cautious of him because his sitting with them is a proof that he loves them and is friendly with them and they have, perhaps, influenced him. An individual is a product of the company he keeps. The person who sits with good people, such is a proof that he loves good and its people, but the one who sits with evil people, it is proof, as well, that he loves evil and its people. Allah the Most High says:

> "And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shayṭān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zālimūn (polytheists and wrongdoers, etc.).” [Qur'an 6: 68]
And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.” [Qur'an 4: 140]

He commanded His Prophet ﷺ to sit with good people. The Most High says:

"And keep yourself (O Muḥammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world.” [Qur'an 18: 28]

So Allah instructed him to sit with Bilāl, Ammār, and Salmān - the poor companions – and not to sit with the chiefs of Quraysh and others. The Prophet ﷺ used to sit with them longing and yearning for their ʿĪmān and love; but Allah forbade him from such because they said: Drive away these people from us so that we will sit and listen to you. Due to the eagerness of the
Prophet ﷺ for good, he thought of creating another gathering for these weak (companions) in response to the request of the chiefs among the Quraysh desiring their Islam. So Allah forbade him that before he did it. He said:

\[\text{"And obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost." [Qur'an 18: 28]}\]

This is because Allah knows that these people will neither accept (Islam) nor believe (in Allah). So Allah says to him:

\[\text{"And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zālimūn (unjust)." [Qur'an 6: 52]}\]

His saying: “educate him. But if he sits with him after having known, stay away from him because he is (equally) a follower of desires.” The meaning is that you should advise him against sitting with evil people; if he does not accept the advice, avoid him because he is knowingly sitting with a follower of innovation not out of ignorance.
THE QUR'ĀNIYYAH

[142] The author said: If you hear a man to whom the Sunnah is brought but rejects it; rather he wants the Qur'an [alone]. Do not doubt that he is a man that hypocrisy is embodied in. Get up and leave him.

COMMENTARY

There is a group called al-Qur'āniyyah who claim to used only the Qur'an as proof and reject the Sunnah. This people are hypocrites because acting upon the Sunnah is the same as acting upon the Qur'an. Allah the Most High says:

> And whatsoever the Messenger (Muḥammad) gives you, take it; and whatsoever he forbids you, abstain (from it). “[Qur'an 59: 7]

This is because the Sunnah interprets and explains the Qur'an. Allah the Most High stated:

> And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them.” [Qur'an 16: 44]
The Prophet ﷺ had indeed informed about these al-Qur'aniyyah sect. He stated:

 رَبُّ رَجُلٍ شِيَابًا عَلَى أَيْكَمْ يَقُولُ: بِنِيَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ، فَمَا كَانَ فِيهِ مِنْ خَلَقٍ أَخْلَقَنَا، وَمَا كَانَ فِيهِ مِنْ حَرَامٍ حَرَمَنَا.

“A time will come when a bellyful (proud person) will be sitting on his cushion saying: The Qur’an is sufficient for us; whatever is permitted therein, we would consider it permissible; and whatever is unlawful therein, we would consider it unlawful.”

The Prophet ﷺ said:

أَلاَّ وَقَبِّي أُوْىَيْتُ الْقُرْآنَ وَمَثَلَّةَ مَعَهُ

“Undoubtedly, I have been given the Qur’an and its like along with it.” 136

Allah ﷻ said:

وَمَا يَنْطِقُ عَنْ أَمْوَاتٍ ﴿إِنَّ هُوَ إِلَّا رَحْمَةٌ مَّثْنَى﴾

“Nor does he speak of (his own) desire. It is only a Revelation revealed.” [Qur’an 53: 3-4]

Therefore Ahādīth are (also) revelation from Allah ﷻ even though the wordings are from the Messenger of Allah ﷺ. However, their meanings are from Allah the Mighty and Sublime. So the person who uses the Qur’an, as a

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136 Reported by Imām Ahmad in al-Musnad (4/132), ad-Dārimī in his Sunan (1/153 no. 586), Abū Dāwūd in his Sunan (4/200 no. 4604), at-Tirmidhī in his Sunan (5/35 no. 2664), Ibn Mājah in his Sunan (1/6 no. 12), Ibn Ḥibbān in his Sahih (1/189 no. 12), al-Hākim in al-Mustadrak ‘ala as-Sāhiḥayn (1/191), and others from al-Miqdām bin Ma’dī Kariba. At-Tirmidhī said: Sound and Lone, Al-Hākim said, “Its chain is authentic”.
proof - as he claims - without using the Sunnah is a Zindoq, meaning a Munāfiq (hypocrite). This is the meaning of the author’s saying: “Hypocrisy is embodied in him.”

His saying: “Get up and leave him”: Do not sit with him because some people say this person uses the Qur’an as proof and will be deceived by him, while he does not use the Qur’an as proof because the Qur’an ordered that the Sunnah be taken. So he does not use the Qur’an as proof. He only intends concealment and to deceive the people.
[143] WARNING AGAINST THE PEOPLE OF DESIRE

The author said: Know that all desires are evil as they all invite toward uprisings. The worst and the most disbelieving of them are the Shi’ah, the Mu’tazilah and the Jahmiyyah. For they indeed intend distortion (of Allah’s Names and Attributes) as well as heresy for the people.

COMMENTARY

His saying: “Know that all desires are evil.” Al-Ahwa’ (desires) is whatever disagrees with the Qur’an and Sunnah of creeds, opinions and thoughts. So everything that disagrees with the Qur’an and Sunnah of opinions, creeds, thoughts, partisanship and the like is part of desires. Allah the Most High says:

فَإِنَّ أَلْوَانُ بَيْنَهَا لَكَ فَأَعْلَمُ أَنَا بِتَحْكُمٍ أَهْوَاءِهِمْ وَمِنْ أَضْلَالِ يَمْسَىٰ إِبْنِيّ

ھُوَ الَّذِى تَعْبَرُ هُدًى مَّيِّنَ أَلَّهَ..."

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

What is obligatory upon a Muslim is to follow what has been reported from Allah and His Messenger, he should not follow his heart desires or what so and so said. It is obligatory to refer people’s saying to the Qur’an and Sunnah. Whatever agrees with them should be taken and whatever disagrees with them
should be abandoned. Such a person is a follower of the truth. As for the one who moves along with the people wherever they go and becomes a blind follower without thinking about what they are upon nor examining what they are upon is a person of desires following his desires.

**THE PEOPLE OF DESIRES INVITE TO UPRISINGS**

His saying: "As they all invite towards the use of the sword;" That is, desires invite towards Fitnah. The wars and division that took place among the Muslims came from the followers of desires such as the Mu’tazilah, Khawārij and others. They were the ones who caused the Fitnah. Fitan (tribulations) only came from them and were as a result of them.

Who killed 'Uthmān (r)? Who killed 'Alī (r)? Who ignited the Fitnah among the Muslims afterwards other than the followers of desires? Who incited al-Ma’mūn and those who came after to test the people of Sunnah so much so that their Imām Ahmad bin Ḥanbal (may Allah have mercy on him) was pulled, beaten and imprisoned other than the people of desires? Who imprisoned Shaykh-ul-Islam Ibn Taymiyyah (may Allah have mercy on him) till he died in prison other than the people of desires?

We must therefore beware of these individuals because their evil, at the end, will lead to disuniting the Muslims’ and revolting against the Muslims’ leader, as well as division of the Muslims’ community, so that they would be divided into sects and parties instead of being one Ummah.

His saying: "The worst and most disbelieving of them are the Rawāfiḍ, the Mu’tazilah and the Jahmiyyah." These are the worst of the people of desires. At its top are the Rāfiḍah among the Shi’ah. They were named Rāfiḍah because they rejected Zayd bin ‘Ali bin al-Ḥusain when they invited him to agree with them in abusing Abū Bakr and 'Umar. But he said: ‘No, Abū Bakr and 'Umar were the ministers of Allah’s Messenger ﷺ’. So when he disagreed
with them, they said, ‘In that case we reject you”. So they were named ṭāfīdah (rejecters).

The Jahmiyyah are the followers of Jahm bin Ṣafwān, who has been repeatedly mentioned. The Mu’tazilah are followers of ‘Amr bin Ubayd and Wāṣil bin Aṭā’- those who isolated themselves in the gathering of al-Ḥasan al-ṣaṣrī and do not acquire knowledge from the scholars of Sunnah. So they were named Mu’tazilah.

His saying: "For they indeed intend distortion (of Allah’s Names and Attributes) as well as heresy for the people.” At-Ta’īl means negation of the Names and Attributes (of Allah) and Zandaqah means rejecting the Qur’an and Sunnah and holding on to desires and wishes instead.
[144-145] THE ONE WHO DEFAMES THE COMPANIONS ACTUALLY DEFAMES THE PROPHET ﷺ

[144] The author said: Know that whoever insults one of the companions of Muḥammad ﷺ only intended (to hurt) Muḥammad ﷺ and he has certainly hurt him in his grave.

[145] If anything of innovation appears to you from a person, then be cautious of him, because that which he hides from you is more than what is manifest.

COMMENTARY

His saying: “Know that whoever insults one of the companions of Muḥammad ﷺ”: Meaning whoever reviles the companions of Allah’s Messenger ﷺ and disparages them is abusing the Messenger of Allah ﷺ because they are his companions, supporters and helpers. So defaming them is defaming the Messenger of Allah ﷺ because it was the Messenger of Allah ﷺ who assembled them, walked with them and managed their affairs. So it is a defamation of the Messenger of Allah ﷺ that he accompanied evil people. This is defamation of the Messenger ﷺ.
They (i.e., the people of desires) say al-Jibt and Tāghūt refer to Abū Bakr and 'Umar. This is defamation of the Messenger of Allah ﷺ. How could his two companions and ministers be Jibt and Tāghūt? Therefore, the Messenger neither understands nor knows. We ask Allah for well being. Furthermore, the Messenger commended and praised the Companion, so he does not know their reality. The Prophet ﷺ said:

لا تشيروا أصحابي فإن الذي نستسبي يبدؤو أو ألققو أحدكم مثل أحدم دهب ما يبلغ ملأ أحدم ولا نصيفة.

"Do not revile my companions. By Him in Whose Hand is my life, if one of you had spent (in charity) a pile of gold as big as mount Uhud, it would not amount to as much as one mudd of one of them nor even half of mudd (spent in charity)."\[137\]

He praised them. Therefore, it means that the Messenger erred in commending and praising them while they are evil people, Jibt, Tāghūt and disbelievers. This is defamation of the Messenger of Allah. In fact, it is a defamation of the Qur'an. Allah the Most High says:

َأَمَّنْ أَرْضَىٰ لِلْمُؤْمِنِينَ إِذْ تَبَيَّنَوا تَحْتَ الْسَّجْرَةِ... ّ

"Indeed, Allah was pleased with the believers when they gave their Bay'ah (pledge) to you (O Muḥammad) under the tree." [Qur'an 48: 18]

The Most High also said:

\[137\]Reported by al-Bukhārī in his Sahīh (3/1343 no. 3470), and Muslim in his Sahīh (4/1967 no. 2541) from AbīSa'īd al-Khudri (ṣ).
"Allah has forgiven the Prophet, the Muhājirūn (Muslim emigrants who left their homes and came to Al-Madinah) and the Anṣār (Muslims of Al-Madinah) who followed him (Muḥammad) in the time of distress (Tabūk expedition, etc.)." [Qur'an 9: 117]

The Most High says:

And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to Al-Madinah) and the Anṣār (the citizens of Al-Madinah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith); Allah is well-pleased with them as they are well-pleased with Him." [Qur'an 9: 100]

Therefore, this is defamation of the Qur'an that praised and commended them. Whoever possesses an atom weight of Īmān will not revile the Companion.

His saying: "Know that he only intended (to hurt) Muḥammad ﷺ and he has certainly hurt him in his grave." Whoever reviles the Companions has indeed harmed the Prophet ﷺ in his grave, because he (the Prophet) is not pleased that his companions be reviled. Allah the Most High says:
"Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment." [Qur'an 33:57]

So the person who reviles the Companion has indeed harmed Allah and His Messenger. And this is not restricted to the lifetime of the Messenger of Allah Ἢ. Rather, it hurts him while he is in his grave after his death – ῆ'ayhīs-salātu was-salām. And whoever does this is cursed:

“Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.” [Qur'an 33:57]

We ask Allah for well-being.
[146] SITTING WITH THE SINFUL AND THE INNOVATOR

COMMENTARY

His saying: “If you see a man from among the followers of Sunnah with evil manner and words, defiantly disobedient, wicked, sinful and straying; but is upon the Sunnah, accompany him.” Your accompanying a sinful follower of the Sunnah and sitting with him is better than sitting with an innovator, because a sinner knows he is sinner and hopes to repent, contrary to the innovator; for he believes he is upon the truth and will not repent. Mostly, innovators do not repent because they consider themselves upon the truth.

This does not mean that you should be sitting with sinners. It simply means sitting with a sinner from the people of the Sunnah is better than sitting with innovators, even if they apparently display devoutness and righteousness. This is the author’s aim ?. There is no doubt that innovation is evil and dearer to Shaytān than sin because an innovator does not repent from it, contrary to a sinful person; he hopes to repent from it because he believes it is a sin and he is shy of it and does expose it, unlike an innovator.
His saying: “But he is upon the Sunnah, accompany him;” That is, (a sin) that does not remove one from Islam. He is only guilty of major sins other than Shirk but with no innovation. Your sitting with him is less evil than sitting with an innovator, even if the innovator displays righteousness and piety. Just as I have mentioned, this does not mean that the Shaykh is saying that you should sit with sinful people. He is only making a comparison between the evil of sitting with a sinner and that of sitting with an innovator. The evil of sitting with an innovator is worse than sitting with a sinner. How about a follower and adherent of the Sunnah? If sitting with a sinful follower of the Sunnah is better than sitting with an innovator, how about sitting with a righteous follower and adherent of the Sunnah? Such a person is a righteous companion.

His saying: “For his sin will not harm you;” This is because his sin is upon him. This is from the angle of comparison. However, the innovation of an innovator will harm you. As for the sinner, his sin will not harm you.
[...] NOT BEING DECEIVED WITH THE WORSHIP OF THE INNOVATOR

But if you see a man who strives hard in worship, abstentious, being continual in worship who is a follower of desires, do not sit with him nor listen to his speech nor walk with him on a road, for I do not guarantee that you will not eventually become accustomed to his way and be destroyed together with him.

COMMENTARY

His saying: “But if you see a man who strives hard in worship, abstentious, being continual in worship who is a follower of desires, do not sit with him, nor listen to his speech.” Do not be beguiled by an innovator because he displays devotedness, piety, asceticism, abstemiousness and observes Ṣalāh in the night as long as he is a man of desires and innovation; do not be lenient with him. Stay away from him. As some of the righteous predecessors have said:

“Iqtisād regarding the Sunnah is better than striving upon innovation.”

138 Reported by at-Tabarānī in al-Mu’jam al-Kabīr (No. 10337), Muḥammad bin Naṣr in Kitāb as-Sunnah (No. 75), Ibn Baṭṭah in al-Ibānah (No 256) from ‘Abdullāh bin Mas‘ūd (♂) in Mawqūf form.
His saying: “Nor walk with him on a road.” This is related to caution against accompanying and sitting with the innovators as mentioned previously. The Messenger also warned against such. He said:

إِبَأَكُمُ وَعَضُّدَاتَ الأمَّورِ

“Beware of newly-invented matters.”

The word Iyyākum, beware is a caution. He said:

شَرُّ الأمَّورِ تُخَذِّبَانِهَا

“The worst of affairs are the newly-invented ones.”

Therefore, innovation is worst than sin and an innovator is worst than a sinner. Thus, it is obligatory to pay attention to this matter.

“Nor walk with him on a road;” This is because he will influence and involve you in innovation especially since you think well of him due to what he displays of piety, devoutness and asceticism. So his innovation will affect you. He is therefore very dangerous. Just as the similitude given by the Prophet of a righteous companion with a seller of musk, he either gives you from his musk, you buy from him or you get a pleasant scent from him as long as you are with him. If you do not get anything from him, either through gift or purchase, you will certainly get the musk scent while sitting with him.

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139 Its reference has preceded.
140 Its reference has preceded.
141 Reported by al-Bukhārī in his Sahih (2/741 no. 1995) and Muslim in his Sahih (4/2026 no. 2628) from Abū Mūsā al-Ash‘ārī (—who said: “The Prophet said, ‘The similitude of the righteous companion and an evil companion is like a seller of musk and a blower of bellows. You will not miss with the seller of musk; you either purchase it or get the fragrance from him. But the blower of bellows either burns you, your cloth or you obtain an offensive odour from him.’”)
As for an evil companion he is like a blower of bellows; he either burns your cloth or you get offensive odour from him.

**THE TABLĪGH JAMĀ‘AH**

This is applicable to the Tabligh group about whom many are deluded today because of what is seen of them such as devoutness and making the sinners repent - as they say - and the strong influence on whoever accompanies them. However, they bring the sinner from sin into innovation and innovation is worst than sin! A sinner among the people of Sunnah is better than a worshipper from the people of innovation. So take note of this; I have not said this in dislike of the good that is with them - if there is even good in them – I have said this out of dislike for innovation because innovation takes away good deeds.

The innovations that are with the Jamā‘ah Tablīgh have been mentioned by those who accompanied them and then repented from such, and have authored so many books to warn against them, explaining their innovations. The fact that Shaykh Muḥammad bin Ibrāhīm gave permission to some of them to do Da’wah in the Kingdom at the beginning was because their affairs were not clear to him. But when what they are upon became clear to him, he gave them a serious and profound refutation as contained in his Majmū’ Fatāwā\(^{142}\). He gave them the condition of inviting (others) towards Tawḥīd but they did not fulfil the condition.

**SHAYKH ‘ABDUL-ĀZĪZ BIN BĀZ CHANGED HIS VIEW ABOUT THE TABLĪGH JAMĀ‘AH**

Similarly, the fact that Shaykh bin Bāz praised them at first was because their condition was not clear to him. But when their affair became clear to him, he retracted this and said: “They should not be followed in their outings except

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\(^{142}\) See: *Majmū’ Fatāwā* of Shaykh Muḥammad bin Ibrāhīm (1/227).
by the one who intends to invite them to the truth and Tawhīd and repudiate the conditions upon which they are.\textsuperscript{143}

This was what he stated (may Allah have mercy on him) in spite of the fact that a person of innovation does not accept Da‘wah. So also is a follower of a (false) methodology; he will not retract from his methodology that he took oath of allegiance from his Shaykh (to follow).

His saying: "For I do not guarantee that you will eventually become accustomed to his way and be destroyed together with him." This is the end result if you walk with him, sit with him and become delighted with his condition; he will afflict you with his innovation and you will become pleased with it and be destroyed with him, becoming an innovator. The danger from the innovators is severe and they are so many these days. However, it is obligatory to know what innovation is because according to some people, everything is an innovation. Innovation has guidelines. So if it is verified that what he is upon is innovation, do not sit with him nor accompany him.

\textsuperscript{143}See: Majmū‘ Fatāwā and various articles of Shaykh‘ Abdūl‘ Azīz bin Bāz (8/296)
[...] WARNING AGAINST SITTING WITH THE PEOPLE OF INNOVATIONS

Yūnus bin ‘Ubayd saw his son coming out from (the house of) a follower of desires and said to him: ‘O my son! Where are you coming from?’ He said: ‘From ‘Amr bin ‘Ubayd.’ Thereupon he said: ‘O my son, that I see you come out of the house of a shameless person, is dearer to me than to see you come out from the house of so-and-so. O my son! For you to meet Allah as a fornicator, sinner, a thief, defiantly disobedient and a treacherous person is dearer to me than you meet Allah with the sayings of the people of desires’.

Do you not see that Yūnus bin ‘Ubayd knew that the shameless person cannot misguide his son from his religion while a follower of innovation can mislead him till he makes him commit [an act of] disbelief?

COMMENTARY

His saying: “Yūnus Bin ‘Ubayd saw his son coming out from (the house of) a follower of desires and said to him: ‘O my son! Where are you coming from?’ He said: ‘From ‘Amr bin ‘Ubayd.’ Thereupon he said: ‘O my son, that I see you come out of the house of a shameless person, is dearer to me than to see you come out from the house of so-and-so.’ For you to come out from a
sinful follower of Sunnah is of less evil than sitting with an innovator. This was what Yūnus cautioned his son against because he sat with ‘Amr bin Ubayd - the leader of the Mu’tazilah. That he sits with a Muslim who is a follower of the Sunnah even if he has some weaknesses in his religion is indeed less harmful than sitting with an innovator. And to learn from him is worse: do not acquire knowledge from the people of desires and innovations. Learn from the people of Sunnah, the scholars of Ahl as-Sunnah and scholars of sound ‘Aqidah as stated by Muḥammad bin Sirīn Ṭabari:

إِنَّ هذَا الْعَلْمُ دَنِّى فَانْظِرُوا عَشَانَ تَأْخُذُونَ وَيْتَكُونُنَّ.

"Indeed, this knowledge is religion, so look properly from whom you take your religion."144

If merely sitting (with an innovator) contains this danger, how about learning from the innovators?!

His saying: “For you to meet Allah as a fornicator, sinner, a thief, defiantly disobedient and a treacherous person is dearer to me than that you meet Allah with the saying of the people of desires.” He said to his son: for you to die as a sinner who is guilty of a major sin other than Shirk; you will hope for mercy. Allah the Most High says:

إِنَّ اللَّهَ لَا يُعَفِّرُ أَن يُنَخَّرُكَ يِدَ وَيُعَفِّرُ مَا دْوَى ذَلِكَ لَيْسَ مِن ذِنَابٖ... *

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases." [Qur’an 4: 48]

144 Reported by Muslim in the introduction to his Sahih (1/14).
Even if Allah punishes the one who committed major sin in the Fire, his final abode is Paradise; he will not abide in the Fire. As for the follower of innovation, his innovation could lead him to Kufr thereby becoming one of those who will abide in the Fire because he introduced into the religion of Allah what is not part of it. As for the sinner, he does not claim that his sin is religion. So for you to die upon a sin even if it is a major sin other than Shirk is less harmful than for you to die upon innovation. This statement is very lucid.

His saying: “Do you not see that Yûnus bin ‘Ubayd knew that the shameless person cannot misguide his son from his religion while a follower of innovation can mislead him till he makes him commit an act of disbelief?!”

This is the wisdom behind his not sitting with an innovator. As for sitting with a follower of the Sunnah even if he is deficient in his religion and Iman, the harm that will occur as a result of sitting with an innovator is worst than the harm that will occur as a result of sitting with a sinful follower of the Sunnah because a follower of innovation invites you to innovation and opposition of the Qur’an and Sunnah.

As for the sinner, he neither cautions you against the Qur’an and Sunnah nor warns you from following the Sunnah; never. So this is a distinction between this direction and that. The worst that can happen is that he will beautify sinful deeds to you alone; but for him to caution you against the Sunnah, never. He will not warn you from the Sunnah; he rather respects and values the Sunnah, contrary to an innovator for he does not value the Sunnah.
The author said: Beware and then be cautious of the people of your time in particular. Consider the person who you sit with, listen to and accompany; because the entire creatures are as if they are in apostasy except the one whom Allah protects among them.

COMMENTARY

His saying: “Beware, and be cautious of the people of your time in particular;” This is because during the time of the author, al-Barbahārī (may Allah have mercy on him, the Fitnah became very great. So he is cautioning everyone living in an era in which evils, desires and innovations have emerged. This is not limited to his period alone but, every period in which evils, desires and false Da’wāt have emerged. He emphasized his caution to the Muslim, so he should take warning.

His saying: “Because the entire creatures are as if they are apostatizing except the one whom Allah protects among them”: this was during his time ?, and it re-occurs. Our time and after it – and Allah knows best - is worse. This is because the later the period, the more the Fitan and evil, and the more the Sunnah becomes strange and those who adhere to it lessen. So, the danger is worse.
[148] NO ONE PRAISES THE PEOPLE OF INNOVATIONS EXCEPT THEIR LIKE

The author said: If you hear a man mentioning Ibn Abi Dawud, Bishr al-Marisi, Thumamah or Abu Hudhayl or Hisham al-Futi or one of their likes and followers; be cautious of him because he is a follower of innovation because those were upon apostasy- Leave the man who has mentioned them with good and whomever he mentioned among them.

COMMENTARY

His saying: "If you hear a man mentioning Ibn Abi Dawud, Bishr al-Marisi, Thumamah or Abul Hudhayl or Hisham al-Futi." If you see a man who praises evil people and misguided scholars like the followers of the Jahmiyyah, know that he is an evil, corrupt and astray person because he does not praise them except due to his love for them and being pleased with their way. But when you see a man who praises the people of Sunnah like Imam Ahmad and Ibn Mubarak as well as scholars of the Tabi‘un and those who came after them; know that he is a good person because he does not praise the people of Sunnah except that he loves the Sunnah and adheres to it.

This demonstrates that some brothers or students of knowledge may praise some innovators or followers of desires and deviant ideologies without considering their ideas and direction but defame and disparage good people because they hear those (innovators) disparaging them and they believe them.
This is a great danger. If a person disparages good people, people of knowledge and people of Sunnah and praises the people of deviant thoughts and approaches, such is a great danger even if one does not sit with them. This is among what he is cautioning us against from the things that many people have fallen victim to today.

“İbn Abî Du’âd” and Bishir al-Marîsî: They were the ones who suggested to al-Ma’mûn to punish İmâm Aḥmad and other İmâms ordering them to say the Qur’an is created.

“Thumâmah” İbn al-Asras is among the leaders of the people of misguidance.

“And Abû al-Hudhayl” al-‘Allâf is among the elders of the Mu’ţazîlah.

“Hishâm al-Fûti” is among the innovators.


146 Adh-Dhahabî said in Mizân al-’İtidâl(2/35): “Bishir bin Giyâth al-Marîsî, innovator, misguided. It is not appropriate to report from him. He studied Fiqh with Abû Yusuf and attained proficiency in Ilm al-Kalâm. Afterwards, he advocated the belief that the Qu’rân was created and defended it. He did not meet Jahm bin Ṣafwân; he only took his creed and invited to it. His apostacy had been reported from large number of Scholars.”

147 Adh-Dhahabî said in al-Mizân(2/94): “Thumâmah bin Ashrath Abû Ma’n an-Namrî, al-Baṣrî, a senior Mu’ţazîlah and from the leaders of Misguidance!”

148 Al-Bagdâdî said in al-Farq bayna al-Firaq (Pg 102): “Abû Hudhayl Muḥammad bin Hudhayl, popularly known as al-‘Allâf. He was a Mawlâ to ’Abdul Qays. He followed the ways of the children of as-Sadâyûn since many of the innovations spread from them. His errors are so many for which other sects of the Ummah from among his Mu’ţazîlîte companions and others declared him an apostate.”
His saying: “Or one of their likes and followers;” If you see him praising evil and deviant people beware of him.

His saying: “Because those people were in apostasy.” That is, some of them are apostates and they are the Imāms of Jahmiyyah and Muʿtazilah who deliberately oppose the Qurʾan and Sunnah. There is no doubt with regard to their disbelief. As for the blind-follower among them, he should be ruled to be upon misguidance and not that such is a disbeliever until the matter is explained to him. As for their Imāms and callers, they know what they are upon of misguidance; consequently, they are ruled to be apostates.

His saying: “Leave this man that has mentioned them with good.” Do not be deluded by the praise of this man who is praising and commending them. There might be good trait in the people of misguidance; however, look at what they possess of misguidance. So do not be beguiled by one good trait and be heedless about so many evil traits. This is also great wisdom because some of the people say so- and- so has a good trait. If he is a deviant, there is no good in him just like a follower of the Sunnah, even if he has little evil, stick to him because he is a follower of the Sunnah.

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149 Al-Ḥāfidh Ibn Ḥajār said in Lisān al-Mizān(6/195): “Ḥishām bin ʿAmr al-Futī was from the companions of Abū al-Hudhayl and was a caller to al-Iʿtizāl. See: al-Farq bayna al-Firaq (pg. 145).
[149] TESTING PEOPLE

The author said: Testing (people in order to know their belief) in Islam is an innovation. As for today, people should be tested with the Sunnah based on his saying: “Verily, this knowledge is religion. So consider whom you take your knowledge from.” And based on his saying: “Do not accept Hadith except from the one whom you accept his testimony.” So you should consider, if he is a follower of the Sunnah, has knowledge and is truthful, write from him, otherwise stay away from him.”

COMMENTARY

His saying: “Testing (people in order to know their belief) in Islam is an innovation. As for today, people should be tested with the Sunnah.” The basic ruling regarding the Muslim is goodness and having good thought about him as long as the contrary is not known of him. This is the principle. The author is saying as long as nothing except good is known of the Muslim, we should accept the good from him including the hypocrite. The Messenger of Allah ﷺ accepted open attitude of the hypocrites and left their secrets to Allah the Mighty and Sublime.

So, as long as nothing (bad) manifests from him, you should think well of him. However, if hatred of the Sunnah and the people of Sunnah manifests from him, then beware of him. This is the meaning of the author’s saying: “Testing (people in order to know their belief) in Islam is an
innovation.” Meaning if evil does not manifest from a Muslim, do not test him.

“As for today,” - that is, during his time, the tests were with the Sunnah because there were many misguided sects who were inviting (others) to Islam. So it is essential to know who is upon the truth and not to be deceived by their claiming Islam. Hence, the person who loves the people of Sunnah, it is the proof that he is among the good people and the person who loves the people of innovation, it is a proof that he is among the evil people.

His saying: “Verily, this knowledge is religion. So consider whom you take your knowledge from.” Learning should be acquired from the scholars of Sunnah and not from the scholars of innovation.

His saying: “Do not accept Ḥadīth except from the one whose testimony was acceptable.” That is, do not accept from the reporters of Ḥadīth except one whom you accept his testimony before a judge because there may be many weak people and lies in the narration. This is with respect to one who possesses knowledge of Ḥadīth. But whoever is not like that should refer to authentic books of Sunnah.

His saying: “So you should consider, if he is a follower of the Sunnah who has knowledge and is truthful, write from him; otherwise stay away from him.” This is an explanation to his saying: “Indeed, this knowledge is religion.” Look at one who you learn from and report Ḥadīth from. If you see him to be a follower of the Sunnah and steadfast, write and report Ḥadīth from him. But if contrary to this, do not take Ḥadīth from him because there are some people who narrate from Allah’s Messenger ﷺ but are liars. And fabricators of Ḥadīth! This is from the perspective of reporting Ḥadīth with its Isnād (chain
of narrators); but from the perspective of quoting Hadith; then refer to the authentic books of Sunnah.
[150] IF YOU INTEND STEADFASTNESS...

The author said: If you intend steadfastness upon the truth and the way of the followers of Sunnah before you, avoid theological rhetoric and the people of rhetoric, arguments, disputes, analogy and debate in the religion. For your hearing from them even if you did not accept (a word) from them, creates doubt in the heart; and it suffices as acceptance and you become destroyed. And heresy, innovation, desires, or misguidance has never occurred except as a result of rhetoric, argumentation, dispute and analogy. They are the gates of innovation, doubts and heresy.

COMMENTARY

His saying: “If you intend steadfastness upon the truth and the way of the followers of Sunnah before you, avoid theological rhetoric and the people of rhetoric.” Among the Fitan of the people of misguidance is that they introduced rhetoric, debate and logic. They made them proofs and evidence upon which they depend in their ‘Aqidah and abandoned the Qur’an and Sunnah because according to them, they do not denote certainty. Logical and rhetorical proofs are-in their opinion- definite proofs and explicit evidence. Consequently, evil came upon the Muslims through the scholars of theological rhetoric, debate and logic who depend on principles of logic and rhetoric and made them proofs and evidences.
They do not rely on the Qur'ān and Sunnah because based on their claims, the Qur'ān and Sunnah do not denote certainty. As for these principles, they denote certainly according to them and they called them al-Barāhīn – the proofs.

His saying: “Argument, dispute, (baseless) analogy and debate in the religion.” It is not permissible to make matters of the religion topics for debate and arguments and freedom of opinion as they say. Likewise; it is not allowed to present them as topics in the newspapers and journals that just anyone may say anything. This is not permissible because the matters of the religion must be respected and restricted to what the Qur'ān and Sunnah indicate. Debates never come in them. This is the principle and safe methodology and is the import of Īmān in Allah and His Messenger. Thus, Allah ﷻ said:

"None disputes in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muḥammad, their ultimate end will be the Fire of Hell]!" [Qur'ān 40: 4]

Those who dispute regarding the Qur'ān; whether it is Allah’s word or word of human being; does it denote certainty or not and so on fall under disputing the Āyāt of Allah ﷻ. Meaning it is as if they do not believe in Allah’s Āyāt, so they are debating concerning it or the Aḥādīth of Allah’s Messenger ﷺ, the infallible, who does not speak of his own desires as if it is doubted and argued. The matters of the religion do not contain arguments; they are established matters which should be (accepted). There is no doubt therein such that it would be presented for analysis- as they say.
His saying: “For your hearing from them even if you do not accept [a word] from them, creates doubt in the heart;” That is, your listening to debate in religious matters from those people will affect your heart and make you become negligent about it in the future even if you do not believe them because frequent touch reduces feelings – as they say. Before the advent of these satellite television channels and the debate in the religion and ‘Aqidah, that are spread through them, the Muslims in this land were upon a sound ‘Aqidah. They did not have doubts or delusions. No one would be so bold to speak about religious issues; they would rather refer them to their scholars. As for today, religious matters have become a thing of debate and arguments and freedom of opinion as they say as a result of these repulsive satellite television channels! The matter is very dangerous.

Some of them say: there is differences of opinion among the scholars in this issue but the scholars are hiding this from us! Such will create aspersion in the peoples’ heart. The scholars know the differences of opinion but they do not spread it amongst the people. They would rather explain it among themselves because they are qualified for that. But for them to mention it to the people on the Minbar (pulpit) and media saying: “There is difference of opinion and views on this issue” This involves causing doubts in the religion, such is not permissible.

QIYĀS IS OF THREE FORMS

His saying: “And hypocrisy, innovation, desires, or misguidance has never occurred except as a result of rhetoric, argumentation, dispute and (baseless) analogy.” This is because it will open room for debate in religious matters. (And Qiyās): That is, baseless Qiyās. As for sound Qiyās, such is one of the foundations of proofs. Therefore, Qiyās is of three types:

Firstly: Qiyās al-Awla (Preferential deductive reasoning) such as saying: Allah is more deserving of every perfection devoid of imperfection as stated by the Most High:
"His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth." [Qur'an 30: 27]

Secondly: Qiyās At-Tamthīl (comparative deductive reasoning) such as saying; the Attributes of the Creator are like the attributes of the creature as opined by the Mumāththilah (those who compare Allah to His creature); but this is baseless.

Thirdly: Qiyās al-'Ilāh (Causative [cause-based] deductive reasoning). This is among the proofs of Usūl al-Fiqh. It is used in issues of Fiqh; and this is accepted by the majority of the people of knowledge.
[151] **TAQLĪD IS OF TWO FORMS**

The author said: Fear Allah within yourself and stick to the narrations and the people of narrations and *Taqlīd*. For the religion is all about *Taqlīd* – i.e., following the Prophet and his companions (may Allah be pleased with all of them). And those before us did not leave us in darkness; so, emulate them and relax. Do not exceed the narrations and the followers of narrations.

**COMMENTARY**

His saying: “Fear Allah within yourself and stick to the narrations and the people of narrations and *Taqlīd*.” What is meant by *Taqlīd* (here) is al-Īttibā’ (following) and not the *Taqlīd* according to the usage of later scholars. The intended meaning is following and emulating the People of Knowledge and peity as is in Allah’s saying- the Most High:

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...وَالَّذِينَ أتَبَعُوهُمْ يَلَهَّسُونَ ...
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“*And also those who followed them exactly (in Faith).*” [Qur’an 9: 100]

And the saying of Allah:

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وَأَتَبَعُوهُمْ بَلَاءَةً مَّا أَتَبَعُوهُمْ وَإِسْتَحْيَاءَ وَعَذَابَ ...
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"And I have followed the religion of my fathers, - Ibrāhim (Abraham), Ishāq (Isāc) and Ya’qūb (Jacob)." [Qur'an 12: 38]

This refers to following. The Taqlīd that means al-Ittibā’ based on the truth is praiseworthy. As for Taqlīd al-‘A’mā (blind following) blind following that is devoid of proof, it is rejected. Therefore Taqlīd is divided into two:

- Firstly, Taqlīd that means following based on the truth; this is praiseworthy.
- Secondly, Taqlīd without proof and knowledge of the proof of the one being followed—whether it is right or wrong; this is blameworthy.

“Stick to the narrations;” That is, adhere to the Sunnah and Ahādīth.

His saying: “For the religion is all about Taqlīd – i.e., following the Prophet ﷺ and his companions ﷺ;” This is al-Ittibā’ (following).

His saying: “And those before us did not leave us in darkness;” Those before us of the best generations and the Imāms did not leave us in darkness in our religion. They explained this religion to us, established it and compiled it. So what is upon us is to follow them in it and follow their methodology because they did not default in explaining and establishing this religion and negating the innovations and invented matters that were attached to it. They restored the religion and explained it (may Allah have mercy on them.)

His saying: “Emulate them and relax.” Do not overburden yourself, you have been sufficed; You are upon the truth if you follow them.
STICK WITH THE PEOPLE OF ḤADĪTH, THEY ARE THE SAVED SECT

His saying: “Do not overstep the narrations and the people of narrations.” Do not go past the Ḥadīth and the people of Ḥadīth for they are upon the truth, they are the Saved Sect. When Imām Aḥmad (ﷺ) was asked: “Who are the saved sect?” He said: “If they are not the people of Ḥadīth, I do not know who they are.”¹⁵⁰

¹⁵⁰Reported by al-Ḥākim in ‘Ulām al-Ḥadīth (no. 1) and al-Khatīb in Sharaf Aṣḥāb al-Ḥadīth (pg. 25).
[152] The author said: Hold back at the Mutashabih (ambiguous verses) in the Qur'an and Hadith and do not analyze anything, nor engage in analogy regarding anything.

COMMENTARY

His saying: “Hold back at the Mutashabih (ambiguous verses and Hadith) in the Qur’an and the Hadith and do not analyze anything.” Allah said:

“...It is He Who has sent down to you (Muhammad) the Book (this Qur’an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkām (commandments, etc.), Al-Farā’id (obligatory duties) and Al-Hudood (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its
hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear Verses) are from our Lord.’ And none receive admonition except men of understanding. (They say): ‘Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower. Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise.’” [Qur’an 3: 7-9]

So Allah – free from all imperfections – informed that He revealed the Qur’an and therein are clear and lucid verses in meaning whose explanation do not need other verses, and unclear verses requiring other verses from Allah’s Book or the Sunnah of His Messenger ﷺ. These are such as the Mutlaq (general), Muqayyad (qualified), Mujmal (various), Mubayyan (explained), Nasikh (abrogating) and Mansūkh (the abrogated). All these are present in Allah’s Word and His Messenger’s statement.

The people of deviation take the unclear verses and abandon the clear ones because they intend Fitnah and they say: “We are citing the words of Allah and His Messenger.” They would take one part that is unclear and abandon the other part that expounds, clarifies, restricts and explains it.

As for those firmly grounded and established in knowledge, they say: “The whole of it (clear and unclear Verses) are from our Lord.” So they refer the unclear verses to the clear ones and it expounds it, clarifies it and explains it to them and so, they act upon the entire Qur’an and the Sunnah. They say: “The whole of it (clear and unclear Verses) are from our Lord.”

As for the people of deviation, they take one aspect and leave the other saying: “This is from the Qur’an”. Yes it is from the Qur’an but it is unclear on its own; it needs explanation and Allah has explained it in other verses and the Messenger ﷺ explained in the authentic Ahādīth. So the words of Allah and that of His Messenger’s words should be taken together because they explain,
confirm and clarify one another. This is the way of those well grounded in knowledge.

However, the people of deviation only take aspects of the Qur'an and abandon the other. This occurs in every time and place. Some of them do this deliberately, intending misguidance, while some do so out of ignorance. He only feigns knowledge, he really knows not; he has not even learned the *Usūl* (fundamentals), *Uloomul Qur'an* (science of the Qur'an), *Uloom al-Hadith* (science of Hadith) and *Usūl al-Fiqh* (principles of Islamic jurisprudence). He has not learnt these sciences.

The best would be that he reads and memorizes a lot and then he thinks that he is a scholar. If he memorizes a great deal and reads widely he lacks the fundamentals and principles of knowledge because he did not study under the people of knowledge. Such a person is upon ignorance and is astray as well because the path he is treading is. Religious matters, issues of the rulings of the *Shari'ah* require diligence, study and taking from the people of knowledge.

So they are in between two things: either a deviant who knows that he is mistaken but intends to mislead, saying: "This is a verse and this is a Hadith. I am deducing from Allah's word and that of His Messenger" and he misleads the people. Or he is an ignorant person who neither knows the path of deduction nor the way of understanding the texts. He does not know these matters because he did not study from the people of knowledge, he had only learnt from books.

Therefore the matter is very dangerous. Consequently, it is incumbent upon the students of knowledge to pay attention to this matter and to properly study from the people of knowledge and insight if they desire guidance and goodness. Otherwise the issue is very dangerous. The matter is not limited to them, that they will be destroyed alone; they will destroy others who follow and emulate them.

So, the proofs of the *Shari'ah* are related to one another; and the *Shari'ah* rulings are connected. The one who disconnects them has severed
what Allah ordered that it should be connected and such would be of those regarding whom Allah stated:

“...وَيَقْطَعُوا مَا أُمِّرَ اَللَّهُ بهُوَانُ يَوَضَّحُ وَيَفْقِدُونَ فِي الْأَرْضِ أَوْلِيَاءَ كُلِّهِمْ وَلَعَلَّهُمْ أَنْ يُؤْتَىٰ فِي الْجَنَّةِ وَلَعَلَّهُمْ أَنْ يَكُونُنَّ بِالْجَنَّةِ وَمِنَ الْجَهَّالِدِ...”

“And sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's Mercy); and for them is the unhappy (evil) home (i.e. Hell).” [Qur'an 13: 25]

And refuge is with Allah!

His saying: “And do not analyse anything.” What is intended is baseless analogy. For example Allah ﷻ said:

“وَالَّذِينَ يَتَوَفَّوْنَ مِنكُمْ وَيَدْرُونَ أَزْوَاجَهُنَّ يَتَرَبَّصُنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهَرٍ وَعَشَرَةَ...”

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.” [Qur'an 2: 234]

And in the verse after it, He said:
"And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence." [Qur'an 2: 240]

He made the *Iddah* (waiting period) for the widowed a full year; So, which of the two verses would you take? The scholars reconciled between the two verses that the last verse was in the beginning (of Islam). Then, a woman whose husband passes away would stay in her house for a full year in *Iddah*. Later on, Allah lightened it and revealed His statement:

> "And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner." [Qur'an 2: 234]

There is no blame on her to go out of the *Iddah*, marry, beautify herself and use scent because her waiting period had ended. Allah ordered the cutting of the hand of the thief.

> "Cut off the hand of the thief, male or female." [Qur'an 5: 38]

Which of the two hands should be cut-off? From where should it be cut-off? For how much should the hand be cut-off? All of these are not in the Qur'an. They are in the *Sunnah* of the Messenger whom Allah entrusted with the
explaining the Qur'an. So, he explained that it is the right hand that should be cut off; and the cutting should be from the wrist and that it is not permissible to cut off except if what was stolen is up to three Dirhām or one fourth of Dinār. Thus, the Sunnah explains the Qur'an.

Also, Allah ordered the performance of Ṣalāh; how many are the Salāwāt (prayers)? What are their times? How many units have they? Who explained all these? It is the Messenger ﷺ in the Sunnah, the Sunnah explains and expounds the Qur'an. Therefore, the issue requires knowledge, insight and understanding Allah’s religion. Similarly, the Prophet ﷺ said:

لا تَرْجُوا بعْدِي كفَّارًا يَضْرِبُونَ بَغْضَبٍ بَغْضَبٌ

“Do not become disbelievers after my death; that some of you would strike the neck of others (by killing one another).”

This shows that the person who kills a believer is a disbeliever who has gone outside the fold of Islam. However, Allah the Exalted says:

إِذَا قُتِلَ اللَّدِينُ عَامَّةً كُتِبَ عَلَيْكُمُ الْقِسْطُ الْعَادِيُّ بَيْنَ الْأَمْوَةِ بَيْنَ الْأَمْوَةِ وَالْعَدَّةِ

“O you who believe! Al-Qisās (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother.” [Qur'an 2: 178]

He called the killed a brother to the killer in His saying: “By his brother” i.e., the killed. This shows that the killer is not out of the fold of Islam and that the

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151 Reported by al-Bukhāri in his Sahih (1/56 no 121) and Muslim in his Sahih (1/81 no 65) from Jarīr.
brotherhood of faith still remains. So the intended meaning of disbelief in the saying of the Prophet ﷺ:

لا ترتجعوا بيندي كفاً

"Do not become disbelievers after my death" - would mean minor disbelief that does not make one leave the fold of the religion.

So also is His saying:

وَلَئِنّ كَتاَبَانِ يَنْتَفِعاً مِنَ الْمُؤْمِنِينَ أَفْتَيْنُواٰ...

"And if two parties or groups among the believers fall to fighting ..."  
[Qur'an 49: 9]

[The phrase], “Among the believers” shows that Īmān does not vanish due to fighting among the believers. Rather, it is only one of the major sins and a minor disbelief. Then He said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"The believers are nothing else than brothers (in Islamic religion)."  
[Qur'an 49: 10]

He regarded the two fighting parties as brothers. So it is essential to study these matters, have understanding of Allah’s religion and acquire knowledge from its source and transmitters.

Just as there are unclear verses in the Qur’an, there are (also) unclear Aḥādīth. They should (also) be referred to one another; so, an aspect would explain and expound the other.
The author said: Do not seek a way from yourself to refute the followers of innovation as you have been ordered to keep silent concerning them. Do not put them at advantage against yourself. Don’t you know that despite the excellence of Muhammad bin Sirīn, he did not respond to a man from among the followers of innovation on a single issue or hear a verse from him from the Book of Allah? He was asked (about it), and he said: ‘I fear that he distorts it and then, something happens to my heart.”

COMMENTARY

His saying: “Do not seek a way from yourself to refute through it the followers of innovation.” If you wish to reply to the people of innovation, do not reply to them with ignorance for this would worsen the calamity. Therefore, do not reply them except with knowledge. If you possess knowledge and readiness to reply, then respond. Otherwise, do not enter into this arena.
and then the harm you cause becomes more than the benefit you bring. Do not reply them with your desires or your own personal perceptions. Do not reply except based on knowledge, otherwise hold back.

His saying: “As you have been ordered to keep silent concerning them.” If you do not have knowledge, keep silent. Rightly, you should hate what they are upon with all your heart but do not engage in refutation with them without knowledge so that the harm you bring about is not more than the benefit.

His saying: “Do not put them at an advantage over yourself.” This is because if you refute with ignorance, you will put them in a position to refute and oppress you. They will mention the mistakes you have fallen into and you would be thought to be the one upon error. However, if you refute based on knowledge and proofs they will not be able reply you.

His saying: “Don’t you know that despite the excellence of Muḥammad bin Sirīn, he did not respond to a man from among the followers of innovation in a single issue.” Muḥammad bin Sirīn was one of the great scholars of the Tābiʿūn and among the well-known people of knowledge. In spite of this, he did not reply this man because he saw that doing so was not beneficial since his question was not knowledge based. It was rather a question of obstinacy. And this is part of wisdom because the goal of evil people is to spread evil. So when he perceived this from them; that they were neither seeking guidance nor the truth, and that they only intended confusion, he was silent and he ignored them. A poet said:

“When a fool speaks, do not respond to him

153 Muhammad bin Sirīn al-Anṣārī, Abū Bakr bin Abū ʿImrah from Baṣra: Reliable, well-ground, ardent in worship and widely-known. He died 110 A.H. Taqrib at-Tahdhib (pg. 483).
For the best response to him is silence."154

His saying: “Or hear a verse from him from the Book of Allah ﷺ;” Therefore whoever says, “I will read a verse to you or we want to study its meaning”, while one knows his aim and that his aim is not to seek for guidance; he should not respond to him nor explain the verse to him.

“He was asked (about it), and he said: ‘I fear that he distorts it and then, something happens to my heart.’” If he gives him an opportunity for a debate with him, something of his doubt may fall in Ibn Sirīn’s heart, so he intended to foreclose that.

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154Reported by Ibn Abīd-Dunuā in as-Samt wa Ādāb al-Lisān (pg. 302) from al-Mu‘ammal, the Poet.
[154] REJECTING THE HADITH

The author said: If you hear a man saying: “We glorify Allah” when he hears the narrations of the Messenger of Allah; know that he is a Jahmi. He intends to reject the Hadith of the Messenger of Allah and to discard through this statement, the narrations of the Messenger of Allah; while claiming to exalt Allah and glorify Him when he hears the Hadith of Ru’yah (seeing Allah), the Hadith of Nuzil (Allah’s descending to the nearest heaven) and others. Is he not rejecting the Hadith of the Messenger of Allah if he says: “We Exalt Allah that He should move from one place to another”? He claims to be more knowledgeable about Allah than others. Be cautious of these people for the majority of the people among the rank and file and others are in this condition. So caution the people against them.

COMMENTARY

His saying: “If you hear a man saying; “We glorify Allah” when he hears the narrations of the Messenger of Allah; know that he is a Jahmi.” This is because if a Jahmi hears the Ahadith on the Attributes of Allah like the Hadith of Allah’s descending (to the lowest heaven) and the Hadith of the believers seeing Allah (on the Day of Resurrection), he will say: “We glorify Allah the Mighty and Sublime”. Meaning we glorify Him from these Ahadith because
according to him these *Ahādīth* implies likening Allah to His creatures; and this is ascribing defect to Allah.

Hence, according to him the *Ahādīth* of the Messenger contain ascription of defect to Allah and likening (Allah to His creatures). So he does not actually desire to glorify Allah; he rather has a motive for using this statement! He does not want to act upon these *Ahādīth*.

His saying: “He intends to reject the *Hadīth* of the Messenger of Allah ﷺ and discard through this statement, the narrations of the Messenger of Allah;” That is, through the statement: “We glorify Allah”. It is a true statement but with which evil is intended. He wants to use it to reject the authentic *Ahādīth* about Allah’s Attributes that are established from the Messenger of Allah ﷺ. This is because he claims that they ascribe defects to Allah ﷺ.

His saying: “He claims to be more knowledgeable about Allah than others.” Meaning that, he is more knowledgeable about Allah than the Messenger ﷺ. Is there any worse *Kufr* (disbelief)? And the refuge is with Allah.

His saying: “For the majority of the people among the rank and file and others in this condition.” The meaning of *as-Sūqah* is the masses. If they hear a statement glorifying Allah, they would accept the statement of the *Jahmī* in its apparent meaning because they do not understand its intent.
[155] BE CAUTIOUS OF DEBATING

The author said: If anyone asks you about an issue on this subject, while seeking for guidance; speak to him and guide him. But if he comes to you debating, be cautious of him. This is because in debating, there is disputation, argumentation, exaggeration, quarrel and anger. And you have been seriously warned against all these because it deviates from the right path. It has not reached us from anyone among our jurists and scholars that he debated, or argued or quarreled.

COMMENTARY

His saying: “If anyone asks you about an issue on this subject, while seeking for guidance; speak to him and guide him.” A questioner is of two types:

The first type: a questioner seeking for guidance. Such a person has a right that you should respond, explain to him and encourage him.

The second type: is an obstinate and contentious questioner causing doubt to the people. Beware of such a person and do not engage him because if you leave him the matter will come to an end. But if you engage him the matter will worsen; he wishes to stir up Fitnah.
His saying: “On this subject.” That is, on the issue of Allah’s Names and Attributes.

His saying: “But if he comes to you debating with you, be cautious of him.” If his aim is debate and argument, leave him; do not argue with him because he only desires misguidance and deception.

His saying: “This is because in debating, there is disputation, argumentation, exaggeration, quarrel and anger.” Thus, when a man came to Imâm Mâlik ? while he was in the study circle and said: “Verily Allah says in the Qur’an.

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\text{الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى}
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“The Most Gracious (Allah) Istawâ (rose over) the (Mighty) Throne.”

[Qur'an 20: 5]

How did He rise over? Imâm Mâlik ? bowed his head till he perspired due to his veneration of Allah 懐. Then he raised his head and said: “Al-Istawâ (rising) is known, the manner is unknown but to have I âm in it is obligatory and asking about it is innovation. I do not think that you are other than a man of Fitnah.”155 So he ordered that he should be taken away because his aim was not to seek for guidance. He only wanted to confuse the people and negate Al-Istawâ and give an explanation other than the correct one.


His saying: “It has not reached us from anyone among our jurists and scholars that he debated or argued or quarreled”: meaning they do not engage in this type of quarrel that is intended to stir up Fitnah, make people doubt (their religion) and spread confusion. No one among the Imāms, scholars and pious predecessors of this Ummah entered this arena. Rather, they would only guide a questioner seeking for guidance and not an obstinate questioner who does not desire benefit but only desires to stir up Fitnah, argument and debate.

All praise is due to Allah, the religion is lucid. Allah the Most High says:

"None disputes in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve." [Qur'an 40: 4]

The Qur’an is clear and lucid; there is no controversy in it. We believe in it and affirm what it has stated. We believe in its wordings and meanings and we act upon it as it has come from Allah and His Messenger; this is what is obligatory upon us.
Hasan al-Basri said: "The wise does not argue or debate. He disseminates his wisdom; if it is accepted, he praises Allah and if is rejected, he praises Allah".

A man came to Hasan (al-Basri) and said, "I want to debate with you concerning the religion". So he said, "I know my religion. So if your religion is lost, then go and look for it."

COMMENTARY

His saying: "Hasan al-Basri (may Allah have mercy on him) said: ‘The wise does not argue or debate.’ Al-Hasan al-Basri is al-Hasan bin Abi al-Hasan al-Basri, the famous Imam among the successors of the companions. He said, Al-Hakim i.e., the person who possesses wisdom; and Hikmah (wisdom) is to put a thing in its proper place. Likewise al-Hakim means al-Faqih (one who possesses understanding).

The word al-Hakim has two meanings. The first is the person who puts matters in their proper place. The second is al-Faqih because Hikmah (wisdom) is Fiqh (understanding) and knowing the intent of Allah and His Messenger."
“Lā yumārī (he does not argue)”: meaning, he does not engage in empty non-profitable arguments (or debate).

“Wa lā yudārī.” That is, he does not debate with the people of falsehood and succumb to them.

His saying: “His wisdom,” that is, his knowledge, “he disseminates it; if it is accepted, he praises Allah”. This is what is desired. If it is not accepted, he would have indeed discharged his obligation and conveyed the evidence.

His saying: “He praises Allah”. This is because he has established and conveyed the proof and has discharged the obligation upon him. And guidance of the hearts is in the Hands of Allah ﷻ.

The saying of Al-Ḥasan: “I’ve known my religion. If your religion is lost; then go and look for it.” This is a wise statement. When he said, “I want to debate with you concerning the religion”. So al-Ḥasan said: “I have known my religion.” That is, I am not in confusion for me to debate with you. As for you, if your religion is not with you, go and search for it.
The author, may Allah have mercy on him, said: Know that the religion is only but emulation; emulating the companions of Muhammad ﷺ.

COMMENTARY

The commentary on this has preceded.\textsuperscript{156}

\textsuperscript{156}See what had preceeded.
The Messenger of Allah heard a people at the door of his apartment while one of them said: “Did Allah not say such-and-such?” And the other said: “Did Allah not say such-and-such?” So he came out angrily and said: “Is this what I have commanded you? Or is this what I have been sent with to you? Should you set aspects of the Book of Allah against the other?” So he forbade them from debate.

COMMENTARY

Debate should only occur in matters unclear, in which one knows not who is upon the truth. So there would be debate in order to clarify the truth and clarify which of the two groups or persons is upon the truth. But if the truth is clear and plain we will not accept debate because the debater would then desire to influence the truth and divert people away from it.

The Prophet’s statement: “Is this what you have been commanded..?” is very significant. When he heard some people debating about the Qur’an, taking the unclear verses and citing them as proofs. Each of them was taking a verse to contradict another, saying: “Did Allah not say such-and-such?” Then the other will say: “Did Allah not say such-and-such?” This is the method of the people of deviation. Allah the Exalted says:

"It is He Who has sent down to you (Muḥammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book (and those are the Verses of al-Ahkām (commandments, etc.), al-Farā'id (obligatory duties) and Al-Ḥudūd (legal laws for the punishment of thieves, adulterers, etc.)); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof."

[Qur'an 3: 7]

Consequently, the Prophet ﷺ said: “Is this what you have been commanded..?”

The Messenger forbade this. He said:

لا تضرموا كتاب الله بغضبة يبغض

“Do not coin the Book of Allah against one another.”

Allah’s Book can never contradict or disagree with aspects of it if a scholar is aided to understanding it. It can only be in contradiction and disagreement to an ignorant person who does not possess the correct fundamentals of correct knowledge.
Ibn 'Umar (ﷺ) used to dislike debate and Malik bin Anas and those before and after him till this time of ours. The statement of Allah ﷻ is greater than the statement of the creatures. Allah ﷻ says: "No one disputes concerning the verses of Allah except those who disbelieved" [Qur'an Ghafir: 4].

A man asked 'Umar bin al-Khattab (ﷺ) the meaning of, "By those (angels) who remove (the souls of the believers) with ease" [Qur'an 79: 2]. 'Umar said, "Had it been you were shaved, I would have struck your neck".158 The Prophet ﷺ said: "A believer does not engage in debate. And I will not intercede for the one who engages in debate (about religious matters) on the Day of Resurrection. So avoid debating because of its little benefit".159

COMMENTARY

His saying: "Ibn 'Umar (ﷺ) used to dislike debate." The intended meaning of debate here is that whose aim is to cause confusion to the people where each

158 Reported by ad-Dārimī in his Sunan (1/66 No. 144), and the man was Sabīg bin 'Isli at-Tamīmī.
159 Reported by at-Tabarānī in al-Mu’jam al-Kabīr, Ibn Ḥibān in al-Majrūḥin (2/226), al-Ājurri in ash-Shari‘ah (1/431 No. 111), Ibn Baṭṭah in al-Ibānah (No. 531). Al-Haythamī said in Mujma‘az-Zawā‘id (1/156): "the chain has Kathīr bin Marwān who is very weak".
individual will be supporting his view, wanting to prevail without actually desiring the truth. He would only want his view to prevail and to defeat his opponent. This is a blameworthy debate. But if the goal is attainment of the truth and to know the truth no matter the person it is with; such that everyone would then return to the truth, this is something desirable.

His saying: “And Malik bin Anas and those before and after him till this time of ours.” That is, they disliked debate in spite of the fact that debate could be incumbent sometimes. However, a person in sound state does not engage in debate except under necessity and when he is fully prepared for it and such is free from desires. His concern would not be that he should win, but that the truth should prevail regardless of whether it is with him or his opponent. This is a correct debate.

Thus, it is reported that Imam Ash-Shafi‘i said that: “I do not debate with anyone except that I wish that the truth be made manifest through him so that he benefits.” This is because his aim is not to follow desires or that he should win; he rather wants the truth to emerge regardless of whether it is with him or others. Allah the Exalted says:

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Ma yu'jindal fi 'arba'ik Allah ila al-a'libin kafurun. Wala ya'uruzu damu'umihim fi al-yadd.
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“None disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve.” [Qur'an 40: 4]

Al-Mujâdalah (dispute) in the verses of Allah could be to reject them, coin aspects of the Qur’an against the others and bringing parts of it to contradict the others. This is the action of the disbelievers. Consequently, when they heard the Prophet supplicating in his Salah saying: “O Rahmân, O Rahîm.” They said: “Look at this man who claims that he has one God but he is saying, ‘O Raḩmân, O Raḩîm’. They were deceiving the people that ar-Raḩmân is a separate God and ar-Raḩîm another different God! Then Allah revealed:
“Say (O Muhammad): ‘Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.’” [Qur’an 17:110]

His saying: “A man asked ‘Umar bin al-Khattab”. He is Sabayg bin ‘Islin who was well known for arguments and irrelevances during the era of ‘Umar (ﷺ). He asked ‘Umar about the verse:

“By those angels who gently take out (the souls of the believers).”
[Qur’an 79:2]

However, he did not need it; the obligatory thing was for him to ask about the matters of his religion and ‘Aqidah. As for the question concerning, “By those angels who gently take out (the souls of the believers),” such is obtainable in books of Tafsir and does not need coming before him. Therefore, it was obligatory for him to ask what was greater than this and what he is more in need of. It is not proper for a student of knowledge to preoccupy himself and his teacher with irrelevant questions. He should only ask about major and important issues.

‘Umar said: “Had it been you were shaved;” meaning had it been your head was shaved since that is the feature of the Khawārij. They are those who ask questions. If you had their signs, I would have struck your neck. This question is typical of the Khawārij because they ask questions about things that they are not in need of.
His saying: “I would have struck your neck;” that is, I will kill you. This is because the Prophet had instructed that the Khawārij should be killed. He said:

فَأَيَّنَّمَا لَقُصَّيْتُمُوهُمْ فَأَفْتَيْلُوهُمْ، وَلَيْنَ أَدْرَكْتُمُوهُمْ لِأَقْتَلْتُمُوهُمْ فَنَالَّنَ عَامٍ

“Wherever you meet them, kill them. If I were to meet them I will kill them the way the ‘Ād.”

This address is to the Muslim rulers and not an address to every one. So do not take up a weapon and kill every person you would consider to be among the Khawārij. This is chaos. The person that (has the authority to) execute is the ruler and 'Umar was the leader.

His saying: “A believer does not engage in debate (about religious matters). And I will not intercede on behalf of the one who engages in debate (about religious matters) on the Day of Resurrection. So avoid debates because of its little benefit”. Al-Mirā’ refers to a debate without benefit which stimulates doubt and preoccupies one’s time without any advantage. Al-Mumārah, Al-Mujādalah and Al-Munādharah all mean the same thing. “A believer does not debate” that is, among the signs of a believer is that he avoids debate that is devoid of benefit.

“And I will not intercede on behalf of the one who engages in debate on the Day of Resurrection.” This is a severe threat to the debater and warning against debate.

“So avoid debates because of its little benefit.” Some scholars stated in poetized books of creeds that:

فَلَا مِرَاءٌ وَمَا فِي اللَّيْتُينِ مِنْ جَذْرٍ

160 Its Reference had preceded.
“There is no debate and no argumentation in the religion. Does anyone debate except one who has disbelieved?”

161 Naẓmu Muqaddimah ar-Risālah of Ibn Abī Zayd al-Qarawānī by Shaykh Aḥmad bin Musharraf al-Aḥsaʿī al-Mālikī as contained in his Diwān (pg. 38).
[156] A PERSON SHOULD PRAISED EXCEPT SOUND IN KNOWLEDGE

[156] The author said: It is not permissible for a Muslim to say so-and-so is a follower of Sunnah until he knows from him that the traits of the Sunnah are embedded in him. He should not be called a follower of Sunnah until all of the Sunnah is found in him.

COMMENTARY

Do not commend or praise a person except with knowledge so that people will not be deluded by your praise of him while his case is not as such. When you have ascertained about him, his way, knowledge and steadfastness, you can commend him. But for you to go ahead in his praise and commendation without knowing anything about him, such is a dangerous commendation that will deceive the people about this person.

Those who commend people should stop at that; they do not commend except one who fulfils the conditions of commendation. This is because commendation is testimony and the commendation that is incorrect becomes a false testimony.

His saying: “Until all of the Sunnah is found in him.” Traits of the Sunnah can be seen in ‘Aqidah, knowledge, action and in emulation of the righteous predecessors. But if he possesses just one trait, he should not be as from the
People of the Sunnah because of a single trait or thing. How about a person that does not possess any of it?!
[157] MATTERS OF IMĀN AND IRJĀ

The author said: ‘Abdullah bin Mubarak said: “The foundation of seventy two desires are four; and from these four desires, seventy-two desires emanated: Qadariyyah, Murji’ah, Shi’ah and Khawarij”.

COMMENTARY

‘Abdullah bin Mubarak said: ‘The foundation of seventy two desires are four; and from these four desires, seventy-two desires emanated: Qadariyyah, Murji’ah, Shi’ah and Khawarij.’ The author mentioned this statement at the beginning of this treatise and we have explained it there.

His saying: “Desires” is because what led them to division is (following of) desires; each of them followed his desires. Had they followed the truth, they would not have split into seventy three sects. The one who follows the truth, desires will not cause him to split. So each of them was following his desires. Allah the Exalted says:

"Each group rejoicing in what is with it (as its beliefs).” [Qur’an 23: 53]

Each of them was following his own vain desires, and desires never end. But the truth is one, it cannot be divided. Allah the Exalted says:
Therefore the one who deviates from the straight path will fall into these various endless paths.

His saying: "Al-Qadariyyah;" they are those who speak (wrongly) regarding the Qadar (Preordainment). This is because belief in Qadar is one of the six pillars of Iman:

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\text{أَنْ تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُلِّ نِعْمَةٍ مِّنْ رَحْمَتِهِ وَلِيَسْتَجِيبُوا لِلْقُوَّةِ وَلِيَقُولُوا حَسْبُنَا اللَّهُ}
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"It is for you to believe in Allah, His angels, His Books, His Messengers and the Last Day, and to believe in Qadar-its good and evil."\(^{162}\)

That Allah has decreed it, written it in the Preserved Tablet, willed it, desired it and created it. This is the creed of Ahl as-Sunnah wa al-Jama‘ah. To have Iman in Qada’ and Qadar is based on these four levels. Two sects oppose them regarding it.

The First sect: The Qadariyyah who negate Qadar. They say; each person creates his own action and Allah did not decree them for him. Rather, he is the one who does them independently. This is the view of the Mu’tazilah and those who agree with them.

\(^{162}\)Reported by Muslim in his Sahih (no 8) from ‘Umar bin al-Khattab (R).
The Second sect: Al-Qadariyyah al-Mujabirah: They are those who exceed the limits in affirming Qadar. They say: the slave has no choice nor will nor action; they are all Allah’s actions on him. He (the slave) is just like the feather moved around by the wind and like the dead in the hand of the bather controlled without having any choice. This people are called al-Mujabirah; they overstep bounds in the affirmation of Qadar - and the refuge is with Allah - so much so that they stripped the slave of his choice and actions and made him someone compelled upon his actions.

He does not choose to pray, he does not commit Zinā based on his choice; he does not give Zakāh by his choice, he does not take Ribā with his choice. He is rather compelled; everyone - in their opinion- is compelled. This is the saying of the Jabariyyah.

His saying: “Al-Murji’ah;” This is regarding the issue of Īmān. Īmān is - according to the People of the Sunnah - the statement of the tongue, belief in the heart and action of the limbs. It increases through obedience (to Allah) and decreases due to sins.

The Murji’ah hold that actions are not included in Īmān. So if a person believes with his heart even if he abandons all (righteous) actions - even if he does not pray, nor fast nor do anything (of righteous deeds), he will enter Paradise! And that Īmān neither increases nor decreases because according to them it is in the heart. In their doctrine, the Īmān of Abū Bakr and the most evil of mankind is equal because it is in the heart!

His saying: “Ash-Shī’ah;” They are those claiming to love ahl al-Bayt. They side with ‘Alī and his offspring and believe that they were unjustly deprived of their rights, and that the Khalīfah was supposed to be for ‘Alī after the death of the Messenger; that ‘Alī was the person Allah’s Messenger recommended but the companions stole and usurped it from him. So they (the companions) are tyrants and idols! This is their ‘Aqidah -and the refuge is with Allah.
His saying: “And the Khawārij;” They are those who take up arms in revolt against the (Muslim) leader when he commits a sin that does not reach the level of disbelief. They break the staff of obedience and declare the Muslims disbelievers because of major sins that are less than Shirk. So their creed comprises of two things:

**Firstly,** revolting against the Muslim rulers and breaking the staff of obedience.

**Secondly,** declaring those who commit major sins less than Shirk as disbelievers. They rule that one who commits Zinā or steals or consumes Ribā is a disbeliever! This is the creed of the Khawārij and is one of extremism – the refuge is with Allah. They would also take up arms against the Muslims. The Prophet ﷺ said regarding them:

латلون أهل الإيمان، ويدعون أهل الفتن.

“They will fight the people of Imān (Muslims) and leave the idol worshippers.”163

It is not known in history that the Khawārij ever fought the disbelievers; rather they only and always fight the believers.

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163Reported by al-Bukhāri in his Sahih (3/1219 no. 3166) and Muslim in his Sahih (no 2/741 no. 1064) from AbūSa‘īd al-Khudrī (いただく).
The author, may Allah have mercy on him, said: Whoever gives precedence (of excellence) to Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī above all the companions of the Messenger of Allah without saying anything about the remaining except good, and supplicates for them, has exited from Shi‘ism – its first and last.

COMMENTARY

His saying: “Whoever gives precedence (of excellence) to Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī above all the companions of the Messenger of Allah without speaking anything about them except good, and supplicates for them.” This is the creed of Ahl as-Sunnah wa al-Jamā‘ah contrary to the Shi‘ah. The people of the Sunnah give precedence to Abū Bakr, then ‘Umar then ‘Uthmān then ‘Alī (ﷺ). But the Shi‘ah say ‘Alī is the Khalifah after the Messenger and that the rule of Abū Bakr, ‘Umar and ‘Uthmān is baseless; so, they declare Abū Bakr and ‘Umar disbelievers!

His saying: “Without speaking anything about the rest,” among the companions of Allah’s Messenger ﷺ “except good” and to praise them (ﷺ). “And supplicates for them” instead of cursing them as the Shi‘ah do or condemning them as some people do, condemning some companions or speaking against the companions in spite of the fact that the opposite is what is obligatory.
It is obligatory to praise and commend them and not stepping into their rights and faulting any of them because Allah is pleased with them all and He praised them in many verses (of the Qur’an) and the Messenger ﷺ also praised them (ﷺ). So the one who speaks against the companions or some of them, is among the people of misguidance and in opposition to Allah and His Messenger in respect of the companions.

Thus, it is not permissible to contravene the right of the companions ever, whether individually or collectively. One should only say what is good due to their excellence in the Ummah. They are the best generation and the most preferred generation as affirmed by Allah’s Messenger ﷺ:

"The best of you is my generation." 164

Meaning; the generation in which the Messenger ﷺ was is the best generation, “without speaking anything about the rest” either individually or collectively “except what is good.”

His saying: “Has exited from Shi‘ism – its first and last”: Whoever gives preference to the four caliphs based on their order of succession, and praises the remaining companions, this is the creed of the people of the Sunnah and it contains disassociation and renunciation.

164Reported by al-Bukhāri in his Sahih (no 3450) and Muslim in his Sahih (no 2535) from the Ḥadīth of Imrān bin al-Ḥuṣayn (ﷺ).
Whoever says Ḥimān is speech and action, it increases and decreases has exited from Ḥirjā’ – its first and last. Whoever says that it is permissible to observe Ṣalāh behind every Muslim whether righteous or sinful and that Jiḥād is allowed along with every Khalfah, and does not consider it permissible to revolt against the Muslim leader taking uparms against him and supplicates for them for righteousness has exited from the saying of the Khawārij – its first and last. Whoever says all the decrees are from Allah the Mighty and Sublime: its good and evil. He misguides whomsoever He wills and guides whomsoever He wills has exited from the statement of Qadariyyah – its first and last; and he is a follower of the Sunnah.

COMMENTARY

His saying: “Whoever says Ḥimān is statement and action, it increases and decreases has exited from Ḥirjā’ – its first and last.” When he (the author) mentioned that the Murjī‘ah is among the founding misguided sects, he explained that the creed of the Ahl as-Sunnah wa al-Jamā‘ah is the opposite of their creed. This is because the Ahl as-Sunnah are of the view that Ḥimān is statement, action and belief; and that it increases and decreases as indicated by proofs from Allah’s Book and the Sunnah of the Messenger ﷺ contrary the
creed of the Murji'ah who hold that action is not included in the essence of Iman.

His saying: “Whoever says that it is permissible to observe the Salāh behind every Muslim whether righteous or sinful and that Jihād is allowed along with every Khalīfah and does not consider it permissible to revolt against the Muslim leader, taking up arms against them and supplicates for them for righteousness,” This is renunciation from the Khawārij sect because he mentioned four sects. Whoever adheres to listening and obedience to the ruler of the Muslims without revolting against him because of a mistake he committed that is less than Kufr or sin he committed that is less than Kufr, this is the creed of the Ahl as-Sunnah wa al-Jama'ah. He should observes Salāh behind the leaders among the Muslims, fights Jihād along with them in Allah’s path and supplicates for their well being and success. This is the creed of the People of the Sunnah and Jamā‘ah regarding the leaders. Whoever opposes anyone of it has one of the tendencies of the people of misguidance and the Khawārij!

“And Jihād along with every leader.” If he orders for Jihād, it is obligatory to fight along with him. This is what is obligatory (regarding the Muslim rulers): listening and giving obedience to them, performing Salāh behind them, Jihād along with them and not revolting against them as the Khawārij do. This is the creed of the Ahl as-Sunnah wa al-Jamā‘ah regarding the (Muslim) rulers. The opposite is the view of the Khawārij and the Mu ‘tazilah.

His saying: “Whoever says all the decrees are from Allah the Mighty and Sublime: its good and bad consequences. He misguides whomsoever He wills and guides whomsoever He wills has exited from the statement of Qadariyyah – its first and last.” Everything that occurs is part of Allah’s Qadar (pre-ordainment): Kufr, Iman, sin, obedience, poverty, wealth, sickness, good health and the like. Everything that takes place in the universe
is with Allah’s Qadā and Qadar. Nothing is excluded from Allah’s Qadā and Qadar. This is the creed of Ahl as-Sunnah wa al-Jamā‘ah contrary to the Qadariyyah: those who negate Qadar and those who went to extreme in affirming it.

“He misguides whomsoever He wills.” He does not lead anyone stray except one who follows the path of misguidance. So Allah will mislead him. Allah the Most High says:

"So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path)." [Qur’an 61: 5]

Destruction or misguidance or torment has not been reported in the Qur’an except that He (Allah) will mention the cause from the slave and that Allah decreed it upon him owing to a cause from the slave. Consequently, we say: He misguides whomsoever He wills with His Justice; He establishes Justice upon the people of misguidance without making them like the people of guidance. Allah the Most High says:

“Shall We then treat the (submitting) Muslims like the Mujrimoon (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you?” [Qur’an 68: 35-36]

And He guides whomsoever He wishes out of His favour, Glorious is He and Exalted.
[158] WHOEVER BELIEVES IN AR-RAJ’AH

158 - قال المولف زعم الله: ويدعه ظهرت هي كفر بالله العظيم، ومن قال إذا فهم كافر بالله لا شك فيه، من يؤمن بالرحلة، وقول: علي بن أبي طالب حي، وسيرجع قبل يوم القيامة، ومحمد بن علي، وحفتر بن محمد، وموسى بن جعفر، ويتكلمون في الإمرة، وإنهم يعلمون القيب، فاخترهم فإنهم كفار بالله العظيم، ومن قال يعبد القول.

[158] The author said: [There is] an apparent innovation, which is disbelief in Allah the Great and whoever utters it, is a disbeliever in Allah without doubt. Whoever believes in ar-Raj’ah that ‘Ali bin Abi Tālib is alive and will return before the Day of Resurrection and Muḥammad bin ‘Alī, Ja’far bin Muḥammad, Mūsā bin Ja’far; and speaks about (Shi’ah) Imamate and that they (i.e., the Shi’ah Imams) know the unseen; be cautious of them for they are indeed, disbelievers in Allah the Great, and whoever holds this view.

COMMENTARY

His saying: “Whoever believes in ar-Raj’ah;” This is the ideology of the Shi’ah. They hold the view that the dead among the Imāms from Ahl al-Bayt will return towards the end of time, establish justice and remove 'Umar, Abū Bakr and the companions from their graves and burn them!

His saying: “And whoever utters it, is a disbeliever in Allah without any doubt;” Whoever believes in Raj’ah (returning of the Imāms) in this way is – without doubt – a disbeliever in Allah  ürünler.
His saying: “By saying 'Ali bin Abi Ṭālib is alive;” The extremist among them say 'Ali is not dead, he is in the cloud and they worship him!


His saying: “And they speak about the Imamate and that they [i.e., the Shi’ah Imams] know the Unseen.” They believe that their Imāms know the Unseen and that they legislate and abrogate whatever law they wish because Allah has entrusted this to them!

“And that they” That is, the Imāms “know the Unseen”. Does anyone know the unseen except Allah!?

His saying: “Be cautious of them for they are indeed, disbelievers in Allah the Great.” Whoever claims knowledge of the Unseen or that anyone knows the Unseen except those whom Allah informed of His Messengers, is a disbeliever. Allah the Most High says:

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{ عَلَى الْغَيْبِ الْأَمْرُ يَظْهَرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مِنْ آرَى مِنْهُ يَنُونُ}

{ الرَّسُولُ...}
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“(He Alone) the All-Knower of the Ghayb (unseen) and He reveals to none His Ghayb (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes).” [Qur’an 62: 26-27]
This is specific to the messengers for the benefit of the *Ummah*, inviting to Allah and to serve as a miracle for them. As for other than the messengers, Allah has not made anyone to know anything of the Unseen.
[159] Refraining from Talking about the Issue of ‘Uthmān and ‘Alī

[159] The author of the book, Shahr as-Sunnah, said: Tu‘mah bin ‘Amr and Sufyān bin ‘Uyaynah said: “Whoever holds back with regard to ‘Uthmān and ‘Alī is a Shī‘ī. He should not be considered just, nor be spoken to nor be sat with. Whoever gives preference (of Khilāfah) to ‘Alī over ‘Uthmān (ﷺ) is a Rāfīḍī, for he has rejected the matter agreed upon by the companions of the Messenger of Allah. Whoever gives precedence (of excellence) to the four Caliphs over the rest of them, asks for (Allah’s) mercy for the remaining ones (among the companions) and restrains from their faults, is upon the right way and guidance in this issue.

COMMENTARY

Whoever holds back concerning the issue of ‘Uthmān and ‘Alī and says: “The Khilāfah is indeed for ‘Alī and not for ‘Uthmān”, such a person is a Shī‘ī. How about the one who says the Khilāfah is not for Abū Bakr and ‘Umar but for ‘Alī, the recommended one?!

His saying: “He should not be considered trustworthy, nor be spoken to nor be sat with.” Such a person is a Shī‘ī who should be disassociated from. Lā
yu’addal means he should not to be regarded as trustworthy. “Nor be spoken to with” honourable, cheerful and suitable speech. “Nor be sat with” because his harm will spread to whoever sits with him. This is because misguided callers will influence those who sit with them and accompanies them.

His saying: “Whoever gives preference (of Khilāfah) to ’Ali over ‘Uthmān is a Rāfīḍī.” That is, regarding the Khilāfah. As for the issue of excellence; which of them is the best? It is an issue in which there is divergent of opinion among the scholars. Some of them prefer ’Ali while others gave preference to ’Uthmān. As regards the issue of Khilāfah, whoever gives precedence to ’Ali above ’Uthmān, such a person is certainly among the people of misguidance because the companions, among who was ’Ali himself agreed on giving precedence to ’Uthmān (ﷺ).

His saying: “As he has rejected the matter agreed upon by the companions of the Messenger of Allah ﷺ.” They were called Rāfidah because they said to Zayd bin ‘Ali: “What do you say concerning Abū Bakr and ’Umar?” He (Zayd) said: “I love them because they were the ministers of my grand father, Allah’s Messenger ﷺ. They said, “If that is the case, we reject you”. So they rejected him and were named Rāfidah (rejecters) because they rejected Zayd bin ’Ali.

His saying: “Whoever gives precedence (of excellence) to the four Caliphs over the rest of them” That is, the entire companions. “And asks for (Allah’s) mercy for the remaining ones” among the companions as stated at the beginning of the discussion.

His saying: “And restrains from their faults.” Restrain from the errors that emanated from some of them because they are not infallible individually. Some errors could occur from some of them, but they have merits and Iman
that will cover their errors. And they possess from the companionship of Allah’s Messenger ﷺ what will cover whatever minor error that they may fall into.

His saying: “He is upon the right course and guidance in this issue.” Whoever has this creed concerning the companions is among the people of guidance. If he gives precedence to those of them Allah has given precedence to and is pleased with the rest of them without probing their errors; he is certainly among Ahl-us-Sunnah wa al-Jama‘ah because this is the creed of the Ahl-us- Sunnah wa al-Jamā‘ah regarding the companions of Allah’s Messenger ﷺ.
[160] THE TEN AMONGST THE COMPANIONS (GIVEN GLAD-TIDINGS OF) ENTRANCE TO THE PARADISE

His saying: “The Sunnah is to testify that the ten people whom the Messenger of Allah testified Paradise for will indeed be in Paradise.” The Sunnah is to testify for those who the Messenger has testified for them of entering Paradise; and they are ten: the four Khulafa’, Talhah, Zubayr, Sa’d bin Abi Waqqas, Sa’id bin Zayd, Abū Ubaydah bin al-Jarāh and ‘Abdur-Rahmān bin ‘Awf (r). Those are the people who the Prophet testified for of entering Paradise. So we testify Paradise for them based on the testimony of Allah’s Messenger.

His saying: “There is no doubt in it.” Whoever doubts that one of these companions is not among the inhabitants of Paradise is certainly a disbeliever. What do you think about the person who curses Abū Bakr and ‘Umar and describes them that they are idols?
SUPPLICATING FOR AS-SALAT FOR OTHER THAN THE MESSENGER OF ALLAH ﷺ AND HIS FAMILY

The author said: Do not specifically supplicate for as-Salat upon anyone except for the Messenger of Allah ﷺ and his family alone.

COMMENTARY

His saying: "Do not specifically supplicate for as-Salat upon anyone except for the Messenger of Allah ﷺ and his family alone." Literary as-Salat means Ad-Du’a (supplication). But juristically, As-Salat refers to an act of worship that begins with Takbir (i.e., saying Allahu Akbar) and ends with the Taslim (i.e., saying as-salamu alaykum warahmatullah wabarakatuh). Since it comprises of standing, bowing, prostration, sitting, recitation of the Qur’an, Takbir and Tasbih (glorification); it (As-Salāh) therefore comprises of actions and sayings that begin with the Takbir and ends with Taslim. This is the technical meaning of as-Salāh.

If the Āl (family) and companions are mentioned together (in the same context), family would mean the relatives of the Messenger of Allah ﷺ. And al-As-hāb (companions) is the plural of Sahābi (a companion) who may not be among the relatives of the Messenger of Allah ﷺ. He may also be among his relatives.

But if the word family is used alone (in a context); the companions are included because the word family has two usages:
A usage that refers to the relatives – those for whom charity is unlawful. And a usage referring to his followers because followers are (also) called Āl (family) like Āl Fir‘awn, i.e. followers of Pharaoh, and Āl Muḥammad are the followers of Muhammad.

As for specially sending Ṣalāh on other than the Prophet ﷺ such as a companion alone or a particular Muslim, such is permissible as long as it is not taking as a symbol. It is permissible to say: “O Allah, bless so-and-so” as long as one does not take it as a symbol like the Rāfidah do. As for sending Ṣalāh on other than the Messenger of Allah ﷺ some times, there is nothing wrong with it. The Prophet ﷺ had said:

اللهم صلى على آل أبي أوق

“O Allah, bless the family of Abū Awfā.”¹⁶⁵

Allah ﷻ ordered him to do this. Allah the Exalted says:

"Take Ṣadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them.” [Qur'an 9:103]

His saying: “And his family only.” The intended meaning of his family is his followers.

¹⁶⁵ Reported by al-Bukhārī in his Sahih (2/544 no. 1426), and Muslim in his Sahih (2/756 no 1078) from ʿAbdullāh bin Abī Awfā (ṣ).
[162-163] CLEARING A SERIOUS MISCONCEPTION IN THIS BOOK

The author said: Know that 'Uthmān bin Affān (may Allah have mercy upon him) was unjustly killed and whoever killed him was unjust.

Whoever accepts what is in this book and believes in it and takes it as a guide without doubting any letter from it or rejecting even one alphabet is a follower of the Sunnah and the Jamā‘ah. (He is of) complete (faith) as the Sunnah is certainly in him. But whoever rejects an alphabet contained in this book or doubts a letter in it or doubts and holds back is a follower of desires.

COMMENTARY

His saying: “Know that ‘Uthmān bin Affān (may Allah have mercy upon him) was killed unjustly.” The explanation of this (issue) has preceded.

His saying: “Whoever accepts what is in this book and believes in it and takes it as a guide without doubting any letter from it or rejecting even one alphabet is a follower of the Sunnah and the Jamā‘ah.” What is mentioned in this book is the creed of Ahlus Sunnah wa al-Jamā‘ah. He did not say whoever
does not believe in what I said. Rather, he said whoever does not believe in what is in this book which are the fundamental principles of the creed of the Ahlus Sunnah wal Jamā‘ah. Thus, there is no fault upon him regarding this statement as opined by some readers because he compiled in it the fundamental principles of Ahl as-Sunnah wa al-Jamā‘ah in this book. So whoever rejects anything out of it or rejects it (as a whole) is undoubtedly astray.

His saying: “Is a follower of the Sunnah and the Jamā‘ah. (He is of) complete (faith) as the Sunnah is certainly in him.” This is because he believes in what the Ahl as-Sunnah wa al-Jamā‘ah are upon (in creed) from among what is mentioned in this book. And if he has the creed of Ahl as-Sunnah wa al-Jamā‘ah he becomes one of them. But whoever rejects anything among the creed of the Ahl as-Sunnah wa al-Jamā‘ah becomes one of the innovators.
WHOEVER DOUBTS ANYTHING IN THE QUR'AN IS A DISBELIEVER

[164] The author said: And whoever rejects or doubts a letter from the Qur'an or in anything reported from the Messenger of Allah will meet Allah – the Exalted as a denier. So fear Allah, beware, and maintain your Imān.

COMMENTARY

His saying: “And whoever rejects or doubts a letter from the Qur’an or of anything reported from the Messenger of Allah”; Whoever doubts anything from the Qur’an even if it is just one letter from the Qur’an is a disbeliever because he denies Allah the Mighty and Sublime. Or if he doubts anything from the statement of Allah’s Messenger that is confirmed from him by the saying, “Even if this Hadith is authentically confirmed from the Messenger I do not believe in what is therein” or he says, “I am in doubt or I will hold back”; such a person is a denier of the Messenger because it is obligatory to have firm belief in Allah’s word and His Messenger’s word. One should not doubt or hold back regarding anything from it.

The individual should believe in the entire Qur’an and all what has been authentically confirmed from the Messenger. He should not doubt or hold back at all regarding what has come from Allah and His Messenger. This is the way of the people of Imān: to believe in what is in Allah’s Book and the Sunnah of Allah’s Messenger.
His saying: “So fear Allah, beware (of evil) and maintain your Īmān;” That is, fear Allah lest doubt should occur in your heart regarding Allah’s word or the word of the Messenger of Allah ﷺ or in the ‘Aqīdah of the Ahl as-Sunnah wa al-Jamā‘ah. Maintain your Īmān so that nothing of that comes into it.
[165] THE CREATURE SHOULD NOT BE OBEYED IN DISOBEDIENCE TO THE CREATOR

[165] The author said: From the Sunnah is that you do not obey anyone in disobedience to Allah; neither the parents nor the entire creatures. There should be no obedience to any creature in disobedience to Allah. Do not love anyone upon it (i.e., disobedience to Allah); you should hate all that for the sake of Allah ﷺ.

COMMENTARY

His saying: “From the Sunnah is that you do not obey in disobedience to Allah;” This is one of the fundamental principles of the Ahl as-Sunnah wa al-Jamā’ah derived from the saying of the Prophet ﷺ:

لا طاعة لمخلوق في مغصبة الخالق.

“There is no obedience to the creature in disobedience to the Creator.”166

The Prophet ﷺ also said:

166 Reported by Imām Aḥmad in the Musnad (4/432, 5/66), at-Ṭabarānī in Mu’jam al-Kabīr (18/185), al-Qaḍā’i in Musnad ash-Shihāb (2/55) and others. The wording is of at-Ṭabarānī and al-Qaddā’i. Aḥmad’s version is: “Obedience should not be given to a creature in disobedience to the Creator.” Its core is in the two Sahīhs from the reports of ‘Alī (¶). It is in the next Hadith.
Whoever orders disobedience to Allah should not to be obeyed in that disobedience even if it is your father or mother or the closest person to you or even the ruler; do not obey him in the disobedience (to Allah). Allah the Exalted said regarding the Jews and Christians:

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah).” [Qur'an 9: 31] - since they obeyed them in disobedience (to Allah).

His saying: “Neither the parents nor the entire creatures.” Allah the Exalted says regarding the parents:

167 Reported by al-Bukhārī in his Sahīh (4/1577 no. 4085) and Muslim in his Sahīh (3/1469 no. 1840) from the narrations of ‘Ali (ṣ), and the wording of Muslim (reads): There is no obedience in disobedience to Allah; obedience is only required in what is good.”
And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years: give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.” [Qur'an 31: 14-15]

Allah also said:

"And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do." [Qur'an 29: 8]

Therefore, there is no obedience to a creature when it involves disobedience to the Creator no matter who this creature is even the closest of mankind to you like your parents; how about others besides them?

His saying: “Do not love anyone upon it; you should hate all that for the sake Allah ﷻ,” That is, do not love disobedience or whoever orders it; you should
rather dislike it. Dislike disobedience and its people; dislike sins and its perpetrators and whoever commands it. This is based on the saying of the Prophet ﷺ:

من رأى منكم منكرًا قُلْبِيْرًا فِي دُرْهُمْ فَإِنَّ لَهُ نَفْسُهُ فِي امْتِنَاعِهِ، فَإِنَّ لَهُ نَفْسُهُ فِي وَغْلِهِ وَذَلِكَ أَضْعَفُ الإِمَانِ.

“Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Ḥimān.”

So dislike of sin and its people; this is part of Ḥimān.

168 Reported by Muslim in his Sahih (1/69 no. 49) from Abū Saʿīd al-Kudrī (d).
The author said: To believe that repentance is an obligation on the servants. That they must repent to Allah - the Mighty and Sublime - from major and minor sins.

COMMENTARY

His saying: “To believe that repentance is an obligation upon the servants;” It is obligatory to have Iman that repentance is a compulsory act; repentance from sins is mandatory. Allah said:

وَثُوبُوا إِلَى اللَّهِ جِمْعًا أَنْ يَأْفِكُوا عَنْ أَمَرِيكُمُ اللَّهُ لِأَنْ تُفْرَحُوا فِيهِ

“...And all of you beg Allah to forgive you all, O believers, that you may be successful.” [Qur'an 24: 31]

Allah also said:

سِيَتَابَكُمُ... 

“O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will remit from you your sins...” [Qur'an 66: 8]
Allah the Exalted says,

"...And whosoever does not repent, then such are indeed Dhālimūn (wrong-doers, etc.)." [Qur'an 49:11]

It is therefore obligatory upon the Muslim to repent from his sins and evil deeds and not persist in them or be negligent about them by saying that it is easy. He should not be negligent about them because that is sin as well. He should rather hasten towards repentance. Allah the Exalted says:

"And those who, when they have committed Fāḥishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens.” [Qur'an 3:135-136]

So Allah praised them and promised them. He the Mighty and the Sublime said:
Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise. 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...’” [Qur'an 4: 17-18]

Repentance will not be accepted at the point of death. Even though such is alive, his repentance at the face of death will not be accepted. So, it is essential for one to hasten and turn in repentance to Allah the Mighty and Sublime. Man is not infallible, he makes errors, has shortcomings, he sins, but Allah out of His mercy opened the door of repentance. He has opened the door of repentance for you and invited you to it and promised to forgive you if you are truthful in your repentance. Even a disbeliever, if he repents, Allah will accept his repentance. Allah the Exalted says:

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.” [Qur'an 8: 38] - of Kufr, Shirk, murder and others; if they repent, Allah will accept their repentance.

It is reported in the Hadith that the Prophet ﷺ said:
"Repentance wipes away what is before it (of evil deeds)."\(^{169}\)

So a Muslim really needs repentance. The Prophet ﷺ used to seek for forgiveness and turn to Allah in repentance more than hundred times in a day. He ﷺ said:

\[
	ext{‘Abdul' Al-Qa'dar, No. 3511, from the Prophet.}
\]

"O people! Turn to Allah in repentance for I turn to Allah in repentance more than seventy times in a day."\(^{170}\)

And his companions counted him in saying: "Astagafirullah, Astagafirullah" more than hundred times\(^{171}\) 'alayhi-s-salatu was-salâm. And he is Allah's Messenger ﷺ, how about others? Therefore, we are in need of turning to Allah in repentance. One is not infallible; he sins, has shortcomings and he makes mistakes. So he is in need of repentance. All praise is due to Allah who opened

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\(^{169}\) I did not find it with this wording. However, in its stead is what is reported by Muslim in his \textit{ Sahih } from 'Amr bin al-As from the Prophet ﷺ that: "Aren't you aware that Islam destroys what had occurred before it, and that Hajj destroys what came before it." Likewise the Hadith: "The one who repents of sin is like one without sin." Reported by Ibn Mājah (2/1419 no. 4250) from 'Abdullāh bin Mas'ūd (sa).

\(^{170}\) Reported by al-Bukhārī in his \textit{ Sahih } (5/2324 no. 5948) from Abū Hurayrah who said, "I heard the messenger of Allah ﷺ saying, 'By Allah, I ask Allah forgiveness and repent unto Him more than 70 times in a day.'" Muslim also reported it in his \textit{ Sahih } (4/2075 no 2702) from al-Agar al-Muzamī who said, "$\text{The messenger of Allah said, 'O people! Repent unto Allah, for I turn in repentance to Him one hundred times in a day!'}$"

\(^{171}\) Reported by Abū Dāwūd (2/85 no. 2526), at-Tirmidhī in his \textit{ Sunan } (5/494 no. 3434), Ibn Mājah (2/1253 no 3814), an-Nasā`ī in \textit{ al-Kubrah } (6/119 no 10292), Ibn Hibbān in his \textit{ Sahih } (3/206 no 927) and others from 'Abdullāh bin 'Umar who said, "$\text{It used to be counted for the Messenger of Allah ﷺ a hundred times before he stood up from a gathering: Rabb igfirli wa tub 'alayy innaka at-Tawwab al-Gafūr (O Lord! Forgive me, accept my repentance, You are the Pardoning and Forgiving). The wording is of at-Tirmidhī and he said, 'It is a Sound, Authentic and Lone Hadith.'}$"
the door of repentance for us and promised to accept it from us and remit our sins.
[167] AFFIRMING PARADISE FOR THOSE WHOM THE MESSENGER ﷺ AFFIRMED PARADISE FOR

The author said: Whoever does not affirm Paradise for those whom the Messenger of Allah ﷺ has affirmed Paradise for is a follower of innovation and misguidance, and doubtful about what the Messenger of Allah ﷺ said.

COMMENTARY

His saying: “Whoever does not affirm Paradise for those whom the Messenger of Allah ﷺ has affirmed Paradise for, is a follower of innovation and misguidance.” Affirming the Paradise or Hellfire has some elaborations according to the people of the Sunnah and the Jama'ah: Whoever the Messenger of Allah ﷺ affirms Paradise or Hell for, we will affirm same for him because the Messenger of Allah ﷺ does not speak of his own desires; it is only a revelation revealed.

But when there is no proof that a person will enter the Paradise or Hell, we do not affirm Paradise or Hell for anyone. We would rather hope for the good doer and fear for the sinner. This is with regard to individuals.

However, in general, we believe that the believers will go to Paradise and all the disbelievers will go to Hell – generally speaking. But on individual basis, it is essential to give this elaboration. We should not conclude that anyone will go to Paradise or Hell except based on proof from the Book of Allah and the Sunnah.

The Prophet ﷺ had specifically and individually affirmed regarding some people among his companions that they will enter the Paradise. So we
too should be certain that they will specifically enter the Paradise. They are the ten affirmed to enter the Paradise: The four Caliphs: Abū Bakr, ’Umar, ‘Uthmān and ‘Ālī; as well as Talhah, Zubayr, Sa’d bin Abī Waqqās, Sa’id bin Zayd bin ‘Amr bin Nufayl, Abū Ubaydah bin Jarrāh and ’Abd-Rahmān bin ’Awf. Allah’s Messenger affirmed that these people enter the Paradise, so we should believe in it and be certain that they will particularly enter the Paradise. We should also believe that all the companions will go to Paradise - those that died as companions without apostatizing because Allah said:

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\text{“Indeed, Allah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muhammad) under the tree.” [Qur’an 48: 18]}
\]

Allah also said:

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\text{“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to al-Madinah) and the Ansār (the citizens of al-Madinah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise).” [Qur’an 9: 100]}
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So all the companions of Allah’s Messenger ﷺ will enter the Paradise based on the affirmation of Allah ﷻ. He specified among them the ten who were given the glad tidings of Paradise, those who took the Bay’ah ar-Ridwan and those who witnessed the battle of Badr, specific merit has been reported concerning them. Those who believed and spent before the conquest of Makkah are higher in degree than those who spent and fought afterwards. Those who embraced Islam before the conquest of Makkah are better than those who embrace Islam after the conquest of Makkah.

Undoubted the Companions differ in rank ﷺ. None defames any of the companions of Allah’s Messenger ﷺ except the people of desires and the people innovations such as the Khawârij, Râfidah and others.

Therefore, the person who defames the rightly guided Caliphs: Abû Bakr, 'Umar and 'Uthmân ﷺ and attributes injustice to them, and describes Abû Bakr and 'Umar that they are two idols of Quraysh, that they are Jibt and Tāghût, such a person is worse in misguidance than the Jews and Christians. The Jews and Christians would not say this regarding the companions of Allah’s Messenger ﷺ, despite being Jews and Christians.

But these people claim Islam and utter these repulsive statements. If the Jews were to be asked, “Who are the best amongst you?” They would say: “The companions of Mûsâ.” And if the Christians were to be asked, “Who are the best amongst you?” They would say: “The companions of ‘Īsâ.” But if these people were to be asked, ‘Who are the worst amongst you? They would say: “The companions of Allah’s Messenger ﷺ”! We ask Allah for well being for this is a very serious issue.
The author said: Malik bin Anas said: “Whoever adheres to the Sunnah, and the companions of the Messenger of Allah are safe from him, and then dies, he will be in the company of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous even if he has shortcomings in deed.”

Bishr bin al-Ḥarīth said: “Islam is the Sunnah and the Sunnah is Islam”.

Fudayl bin ‘Iyāḍ said: “When I see a man from the followers of the Sunnah, it is as if I have seen a man among the companions of the Messenger of Allah. And when I see a man among the followers of innovation, it is as if I have seen a man among the hypocrites.”

Yoonus bin ‘Ubayd said: “Strange is one who invites (others) to Sunnah today. And stranger than him is one who responds to the Sunnah.”
COMMENTARY

1. The saying of 'Imām Mālik bin Anas رضي الله عنه: “Whoever adheres to the Sunnah, and the companions of the Messenger of Allah ﷺ are safe from him and then dies, he will be in the company of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous.” Whoever adheres to the Sunnah; that is, the Sunnah of the Messenger ﷺ in knowledge, action and creed and dies upon that, and the companions of Allah’s Messenger ﷺ are safe from him: he never defames them or any one of them, he will be in the company of the Prophets, Siddiqūn, martyrs and the righteous because he is obedient to Allah and His Messenger ﷺ. Allah the Exalted says:

> “And whosoever obeys Allah and the Messenger (Muḥammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqūn (those followers of the Prophets who were first and foremost to believe in them, like Abū Bakr ʿAṣ-Ṣiddiq), the martyrs, and the righteous. And how excellent these companions are!” [Qur’an 4: 69]

His saying: “And the companions of the Messenger of Allah ﷺ are safe from him;” That is, he does not disparage and defame them. Allah ﷺ said:

> “And those who came after them…”

That is, the Companions; the Muhājirūn and the Ansār
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." [Qur'an 59:10]

Consequently, Shaykh al-Islam Ibn Taymiyah stated in al-'Aqidah al-Wasitiyah: “Among the fundamentals of Ahl as-Sunnah wal-Jama'ah is safety of their hearts and tongues towards the companions of Allah’s Messenger,” and he mentioned this verse:

And those who came after them say: "Our Lord! Forgive us." - This is safety of the tongues.

And our brethren who have preceded us in Faith, and put not in our hearts any hatred - this is safety of the heart towards the companions of Allah’s Messenger.

His saying: “Even if he has shortcomings in his deed.” Even if he has deficiency in action, Allah will indeed forgive whatever He wills. Allah the Exalted says:
2. The saying of Bishr bin al-Hārith ?: “The Sunnah is Islam and Islam is Sunnah”. This expression has preceded at the beginning of this book.172

3. The saying of Fudayl bin ‘Iyād ?: “If I see a man among Ahlus Sunnah, it is as if I have seen a man among the companions of Allah’s Messenger ﷺ because he is their follower. This is because whoever follows them becomes one of them. It is as stated by Imām Mālik (may Allah have mercy on him): “Those are in the company of those on whom Allah has bestowed His Grace.” So whoever follows them becomes one of them.

He (Fudayl) said: “And if I see a man among the people of innovations, it is as if I have seen a man among the people of innovations and desires who oppose the Sunnah, it is as if I have seen a man among the hypocrites.” If I see a man among the people of innovations and desires, those who oppose the People of Sunnah, it is as if I have seen a man among the hypocrites – those who would show Islam outwardly but are disbelievers inwardly, wishing to deceive (the sincere Muslims). The people of desires and innovations resemble the hypocrite because they both show Islam but they invent heresies and do not follow the Sunnah. This is the attribute of the hypocrites.

4. The saying of Yūnus bin Ubayd (may Allah have mercy on him): “Strange is one who invites (others) to the Sunnah today. And stranger than him is one who responds to the Sunnah and accepts (it)!

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172 See what had preceeded.
The Sunnah and those who invite others to it have become strange; and more strange are those who act upon it. There is no doubt that some time will come in which the Sunnah will become strange to its adherents. The later the times, the more the Sunnah becomes strange. The People of the Sunnah become strangers. Thus, the Prophet ﷺ said:

\[
\text{بُدِّ أَل‐إِسْلاَمَ عَرَبِيًّا، وَسَيَّعُودُ عَرَبِيًّا كَمَا بُدِّ أَل, فَطُوَّي بِلَعْبِرَاءٍ.}
\]

“Islam began as something strange and it will return to being strange as it began, so glad tidings of a place in the Paradise is for the strangers.”

They asked, “Who are they, O Messenger of Allah?” He replied:

\[
\text{الذين يَصْلِبُونَ إِذَا فَسَدَ النَّاسُ.}
\]

“Those who make rectification when the people become corrupt.”\(^{173}\)

In another version he said:

\[
\text{يَصْلِبُونَ مَا أَفْسَدَ النَّاسُ.}
\]

“Those who rectify what the people have corrupted.”\(^{174}\)

These people are the strangers towards the end of time when people become corrupt. They will cling to the Sunnah and be patient upon whatever hurt they suffer. They will (also) be patient with being strange among the people because so many people will oppose them; so they will live in strangeness among people.

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\(^{173}\) Its reference has preceeded.

\(^{174}\) Its reference has preceeded.
Ibn 'Awn ṣallahu 'alayhi was saying at the time of his death: “The Sunnah! The Sunnah! Beware of innovations”, till he died.

Aḥmad bin Ḥanbal ṣallahu 'alayhi wa salihū said: “A man among my companions died and he was seen in the dream saying: You should say to Abū'Abdillāh: “Stick to the Sunnah, because the first thing my Lord asked me was about the Sunnah.”

Abū al-Āliyāḥ ṣallahu 'alayhi wa salihū said: “Whoever dies upon the Sunnah is a steadfast affirmer of the truth. Holding on to the Sunnah is salvation.”

COMMENTARY


His saying: “Iyyākum” is cautioning, and innovation is what opposes the Sunnah. He gave this advice when he was dying as a form of counsel to the Ummah.
2. The saying of Imām Ahmad ṭ: “A man among my companions died and he was seen in the dream saying: “You should say to Abū 'Abdullāh: ‘Stick to the Sunnah, because the first thing my Lord asked me was about the Sunnah’”. This man was one of the companions of Imām Aḥmad - the Imām of Ahl-us-Sunnah, the one who was patient over the Trial ṭ. He died and was seen in a dream, he told the one who saw him to inform Imām Aḥmad ṭ that he should cling to the Sunnah. He said: “The first thing my Lord asked me was about the Sunnah.” This contains exhortation towards clinging to the Sunnah and being patient upon it.

3. The saying of Abū Al-‘Āliyah ṭ: “Whoever dies upon the Sunnah he is a steadfast affirmer of truth’

As Siddīq means much truthfulness and it is the level that follows the Prophets. So the status of as-Siddīqiyyah (being a Siddīq) is a very lofty one. This implies (ones) sticking to the truth in his sayings and actions. The Prophet ṭ had explained who a Siddīq is when he said:

لا يزال الرجل يصدق ويتحرى الصدق.

“A man would continue to speak the truth and note the truth.”

That is, he would speak the truth on his own and note the truth in what people say to him. He does not popularize just whatever he hears or whatever is said. Rather, he verifies and notes the truth because he is truthful on his own and does not convey or say except what is true. This is the Siddīq.

His saying: “He dies upon the Sunnah,” that is, clinging to Islam. What is meant by Sunnah (here) is Islam and Islam is Sunnah. Whoever dies upon that

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175 Reported by al-Bukhārī in his Sahīh (5/2261 no. 5743), and Muslim in his Sahīh (4/2013 no. 2607) from 'Abdullāh bin Mas’ūd (¶).
without the opposite of that emerging from him dies as a steadfast affirmer of truth.

His saying: “Holding on to the Sunnah is salvation,” meaning adhering to the Sunnah is salvation from fitnah and torment. Thus, the Prophet ﷺ said:

فإنه من يبعض منكم فسبرى الخبائث كثيرا، فعليكم مسنن في سنة الخلفاء الراشدين

“Indeed whoever lives long amongst you will see many disagreements; so adhere to my Sunnah and the Sunnah of my rightly guided caliphs.” 176

Allah ﷻ said:

واعظتمو يحمي الله جميعا ولا تفردو... 

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

Allah ﷻ also said:

وأولو هذا صريحتي مستقيما فانفرعوا ولا تنسعوا أحسن فانفرعوا بكم عن سبيلي فلا يعدهم وصلكم يد لله نفوقا

“And verily, this (i.e. Allah's Commandments them had mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” [Qur'an 6: 153]

176 A part of the Hadith of al-'Irbad bin Sāriyyah (ﷺ). Its reference has preceded.
This is commandment of Allah and that of His Messenger: holding on to the Sunnah and clinging to it.
Sufyān ath-Thawrī  said: “Whoever listens with his ears to a follower of innovation exits Allah’s Protection and is abandoned to it"177 - i.e. to the innovation”.

Dāwūd bin Abī Hind  said: “Allah the Blessed and the Exalted revealed to Mūsā bin Imrān –Peace be upon him - ‘Do not sit with the followers of innovation for if you sit with them and something affects your heart for what

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177 Reported by Abū Nu‘ām in Hīyah al-Awliyā (7/26, 34) and Ibn Baṭṭah in al-Ibānah (no. 444).
they say I will throw you upside down into the Hell." \(^{178}\)

Fudayl bin Iyād also said \(\text{?}\): “Whoever sits with a follower of innovation has not be given wisdom” \(^ {179}\)

Fudayl bin Iyād: “Do not sit with a follower of innovation because I fear that curse may descend upon you.” \(^ {180}\)

Fudayl bin ‘Iyād said: “He who loves a follower of innovation, Allah will invalidate his deed and remove the light of Islam from his heart.” \(^ {181}\)

Fudayl bin Iyād: “whoever sits with a person of innovation upon a path, you should follow another path.” \(^ {182}\)

**COMMENTARY**

The saying of Sufyān Ath-Thawrī \(\text{?}\): “Whoever listens with his ears to a follower of innovation exits Allah’s Protection;” we have previously discussed the people of innovations and not sitting with them and accompanying them \(^ {183}\). So whoever accompanies them and listens to their sayings without rejecting them will be destroyed along with them. Therefore, it is not

\(^{178}\) Reported by al-Ājurrī in *ash-Shari'ah* (1/442 no. 122), Ibn Baṭṭah in *al-Ibānah* (2/434 no. 556), Ibn al-Bukhārī in his *Mashikhah* (1/175 no. 21) from Khusayf bin ‘Abdīr-Rahmān al-Jazārī who said, "Allah revealed to Mūsā bin ‘Imrān 523 that: Do not sit with the people of innovations and desires so that nothing enters your mind and demeans you and make you enter the Fire.” Ibn Baṭṭah (no. 363), al-Bayhāqī in *Shu‘ab al-Imān* (7/60) also reported from ‘Atā who said, "Allah said to Mūsā: 'Do not sit with the people of desires because they will put into your heart what was not in it.”

\(^{179}\) Reported by al-Lālkāī in *Sharḥ Usūl I’tiqād Ahl as-Sunnah* (no. 263, 1149) and Ibn Baṭṭah in *al-Ibānah* (no. 439), and al-Bayhāqī in *Shu‘ab al-Imān* (1/64).

\(^{180}\) Reported by al-Lālkāī (no. 262), Ibn Baṭṭah in *al-Ibānah* (no. 441, 451), and al-Harwi in *Dhamm al-Kalām* (no. 4/231 no. 1050)


\(^{182}\) Reported by Abu Nu‘aym in *al-Ḥilyah* (8/103), Ibn Baṭṭah in *al-Ibānah* (no. 493) and Ibn Jawzī in *Talbīs Iblīs* (pg. 6)

\(^{183}\) See what had preceded.
permissible for you to listen to the people of innovations and say, “I am a believer strong in Ḥiṣn and I know the (correct) ‘Aqidah; they will not influence me.” This is deception; a person could be tempted. So avoiding them and not listening to their false sayings is protection. But if you listen to them, you are likely to be lured and put into Fitnah along with them.

His saying: “And will be abandoned to it”; This is because whoever seeks protection with Allah, Allah will protect him. But he who listens to innovation may be lured by it, and will be left to it and would exit Allah’s protection.

2. The saying of Dawūd bin Abī Hind ?: “Allah the Blessed and the Exalted revealed to Mūsā bin Imrān (859): ‘Do not sit with the followers of innovation for if you sit with them and something affects your heart from what they say I will throw you face down into Hell.’” This was reported concerning Mūsā (859) that Allah revealed to him: “Do not sit with the people of innovations - although he is one to whom Allah spoke to; Allah still forbade him from sitting with the people of innovation and those acting contrary (to the Qur'an and Sunnah) because he may be influenced by them if he sits with them. How about others?

His saying: “And something from what they say affects your heart.” This is the danger; that if you sit with them and hear their words, it will certainly affect you in your heart or something of that may affect you negatively. So do not rely on the strength of your Ḥiṣn or your knowledge because they have falsity, forgery, mellifluous speech and (evil) techniques. So you should beware of them. Allah the Most High stated:

“أَيُّهَا الَّذِينَ آخَذُوهُمُ وَأَرَأَيْتُمُ أَجْسَامَهُمْ وَإِنِّي لَأَنتِلُوْنَ أَنْقُلُنَّكُمْ لِقُلُوبَكُمْ...”

“And when you look at them, their bodies please you; and when they speak, you listen to their words…” - So beware of them -
“...They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.” [Qur'an 63: 4]

Do not be lenient with the people of innovations, listening to them or sitting with them.

3. The saying of Fudayl bin ‘Iyād: “Whoever sits with a follower of innovation has not been given wisdom;” - that is, he is deprived of wisdom. Al-Hikmah (wisdom) means understanding in Allah’s religion. So the person who sits with the people of innovation would be deprived of understanding in Allah’s religion as a punishment for him.

4. The saying of Fudayl bin ‘Iyād: “Do not sit with a follower of innovation because I fear that curse may descend upon you.” This is because torment, anger and deviation descends upon the follower of innovation; so it is feared that something of what afflicted him should afflict you. Thus, Allah said:

“And when you (Muhammad) see those who engage in a false conversation about Our Verses (of the Qur’an) by mocking at them, stay away from them till they turn to another topic. And if Shaytān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Dhālimūn (polytheists and wrongdoers, etc.).” [Qur’an 6: 68]
Allah the Most High says to the believers:

"And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell." [Qur'an 4: 140]

This contains caution against sitting with the people of misguidance and the people of desires, accompanying them and listening to their words or reading their books. It is essential for you to distance yourself from these matters; and Allah is the source of assistance. The person who does this nowadays, it will be said about him, that he is solitary, a fanatic and having doubt about people and so on.

5. The saying of Fudayl bin `Iyad: **"He who loves a follower of innovation."** It is likely that Allah will render his deeds void. This is a severe threat particularly if the innovation is *Mukaffirah* (one that leads to *Kufr*), because he may approve their speech, *Shirk* and disbelief and his deeds would become null and void. This is a form of cautioning. So one should not be proud of himself or think that he cannot be influenced; no, a person is human.

6. The saying of Fudayl bin `Iyad ?: **"Whoever sits with a person of innovation on a path, you should follow another path."** Even on the road; if you see him on the road do not walk with him nor accompany him on the
road and on journey. They will influence you. Where are those who walk with
the innovators and accompany them with the pretence of doing da’wah?!
[...] IF YOU ENCOURAGE AN INNOVATOR, YOU HAVE HELPED HIM TO DESTROY ISLAM

Fuḍayl bin Ḣiyāḍ said: “Whoever honours a follower of innovation has certainly helped in destroying Islam. And whoever smiles in the face of an innovator has belittled what Allah ﷻ revealed to Muḥammad ﷺ. Whoever marries his daughter to an innovator has severed her kinship. And whoever follows the funeral procession of an innovator will be under the anger of
Allah till he returns."

Fuḍayl bin ‘Iyāḍ also said: “Whoever sits with a follower of innovation will become blind.”

Fuḍayl bin ‘Iyāḍ said: “I eat with a Jew and a Christian but I do not eat with an innovator. I love that there should be between me and a follower of innovation a barrier made of iron.”

Fuḍayl bin ‘Iyāḍ said: “If Allah knows that a man hates a follower of innovation, He will forgive him even if his (good) deed is little. A follower of Sunnah will not support a follower of innovation except out of hypocrisy and whoever turns his face against a follower of innovation Allah will fill his heart with Ḥaqq. And whoever rebukes a follower of innovation, Allah will make him safe on the Day of Greatest Terror. And whoever humiliates a follower of innovation Allah will raise him hundred ranks in Paradise. So never be a follower of innovation for the sake of Allah forever.”

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184 Reported likewise by: Abū Nu‘aym in al-Hilyah al-Awliyā (8/130), Abū al-Futūh at-Tāī in Arba’in (pg. 86-87) and Ibn Jawzī in Talbis Iblis.

185 Reported by ad-Danūrī in his Mujālasah (1/413 – 414 no. 113), al-Lālkāī (1/139 no. 273), Abū al-Futūh at-Tāī in Al-Arba’in (pg 86-87).


187 Reported by Ibn Baṭṭah in al-Ibānāh (no. 443) with the wording: "The souls are a conscripted army. Those that are similar among them agree and those that dislike themselves disagree. It is not possible that a person of Sunnah supports a person of innovation except out of hypocrisy." Also reported by Abū Nu‘aym in al-Hilyah (8/103) with the wording: "That I eat with the Jew or Christian is more loving to me than that I eat with a person of innovation. For if I eat with the two of them, I will not be emulated but if I eat with a person of innovation, I will be emulated by the people. I desire that there should be an Iron barrier between me and the person of innovation. A simple deed upon the Sunnah is better than the deeds of the person of innovation. The one who sits with a person of innovation is not bestowed wisdom. Whoever sits with a person of innovation, avoid him. Do not trust a person of innovation with your religion, do not seek his advice in your affairs, do not sit with him. Whoever sits with him gets blindness from Allah. If Allah knows a man to have dislike for a person of
COMMENTARY

1. The saying of Fudayl bin ‘Iyād: "Whoever honours a follower of innovation has certainly helped in destroying Islam." This is because innovation is contrary to Islam. So if you encourage an innovator, you have assisted in the destruction of Islam because Islam is the Sunnah and the Sunnah is Islam as it had preceded. Therefore, it is obligatory upon a person not to honour the people of innovation nor praise them nor eulogise them, just as you hear nowadays, the extolment of the disbelievers, Jews and Christians and commendation that they are the people of advancement, development and civilization; but we (Muslims) are backward and lagging behind and so on. This is of the worst forms of hypocrisy; and Allah’s refuge is sought.

His saying: “And whoever smiles in the face of an innovator has belittled what Allah - the Exalted and Sublime - revealed to Muḥammad ﷺ.” This is because an innovator opposes what Allah has revealed to Muḥammad. So if he smiles at him feeling happy with him, he would have acted contrary to what is recorded in the Book of Allah and the Sunnah such as boycotting them, hating them, distancing oneself from them and not being pleased with them since smiling (at them) indicates pleasure and being delighted with them.

His saying: “Whoever marries his daughter to an innovator has severed her kinship.” It is obligatory upon one who has a female in his charge: a daughter or sister or anyone whose marriage is in his charge to select a suitable and righteous person for her. The Prophet ﷺ said:

إذا أراككم من ترضون دينه وأمانة دؤوجوه، فإن لم تفعلوا تكون فتنة في الأرض وفساد كبير.

innovation, we hope that Allah will forgive him even if his deeds are few. I anticipate good for him because the person of Sunnah presents goodness but the person of innovation, no deed of his will ascend to Allah even if they are many.”
“If a person whose religion and character pleases you comes to you, you should marry to him. If you do not, there will be tribulation in the land and great evil.”

So if you do not select one whose religion and character is pleasing for the female under your care, great evil will occur in the sense that a person among the people of hypocrisy or innovation may marry her; and she will go astray along with him and you would have caused that.

He said: “And whoever follows the funeral procession of an innovator will be under the anger of Allah till he returns.” If they die, do not accompany their funeral procession because anger and torment descends on them and what afflicted them may afflict you.

2. The saying of Fudayl bin ‘Iyād: “Whoever sits with a follower of innovation will get blindness;” that is, blindness in insight and that of the heart.

3. The saying of Fudayl bin ‘Iyād: “I could eat with a Jew and a Christian but I do not eat with an innovator.” This is because a Jew or Christian is well-known to be following a path and religion that opposes ours, and he is of the people of the Book. As for an innovator, he claims Islam while the Jew or Christian does not; you already know that he is a Jew or Christian. But the problem is in regard to one who professes Islam, whom you trust and sit with and he pulls you towards evil. His danger is worst than the danger of the enemy whose enmity is clear.

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His saying: “I love that there should be between me and a follower of innovation a barrier made of iron;” that is, which will prevent relating with him.

4. The saying of Fudayl: “If Allah knows that a man hates a follower of innovation, He will forgive him even if his (good) deeds are few.” This is because this is part of al-Walā’ and al-Barā’. Al-walā (Alliance) should be to the people of İmān while there should be al-Barā’ (Disassociation) from Allah’s enemies. This is one of the fundamental principles of Aqidah.

His saying: “A follower of Sunnah will not support a follower of innovation except out of some hypocrisy.” When a follower of Sunnah supports a follower of innovation, it is a form of hypocrisy.

His saying: “And whoever turns his face against a follower of innovation Allah will fill his heart with İmān.” This is because this is part of al-Barā’

His saying: “And whoever rebukes a follower of innovation, Allah will make him safe on the Day of Greatest Terror.” Whoever condemns him with speech and repudiates him, Allah will reward him on the Day of Resurrection, the Day of great fright - with a good reward because he denounced evil. But if he extols and praises him, it is indeed part of hypocrisy and showing love to Allah’s enemies.

His saying: “And whoever humiliates a follower of innovation Allah will raise him hundred ranks in Paradise;” It is obligatory not to honour the people of innovations with sitting or praise or other forms of honour. It is obligatory to humiliate them because Allah humiliates them. This is also part of al-Walā’ and al-Barā’.
His saying: “So never you become a follower of innovation for the sake of Allah forever;” It is essential for you to avoid innovations, do not be lenient about it any bit, in order for you to safeguard your religion and the Sunnah of your Prophet ﷺ.
CONCLUSION

We have benefitted from this book and what it contains of the fundamentals of *Ahl as-Sunnah wal-Jamā‘ah*, and beneficial advice. May Allah reward the author with good recompense and grant benefit to us by what we have read and heard. May Allah’s peace and blessings be upon our prophet, his household and companions.

The one who is in charge of these annotations:

We ask Allah ᴡ to reward our *Shaykh*, Ṣāliḥ bin Fawzān al-Fawzān – *Hafidhahullah* – with good recompense and make him a leader to guidance and the right. May He strengthen His religion by him, rectify whoever listens to him, forgive him and his parents, his offspring and his household. This blessed annotation was completed on Sunday, 14<sup>th</sup> *Safar*, 1428 A.H