PURITY OF FAITH
A TEXTBOOK ON ISLAMIC MONOTHEISM
A new translation and commentary of Kitāb Al-Tawḥīd with accompanying Arabic Text
By Imām Muḥammad ibn Ṭab’l-Wahhāb (d.1206H)

With Annotations from numerous major commentaries:
بسم الله الرحمن الرحيم
Imām
Muḥammad ibn ‘Abdu’l-Wahhāb (d. 1206AH)

PURITY of FAITH

being a translation and commentary of

Kitāb al-Tawḥīd alladhi huwa Ḥaqqu’llāhi ‘ala’l-‘Abīd

with annotations from numerous major commentaries

‘Ajīlī, Ibn Nāṣīr al-Sā’dī, Ibn ‘Atīq, Ḥāmid ibn Muḥammad, Sulaymān
ibn ‘Abdu’l-Raḥmān, Ibn Manṣūr al-Tamīmī, Duwaish, Ibn ‘Uthaymīn,
Ṣāliḥ al-Fawzān
“We sent a Messenger among every people saying: ‘Worship Allāh and avoid all that is worshipped besides Him.’”

*al-Nahl* (16): 36
Purity of Faith

by Imam Muhammad ibn 'Abdu'l - Wahhāb

Including the author's, "Essays on Tawḥīd"

Translated from the original Arabic by Abū Rumaysah
with annotations from other major commentaries,
420 Quick-fire revision questions and
accompanying Arabic text

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IBN ‘ABDU’L-WAHHĀB

Born in the year 1115H/1703AD in ‘Uyaynah, approximately seventy kilometres to the north of Riyāḍ, Muḥammad ibn ‘Abdu’l-Wahhāb ibn Sulaymān ibn ‘Alī ibn Muḥammad ibn Aḥmad ibn Rāshid al-Tamīmī was to commence a da’wah that would spread throughout the Muslim world, he was to begin a revival which was to be the cause of millions of Muslims questioning, and ultimately rejecting, many practices and superstitious beliefs held by their peers and predecessors. It was a call to take the Muslims back to the pristine Islām of the early Muslims.¹

Sulaymān ibn ‘Alī, a judge and perhaps the most senior scholar in Najd of his time, and the grandfather of ibn ‘Abdu’l-Wahhāb, had a dream in which he saw a light emanating from his belly and engulfing the whole desert. At that time, the dream was interpreted to mean that one of his descendants would be a great leader, guiding

¹ It is important to note that the exact sequence of some of the events in the life of Muḥammad ibn ‘Abdu’l-Wahhāb are differed about as are the dates in which they occurred. There are two source biographical works written by his contemporaries: Ibn Ghannām, Rawdah al-Afkār wa’l-Aḥām (or Tārikh al-Najd) and ibn Bishr, ‘Unwān al-Majd fi Tārikh al-Najd which were used in what follows as well as Zarabozo, The Life, Teachings, and Influence of Muḥammad ibn Abdul Wahhaab.
people and laying the foundations of a large kingdom. The dream was thought to be fulfilled in his grandson.²

Ibn ‘Abdu’l-Wahhāb’s family was famous and known for its religious scholars and piety: his father was a judge, his uncle, Ibrāhīm, was a well known scholar, and his elder brother, Sulaymān, an advanced student of knowledge, later to become a scholar in his own right. It was at the hands of his father that ibn ‘Abdu’l-Wahhāb memorised the Qur’ān, completing it before the age of ten, and under whom he studied Hanbali jurisprudence, Qur’ānic exegesis and hadith. He developed a love of reading and studying and would make frequent use of both his father’s and grandfather’s libraries. As a young man, he came to love the Qur’ān and spent much of his time studying exegesis and its related sciences. His father, astonished at his son’s progress, remarked how he himself had benefited from his son in some issues of jurisprudence.³ From a young age, ibn ‘Abdu’l-Wahhāb became known for his devoutness, his intelligence and excellent memory, and his proficiency in debating. He was generous and well-mannered, treating his guests with honour and respect, and would live a simple, austere life. He reached puberty before the age of twelve and his father contracted his marriage when he was twelve years old.

Soon after marriage, he sought permission from his father to perform the pilgrimage, and after receiving it, departed for Mecca, staying there for a few months.

As a young man, and more so in his later life, he was exposed to the writings of ibn Taymiyyah and ibn al-Qayyim and studied them extensively, personally transcribing many of ibn Taymiyyah’s books.

² Ḥādir al-‘Ālam al-Islāmī, vol. 4, pg. 161
³ Ibn Ghannām, vol. 1, pg. 25
Later in his life, probably around the age of twenty, he went to perform the pilgrimage again, this time staying in Mecca for a short time to study under the scholars there; among them: ‘Abdullāh ibn Sālim al-Shāfī‘ī. From there he travelled to Madīnah and studied with some of the scholars residing there; one of these was the Ḥanbalī jurist and scholar of hadith, ‘Abdullāh ibn Ibrāhīm ibn Sayf from whom he attained a scholarly license in the books of hadith. Another was the Ḥanafī jurist and scholar of hadith, Muḥammad Ḥayāt al-Sindī. It was these two scholars who made a lasting impression on the author and set him on his path. His great grandson, ‘Abdu’l-Laṭīf ibn ‘Abdu’l-Raḥmān was later to observe that it was this latter scholar, well known for repudiating innovations and pagan practises, who had the greatest influence in shaping the views of the young ibn ‘Abdu’l-Wahhāb concerning Islamic monotheism, popular religious practises concerning saints and their tombs, and bigoted, blind following, taqlīd.\(^4\) Other scholars he studied under were ‘Alī Afandī, Ismā‘īl al-‘Ijlūnī and ‘Abdu’l-Laṭīf al-Aḥsā‘ī.

After returning to ‘Uyaynah and after a brief sojourn of a year, the author set out again in pursuit of knowledge, this time heading for Basrah. There he stayed for four years studying with some of the scholars there, amongst whom was Muḥammad al-Majmū‘ī under whom he studied morphology, syntax, lexicology and hadith, and Shihāb al-Dīn al-Mawsīlī, the judge. Basrah was home to a large Shia population and it was here that ibn ‘Abdu’l-Wahhāb was exposed to their practises and publicly began to object to innovation and pagan beliefs. His open challenge to the status quo of the day led to his eventual expulsion from Baṣra with sources stating that he was forced to leave in the extreme heat of the noon, barefooted.

From Baṣrah he went to al-Aḥsā‘ and studied there for a time under ‘Abdullāh ibn ‘Abdu’l-Laṭīf al-Shāfī‘ī with whom he had in-

\(^4\) Ismā‘īl al-Ansārī, *Hayāt al-Shaykh Muḥammad*, vol. 1, pg. 127
volved discussions concerning Ash'arite creed. He also studied under Muhammad ibn Afāliq and 'Abdullāh ibn Fairoz al-Kaffīf, the former would later become his antagonist and the latter encouraged him to further his studies of ibn Taymiyyah’s works. From there, around the year 1144H, running low on money, he went to Huraymlā, the town where his father had, by then, moved to. It is claimed that ibn ‘Abdu'l-Wahhāb also travelled to Baghdad and Damascus and studied there, but these accounts are uncorroborated.

It was at Huraymlā that Muhammad ibn ‘Abdu'l-Wahhāb began his public call to Tawhid and his repudiation of the innovation and shirk that he saw entrenched in the society around him. He commenced teaching and delivered lectures on ḥadīth, jurisprudence and Qur’ānic exegesis in the masjid. Opposition to his call grew and eventually he was forced to leave Huraymlā and returned to the town of his birth, ‘Uyaynah in the year 1153H, the year his father passed away. The ruler of ‘Uyaynah at that time was one ‘Uthmān ibn Ḥamad ibn Mu'ammar who very quickly accepted the author’s call and announced his support of him, even marrying him to one of his close relatives, al-Jawharah bint ‘Abdullāh ibn Mu‘ammār.

It was from here that Muhammad ibn ‘Abdu'l-Wahhāb continued his call in earnest and tried to create a true Islāmic society judging by the law of Allāh, the Shari‘ah was to be implemented in every sphere of life. He quickly became known for his justice and impartiality in judging by Allāh’s law, and hence the desire to live by the Shari‘ah penetrated the hearts of people to the extent that a woman came forward to admit her crime of adultery, wanting to be stoned to death. After Muḥammad had ascertained that the necessary conditions were met, he had her stoned to death, then ordered that she be washed and the funeral prayer conducted for her. This proved to be a highly controversial act amongst many of his contemporaries who argued that he did not have the necessary authority to carry it out, an accusation which he emphatically defended. During his stay
in ‘Uyaynah, he undertook two very public actions graphically demonstrating his call and causing a wide spectrum of reactions, ranging from outright anger to admiration. The first concerned a group of trees that the people of ‘Uyaynah considered to have quasi-magical powers and on which they would hang various artefacts to procure blessings. Ibn ‘Abdu’l-Wahhāb had the groove of trees cut down. The second act involved the monument built over a grave thought to be that of ‘Umar ibn al-Khattāb’s son, Zayd ibn al-Khaṭṭāb, this he levelled to the ground with his own hands surrounded by a guard of six hundred men.

With his popularity on the increase, his opponents intensified their opposition and efforts to curb his call, ultimately leading to the Amir of al-Aḥṣa’, Sulaymān ibn Muḥammad, writing a threatening letter to ‘Uthmān ibn Hamad ordering him to kill or expel ibn ‘Abdu’l-Wahhāb. ‘Uthmān, not wanting to kill him, asked him to leave ‘Uyaynah explaining that he did not have the strength to stand against Amir Sulaymān. So, in the year 1158H, five years after returning to ‘Uyaynah, Muḥammad ibn ‘Abdu’l-Wahhāb left for al-Dir‘iyyah, a town located on the north-western outskirts of Riyāḍ.

At Dir‘iyyah he quickly found followers in the two brothers of Amir Muhammad ibn Sa‘ūd, Thunayān and Mashārī, and through them he gained the support of the Amir himself. An alliance was formed that was to form the foundations from which the call of Muhammad ibn ‘Abdu’l-Wahhāb spread. Students flocked to him and studied under him, and he continued a habit started years earlier of writing letters and short essays to scholars and leaders of his land clarifying various aspects of Islām, repudiating innovations and defending himself against numerous accusations and fables that were circulated against him. Some received these correspondences favourably, others did not.
Ibn Sa‘ūd and his heirs would spend more than a century mounting various expeditions to seize control of Arabia and its outlying regions. They quickly established the first Saudi State and in 1802 captured the cities of Mecca and Medina which then mobilised the Ottoman Empire against them. The first Saudi State came to an end in 1818 when Dir‘iyyah surrendered to Ottoman forces. The clan of Sa‘ūd, however, and the descendants of ibn ‘Abdu’l-Wahhab lived on and a second Saudi State was later established that lasted until 1891, and finally the whole of the modern day Kingdom of Saudi Arabia was established in 1932. While true that ibn ‘Abdu’l-Wahhab was involved in some, but not all, of the initial campaigns, the extent of his involvement is the subject of some controversy.

Another subject of controversy was that he was also involved, on occasion, in armed conflict against his opponents. This he himself justified to be defensive in nature, “We have not fought anyone to this day save in defense of life and honour. We have fought against those who have come against us in our land and refuse to leave us alone.”5 One time, after listing some idolatrous practises, ibn ‘Abdu’l-Wahhab penned,

These are the matters that have led to conflict between us and the people. They went to the length of declaring us unbelievers, they fought us and they declared our blood and wealth lawful for them, but Allāh supported us and gave us victory over them. It is Tawhid that we call them to and fight them over, yet only after establishing the proof against them from the Book of Allāh, the Sunnah of His Messenger, and the consensus of the Imāms of the righteous Salaf, thereby implementing His words, “Fight them until there is no more fitna and the religion is

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5 ‘Uthaymīn, al-Shaykh Muhammad, pg. 121
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Allāh’s alone.\textsuperscript{6,7}

Ibn ‘Abdu’l-Wahhāb was once asked to clarify his call and what he followed to which he responded,

As for our religion, it is Islām about which Allāh says, “If anyone desires anything other than Islām as a religion, it will not be accepted from him.”\textsuperscript{8}

As for what we call people to, we call them to Tawhid, about which Allāh said, addressing His Prophet (ﷺ), “Say, ‘This is my way. I call to Allāh upon sure knowledge, I and all who follow me. Glory be to Allāh! I am not one of the polytheists!”’ He also said, “All masjids belong to Allāh so do not call on anyone else besides Allāh.”\textsuperscript{9}

As for what we prevent people from, we prohibit them from shirk about which Allāh says, “If anyone associates anything with Allāh, Allāh has forbidden him the Garden and his refuge will be the Fire.”\textsuperscript{10} He, Most High, addressed His Prophet (ﷺ) with the words, “It has been revealed to you and those before you: ‘If you associate others with Allāh, your actions will come to nothing and you will be among the losers.’ No! Worship Allāh and be among the thankful.”\textsuperscript{11} The address here is strin-

\textsuperscript{6} al-Anfāl (8): 39

\textsuperscript{7} Ibn ‘Abdu’l-Wahhāb, Mu’allafāt, vol. 7, pg. 114. cf. al-Durar al-Saniyyah, vol. 1, pg. 58

\textsuperscript{8} Āl ‘Imrān (3): 85

\textsuperscript{9} Yūsuf (12): 108

\textsuperscript{10} al-Jinn (72): 18

\textsuperscript{11} al-Mā‘idah (5): 72

\textsuperscript{12} al-Zumar (39): 65-66
gent even though he and his brothers are completely innocent of *shirk*.

We fight people who commit *shirk* as Allāh, Most High, says, "Fight them until there is no more fitna..." i.e. *shirk*, "...and the religion is Allāh’s alone."\(^{13}\) and, "Kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every road. If they repent and establish the prayer and pay the zakāt, let them go on their way."\(^{14}\) The Prophet (ﷺ) said, “I have been ordered to fight the people until they testify that none has the right to be worshipped save Allāh and that Muhammad is the Messenger of Allāh, and they establish the prayer and give the zakāt. If they do this, their blood and property becomes inviolable except by due right and their reckoning lies with Allāh, Mighty and Magnificent.”...

As for what you mention concerning the issue of independent juristic reasoning, *ijtihad*, we are followers of the Book, the Sunnah, the righteous Salaf of this nation, and what is supported of the opinions of the Four Imāms: Abū Ḥanifah al-Nu'mān ibn Thābit, Mālik ibn Anas, Muḥammad ibn Idris al-Shāfi‘i, and Ahmad ibn Ḥanbal, may Allāh have mercy on them all...

We have come with nothing that opposes revealed texts or is rejected by the [sound] intellect. They say what they do not do whereas we do what we say, “it is deeply abhorrent to Allāh that you should say what you do not do.”\(^{15}\)

We fight those who worship idols just as he (ﷺ) fought

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\(^{13}\) *al-Anfāl* (8): 39

\(^{14}\) *al-Tawbah* (9): 5

\(^{15}\) *al-Saff* (61): 2
Introduction

them. We fight them if they abandon the prayer or refuse to give the zakât just as the Ṣiddiq of this nation, Abû Bakr al-Ṣiddîq (radiy Allâhu 'anhu) fought those who refused to give it.

With respect to his call, he was repeatedly asked about the issue of takfîr, or declaring a Muslim to be a disbeliever. His reply: “We only rule to be disbelievers those who associate partners with Allâh in His divinity, and that only after the evidence against his acts has become clear to him.” False accusations against him in this regard were widely circulated. He once wrote,

Allâh knows that the man has lied against me, claiming I said things that are patently false, most of which have not even crossed my mind! He asserts that I have said that the Muslims, for the last six hundred years, have been on nothing, that I rule anyone who makes tawassul with the righteous a disbeliever, that I declare Bûṣayrî a disbeliever, and that I declare anyone who swears by another besides Allâh a disbeliever. My response to all these claims is: Glory be to Allâh, this is an odious lie!

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16 He, al-Durar al-Saniyyah, vol. 1, pg. 58 said, “We only fight them after having established the evidence against them from the Book of Allâh, the Sunnah of His Messenger and the consensus of the Imâms of the righteous Salaf, thereby implementing His words, “Fight them until there is no more fitna and the religion is Allâh’s alone.” [al-Anfal (8): 39].”

17 al-Durar al-Saniyyah, vol. 1, pp. 95-98

18 Ibn ‘Abdu’l-Wahhâb, Mu’alla[fät, vol. 5, pg. 60


In Majmû’ al-Rasû’îl wa’l-Masâ’il, vol. 1, pg. 47, his son, ‘Abdullâh ibn Muhammad ibn ‘Abdu’l-Wahhâb said, “The author of the Burdah, and those like him in whose words shirk and extremism are found and have passed away are not ruled to be disbelievers. What is obligatory is to repudiate their words and to explain that...”
Another time he said,

My opponents claim that I declare people to be disbelievers on grounds of mere suspicion, that I declare to be disbelievers all who oppose me, and that I declare the ignoramus upon whom the evidence has not been established a disbeliever. These are all odious lies by which they mean to make people averse to the religion of Allāh and His Messenger.\(^{20}\)

He furnished clear evidence of this by stating,

If we do not declare a disbeliever the one who worships the idol over the grave of ‘Abdu’l-Qâdir, or the idol over the grave of Ahmad al-Badawi and the like due to their ignorance and not having the truth explained to them, how could we then declare as disbeliever the one who does not associate partners with Allāh or who does not migrate to us?\(^{21}\)

When questioned about his creed, he composed the following monograph which ostensibly would seem to be an abridgement of Ibn Taymiyyah’s *al-'Aqidah al-Wāṣitiyyah*:

I call Allāh, those Angels with me and yourselves to witness that I have the creed of the Saved Group: *Ahlu'l-Sunnah wa'l-Jama'ah* which is to have faith in Allāh, His

\[=\]

whoever believes these words in their ostensive sense is a disbeliever and a polytheist. As for the person who originally said them, his affair lies with Allāh, Glorious and Most High. It is far from desirable to accuse the dead because one does not know if they repented or not...’

\(^{20}\) Ibn ‘Abdu’l-Wahhāb, *Mu’allafat*, vol. 5, pg. 25

\(^{21}\) Ibn ‘Abdu’l-Wahhāb, *Mu’allafat*, vol. 7, pg. 48
Angels, His Books and His Messengers, the Resurrection after death, and the divine decree - the good thereof and the bad.

Part of faith in Allah is to believe in what He has described Himself with in His Book and upon the tongue of His Messenger without distortion or denial. I believe that there is "nothing is like Him and He is the All-Hearing, the All-Seeing." I do not negate what He has described Himself with, I do not distort words from their proper places, and I do not desecrate His Names and Signs. I do not imagine a 'how' to the Attributes of Allah and I do not liken them to the attributes of His creation. This is because He has no namesake; there is none who is comparable to Him and none who is equal to Him. He is not to be compared to His creation because He best knows Himself and others; He is more truthful in speech and better in discourse. He says, "Glorified be your Lord, the Lord of Might, beyond anything they describe. Peace be upon the Messengers and praise be to Allah, the Lord of the worlds."

22 al-Shūrā (42):11

23 ar: ḥibād. Desecrating Allah's Names occurs in a number of ways: 1) To name idols after the Names of Allah such as al-Lāt, derived from al-Ilāhīyah, or al-'Uzza, derived from al-'Azīz. 2) Calling Allah names that are unbefitting such as the Christians calling Him father. 3) Describing Him with things that He is far removed from such as the Jews asserting that He is poor. 4) Divesting the Names of Allah of their meanings and to deny their realities. 5) Likening the Attributes of Allah to those of His creation.


25 al-Saffāt (37): 180-182
Here, He absolved Himself of what the opponents described Him with: those who liken Allah to His creation and imagined the ‘how,’ and of what the negators: those who distort and deny, negate from Him.

The Saved Group takes a middle path when compared to (the extremes found amongst) the various sects of this nation. With regards the deeds of Allah, they traverse a middle path between (the extremes of) the Jabariyyah and the Qadariyyah. With regards the threat of Allah, they traverse a middle path between (the extremes of) the Murji’ah and the Wa’idiyyah. With regards to faith and religion, they traverse a middle path between (the extremes of) the Hurūriyyah and Mu’tazilah on the one hand, and the Murji’ah and the Jahmiyyah on the other. And with regards the Companions of the Messenger of Allah (ﷺ), they traverse a middle path between (the extremes of) the ṭafidjah and the Khawārij.

I believe that the Qur’an is Allah’s speech, it is revealed (by Him) and is not created. From Him it came and to Him shall it return. Allah spoke it literally; He revealed it to Muhammad (ﷺ), His Messenger, the one entrusted with His revelation, and the mediator between Him and His servants.

I believe that Allah does what He wills, nothing occurs in His dominion unless it is by His will and nothing falls outside of it. Everything in creation is bound to His decree and nothing happens that He has not determined. None can escape His decree and none can go beyond what has been recorded in the Inscribed Tablet.

I believe in everything that the Prophet (ﷺ) informed us of that will happen after death. I believe in the trial of the grave and its bliss. I believe that the souls will be returned to their bodies and man will stand before the
Lord of the worlds, naked, barefooted and uncircumcised. The sun will draw close to them, the Scales will be erected and the deeds of man will be weighed, “Those whose scales are heavy, they are the successful. Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever.”

The accounts, i.e. the records of deeds, will be unfolded. Some will take theirs with their right hands and others with their left.

I believe in the Prophet’s Pond which is on the great plain of the Rising. Its water is whiter than milk and sweeter than honey, and its goblets are as numerous as the stars of the heaven. Whoever drinks from it even once will never be thirsty again.

I believe that the Bridge spans the back of Hell and that people will cross it (at speeds) proportional to their deeds.

I believe in the intercession of the Prophet (ﷺ). He will be the first to intercede and the first to have his intercession accepted. Only the innovator or the misguided reject the intercession. However, it will only occur after Allah’s permission is granted for those He is pleased with. Allah, Most High, says, “They only intercede on behalf of those with whom He is pleased.”

“Who can intercede with Him except by His permission?”

“And how many angels are there in the heavens whose intercession is of no benefit at all until Allah has authorised those He wills and is pleased with them?”

\[26\] al-Mu'minun (23): 102-103

\[27\] al-Anbiya (21): 28

\[28\] al-Baqarah (2): 255

\[29\] al-Najm (53): 26
He is only pleased with *Tawhid* and He only authorises those who lived by it. The polytheists, on the other hand, have no share in the intercession: "*The intercession of the interceders will not help them.*"\(^{30}\)

I believe that Paradise and Hell have already been created, they are present right now and they will never perish. On the Day of Rising, the believers will see their Lord with their own eyes just as they can see the moon when it is full, without experiencing any difficulty in seeing Him.

I believe that our Prophet, Muḥammad (ﷺ), is the seal of the Prophets and Messengers. The faith of a person cannot be valid until he believes in his message and testifies to his prophethood.

I believe that the best of his nation is Abū Bakr al-Ṣiddīq, then 'Umar al-Fārūq, then 'Uthmān Dhū'l-Nūrān, then 'Alī al-Murtada, then the remaining Ten,\(^{31}\) then the people of Badr, then those who gave the Pledge of Allegiance under the tree, and then the rest of the Companions. I am loyal to the Companions of the Messenger of Allāh (ﷺ), I mention their virtues and excellent

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\(^{30}\) *al-Muddaththir* (74): 48

\(^{31}\) Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa'd ibn Zayd that the Messenger of Allāh (ﷺ) said, "Ten are in Paradise: Abū Bakr is in Paradise, 'Umar is in Paradise, 'Uthmān is in Paradise, 'Alī is in Paradise, Tālḥah is in Paradise, Zubayr ibn al-'Āwām is in Paradise, Sa'd ibn Malik is in Paradise, 'Abdu'l-Raḥmān ibn 'Awf is in Paradise." Sa'id ibn Zayd then said, 'If you wish I will name you the tenth,' they said, 'Who is he?' He paused and they asked again so he said, 'He is Sa'id ibn Zayd.'

Tirmidhī said it was ṣaḥīh and it was ruled ṣaḥīh by ibn Hibbān #6993-6996.

Tirmidhī #3747 also recorded it on the authority of 'Abdu'l-Raḥman ibn 'Awf and it was ruled ṣaḥīh by ibn Hibbān #7002
qualities, I ask that Allâh be well-pleased with them, and I request forgiveness for them. I refrain from mentioning their mistakes and I remain silent about the disputes that arose between them. I believe in their excellence, in keeping with His saying, "Those who have come after them say, 'Our Lord, forgive us and our brothers who preceded us in faith and do not put any rancour in our hearts towards those who have faith. Our Lord, You are All-Gentle, Most Merciful.'" I ask that Allâh be well-pleased with the mothers of the believers who have been purified of all evil.

I accept the miracles of the Awliya' and the spiritual unveilings granted them. This does not, however, mean that they warrant anything that is due to Allâh alone, one can not go to them and ask them for something that only Allâh can do.

I do not testify that any of the Muslims will be in Paradise or in the Fire except for those whom the Messenger of Allâh (peace be upon him) has testified to. I do, however, hope for the best for the person who does good and fear for the person who works evil. I do not declare any Muslim to be a disbeliever because of a sin and I do not eject him from the circle of Islâm.

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32 al-Hasâr (59): 10

33 Awliya', plural of wali. Ibn Taymiyyah, al-Furqân, says, 'al-Walîyâh, or loyalty, is the opposite of al-'âdâwah, or enmity. The essential meaning of al-walîyâh is love and closeness whereas the essential meaning al-'âdâwah is hatred and distance. It is also postulated that the wali is called so because of his muwâlah, or persistence and regularity in performing actions of obedience, meaning by this his following up [good actions] with more [good actions]. The first analysis is more correct.' He says before this, 'The Awliya' of Allâh are the pious, God-fearing believers. Allâh, Most High, says, 'Yes, the friends of Allâh will feel no fear and will know no sorrow: those who have faith and are mindful of Allâh.' [Yûnus (10): 62-63]' cf. Ibn Taymiyyah, al-Furqân, [published by Daar us-Sunnah Publishers, Birmingham 2003.]
I believe that Jihād is to be performed with every Imām, be he pious or sinful. Praying in congregation behind them is permissible and Jihād will remain in force from the time that Muhammad (ﷺ) was sent to the time that the last of this nation will fight the Dajjāl. Neither the oppression nor justice of a person can render it null and void.

I am of the view that hearing and obeying the righteous or sinful Imāms of the Muslims is obligatory so long as they do not enjoin a person to disobey Allah. Whoever is given the position of Khalifah with the people accepting him and supporting him, or he forcefully imposes himself on them such that he becomes the Khalifah, it becomes obligatory to obey him and prohibited to revolt against him.

I am of the view that the innovators should be boycotted and ostracised until they repent. I judge by what is apparent in them and I relegate what is inside them to Allah. I believe that every newly invented matter in the religion is an innovation.

I believe that faith is statement of the tongue, action of the limbs and belief of the heart. It increases with obedience and decreases with disobedience. It consists of seventy odd branches, the highest of which is the testimony that none has the right to be worshipped save Allah, and the lowest of which is removing something harmful from the road.

I am of the view that it is obligatory to enjoin the good and prohibit the evil as determined by the pure Legal Law of Muḥammad (ﷺ).

This a brief summary of my creed which I have com-
posed even though I have other concerns on my mind so that you may know what my view is. Allāh is Guardian over what we say.34

After a life full of preaching and struggle, ibn ‘Abdu’l-Wahhāb withdrew from public life in his final years, devoting them instead to teaching and study, and passed away in the year 1206AH/1792AD at Dir‘iyyah.

Works:

Two famous anthologies are available which gather the writings of ibn ‘Abdu’l-Wahhāb and his followers: Majmū‘ al-Rasā’il wa’l-Masā’il al-Najdiyyah in five volumes and al-Durar al-Saniyyah fi’l-Awjiba al-Najdiyyah in eleven volumes. A project to collate the various writings of ibn ‘Abdu’l-Wahhāb was commissioned by Muḥammad ibn Sa‘ūd University resulting in a thirteen volume compendium, Mu’allafat al-Shaykh al-Imām Muḥammad ibn ‘Abdu’l-Wahhāb. Some of his stand alone works are listed below:

- al-Usuul al-Thalathah wa Adillatuha (The Three Fundamental Principles And Their Evidences)
- al-Qawā'id al-Arba' (The Four Precepts)
- al-Uṣūl al-Sittah (The Six Fundamental Principles)
- Kitāb al-Tawḥīd (The Book of Monotheism)
- Kashf al-Shubuhāt (The Clarification of Specious Arguments)
- Usūl al-Īmān (Foundations of Faith)
- Kitāb al-Īmān (The Book of Faith)
- Mukhtasar al-Īmān (Abridgement of [the Book] of Faith)
- Mufid al-Mustafid fi Kufr Tarīk al-Tawḥīd (The Disbelief of One who Abandons Tawḥīd)
- Sharh Sittah Mawādī‘ min al-Sirah (Explanation of Six Incidents

34 al-Durar al-Saniyyah, vol. 1, pp. 28-33
from the *Sirah*)

- *Masā’il al-Jāhiliyyah* (Characteristics of the Time of Ignorance)
- *Risālah fi’l-Radd ʿalā l-Rāḍīdah* (Treatise on Repudiating the Ṣidaḥ)
- *Fadā’il al-Islām* (The Virtues of Islām)
- *Fadā’il al-Qur’ān* (The Virtues of the Qur‘ān)
- *Aḥādīth al-Fītān wa’l-Hawādith* (Ḥadīth about Tribulations and Occurrences)
- *Adab al-Mashi ilā’l-Salāh* (Manners of Walking to the Prayer)
- *Kitāb al-Ṭabarān* (The Book of Purification)
- *Kitāb al-Kabā’ir* (The Book of Mortal Sins)
- *Majmū‘ al-Ḥadīth ʿalā Abwāb al-Fiqh* (Compendium of Ḥadīth organised by Topics of Jurisprudence)
- *Mukhtasar Ṣirāḥ al-Rasūl* (Summarised Biography of the Messenger)

**Kitāb al-Tawḥīd**

The author, may Allah have mercy on him, wrote many works revolving around the essential topic of Tawḥīd amongst which were *Kashf al-Shubuhāt, al-Usūl al-Thalāthah, Usūl al-Īmān* and *Masā’il al-Jāhiliyyah*.

Perhaps the most important work he wrote was *Kitāb al-Tawḥīd alladhi huwa Ḥaqqu’llāḥi ʿalā l-ʿAbīd*, authored either when he was at
Huraymlā or when he was at Baṣrah. Apportioned in sixty-seven chapters it deals with many aspects of *Tawhid,* particularly those showing the falsity of what his contemporaries believed. Its focal topic revolves around issues of *uluhiyyah,* divinity and ‘ibädah, worship, with some chapters dealing with *al-Asmā' wa'l-Sifāt,* the Names and Attributes of Allâh. It is written in well-ordered chapters and, for the most part, in simple language, and its main feature is its heavy reliance on verses of the Qur'ān, ḥadîths of the Prophet (ﷺ) and narrations of the Salaf. Most chapters conclude with a list of ‘issues,’ these are points that the author wanted the reader to pay particular attention to and was never meant to be an exhaustive list of the points of benefit derived from the verses and ḥadîths mentioned in the chapter in question. The order of issues listed follows the order of the texts quoted in the chapter.

Owing to the importance of the book, it has received a wealth of commentaries, the first of which was *Taysir al-'Aǧīz al-Hamīd* by Sulaymān ibn ‘Abdullâh ibn Muḥammad ibn ‘Abdu'l-Wahhāb (d. 1233H), the grandson of the author. This is an extensive commentary and one of the best and most detailed available, however the author did not complete it; it was later summarised and completed by ‘Abdu'l-Rahmān ibn Ḥasan (d.1285H), *Fath al-Majīd bi Sharḥ Kitāb al-Tawḥîd,* and he later abridged this work further, writing his *Qurratu'l-'Uyun al-Muwāḥhidin.* Amongst the many contemporary commentaries, a few stand out, such as: Ibn ‘Uthaymīn, *al-Qawl al-Muṣīd ‘alā Kitāb al-Tawḥîd,* Şāliḥ Āli al-Shaykh, *Kifāyatu’l-Mustadżīd bi Sharḥ Kitāb al-Tawḥîd,* and Şāliḥ al-Fawzān, *Fānātu’l-Mustafīd bi Sharḥ Kitāb al-Tawḥîd.*

The book has been translated into over twenty languages and relevant as it was then, it remains relevant today, perhaps even more so, and Muslims are in dire need of reading it, studying it and teaching it.
Sources relied on by the author

The author, may Allāh have mercy on him, was extremely conversant with the works of ibn Taymiyyah and ibn al-Qayyim, and as such relied heavily on these. One can also trace numerous other works which he used for reference purposes such as Mundhīrī, *al-Targhib wa'l-Tarhib*, Baghwā, *Sharḥ al-Sunnah*, ibn Kathīr, *al-Tafsīr*, ibn Muflīh, *al-Ādāb al-Sharī`yyah*, Dhahābī, *al-'Ulūw*, and ibn Ḥajr, *Fath al-Bārī*.

Many times the author quoted hadīth or narrations from these sources, seemingly without consulting the primary references. As such, where the authors have quoted a hadīth by meaning, the same wording finds its way into the book. Where they made mistakes in wordings or referencing, rare as they may be, these too have crept into the work. Comments concerning the authenticity of the hadīth, narration, or reliability of narrators are often quoted verbatim from these works as well.

The translator has taken care to trace as many of the hadīths and narrations to their primary sources as possible, and where there were significant differences, the actual wordings were quoted in footnotes.

Fairly extensive, but not exhaustive, referencing was added to each hadīth along with comments concerning authenticity from numerous classical and contemporary scholars. This information was collated from many different works of hadīth and *takhrīj* as well as the commentaries available to *Kitāb al-Tawhīd*.

Some explanatory notes were added to some comments made by the author that were either ambiguous or the translator felt required more clarification. These comments were primarily taken from the

Source works used for the translation:

ʻAbdu’l-Ilāh ibn ʻUthmān, *ʻInāyatu’l-ʻUlemā bi Kitāb al-Tawḥīd*, Dār Tayyibah 1st ed. 1422H


ʻAbdu’l-Rahmān ibn Ḥasan, *Fath al-Majid Sharḥ Kitāb al-Tawḥīd*  
- ed. Ibn Bāz, notes by A. ʻAbdu’l-Maqṣūd, Muʻssasah al-Qurṭūba,
- notes by A. Arnaʻūt, Maktabah Dār al-Bayān 1st ed. 1402/1982
- ed. Ibn Bāz, notes by A. Mahdī, Dār al-Kitāb al-ʻArabī 1425/2005


Aḥmad Qaṭṭān, *Imām al-Tawḥīd al-Shaykh Muḥammad ibn ʻAbdu’l-
Wahhāb, Dār al-Īmān 2nd ed.

Farih ibn Šāliḥ, Takhrij Abādith Muntaqadah fi Kitāb al-Tawḥīd, notes by S. Āli al-Shaykh, Dār al-Athar 1st ed. 1415


Nāṣir ibn Ḥamad al-Fahd, Tanbihat’alā Kutub Takhrij Kitāb al-Tawḥīd, Dār al-Barā’ 1st ed. 1419

Šāliḥ al-Uṣaymī, al-Durr al-Naṣīd fi Takhrij Kitāb al-Tawḥīd, Dār ibn Khuzaymah 1st ed. 1413


Sulaymān ibn ‘Abdu’l-Rahmān, al-Durr al-Naṣīd ‘alā Kitāb al-Tawḥīd,
Introduction


Abu Rumaysah
26/12/1429
23/12/2008
Letters on *Tawḥīd*

by

Imām Muḥammad ibn ‘Abdu’l-Wahhāb
A Letter
on the Statement of Tawhid

Know, may Allāh have mercy on you, that the obligation of knowing *La ilāha ill'Allāh* comes before the obligation of prayer and fasting. It is a must upon the servant to study its meaning, and this obligation is greater than the obligation to learn about the prayer and the fast. Similarly, the proscription of associating partners with Allāh and the proscription of believing in false gods is of greater importance than the proscription of incestuous relationships. The greatest station of faith in Allāh is the testification of *La ilāha ill'Allāh*.

The meaning of this testification is that the servant bear witness that divinity, in its totality, belongs to Allāh, no one else has a share in it, not a Prophet, or an Angel or a wali. Instead, it is the sole right of Allāh upon His servants. Divinity is what, in our times, has been called *al-sīr*. In the Arabic language, the word *ilāh* carries the same meaning that today has been given to the terms *al-

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1 trans: There is none worthy of worship save Allāh.

2 ar: *ilāhiyyah*
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shaykh and al-sayyid, since the ilâh is one who is supplicated to and from whom succour is sought.

When a person realises that this is the belief that many hold in Sammân³ and those like him, or in the graves of some Companions, he will realise that it is actually worship,⁴ and worship can only be directed to Allâh. He will apprehend that whoever holds this belief⁵ in a Prophet has actually disbelieved and set him up as a god alongside Allâh. Such a person has not witnessed that there is none worthy of worship save Allâh.

The meaning of disbelieving in false gods,⁶ is to wash ones hands of everything that is believed in (in this manner) besides Allâh, be it a jinn, man, tree, rock or anything else. You must testify that it is disbelief and misguidance, and you must hate it, even if the person guilty of it is your father or brother.

With regards someone who says, ‘I only worship Allâh, but I will not object to these “sayyids” or the shrines built over graves,’ such a person has actually belied his testification of Lâ ilâha ill’Allâh: he has not truly believed in Allâh and neither has he actually rejected tâghût.

These are just a few words written where a lengthy study is required. A person must strive to understand the religion of Islâm

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³ A shaykh whom the people of Najd would supplicate to when stricken with hardship.

⁴ ar: ‘ibâdah

⁵ i.e. the belief that a Prophet can be supplicated to or turned to when in need of succour.

⁶ ar: tâghût
and what Allāh sent His Messenger (ﷺ) with. He must study what the scholars have stated about the verse,

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\text{فَمَن يَكْفُرُ بِالَّذِينَ يُشَرَّبُونَ بَيْنَ يَدَيْنَهُ بَعْضُهُم بِالَّذِينَ يَوْمَ الْقَرَضَ}
\]

\[
\text{أَسْتَمَسَّكَ بِالْفُرْقَةُ الْأَوَّلَةَ لَا أَقْصَامَ مَنْ أَقْصَامَ مَنْ أَلْهَاءَ إِلَّا عِلْمُ مُعْلِمٌ}
\]

“Anyone who rejects what is worshipped besides Him and has faith in Allāh has grasped the Firmest Handhold which will never give way....”

He must do his utmost to learn what Allāh taught His Messenger and what His Messenger, in turn, taught his nation of \textit{Tawhīd}. Whoever obstinately refuses, such a person is one whose heart Allāh has sealed and has preferred this worldly life over the religion. Such a person does not have the excuse of ignorance and Allāh knows best.\footnote{‘Abdullāh ibn Muḥammadd ibn ‘Abdu’l-Wāhhab, \textit{Fi ‘Aqa’id al-Islām min Rasā’il al-Shaykh Muḥammad ibn ‘Abdu’l-Wāhhab}, pp. 33-34}

\footnote{\textit{al-Baqarah} (2): 256}
The Statement of *Tawḥīd*
Four Negations and Four Affirmations

Know, may Allāh have mercy on you, that the meaning of *La ilāha ill'Allāh* revolves around negation and affirmation. Four things are negated and four things are affirmed.

Deities,¹ false gods and idols,² rivals or partner-gods,³ and lords⁴ are all negated. What is meant by a deity is something that is turned to in the hope that it will promote some benefit or curb some harm. Anyone who does this with something has taken it as a god. The term 'false god' refers to someone who is worshipped and is happy to be worshipped, or is prepared to be worshipped such as Sammān, Tāj or Abū Hadīdah. Rivals or partner-gods are those things which contend with a person’s profession of Islām and drag him away

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¹ ar: *āliba*, pl. of *ilāb*

² ar: *tawāghit*, pl. of *ťāghūt*

³ ar: *andād*, pl. of *nidd*

⁴ Ar: *arbāb*, pl. of *rabb*
The Statement of Tawhid Four Negations and Four Affirmations

from it, be it family, home, relatives or property. Allāh, Most High, says,

وَبِيْنَاهُمَا مِنْ يَتَعَالُونَ مِنْ دُونِ اللَّهِ أَنَا لَأَبَادُّ أَنَا لَكُمْ كُرَّ الْحَمْدُ

"Some people set up rivals to Allāh, loving them as they love Allāh."5

Lords are people who pass religious edicts that oppose the truth and are followed, as shown by His saying,

أَخْضَعُواْ أَحْبَارَهُمْ وَرَفَعُوْاْ مِنْ دُونِ اللَّهِ أَرْبَابَاتٍ مَّا أَسْأَرُواْ إِلَّا أَنْتُمْ وَإِلَهَيَّ مَا أُوْلُوْىٰ إِلَّا هُمْ لَوْ جَاءَ أَنَّهَا لَأَنَّ اللَّهَ كَحْشَرَ كِتَابَهُ

"They have taken their rabbis and monks as lords besides Allāh, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!"6

The things to be affirmed are:

1) Intent: your goal should only be Allāh
2) Veneration and love due to Allāh’s saying,

5 al-Baqarah (2): 165
6 al-Tawbah (9): 31
"Some people set up rivals to Allāh, loving them as they love Allāh. But those who have faith have greater love for Allāh."7

3) Hope.
4) Fear. These two because of His saying,

"If Allāh afflicts you with harm, no one can remove it except Him, and if He desires good for you, no one can avert His favour. He bestows it on whichever of His servants He wills, He is Ever-Forgiving, Most Merciful."8

Whoever truly understands this will find that all connection to those besides Allāh will be severed. The onslaught of falsehood will no longer seem overwhelming and he will be able to withstand it; a case in example lies in Ibrāhīm, peace and blessings be upon him and our Prophet: Allāh informs us that he broke the idols and declared himself innocent of his people,

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7 al-Baqarah (2): 165

8 Yūnus (10): 106-107
The Statement of Tawhid Four Negations and Four Affirmations

“...You have an excellent example in Ibrāhīm and those with him when they said to their people, ‘We wash our hands of you and all that you worship apart from Allāh, and we reject you. Between us and you there will be enmity and hatred for ever unless and until you have faith in Allāh alone.’ Except for Ibrāhīm’s words to his father, ‘I will ask forgiveness for you but I have no power to help you in any way against Allāh.’ ‘Our Lord, we have put our trust in You and have turned to You in repentance. You are our final destination.’”

9 al-Mumtahanāh (60): 4
An Essay on the Meaning of the *Kalimah*
*Risālah fī Kalimah Lā ilāha ill’Allāh*

These are some words concerning the meaning of the testification *that none has the right to be worshipped save Allāh*, and a clarification of *Tawhīd*, which is Allāh’s right on His servants. *Tawhīd* is an obligation which is more important than prayer, giving alms and fasting the month of Ramadān.

May Allāh have mercy on a person who is sincere to himself and knows that Paradise and the Fire lie ahead of him, who knows that Allāh, Mighty and Magnificent, has appointed deeds leading to each one. Were a person to ask after them, he would find that the most important deed of the people of Paradise is the *Tawhīd* of Allāh, Most High. Whoever comes with it on the Day of Rising is one of the people of Paradise without doubt, even if he has sins piled up like a mountain. The worst deed the people of the Fire committed is associating partners with Allāh. Whoever dies upon *shirk* is one of the people of the Fire without doubt, even if, on the Day of Rising, he comes with deeds of worship performed incessantly, day and night, having given charity and worked all types of good deeds.
A good example of this is the Christian who builds a hermitage in some desolate land, withdraws from the world and worships day and night. What good is this when he has mixed that worship with associating partners with Allah, far exalted is He from that!

Allah, Mighty and Magnificent, says,

وَقَدْ قَبَلُوا مَعَهُمْ وَمَعَ آيَاتِهِمُ السَّلَامَةُ إِنَّ الْمَلَائِكَةَ يَسَاءُونَ

“We will advance on the actions they have done and make them scattered specks of dust.”

مَا كَأَلَلَيْتَ كَفُّوْرَوْا بِهِمْ

أَعْمَلُهُمْ وَمَكَّنَّاهُمْ وَأَشْدَدْتُ بِهِ أَلْبَاحَ يُوْمَ يُقُومُ عَلَيْهِمْ لا يُؤْلَدُونَ

مَا كَأَلَلَيْتَ كَفُّوْرَوْا بِهِمْ

“The likeness of those who reject their Lord is that their actions are like ashes scattered by strong winds on a stormy day. They have no power at all over anything they have earned, that is extreme misguidance.”

May Allah have mercy on a person who takes note of this hugely important affair before the wrongdoer will bite at his hands and say, ‘Alas for me! If only I had gone the way of the Messenger!’

We ask Allah to guide us and our brother Muslims to the Straight Path, the path of those He has graced. And we ask Allah to save us from the path of those with anger on them: the scholars who knew

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1 al-Furqan (25): 23
2 Ibrāhim (14): 18
3 al-Furqan (25): 27
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but did not act upon their knowledge, and from the path of the misguided: the ignorant worshippers.

This is truly a great supplication and the person who employs it is in dire need of making his heart sincere in every rak‘ah of the prayer when reciting it, bringing to mind that he is standing before Allâh, Most High. Allâh has said that He will respond to this supplication which is in al-‘Fâtiha when a person says it with a heart that is present and attentive.

We say: La ilâha ill‘Allâh is the Most Trustworthy Handhold, the statement of taqwâ, and it is the pure, upright religion: the religion of Ibrâhîm. It is the word that He made ongoing among his descendants.* It was for this word that He created all being, by it do the heavens and the earth stand, and because of it were the Messengers sent and the Books revealed. Allâh, Most High, says,

وَمَا خَلَفْتُ الْجِنِّ وَالْإِنسِ إِلَّا لِيُوَارِدَهُمُ الْفَتْرَةَ "I only created jinn and mankind to worship Me."

وَلَقَدْ بَعْضَاهَا كُنْتُمْ نَبِيَّاً "We sent a Messenger among every people saying:
Worship Allâh and avoid all that is worshipped besides Him."

What is meant here is the meaning denoted by this statement; mere articulation accompanied with ignorance of its meaning is of

* al-Zukhruf (43): 28
4 al-Dhâriyât (51): 56
5 al-Nâhî (16): 36
no avail. The hypocrites say it yet they will be in the lowest level of the Fire, below the disbelievers.

The meaning of this statement is the negation of divinity from everything besides Allâh, the Blessed and Exalted, and to affirm it in its entirety for Allâh alone without any partner. No one else deserves a share of divinity, not an Angel brought near or a Messenger who has been sent. Allâh, Most High, says,

\[
\text{إِنَّمَا يَاكُولُ مِن فِي}
\]
\[
\text{الْمَلَأِينَ وَالْأَرْضِ إِلَّا مَن يَرْحَمُ عَبْدَهُ لَقَدْ أَحْصَمُ}
\]
\[
\text{وَعَدُّهُم مَّعَهُ وَأَنْبِيَهُ يَوْمَ الْقِيَامَةِ فَرَدًا}
\]

“There is no one in the heavens and the earth who will not come to the All-Merciful as a servant. He has counted them and numbered them precisely. Each of them will come to Him on the Day of Rising all alone.”

\[
\text{يَوْمَ يَقُومُ الْرُّوحُ وَالْمَلَائِكَةُ مَطَائِفًا لَا يَتْغَفَرُونَ إِلَّا مَن أَذَنَ}
\]
\[
\text{لَهُ الرُّحُمُ وَقَالَ صَوَايَابًا}
\]

“On the Day when the Spirit and the Angels stand in ranks, no one will speak save him who is authorised by the All-Merciful and says what is right.”

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6 *al-Nisâ’* (4): 145

7 *ar. ilâhiyyah*

8 *Maryam* (19): 93-95

9 *Naba’* (78): 38
PURITY OF FAITH

“On that Day every self will come to argue for itself and every self will be paid in full for what it did and they will not be wronged.”

If someone were to claim that it means that there is no creator save Allāh, this is something well known and none shares with Him in this, not an Angel who is brought near, or a Prophet who has been sent. If someone were to claim that it means that there is no provider save Allāh, the same can be said. If someone were to claim that it means that there is no god save Allāh, the same response is given.

Therefore, ponder carefully, may Allāh have mercy on you. Ask after the meaning of La ilāha ill'Allāh in the same way that you ask after the meaning of the Names, al-Khāliq, the Creator, and al-Rāżiq, the Provider.

The word al-ilāh means al-ma'bud, the object of worship. This is what this word means by consensus of the people of knowledge. Whoever worships something has taken it as an ilāh besides Allāh. All worship is false except when directed to one, the One God: Allāh, Blessed and Exalted is He. There are many different acts of worship, here I will mention examples of those that no one will reject: prostration, it is only permissible for a person to place his face on the earth in prostration to Allāh alone without any partner, not to an Angel brought near, or a Prophet who has been sent, or a wali.

10 al-Nā‘l(16): 11
Another example is sacrifice, it is only permissible to slaughter for the sake of Allāh alone. Allāh has mentioned these two acts together in His saying,

قُلِ إنِ الصَّلَاةَ وَالْصِّفَاةَ وَالْمَعَاذِينَ
وَالسَّعُودَ لَيْسَ مَرْيَمًا جَلَّ عَلَيْهِ الْإِيَّاَةُ وَلَا آدَمًا وَلَا لَا يَوِفُّ أَمْرًا وَلَا أَوْلُ الْمُلْكِ

“Say: My prayer and my sacrifice, and my living and my dying are for Allāh alone, the Lord of all the worlds who has no partner. I am commanded to be like that and I am the first of the Muslims.”

The word Ṽusuk (mentioned in the verse) means sacrifice. Allāh says,

فَصَلِّ لِلرَّحْمَنِ وَأَحْضِرْ

“So pray to your Lord and sacrifice.”

Consider this carefully. Know that sacrificing to another besides Allāh, be it a jinn or a grave, is like prostrating to another. The Messenger of Allāh (صلي الله عليه وسلم) cursed such a person in the authentic hadīth, “May Allāh curse the one who slaughters for other than Allāh.”

Another example is supplication, du‘ā. The believers supplicate to Allāh alone, day and night, at times of hardship and ease. No one has any doubt that supplication is an act of worship. Now, may

11 al-An‘ām (6): 162-163

12 al-‘Asr (108): 2

13 Muslim #1978 from ‘Ali with the words, “May Allāh curse the one who curses his parents, may Allāh curse the one who slaughters for other than Allāh, may Allāh curse the one who grants sanctuary to an innovator, may Allāh curse the one who alters the boundaries of the land.”
Allāh have mercy on you, look to what people have innovated today of supplicating to others besides Allāh in times of hardship and ease. This person wishes to go on a journey so he goes to a grave so that he be protected from anyone robbing him. That person is facing times of hardship, either on land or sea, and cries out to ‘Abdu’l-Qādir or Sammān, or to a Prophet or another wali for succour. This ignorant person should be told, ‘If you know that al-ilāh is one who is worshipped and you know that supplication is an act of worship, how then can you supplicate to a created object who is unable to fulfil your entreaty, turning away from the Ever-Living, the Self-Sustaining, the Kind, the Most Merciful, the Omnipotent.’ This polytheist will reply, ‘All affairs are in Allāh’s hand, but this righteous servant will intercede on my behalf with Allāh. His standing with Allāh and his intercession will benefit me,’ thereby thinking that this specious argument will save him from shirk.

This ignoramus should be told: The polytheists, those who worshipped idols and who the Messenger of Allāh (ṣallallāhu ‘alaihi wa sallam) fought, taking their property, women and children as war booty, also believed that Allāh was the one who brought benefit and harm, and regulated all affairs. All they intended to do was to have (their objects of worship) intercede on their behalf, just as you do. Allāh, Most High, says,

وَيَمْشُونَ فِي سَبِيلِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَفْوِيهِمْ وَيَقُولُونَ هَذُولَا شَفَاعَتُونَا

وَعَنِّ اللَّهِ مَا تُشَنِّيِّبُونَ اللَّهَ بِأَيْمَانِكُمْ فِي السَّحْرِ وَلَا

‘They worship, instead of Allāh, what can neither harm them nor help them, saying, ‘These are our intercessors with Allāh.’ Say, ‘Would you inform Allāh of something about which He does not know either in the heavens or
on the earth?' May He be glorified and exalted above what they associate with Him.”14

Those who take protectors besides Him - ‘We only worship them so that they may bring us nearer to Allāh.”15

They accepted that Allāh was the Creator and the Provider who effectuates harm and benefit,

قَلْ لَنْ يَزْرَفَكُمْ مِنْ السَّمَاءِ وَالأَرْضِ أَمَّنْ يُبَلِّكُ السَّمَاعَ وَالأَبْصَارَ وَيُنْجِي
الْحَيِّ مِنَ الْمَوتِ وَيُخْرِجُ الْمَتْحَى مِنَ النَّارِ وَمِنْ بَيْنِ الْأَرْضِ
فَسِيَّقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَعْقُونَ

“Say: ‘Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?’ They will say, ‘Allāh....’”16

Let the intelligent person who is sincere to himself, and knows that Paradise and the Fire lie ahead of him after death, ponder this topic carefully. Let him ponder the gravity of shirk about which Allāh, Most High, says,

14 Yūnus (10): 18

15 al-Zumar (39): 3

16 Yūnus (10): 31
PURITY OF FAITH

“Allah does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that....”

“If anyone associates anything with Allah, Allah has forbidden him the Garden and his refuge will be the Fire....”

There is no need of any further clarification after these verses.

Allah, Mighty and Magnificent, has stated that the disbelievers accepted that He was the Creator and the Provider, the One who grants life and causes death, and the One who regulates all affairs. All they wanted from those they believed in was that they draw them closer to Allah and intercede with Him on their behalf. There are many verses in the Qur'an that mention this,
“Say: ‘To whom does the earth belong, and everyone in it, if you have any knowledge?’ They will say, ‘Allāh.’ Say: ‘So will you not pay heed?’

Say: ‘Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?’ They will say, ‘Allāh.’ Say: ‘So will you not have taqwā?’

Say: ‘In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?’ They will say, ‘Allāh’s.’ Say: ‘So how have you been bewitched.”’

وَلَنِّكُمْ سَأَتَّمُونَهُ مِنْ خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَسَعَارَ النَّشَمِ وَالْقُمْرِ

“If you ask them, ‘Who created the heavens and the earth and made the sun and moon subservient?’ They will reply, ‘Allāh.”

وَلَنِّكُمْ سَأَتَّمُونَهُ مِنْ نَزْلٍ مِّنْ رَبِّكُمُ الَّذِي خَلَقَكُمْ مَآءً فَأَحْيَاهُ الْأَرْضَ مِنْ بَعْضِ مَوْمَعَتِهَا

“If you ask them, ‘Who sends the water from the sky, bringing the earth back to life again after it was dead?’ They will reply, ‘Allāh.”

These verses, and others, show that they affirmed all of this for Allāh alone and that all they wanted was intercession.

19 *al-Mu'minūn* (23): 84-89

20 *al-' Ankabūt* (29): 61

21 *al-' Ankabūt* (29): 63
PURITY OF FAITH

If one of the polytheists was to assert: they believed in idols made of stone and wood whereas we believe in the righteous. The response would be that some of the disbelievers also believed in the righteous such as the Angels and Ḥūd, or in the Āwliyā such as al-ʿUzayr and al-Lāt, and in some men amongst the jinn. Allāh, Mighty and Magnificent, says concerning those who believed in the Angels,

وَوَمَّنْ أَنْفُسُهُمْ يَمِنُّهُمْ رَبَّهُمْ إِنْ أَكْرَمُوْلَهُمْ

"On the Day We gather them all together and then say to the angels, 'Was it you whom these people were worshipping?' They will say, 'Glory be to You! You are our Protector, not them.' No, they were worshipping the jinn, they mostly had faith in them."22

وَلاَ يُسَعَوْنَ إِلَّا مَنِ ارْتَصَى

"They only intercede on behalf of those with whom He is pleased."23

He says concerning those who believed in Ḥūd,

يَتَأَهَّلُ الْجَوَابِبُ لَا تَنْعُلْوَانِي دُيِّنِي مَهْمَ لا نَتَغْفُوْنَ

"People of the Book! Do not go to excess in your reli-

22 Sabaʿ (34): 40-41

23 al-Anbiyaʿ (21): 28
gion and say nothing but the truth about Allah. The Messiah, ‘Isa son of Maryam, was only the Messenger of Allah and His Word, which He cast into Maryam, and a Spirit from Him.”24

"Say, ‘Do you worship, besides Allah, something which has no power to harm or help you when Allah is the All-Hearing, the All-Knowing.’”25

If ‘Isa, one of the greatest Messengers, has this said about him, what then of ‘Abdu’l-Qadir or others about whom the claim is made that they can control harm and benefit?! He says about the Awliya’,

"Say, ‘Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything.’ Those they call on are themselves seeking the means by which they might approach their Lord, (striving) as to which of them are the closest to Him, and are hoping for His mercy and fearing His punishment. The punishment of your Lord is truly something to be feared.”26

24 *al-Nisā’* (4): 171

25 *al-Mā’idah* (5): 76

26 *al-Isrā’* (17): 56-57
In explanation to this, a group of the Salaf said, ‘Some people would supplicate to the Angels, ‘Uzayr and the Messiah and so Allāh said: these are My servants just as you are My servants. They hope in My mercy just as you hope in My mercy, and they fear My punishment just as you fear My punishment.’ May Allāh have mercy on the person who ponders this verse carefully, thinking about who it was revealed, realising that those who believed in them only wanted to draw closer to Allāh and have them intercede for them.

The preceding discussion is based on two fundamentals: 1) The disbelievers knew that Allāh alone, Glorious is He, was the Creator and Provider who regulates all affairs. All they wanted to do was to use their idols to draw them closer to Allāh, Most High. 2) Amongst these were people who held this belief for some Prophets and righteous people like ‘Isā, ‘Uzayr and the Awdīya’. When the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) came to them, he did not differentiate between those who believed in idols made of rock and stone and those who held their beliefs in Prophets and the righteous.

When you understand all this, you will have understood Allāh’s religion.

If the polytheist were now to say, ‘This is plain and clear. We knew this from the onset and have no fear of it.’ He should be told: The Companions of the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) only came to know this after being taught. They only learned about some types of shirk after the passage of some years. If you know this without being taught, you are more knowledgeable than them?! Indeed, even the Prophets did not know this until Allāh, Most High, had taught them. Allāh, Most High, says to the most knowledgeable of creation, Muḥammad (ṣallallāhu ‘alayhi wa sallam),

اللَّهُمَّ اغْفِرْ لَنَا وَلِلَّذِينَ مَاتُوا مِنَ الْمُجَاهِدِينَ}}

57
“Know that none has the right to be worshipped save Allah.”

“It has been revealed to you and to those before you: ‘If you associate others with Allah, your actions will come to nothing and you will be among the losers.’ No! Worship Allah and be among the thankful.”

Ibrāhīm enjoined his sons who were also Prophets,

“Allah has chosen this religion for you, so do not die except as Muslims.”

About Luqman, Allah says,


27 Muhammad (47): 19
28 al-Zumar (39): 65-66
29 al-Baqarah (2): 132
"When Luqman said to his son, counselling him, 'My son, do not associate anything with Allah. Associating others with Him is a terrible wrong.'"\(^{30}\)

If this was something that Muslims have nothing to fear from, why would Ibrāhīm fear *shirk* for himself and his sons,

\[
\text{وَأَحْبَثُوٰنَا وَأَنْتَ تَصَدِّيٰنَا}
\]

"Keep me and my sons from worshipping idols."\(^{31}\)

Why would the All-Knowing, the All-Wise reveal a Book to guide people from the depth of darkness into the light, and talk so much about *shirk*, and spend so many verses expounding on it, setting forth parables, and going to great lengths in warning against it when people can understand it without the need of being taught it? Glory be to the One who has sealed the hearts of those He willed, and made them deaf and blind!

You, O you who Allah has blessed with Islam and understands the meaning of *La ilaha ill'Allah*, do not presume that by your accepting the truth of the above discussion, and by leaving what they are upon, you can do so without objecting to them or repudiating them. In this case, you would have disobeyed your Lord for you must hate (the false gods) and hate those who love them. You must reprimand them and oppose them. Your father, Ibrāhīm, and those with him said to their people,

\[
	ext{إِنَّا أَبَرَاءُوَوَمَنَّكَمْ وَمَا أَهْمَدْنَا مِنْ دُونَ اللَّهِ كَرَاءَيْكُوْدَأَيْنَا وَبِنِنَّكَ الْمُدُودَ وَالْبَعْضَةَ أُبْدَأَتِي نَوَاسَتَآَيَالِلَّهَ وَالْحَقَّ}
\]

\(^{30}\) *Luqman* (31): 13

\(^{31}\) *Ibrāhīm* (14): 35
An Essay on the Meaning of the Kalimah Risâlah fi Kalimah...

“We wash our hands of you and all that you worship apart from Allâh, and we reject you. Between us and you there will be enmity and hatred forever unless and until you have faith in Allâh alone.”

Allâh, Most High, says,

فَمَن يَكْفَرْ بِاللَّهِ وَيَعْبُدُ أَلْفَادَوْنَاتٍ وَيَقُولُ إِنَّمَا يَعْبُدُونَ خَالِقَهُمَا أَنَفْسَاهُمَا وُلِدَتْ عِلَمُهُمَا

“All who reject Allâh and have faith in Allâh has grasped the Firmest Handhold which will never give way...”

وَلَمَّا بَعَثْنَا فِي كُلِّ قَوْمٍ نَّبِيًّا

“We sent a Messenger among every people [saying]: Worship Allâh and keep clear of all false gods.”

Know that if a person was to say, ‘I follow the Prophet (ﷺ) and he is upon the truth, but I do not object to al-Lât and al-‘Uzzah, or to Abû Jahl and his likes, what business are they of mine?’ His Islam would not be correct.

32 al-Mumtahanah (60): 4

33 al-Baqarah (2): 256

34 al-Nahl (16): 36

35 ‘Abdullâh ibn Muḥammad ibn ‘Abdu’l-Wahhâb, Fi ’Aqâ’id al-Islâm min Rasâ’il al-Shaykh Muḥammad ibn ‘Abdu’l-Wahhâb, pp. 15-21
The Meaning of *La ilaha ill’Allah*

Know, may Allah have mercy on you, that this statement differentiates disbelief from Islām. It is the Most Trustworthy Handhold, the statement of *taqwā*, and, for Ibrāhīm (‘alayhis-salām), it is the word that *He made ongoing among his descendants so that perhaps they might turn back.*

What is meant here is the meaning denoted by this statement for mere articulation accompanied with ignorance of its meaning is of no avail. The hypocrites utter it but they will be in *the lowest level of the Fire,* even though they pray and give charity. What is meant is to say it and understand it in the heart, to love it and love those who live by it, to hate everything that opposes it and to bear enmity towards it. The Prophet (ṣallīllahu ‘alīhi wasallam) said, “Whoever says, ‘None has the right to be worshipped save Allāh,’ sincerely [will enter Paradise],”

1 *al-Zukhruf* (43): 28

2 *al-Nisā’* (4): 145

3 Bazzār on the authority of Abū Sa’īd.
other narrations elaborate on the constraint thus, "...saying it sincerely from his heart..." and, "...saying it truthfully from his heart..." Another hadith has, "Whoever says, 'None has the right to be worshipped save Allāh' and disbelieves in all that is worshipped besides Him..." There many more hadiths like this, all of them proving how ignorant people are of what this testification really means.

Know that the meaning of this statement revolves around negation and affirmation: the negation of divinity from everything save Allāh, Most High, be it Muḥammad (ﷺ), Jibrīl, the Āwliyaʾ or the righteous...

After acknowledging this, carefully consider the divinity that Allāh has affirmed for himself and negated from Muḥammad (ﷺ), Jibrīl and others, stating that they do not have an atom's weight worth of share in it. Know that in our times, this divinity has been called al-sīr or al-walāyah by the masses. The words wāli, al-faqīr, al-shaykh and al-sayyid have today been given the meanings denoted by the word al-ilāh, or god. These people believe that Allāh has granted the elite of this creation a station by which He allows man to resort to them, place their hope in them, and seek succour from them. They believe that Allāh has appointed them as intermediaries between Himself and man.

What is called an intermediary by those guilty of shirk in our days was called a god by the earlier people. The term intermediary, to-

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4 cf. Ibn Rajab, Kitāb al-Tawḥīd, where he quotes other variant wordings, "...with certainty...", "...with his heart affirming the truth of what his tongue articulates...", "...saying it from his heart...", and "...stated by his tongue with his heart finding tranquillity in it...

5 The author does not explicitly mention the affirmation either because it is understood from the context or because some text is missing from the original letter.
day, is the same as the term god then. Therefore, when a person testifies that none has the right to be worshipped save Allāh, he is nullifying intermediaries. You will fully grasp this once two matters are explained:

The First

The disbelievers whom the Messenger of Allāh (ﷺ) fought and killed, and took their wealth as war booty, accepted *Tawhid al-Rubūbiyyah*, or lordship for Allāh alone, Glorious is He. They believed that He and He alone creates, provides, grants life, disposes death and regulates all the affairs. Allāh, Most High, says,

“Say: ‘Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?’ They will say, ‘Allāh.’”

The disbelievers accepted all of this yet it was not enough to make them Muslims and it was not enough to make their blood and property inviolable. They would also give charity, perform pilgrimage, worship Allāh and abandon some proscriptions for fear of Him, yet this was still not enough.

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6 *Yūnus* (10): 31
The Meaning of La ilaha ill'Allah

The Second

What made them disbelievers and what made their blood and wealth lawful was that they did not testify to Tawhid al-Ulūhiyyah, or divinity for Allāh alone, i.e. that only Allāh is to be supplicated, hope is to be placed in Him alone with no partner, succour is to be sought from Him to the exclusion of others, slaughtering is not done for the sake of any other, and vows are not consecrated to another, be it an Angel brought near or a Prophet who has been sent. Whoever seeks succour with others besides Allāh has disbelieved, whoever slaughters for the sake of others besides Allāh has disbelieved, and whoever consecrates vows to another has disbelieved.

The polytheists whom the Messenger of Allāh (ﷺ) fought would supplicate to the righteous such as the Angels, Ḥusayn and 'Uzayr yet they were still ruled disbelievers even though they accepted that Allāh was the Creator, the Provider, and the regulator of all affairs.

When you have understood this, you will have understood the meaning of La ilaha ill'Allah. You will then realise that whoever cries out to a Prophet or an Angel, or calls on him or seeks succour from him has left the fold of Islām. This was the disbelief over which the Messenger of Allāh (ﷺ) fought the disbelievers at his time.

If one of the polytheists says, ‘We know full well that Allāh is the Creator, the Provider and the regulator of all affairs. However, these righteous could well be close to Allāh and we supplicate to them, consecrate vows to them, enter their (shrines) and seek succour with them seeking closeness to Allāh and intercession.’ The response is that this is the self-same belief held by Abū Jahl and those like him. They would supplicate to Ḥusayn, 'Uzayr, the Angels and the
Awhy a' with the goal:

وَالَّذِينَ أَخَذُوا بِنفْسِهِمْ أُولِيَّةً
مَا ظَلَّ مِن هُمْ إِلاَّ يَتَصَدَّبُونَ إِلَى اللَّهِ رَبُّ لَهُمْ إِنَّ اللَّهَ عَلِيمٌ حِيْدٌ

"Those who take protectors besides Him - 'We only worship them so that they may bring us nearer to Allah.'"7

وَيَدْعُونَ عَنْ ذُرْعِ اللَّهِ
مَا أَلَسُوْهُمْ وَلَيْنَفَعْهُمْ وَيَقُولُونَ هَٰذَا شُفَعَانُنَا
عَندَ اللَّهِ أَنْ تَكُونَ اللَّهُ لَنَّاسٍ يَعْبُدُنَّهُ في السَّمَوَاتِ وَلَا
فِي الأَرْضِ سُبْحَانَهُ وَتَفَكَّرُ عَمَّا يُخْرِجُونَ

"They worship, instead of Allah, what can neither harm them nor help them, saying, 'These are our intercessors with Allah.' Say, 'Would you inform Allah of something about which He does not know either in the heavens or on the earth?' May He be glorified and exalted above what they associate with Him.'"8

Therefore, the disbelievers accepted Tawhid al-Rububiyyah. When they cried out to ‘Isa, the Angels and the Awliya’, their goal was to have them draw them nearer to Allah and have them intercede on their behalf. Some of the disbelievers, especially the Christians, would worship Allah day and night, withdrawing from this world to their hermitages, and giving charity to whoever came to them. Despite all this, they still remained disbelievers and enemies of Allah to spend an eternity in the Fire because of their belief in ‘Isa and the Awliya’ to whom they would supplicate, consecrate vows and

7 al-Zumar (39): 3
8 Yunus (10): 18

65
The Meaning of La ilaha ill'Allah

for whose sake they would slaughter. When you fully apprehend all that has preceded, you will then realise the reality of Islam that your Prophet (ﷺ) called to. You will realise that many people are far removed from it and you will fully realise the import of his words, “Islam began as something strange and it shall once again become something strange as it began.”

My brother, I admonish you of Allah! Adhere to the foundations of your religion. Its beginning, its end, its core and its peak is the testification that none has the right to be worshipped save Allah. Learn its meaning, love it, love those who live by it and make them your brothers even if they are far away. Disbelieve in all false gods, oppose them and hate those who love them or defend them. The same goes for those who refuse to rule the false gods, disbelievers or say that they are no concern of theirs or say, ‘Allah does not require me to do anything with regards to them.’ This last person has lied against Allah because He has obligated him to disbelieve in them and to wash his hands of them, even if they be his own brothers and children.

I admonish you of Allah, stick resolutely to the above so that hopefully you can meet Him without having committed shirk. O Allah, take us as Muslims when we die and join us with the company of the righteous!

We will conclude this treatise by quoting a verse which Allah has mentioned in His Book that shows that the disbelief of the polytheists today is worse than the disbelief of those who the Messenger of Allah (ﷺ) fought. Allah, Most High, says,

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Muslim #145
"When harm occurs to you at sea, those you call on vanish - except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful."\(^{10}\)

When stricken with harm, the polytheists of old abandoned their 'sayyids' and their 'shaykhs.' They did not turn to them for succour; instead they made the religion sincerely for Allāh and sought succour from Him alone. It was at times of ease that they would associate partners with Him. Now turn to the polytheists of today, you will see some of them, perhaps claiming to have knowledge, perhaps being devout in worship and abstaining from this world, standing and seeking succour with others besides Allāh when stricken with harm. Such a person could call on Ma'rūf or 'Abdu'l-Qādir al-Jilānī, or those better such as Zayd ibn al-Khaṭṭāb or Zubayr, or those even better such as the Messenger of Allāh (ﷺ). Worse, they could turn to false gods and rebellious disbelievers such as Shamsān, Idrīs (also called Ashqar), Yūsuf and others. Allāh's Aid is sought!

*Allāh, Glorious is He, knows best.*

*All praise is due to Allāh in the beginning and the end.*

*Peace and blessings be upon the best of creation, Muhammad, his family and all of his Companions.*\(^{11}\)

\(^{10}\) *al-Isrā' (17): 67*

\(^{11}\) *Majmū'ab al-Tawḥīd al-Najdiyyah*, pp. 147-151
The Meaning of La ilaha ill'Allah
KITĀB AL-TAWḤĪD

by
Imām Muḥammad ibn ‘Abdu’l-Wahhāb
CHAPTER ONE

With the Name of Allah, the All-Merciful, the Most Merciful

And the saying of Allah,

\[ \\
\text{"I only created jinn and mankind to worship Me."} \]

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1 'Abdu'l-Rahmân ibn Hasan: I have in my possession a manuscript of the book written in the handwriting of the author, may Allah have mercy upon him, in which he proceeds to write, 'All praise is due to Allah. Peace and blessings be upon the Prophet and his family.'

2 al-Dhâriyât (51): 56
"We sent a Messenger among every people saying: ‘Worship Allâh and avoid all that is worshipped besides Him.’ Among them were some whom Allâh guided but others received the misguidance they deserved. Travel about the earth and see the final fate of the deniers.”3

"Your Lord has decreed that you should worship none save Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say, ‘Uff’ to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity. Take them under your wing out of mercy, with due humility and say: ‘My Lord, show..."
them mercy as they did in looking after me when I was small.”

Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to the neighbours who are near you, and to the neighbours who are farther away, and to the companion at your side and travellers and those whom your right hands possess. Allah does not love anyone vain or boastful.”

4 al-Isra’(17): 23-24

5 al-Nisa’(4): 36
“Say: ‘Come and I will recite to you what your Lord has prohibited for you: that you do not associate anything with Him; that you are good to your parents; that you do not kill your children because of poverty - We will provide for you and them; that you do not approach indecency - outward or inward; that you do not kill any person Allāh has made inviolate - except with the right to do so. That is what He instructs you to do so that hopefully you will use your intellect. And that you do not go near the property of orphans before they reach maturity - except in the best way; that you give full measure and full weight with justice - We impose on no self any more than it can bear; that you are equitable when you speak - even if a near relative is concerned; and that you fulfil Allāh's contract. That is what He instructs you to do so that hopefully you will pay heed.’ This is My Straight Path, so follow it. Do not follow other ways or you will be cut off from His Way. That is what He instructs you to do so that hopefully you will attain taqwā.”

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6 al-An'am (6): 151-153
Chapter One

Ibn Mas'ūd (rādiy Allāhu ‘anhu) said, ‘Whoever wants to see the will and testament of Muḥammad (S) that he left behind and upon which is his seal, let him recite the saying of Allāh, Most High,

“Say: ‘Come and I will recite to you what your Lord has prohibited for you: …’ This is My Straight Path, so follow it.”

Mu'ādh ibn Jabal (rādiy Allāhu ‘anhu) reports, ‘I was riding double behind the Prophet (S) on a donkey. He asked me, “Mu'ādh, do you know what Allah's right upon the servants and the servant’s right upon Allah is?” I said, ‘Allāh and His Messenger know best.’ He said, “Allāh’s right upon the servants is that they only worship Him without associating anything with Him. The servant’s right upon Allāh is that He not punish anyone who does not associate anything with Him.” I said, ‘Messenger of Allah, should I not convey this great news to the people?’ He said, “No, for they would (overly) rely upon it.” It is recorded by Bukhārī and Muslim.

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7 al-An’ām (6): 151-153

8 Tirmidhī #3070, Ṭabarānī, al-Kabir #10060, al-Awsat #1208.

The wording of Tirmidhī is, “Whoever wants to look at the testament upon which is the seal of Muḥammad, let him recite these verses...” The wording of Ṭabarānī is, “Whoever wants to read the testament of Muḥammad (S) upon which is his seal, let him recite...”

Tirmidhī said that it was ḥasan gharib and Albānī, Takhrij al-Tirmidhī said that the isnād was dā'īf.

Abū 'Ubayd, Fadā'il al-Qur'ān, pg. 275 records a similar statement from al-Rabī' ibn Khuthaym who said, “Do you want to receive a sealed testament from Muḥammad (S)?” He then recited the above quoted verses of al-An’ām. The isnād is sahih.

9 Bukhārī #2856-5967-6267-6500-7373, Muslim #30

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PURITY OF FAITH

Issues:

1) The wisdom in the creation of jinn and man.
2) Worship\(^{10}\) is \textit{Tawhid} because it was over the latter that enmity arose.\(^{11}\)
3) Whoever does not meet the requirements of \textit{Tawhid} has not worshipped Allah. It is in this sense that Allah says,

\[\text{\'And you are not servants of who I worship.'}^{12}\]

4) The wisdom in sending the Messengers.
5) The message was delivered to every nation.
6) The religion of the Prophets is one and the same.
7) The issue of paramount importance: worship of Allah can only come about by rejecting all that is worshipped besides Him.\(^{13}\)

It is in this sense that Allah says,

\[\text{...to worship Me}^{\text{12}}\]

\(^{10}\) ar: 'ibādah

\(^{11}\) Ibn 'Uthaymīn: Meaning that worship is founded upon \textit{Tawhid}, as such any action of worship that is devoid of \textit{Tawhid} is not worship. This is further consolidated by the fact that some of the Salaf explained His saying, "...to worship Me" to mean, 'Single Me out for \textit{Tawhid}.' The author's derivation that worship is \textit{Tawhid} fully conforms to this explanation, may Allah have mercy upon him. The enmity referred to is the enmity between the Messenger (ﷺ) and the Quraysh.

\(^{12}\) \textit{al-Kāfūrūn} (109): 3

\(^{13}\) ar: al-\textit{Tāghūt}
Chapter One

“Anyone who rejects what is worshipped besides Him and has faith in Allah has grasped the Firmest Handhold which will never give way.”

8) Taghút is a generic term referring to everything that is worshipped besides Allah.

9) The great importance of the three unequivocal verses of Surah al-An’âm in the view of the Salaf. They list ten injunctions, the first being the proscription of shirk.

10) The unequivocal verses of Surah al-Isrā’ which list eighteen injunctions, commencing with,

لا يجعل مع الله إنها آخرون عقد مذموماً عذرباء

“Do not set up any other god along with Allah and so sit there reviled and forsaken.”

and ending with,

وللا يجعل مع الله إنها آخرون عقد مذموماً في جهنم مذموماً

“Do not set up another god along with Allah and so be thrown into Hell, blamed and driven out.”

14 al-Baqarah (2): 256

15 al-Isrā’ (17): 22

16 al-Isrā’ (17): 39

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with Allāh, Glorious is He, alerting us to the great import of these injunctions with His words,

\[
\text{ذَلِكَ ما أُوحِيَ إِلَيْكَ رِيْبَ مَنْ أَفْلَحَ}
\]

“That is part of the wisdom your Lord has revealed to you.”\(^{17}\)

11) The verse of Sūrah al-Nisā’ which is also called the Verse of the Ten Duties. Allāh, Most High, begins it by saying,

\[
\text{وَأَعْبُدُوا اللَّهَ وَلَا شَرَكَوا مِنَ الْأُمْرِ}
\]

“Worship Allāh and do not associate anything with Him.”\(^{18}\)

12) Note the will of the Messenger of Allāh (ﷺ) at his death.
13) Knowing Allāh’s right upon us.
14) Knowing the servant’s right upon Him if they fulfil His right.\(^{19}\)
15) This issue was unknown to most of the Companions.\(^{20}\)

\(^{17}\) al-Isrā’ (17): 39

\(^{18}\) al-Nisā’ (4): 36

\(^{19}\) Ibn ‘Uthaymīn: the servants cannot obligate Allāh to do anything, instead Allāh has obligated this upon Himself as pure grace. Allāh, Most High, says, “Allāh has made mercy incumbent on Himself. If anyone among you does evil out of ignorance and then, afterwards, repents and puts things right, He is Ever-Forgiving, Most Merciful.” [al-An’ām (6): 54]

\(^{20}\) Duwaish: since this issue was unknown to Mu’ādh despite his knowledge, and since he asked permission to convey this information to the people and was prohibited from doing so for fear that they would overly rely on it, this shows that they did not know about it.
Chapter One

16) The permissibility of withholding knowledge for an overriding benefit.
17) The recommendation of giving good news to a Muslim so as to delight him.
18) The fear of overly relying upon the vastness of Allâh’s mercy.
19) The questioned saying, ‘Allâh and His Messenger know best’ when asked about something that he does not know.\(^{21}\)
20) The permissibility of imparting knowledge to some people to the exclusion of others.
21) His (ﷺ) riding a donkey with someone seated behind him shows his humbleness.
22) The permissibility of riding double on an animal.\(^{22}\)
23) The excellence of Mu‘adh ibn Jabal.
24) The great importance of this issue.

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\(^{21}\) Fawzân: This is said during the Prophet’s lifetime, after his passing away one only says, ‘Allâh knows best,’ because the Prophet (ﷺ) has moved on to the Highest Company. Allâh, Glorious is He, has granted His Messenger vast knowledge, “Allâh has sent down the Book and Wisdom to you and taught you what you did not know before. Allâh’s favour to you is indeed immense.” [al-Nisa’ (4): 113] Therefore, during his lifetime he would answer questions, but after his death, he had completed his message, conveyed the religion completely and clearly, and moved onto his Lord, so he will not now answer any questions. cf. Duwaish.
Some scholars, such as ibn ‘Uthaymin, stated that it was permissible to say, ‘Allâh and His Messenger know best,’ in issues of religion, but not in other issues. So one could give this response to the question, ‘Can one fast on the Day of ‘Id,’ for example, but not to the question, ‘Will it rain tomorrow?’ where one would just say, ‘Allâh knows best.’

\(^{22}\) provided that it is not harmful or overly burdensome on the animal.
Allāh, Most High, says,

\begin{quote}
\textit{\text{الذين إيمانهم و أعمالهم} \\
\text{وهم مهتدون}}
\end{quote}

"Those who have faith and do not mix up their faith with wrongdoing, they are the ones who are safe; it is they who are guided."

‘Ubadah ibn al-Ṣāmit reports that the Messenger of Allāh (ﷺ) said, “Whoever testifies that none has the right to be worshipped save Allāh alone who has no partner, that Muhammad is His servant and Messenger, that ‘Īsā is the servant of Allāh, His Messenger, His

\footnote{al-An'ām (6): 82}
word that He directed to Maryam and a spirit from Him, that Paradise is true and the Fire is true: Allāh will grant him entry into Paradise whatever his deeds.” It is recorded by Bukhārī and Muslim.2

They also record the hadīth of ‘Itbān that the Prophet (ﷺ) said, “Allāh has prohibited the Fire from whoever says, ‘None has the right to be worshipped save Allāh,’ desiring thereby the face of Allāh.”3

Abū Sa‘īd al-Khudrī reports that the Messenger of Allāh (ﷺ) said, “Mūsā said, ‘My Lord, teach me something with which I could remember You and invoke You.’ He replied, ‘Mūsā, say, “None has the right to be worshipped save Allāh.”’ He said, ‘My Lord, but all Your servants say this!’ He said, ‘Mūsā, were the seven heavens and all they contain besides Me and the seven earths placed on one side of a scale, and “None has the right to be worshipped save Allāh” on the other, it would outweigh the former.’” It is recorded by ibn Ḥībbān and Ḥākim who declared it șaḥīḥ.4

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2 Bukhārī #3435 and Muslim #28

3 Bukhārī #425-1186-5401-6423-6938 and Muslim #263


Ḥākim #1936 said it was șaḥīḥ with Dhahābī agreeing. It was also ruled șaḥīḥ by ibn Ḥībbān #6218 and ibn Ḥajr, Fath al-Bārī, vol. 11, pg. 208. Haythami, vol. 10, pg. 82, said, ‘Its narrators have been declared thiqah although they have weakness.’

It was declared da‘īf by Albānī, Da‘īf al-Targhib #923 and Arna‘ūt, Takhrij Sharh al-Sunnah, vol. 5, pg. 55, Takhrij ibn Hibbān, vol. 14, pg. 102

Ibn Abī Shaybah #29463 records this as a saying of Ka‘b al-Aḥbār and perhaps this is the stronger position.

Aḥmad #6583-7101 records on the authority of ‘Abdullāh ibn ‘Amr that the
Tirmidhî records the ḥadîth of Anas who said he heard the Messenger of Allâh (ﷺ) saying, “Allâh, Most High, says, ‘Son of Adam, were you to come to Me with the likes of the earth in sins, but you were to meet Me without associating anything with Me, I would come to you with the likes of it in forgiveness.’” Tirmidhî ruled it ḥasan.⁵

Issues:

1) The vastness of Allâh’s grace.
2) The ample reward of Tawhid with Allâh.
3) That alongside this, it also expiates sins.
4) Exegesis to the verse of Surah al-An’âm.
5) Ponder the five things mentioned in the ḥadîth of ‘Ubadah.
6) If you combine this ḥadîth with the ḥadîth of ‘Itbân and (the ḥadâths) that follow, the meaning of, ‘None has the right to be worshipped save Allâh’ will become clear to you as will

Prophet (ﷺ) said, “On his deathbed, Nûh said to his son, ‘I enjoin you to none has the right to be worshipped save Allâh because if the seven heavens and the seven earths were placed on one side of the scale, and this statement placed on the other, it would outweigh them. Were the seven heavens and the seven earths a seamless ring - unknown where it begins or ends, this statement would shatter them.’”

Hâkim #154 ruled it şâhîh with Dhahabî agreeing. Ibn Kathîr, al-Bidâyah, vol. 1, pg. 119, said it was şâhîh. Haythami, vol. 4, pg. 219; vol. 5, pp. 133, 142, said the narrators of Ahmad were trustworthy and precise. It was also ruled şâhîh by Albâni, al-Ṣâhibah #134, Şâhib al-Targhib #1530-1532 and Arna’ūt.

5 Tirmidhî #3540 who said it was ḥasan gharîb, Tabarânî, al-Awsat #4305
    It was also declared ḥasan by ibn Ḥajr and Sakhâwî as per ibn ‘Allân, al-Futuḥât al-Rabbâniyyah, vol. 7, pg. 283, and it was also ruled ḥasan by Albâni, Şâhib al-Targhib #1616. Ibn Rajab, Jâmi’ al-‘Ulûm said that the isnâd had no problem with it.

Muslim #2687 records on the authority of Abû Dharr that the Messenger of Allâh (ﷺ) said, “Whoever meets Me with the likes of the earth in sins but has not
Chapter 2: The superiority of Tawhid and the sins it expiates

the error of those deceived.

7) Note the pre-requisite stated in the ḥadith of ʿItbān.

8) The Prophets were in need of being alerted to the excellence of, ‘None has the right to be worshipped save Allāh.’

9) Note the fact that it outweighs all of creation, this despite the fact that many of those who articulate it find their scales light.⁶

10) A textual proof that the earths are seven in number like the heavens.

11) The heavens have inhabitants.

12) Affirmation of the Attributes contrary to the way of the Ashāʿīrah.⁷

13) When you understand the ḥadith of Anas, you will understand that his saying in the ḥadith of ʿItbān, “Allāh has prohibited the Fire from whoever says, ‘None has the right to be worshipped save Allāh,’ desiring thereby the face of Allāh,” refers to the abandonment of shirk and not mere articulation upon the tongue.

14) Ponder the fact that both ʿĪsā and Muḥammad (صلى الله عليه وسلم) were referred to as servants of Allāh and His Messengers.⁸

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⁶ Duwaish: because the person articulating it has not actualised it outwardly or inwardly, or he has not met all of its pre-requisites, pillars and requirements. Ibn ʿUthaymīn: as such the problem lies with the person stating it, not the actual statement itself.

⁷ Ibn ʿUthaymīn: some texts have, ‘contrary to the way of the Muʿattilah, the Nullifiers,’ and this is better as it is more general.

⁸ Duwaish: Thus closing the doors to extremism and negligence. Understanding that they are servants prevents one from going to extremes and exaggerating. Understanding that they are Messengers prevents one from negligence and falling short which would be to leave due veneration of them, not to follow them and not to believe in them.
15) Understanding the particularisation of 'Īsā as being Allāh’s word.

16) Understanding his being a spirit from Him.⁹

17) Understanding the excellence of having faith in Paradise and Hell.

18) Understanding his saying, “Whatever his deeds.”¹⁰

19) Knowing that the Scale has two plates.¹¹

20) Understanding the mention of the face (of Allāh).

⁹ Ahmād #21232 and Tābarī, vol. 10, pg. 557 record that Ubayy ibn Ka'b said, “Isa is one of the souls that Allāh created and made to speak when He asked, “Am I not your Lord?” [al-A’rāf (7): 172]. He sent it to Maryam and it entered through her mouth.’

Hākim #3255 said it was saḥīḥ with Dhahabī agreeing. Albānī, Tabaqīq Mishkāt #122 said the isnād was ḥasan.

Imām Ahmād, al-Radd ‘alāl-Jahmiyyah, pg. 32 said, “‘from Him,” i.e. by His command was the soul placed in him. In the same sense, Allāh says, “And He has made everything in the heavens and everything on the earth subservient to you. It is all from Him.” [al-Jāthiyah (45): 13], i.e. by His command.’

¹⁰ Sulaymān: Qādis ‘Iyād said, ‘The hadith of ‘Ubādah specifically refers to those who say what the Prophet (ṣallā Allāhu‘alayhi wa sallam) mentioned, adjoining true faith and Tawḥīd to the articulation of the testimony. The person must also have such reward as outweighs his bad deeds and leads to forgiveness, mercy and entry into Paradise straight away.’

[‘Iyād, Ikmal al-Mu’līm, vol. 1, pg. 255]

‘Uthmān al-Tāmīmī: “Whatever his deeds,” so long as shirk is avoided. However, good works must exist since they are the means for entry into Paradise, ‘Enter the Garden for what you did.’ [al-Nahl (16): 32]

If a person of Tawḥīd does not have such deeds as would lead him to Paradise straight away, he will still enter Paradise eventually, after having been punished in Hell. cf. ‘Uthaymīn, al-Qawl al-Mufid, vol. 1, pg. 72

¹¹ Ibn ‘Uthaymīn: What seems clear is that the hadith mentions a similitude, i.e. the saying, ‘None has the right to be worshipped save Allāh,’ weighs more than everything else; the hadith is not talking about the Scale that will be in the Hereafter. It would seem that the author’s mind inadvertently slipped to thinking about the Scale of the Hereafter.
CHAPTER THREE

Whoever perfects *Tawḥīd* will enter Paradise without account

Allāh, Most High, says,

إِذَا سَأَلَكَ رَبُّكَ أَمَّةٌ فَأَنَا اللَّهُ حَقَّاً وَلَوْ تَرَكْتَ مِنّي النُّشْرِينَ

"Ibrāhīm was a community (to himself), exemplary, obedient to Allāh and a man of pure natural belief, he was not of the polytheists."

وَلاَ تَنَادُواْ مِنْهُمْ إِلَّا مَوْتًا لِلَّذِينَ كَفَارُوهُمْ وَلَا تَنَادُواْ مِنْهُمْ إِلَّا لِلَّذِينَ كَفَارُوهُمْ

"...those who do not associate anything with their Lord."

It is reported on the authority of Ḥuṣayn ibn ‘Abdu’l-Raḥmān

1 *al-Nahl* (16): 120

2 *al-Muʾminūn* (23): 59
who said, ‘I was with Sa'īd ibn Jubayr (radiyAllāhu 'anhu) when he asked, “Who amongst you saw the shooting star last night?” I replied, “I did.” Then I said, “But I was not praying, rather I had been stung by a scorpion.” He asked, “What did you do?” I replied, “I performed ṭruqyā.”’ He asked, “What led you to do that?” I replied, “A ḥadīth that Sha'bī narrated to us.” He asked, “What did Sha'bī narrate to you?” I replied, “He narrated to us on the authority of Buraydah ibn Ḥuṣayb that (the Prophet(ṣa)) said, ‘There is no ṭruqyā except in the case of an evil eye or a poisonous (sting).’”

He said, “The one who follows what he has heard has done well, however ibn ‘Abbās narrated to us that the Prophet (ﷺ) said, ‘The nations were presented to me. I saw a Prophet, and with him was a small party of people. (I saw a Prophet), and with him were one or two people. (I saw a Prophet), and there was no one with him at all. Then a great throng of people were raised before me and I thought that they were my nation, but I was told, “This is Mūsā and his people. However, look to the horizon.” I looked and I saw a huge throng of people and I was told, “This is your nation, amongst them are seventy thousand who shall enter Paradise without account or punishment.”’ He then rose and entered his house.” The people began to surmise who they could be: some thought that they were those who accompanied the Messenger of Allāh (ﷺ), some thought that they were those who were born in Islām and had never associated partners with Allāh, and they mentioned other possibilities. Then the Messenger of Allāh (ﷺ) came out and they informed him (of their discussion). He said, “They are those who do not ask for ṭruqyā,4 they do not ask for cauterisation, they do not

3 ar: irtaqaytu, translated here as, ‘I performed ṭruqyā.’ Linguistically, irtaqayt can also mean ista'raqayt, ‘I asked (someone) to perform ṭruqyā on me,’ and it is in this sense that some have understood this statement of the ḥadīth. cf. Ibn ‘Uthaymīn, vol. 1, pg 93

4 ar: lá yastarqūn
seek omens, and they completely rely on their Lord.” ‘Ukkāshah ibn Miḥṣan stood and said, “Messenger of Allāh, invoke Allāh to make me one of them!” He said, “You are one of them.” Then another man stood and said, “Invoke Allāh to make me one of them.” He said, “‘Ukkāshah has preceded you.”

Issues:

1) Understanding the differing levels of people vis-a-vis Tawḥīd.
2) What does perfecting Tawḥīd mean?
3) Allāh’s commendation of Ibrāhīm by stating that he was not of the polytheists.
4) His commending the elite of the Awliya’ by stating that they were secure of shirk.
5) Leaving ruqā and cauterisation is part of the perfection of Tawḥīd.
6) The common feature of these qualities is absolute reliance, tawakkul.

5 Bukhārī #3410-5705-5752-6472-6541 and Muslim #220. The wording quoted above is that of Muslim except that the wording of Muslim has Ḥuṣayn saying, “I asked (someone) to perform ruqā on me.”

6 Ibn ‘Uthaymīn: i.e. purging it of shirk. This is done through three things: 1) knowledge that allows a person to grasp the issue 2) belief which ensues from knowledge 3) submission which ensues from knowledge and belief.

7 i.e. not asking anyone to perform ruqā or cauterisation on them. As for doing it on others, or having it done on oneself without asking, this does not render a person undeserving of the reward mentioned in the hadith.

8 Sulyāmān ibn ‘Abdullāh: which leads a person to truthfully and sincerely resort to Him alone and to rely on Him alone in his very heart. This is the support and foundation of singling Allāh out alone and it is peak of perfecting Tawḥid. From it
7) The depth of the Companion’s knowledge in that they knew that they could only attain this through action.

8) Their great desire for good.

9) The excellence of this nation in both quantity and quality.

10) The excellence of Mūsā’s companions.⁹

11) The nations being presented to him (א).

12) Each nation will be resurrected with its respective Prophet.

13) Those who responded to the Prophets are few.

14) A Prophet who had no response at all will come alone.

15) The fruit of this knowledge: not to be deceived by large numbers and not to be averse to small numbers.¹⁰

16) The leeway in performing ṭuğā' for the evil eye and a poisonous (sting).¹¹

sprouts every spiritual station such as love, fear, hope and being content with Allāh as Lord and God, and being content with His decree. The servant may even reach such a state that he feels delight at being tried and tested, considering it one of Allāh’s blessings! Glory be to Allāh who bestows His grace on whoever He wills.

⁹ Ibn ‘Uthaymin: derived from his (א) saying, “Then a great throng of people were raised before me.” It could be said that it would have been more accurate to say, ‘The great number of Mūsā’s followers,’ as this would be more in line with the import of the ḥadīth.

¹⁰ The author, Masā’il al-Jāhilyyah #5 said, ‘One of their (the People of Jāhilyyah) greatest tenants is to be deceived by the majority. They rely on it as proof to show that something is correct, and that something is regarded strange or attracts a small following is adduced as evidence of its falsity. (His call) came with the opposite message and this is clarified in numerous verses of the Qur’ān.’

Allāh, Most High, says, “If you obeyed most of those on earth, they would misguide you from Allāh’s Way. They follow nothing but conjecture and they are only guessing.” [al-An’ām (6): 116], “Say, ‘Knowledge of it rests with Allāh alone but most people do not know that.’” [al-A’rāf (7): 187], “We did not find many of them worthy of their contract, We found most of them deviators.” [al-A’rāf (7): 102], “But very few of My servants are thankful.” [Saba’ (34): 13]

¹¹ cf. Chapter 8
17) The depth of the knowledge of the Salaf due to his saying, "The one who follows what he has heard has done well." Through this it is known that the first hadith does not contradict the second.¹²

18) The Salaf were far removed from praising a person for qualities he did not have.

19) His saying, "You are one of them," is one of the signs of Prophethood.

20) The excellence of ‘Ukkāshah.

21) The usage of allusions.¹³

22) His fine conduct.¹⁴

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¹² Duwaish: i.e. Sa‘id endorsed what he did but then directed him to a better course of action. Therefore there is no contradiction.

¹³ Ibn ‘Uthaymin: derived from his saying, "‘Ukkâshah has preceded you," since, in reality, this wasn’t the actual factor behind (the Messenger’s) refusal. The real reason was either that the person was a hypocrite and as such the Prophet (ﷺ) did not want to include him amongst the seventy thousand, or the reason was that he (ﷺ) feared that the door would open and people who were not deserving of this ranking would ask for it.

¹⁴ Duwaish: in that he did not offend the person by directly saying, 'you are not one of them,' instead he said, "‘Ukkâshah has preceded you."
CHAPTER FOUR

Fearing Shirk

Allāh, Mighty and Magnificent, says,

إن الله لا يغفر إلا يغفر له من يشرك به من إله آخر
ومن يشرك به من إله آخر فقل فذر فذر آمنا عظيمًا

“Allāh does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that...”

The Beloved, al-Khalil (‘alayhis-salām), said,

وأحسنني وbecue أن تعبد الأنصار

“Keep me and my sons from worshipping idols.”

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2 *Ibrāhim* (14): 35
Chapter 4: Fearing Shirk

It is mentioned in a hadith, "The thing I fear most for you is minor shirk," and when asked what it was, he replied, "Ostentation.""  

It is reported on the authority of ibn Mas'ūd that the Messenger of Allāh (ﷺ) said, “Whoever dies in a state wherein he is supplicating to a rival instead of Allāh will enter the Fire.” It is recorded by Bukhārī.  

Muslim records the hadith of Jābir that the Messenger of Allāh (ﷺ) said, “Whoever meets Allāh not having associated anything with Him will enter Paradise. Whoever meets Him having associated something with Him will enter the Fire.”

Issues:

1) Fearing shirk.
2) Ostentation is a type of shirk.
3) It is minor shirk.
4) It is what is feared most for the righteous.

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3 Ahmad #23630-23631-23636, Tabarānī, al-Kabir #4301 on the authority of Mahmūd ibn Labīd. It was ruled šāhīh by ibn Khuzaymah #937 and Albānī, al-Šāhīhah #951, Šāhīh al-Targhib #32. It was declared hasan by ibn Hajr, Bulugh al-Marām, pg. 302 and Arna'ūt, Tahqiq Musnad, vol. 39, pg. 39 and its isnād was ruled jayyid by Mundhirī, Targhib, vol. 1, pg. 69. Haythamī, Majma' al-Zawa'id, vol. 1, pg. 102 said, 'Its narrators are those of the Šāhīh.' cf. Chapter 36

4 Bukhārī #1238-4497-6683

5 Muslim #93

6 ar: riya
5) The proximity of Paradise and Hell.\(^7\)

6) The proximity of both has been mentioned together in one ḥadīth.

7) Whoever meets Him not having associated anything with Him will enter Paradise. Whoever meets Him having associated something with Him will enter the Fire even if he be the most devout of people.

8) The paramount importance of the Beloved asking that he and his sons be saved from worshipping idols.

9) His considering this to be the state of the majority\(^8\) due to His saying,

\[
\text{"My Lord! They have misguided many of mankind."}^{9}
\]

10) It\(^{10}\) contains an explanation of, ‘\(\text{La ilaha illAllāh,}\)’ as was mentioned by Bukhārī.\(^{11}\)

11) The excellence of a person who is secure from shirk.

\(^7\) cf. Chapters 10, 64

\(^8\) Ibn ʿUthaymīn: The verse the author quotes does not mention majority, it mentions many. The two words do not convey the same meaning. This is why Allāh, Most High, says about the children of Ādam, “\text{We have favoured them greatly over many We have created,}” [al-Īṣrā’(17): 70] and He did not say, ‘...over the majority...’ or, ‘...over creation...’ Therefore man has been favoured over many of those Allāh has created, but they are not the most noble creation with Allāh even though He has ennobled them.

\(^9\) ʿĪbrāhīm (14): 36

\(^{10}\) Khudayr: The ḥadīth of ʿibn Masʿūd or the entire chapter. The first is more likely.

\(^{11}\) Khudayr: Bukhārī mentions the ḥadīth of ʿibn Masʿūd in the chapter headed, “\text{Some people set up rivals with Allāh, loving them as they love Allāh.}” [al-Baqarah (2): 165]
CHAPTER FIVE

Calling to the testimony that

None has the right to be worshipped save Allāh

Allāh, Most High, says,

قُلْ هَذِهِ
سَبِيلِيَ أَدْعُوُا إِلَيْنَآ إِلَيْهِ عَلَى بِصِيرَةٍ أَنَا وَمَن أَتَبَعَنِي وَسُبْحَانَ
آللَّهِ وَمَا آتَىَنِ النَّاسِ كَيْرًا

"Say: 'This is my way, I call to Allāh upon clear knowledge, I and all who follow me.' Glory be to Allāh, I am not one of the polytheists."\(^1\)

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Both this chapter heading and the hadīth mention setting up rivals with Allāh. Therefore the intended meaning of La ilāha illAllāh, as mentioned by Bukhārī, would be to forsake supplicating to, or loving, or worshipping rivals or gods alongside Allāh. Allāh knows best.

\(^1\) Yūsuf (12): 108
Ibn 'Abbas reports that when the Messenger of Allah (ﷺ) sent Mu'adh to Yemen he told him, “You are going to a nation of the People of the Book so let the first thing you call them to be the testimony that none has the right to be worshipped save Allâh,” another narration has, “that they single Allâh out alone,” (the hadîth continues), “If they obey you in this, tell them that Allâh has obligated five prayers every day and night. If they obey you in this, tell them that Allâh has obligated alms upon them which is to be taken from the rich and given to the poor. If they obey you in this, then avoid their prized property and beware of the supplication of the oppressed for there is no veil between it and Allâh.” It is recorded by Bukhârî and Muslim.2

They also record on the authority of Sahl ibn Sa'd that, on the Day of Khaybar, the Messenger of Allah (ﷺ) said, “Tomorrow, I will give the flag to a man who loves Allâh and His Messenger and who Allâh and His Messenger love, at his hands Allâh will grant victory. The people spent the night discussing who would be given the flag; when morning came, all of them went to the Messenger of Allâh (ﷺ), each person hoping to be the one. He asked, “Where is 'Alî ibn Abî Talib?” He was told, ‘He is suffering an ailment in his eyes.’ He said, “Send for him,” and he was brought. He spat in his eyes and supplicated for him upon which he was cured, so much so that it seemed that he had never been afflicted in the first place. He

2 Bukhârî #1395 with the words, “...so let the first thing you call them to be the testimony that none has the right to be worshipped save Allâh and that I am the Messenger of Allâh...” Bukhârî #1458 with the words, “...so let the first thing you call them to be the worship of Allâh...” Bukhârî #1496-4347 with the words, “...so let the first thing you call them to be the testimony that none has the right to be worshipped save Allâh and that Muhammad is the Messenger of Allâh.”

A summarised version is recorded by Bukhârî #2448. The hadîth is also recorded by Muslim #19.

The second narration is recorded by Bukhârî #7371-7372.
Chapter 5: Calling to the testimony that None has the right to be...

gave him the flag and said, “Advance with ease until you alight in their quarter and then call them to Islām and inform them of what is incumbent on them regarding the rights of Allāh, Most High. By Allāh, were Allāh to guide one person through you, it would be better for you than having red camels.” The meaning of yadūkūn is yakhdūn, discussing.

Issues:

1) Calling to Allāh is the way of those who follow him (£g).
2) Note the (necessity of) sincerity since many people, while calling to the truth (actually end up) calling to themselves.
3) Sure knowledge4 is an obligation.
4) A sign of true Tawhid is that it absolves Allāh, Most High, of all defect.5
5) Part and parcel of the filth of shirk is that it attributes deficiency to Allāh.6
6) One of the most important points: distancing the Muslim from the polytheists lest he become one of them, even if he

3 Bukhārī #2942-3009-3701-4210 and Muslim #2406. They also record this on the authority of Salamah ibn al-Akwa’ and Muslim records it on the authority of Abū Hurayrah.

4 ar: basirah

5 Duwaish: derived from His words, “Glory be to Allāh, I am not one of the polytheists,” which shows that Allāh has been absolved of having a partner. This then proves that worshipping Allāh alone, i.e. Tawhid, is something good, enjoined and the objective.

6 Duwaish: derived from the same verse. The fact that Allāh has absolved Himself of having a partner shows that it is something vile and unbefitting.
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does not actually commit *shirk.*

7) *Tawhîd* is the first obligation.

8) One must commence with that before anything else, even the prayer.

9) The meaning of “single out Allâh alone,” is the self-same meaning as the testimony that ‘none has the right to be worshipped save Allâh.’

10) It is well possible that a person be one of the People of the Book, yet be ignorant of what the testimony means, or know its meaning but not act by it.

11) Teaching is done in stages.

12) Commencing with the most important issues first.

13) Who is to be given *zakât.*

14) The scholar clarifying doubts to the student.

15) The proscription of taking prized property.

16) Avoiding the supplication of the oppressed.

17) This supplication is not veiled.

18) A sign of *Tawhîd* is the hardship, hunger and illnesses faced by the Master of the Messengers and the elite of the *Awliyâ’.*

19) His statement, “...I will give the flag...” is one of the signs of Prophethood.

20) His lightly spitting in ‘Ali’s eyes is also one of the signs of Prophethood.

21) The excellence of ‘Ali (*ra*). *Alâhu ʻanhu*).

22) The excellence of the Companions in that they spent the night in discussion rather than being distracted by the glad tidings of victory.

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7 Ibn ‘Uthaymîn: derived from His saying, “I am not one of the polytheists,” *min al-mushrikîn,* as opposed to, ‘I am not a polytheist,’ *wa ma ana mushrik.*

8 Ibn ‘Uthaymîn: derived from, “which is to be taken from the rich and given to the poor,” which clarifies who gives the alms and who receives it.

9 as happened during the Battle of Khaybar.
23) Faith in the decree: the flag was given to one who did not crave it rather than those who did.

24) The fine conduct displayed in his saying, “Advance with ease...”

25) Calling to Islam before engaging in war.

26) (Fighting) is legislated against those who have already been called (to Islam) and those who have been fought in the past.

27) Calling with wisdom due to his saying, “Inform them of what is obligatory upon them.”

28) Knowing the right of Allah in Islam.

29) The reward of a person through whom another was guided.

30) Taking an oath when passing verdict.10

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10 Ibn ‘Uthaymīn: derived from “By Allah, were Allah to guide...,” however, it is only desirable to take an oath when passing verdicts if there is a benefit in doing so because, otherwise, the questioner might think that the scholar is taking an oath because he is doubtful of his response. If there is a benefit, a person can take an oath at the onset or in his response, on occasion it may even become required to do so. The author himself mentions something similar in Chapter 9, point 10.
CHAPTER SIX

The explanation of Tawhid and the testification that None has the right to be worshipped save Allāh

Allāh, Most High, says,

أوْلَيْكَ الَّذِينَ يَدْعُونَ بِغُورٍ إِلَى رَبِّهِمَ الْوِسْبِلَةَ إِنَّ أَفْرُهُمْ يَرَوْنَ
َرَحْمَتِهِ وَيَتَفَاءَلُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ حَذِيرًا

"Those they call on are themselves seeking the means by which they might approach their Lord, (striving) as to which of them are the closest to Him, and are hoping for His mercy and fearing His punishment. The punishment of your Lord is truly something to be feared."

1 al-Isra' (17): 57
"When Ibrāhīm said to his father and his people, ‘I am free of everything you worship, except for Him who brought me into being, who will certainly guide me,’ he made it an on-going word among his descendants so that perhaps they might turn back.”

“They have taken their rabbis and monks as lords besides Allah, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!”

"Some people set up rivals to Allah, loving them as they

\[\text{2 al-Zukhruf (43): 26-28}\]

\[\text{3 al-Tawbah (9): 31.}\]

This verse is discussed again in Chapter 38.

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love Allāh. But those who have faith have greater love for Allāh.”

The Ṣaḥīḥ records that the Prophet (ﷺ) said, “Whoever says, ‘None has the right to be worshipped save Allāh’ and disbelieves in all that is worshipped besides Allāh, his property and wealth become inviolable and his reckoning lies with Allāh.”

This topic is explained in the chapters that follow.

Explained here is the issue of paramount importance, the cardinal point: Tawḥīd and the testimony (of faith). It is expounded on through clear examples, one of which is the verse of al-İṣrā' which repudiates the polytheists who would supplicate to the righteous and explains that this is an act of major shirk. Another example is the verse of al-Barā'a which explains that the People of the Book took their rabbis and monks as lords besides Allāh despite being ordered to worship only God. The commentary to this verse leaves no doubt that they obeyed their scholars and worshippers in sin, not that they actually supplicated to them. Another example is the pronouncement of al-Khalīl ('alayhis-salam) to the disbelievers, “I am free of everything you worship, except for Him who brought me into being,” because in this statement he made only one exception to their objects of worship: his Lord. Allāh, Glorious is He, then stated that this absolution and this allegiance exemplifies the meaning of the testimony that none has the right to be worshipped save Allāh, “he made it an on-going word among his descendants so that perhaps they might turn back.”

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4 al-Baqarah (2): 165
This verse is discussed again in Chapter 31.

5 ar: Lā ilāha illAllāh

6 Muslim #23 on the authority of Abū Mālik on the authority of his father.
Yet another example is the verse of *al-Baqarah* concerning the disbelievers about whom Allāh, Most High, says, "They will never emerge from the Fire." He mentions that they love their partner-gods as they love Allāh thereby showing that they had a great love for Allāh, yet this was not enough to make them Muslims.⁷ So what then would be the case of a person who loves his partner-god more than Allāh? What then of a person who does not love Allāh at all and just loves his partner-god?!

A final example is his (ﷺ) saying, "Whoever says that none has the right to be worshipped save Allāh and disbelieves in all that is worshipped besides Allāh, his property and wealth become inviolable and his reckoning lies with Allāh." This is one of the greatest statements clarifying the import of, 'none has the right to be worshipped save Allāh,' because he did not consider mere articulation of the testimony enough to safeguard blood and property, indeed not even knowledge of its meaning alongside its articulation, indeed not even acknowledgement of it, indeed not even supplicating to Allāh alone without any partner; rather blood and property only become inviolable once one appends disbelief in all that is worshipped besides Allāh (to the above). If a person was to be in doubt or refrain (from taking a stance), his blood and property would not be inviolate.

Great indeed is this issue, it is worthy of notice and not to be forgotten. The explanation given is clear to the utmost, and the proofs that furnish this understanding are categorical and incontestable.

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⁷ *al-Baqarah* (2): 167

⁸ This point is addressed further in Chapter 31.
It is an act of *shirk* to wear rings or threads or the likes in order to remove adversity or curb it

Allāh, Most High, says,

"Say, 'Tell me then, the things that you invoke besides Allāh - if Allāh intended some harm to me, could they remove His harm, or if He intended some mercy for me, could they withhold His mercy?' Say, 'Sufficient for me is Allāh; in Him those who trust must put their trust.'"\(^1\)

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\(^1\) *al-Zumar* (39):38
Chapter 7: It is an act of shirk to wear rings or threads or the likes...

It is reported on the authority of 'Imrân ibn Ḥuṣayn that Allâh's Messenger (ﷺ) saw a man with a brass ring in his hand and enquired, "What is this?" He replied, '(It is protection) from infirmity.' The Prophet (ﷺ) said, "Remove it for it will only increase you in weakness. Were you to die whilst wearing it, you would never be successful." It is recorded by Aḥmad with an acceptable isnâd.²

He also records on the authority of 'Uqbah ibn 'Amir (radiy Allâhu 'anhu) that the Messenger of Allâh (ﷺ) said, "Whoever wears a talisman," may Allâh not see his wishes fulfilled; and whoever wears a

² Aḥmad #20000, ibn Hibbân #6085, Bayhaqî, al-Kubrâ, vol. 9, pg. 350
The wording of ibn Hibbân #6085 and Ṭabarâñî, al-Kabir, vol. 18, pg. 172 has, "Of a surety, were you to die while wearing it; you would be left in its charge."
 Ṭabarâñî, al-Kabir, vol. 18, pg. 179 with the words, "It will only increase you in weakness. Were you to die thinking that it will be of benefit, you would not have died on the natural way (fitrah)."
The hadîth is also recorded by ibn Mâjah #3531, ending at the words, "Remove it for it will only increase you in weakness." Bûşayrî said that the isnâd was ḥasan, however it contains Mubârak ibn Faḍâlah who is a mudallâs and al-Ḥasan did not hear from 'Imrân.
A similar hadîth is recorded by ibn Hibbân #6088 and Ṭabarâñî, al-Kabir, vol. 18, pg. 159, this wording has, "Does it please you that you will be left in its charge? Remove it!"
A similar hadîth is recorded by Hâkim #7502 who said it was şâhîh with Dhahabi agreeing, this wording just has "Remove it."
The hadîth was ruled ḍa'îf by Albânî, al-Ḍa'ifah #1029. cf. Arna'ūt.
‘Abdu'l-Razzâq #20344 records that 'Imrân ibn al-Ḥusâyñ saw a person wearing a ring and asked, 'What is this?' He replied, 'I did it to protect me from infirmity.' He said, 'It will only increase you in weakness.'
Ṭabarâñî, al-Kabir, vol. 18, pg. 162 records that 'Imrân ibn al-Ḥusâyñ saw a person wearing a ring and asked, 'What is this?' He replied, 'It protects me from infirmity.' He said, 'It will only increase you in weakness and were you to believe that it would benefit you, you would die in a state which was not the fitrah.'

³ ar: Tamimah, talisman or amulet. From the root verb, tamma, meaning to complete and finish.
seashell, may Allāh not grant him rest and serenity," another narration has, "Whoever wears a talisman has committed shirk."

Ibn Abī Hātim records that Hudhayfah saw a man with a thread on his hand to protect him from fever; he cut it and recited His words,

\[\text{وَمَا كَانُوا يَحْسَبُونَ أَنَّهُمْ يُؤْمِنُونَ بِاللَّهِ إِلَّا أَنْ كَانُوا يَشْرَكُونَ} \]

"And most of them do not believe in Allāh except that they commit shirk."*9

4 ar: Wad'ah, seashell. From the root verb, wada’a, meaning to deposit, to be gentle, to be at peace. The pagans would wear it in the belief that it would protect them against the evil eye. cf. Munāwī, Fayd al-Qadīr, vol. 6, pg. 181.

5 Ahmad #17404, ibn Hibbān #1759, Hākim #7501-8289 who said it was ṣaḥīḥ and Dhahabī agreed.

Mundhiri, Targhib, vol. 4, pg. 306 said that the isnād was jayyid and Haythami, vol. 5, pg. 103, said that its narrators were thiqah as did ibn Ḥajr, al-Ta'īl, pg. 114. It was ruled ṣaḥīḥ by Munāwī, al-Taysīr, vol. 2, pg. 231 and hasan by Arna’ūt.

6 This phrase is usually employed by scholars of hadīth to indicate a variant wording of a hadīth. However, the hadīth that follows is a totally separate hadīth to the previous, as such it would seem that the author has used the phrase in its linguistic sense. Allāh knows best. cf. Sulaymān ibn ‘Abdullāh, Taysir al-‘Azīz, vol. 1, pg. 310.

7 Ahmad #17422, Hākim #7513 and a summarised version by Tabarānī, vol. 17, pg. 319.

Mundhiri, Targhib, vol. 4, pg. 307 and Haythami, vol. 5, pg. 103 said, “The narrators of Ahmad are thiqah.” It was ruled ṣaḥīḥ by Albānī, Sahih al-Targhib #3455, al-Sahihab #492 and strong by Arna’ūt.

8 Yūsuf (12): 106

9 Ibn Abī Hātim, vol. 7, pg. 2208 with a da’īf isnād.

Ibn Abī Shaybah, vol. 5, pg. 35 and ibn Baṭṭah, al-Ibānāb #1030-1031 record that =

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Chapter 7: It is an act of shirk to wear rings or threads or the likes...

Issues:

1) The severity shown against wearing a ring or thread or the likes for such reasons.
2) If the Companion had died while wearing it, he would not have been successful. This supports the words of the Companions, “Minor shirk is the greatest of major sins.”
3) He would not have the excuse of ignorance.10
4) That it would not have effectuated any benefit in this temporal life; instead it would have been harmful: “It will only increase you in weakness.”
5) Objecting to a person guilty of this with harshness.11
6) The clear pronouncement that whoever wears something will be left in its charge.
7) The clear pronouncement that whoever wears a talisman has

Hudhayfah once visited an ill person and, stroking his upper arm, found a thread tied there. He asked what it was and the man replied, ‘Something in which incantation has been done for me.’ Hudhayfah cut it and said, ‘Were you to have died while wearing this, I would never have prayed over you.’ The narration is șahîh.

10 As can be discerned from the hadith of ʿImrān.

Duwaish: That the person may have been ignorant was clearly a possibility, but the Messenger did not ask after this but said what he said.

Ibn ʿUthaymîn: This is problematic since his (ﷺ) saying, “Were you to die whilst wearing it, you would never be successful,” does not explicitly state that this is applicable before knowledge (of it reached him). Indeed, the ostensive sense is that this would apply after knowledge has reached him and his being commanded to remove it.

11 As can be discerned from the hadith of ʿImrān.

Sulaymān: the hadith shows that different levels of objection can be employed, and that if verbal objection suffices, there is no need to resort to physical means. It also shows that the status of a Muslim is not diminished should he repent for a sin as a result of someone objecting to it. It also shows that being sinless is not a condition of being one of the Awdīya’ of Allâh.
committed *shirk*.

8) Wearing a thread for protection against fever is an example of *(shirk)*.

9) Hudhayfah’s reciting the verse proves that the Companions would adduce a verse that Allah revealed concerning major *shirk* to censure minor *shirk*. This was also done by ibn ‘Abbās when explaining the verse of *al-Baqarah*.

10) Wearing seashells for protection against the evil-eye is an example of *(shirk)*.

11) The supplication against a person who wears a talisman that Allah not fulfil his wishes, and against a person who wears a seashell that Allah not grant him rest and serenity, i.e. may Allah abandon him to it.

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12 cf. Chapter 42.

13 As stated in the hadith mentioned in the next chapter, “Whoever ties something (on himself) will be left in its charge.”

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It is recorded in the Şahih on the authority of Abū Bashīr al-Anṣārī (radiyAllahu ‘anhu) that he was with the Messenger of Allāh (ﷺ) on one of his journeys. He sent a messenger (to announce), “Any necklace of bowstring - or any kind of necklace - on the neck of a camel must be cut off, none should remain.”

It is reported on the authority of Ibn Mas‘ūd (radiyAllahu ‘anhu) who said, ‘I heard the Messenger of Allāh (ﷺ) saying, “Incantations, talismans and love-spells are all shirk.”’ This was recorded by Aḥmad and Abū Dāwūd.  

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1 Bukhārī #3005 and Muslim #2115.
2 Aḥmad #3615, Abū Dāwūd #3883, ibn Mājah #3530.

It was ruled Šahīḥ by Ḥākim #7505 with Dhahābī agreeing and by ibn Hibbān #6090-8290. It was ruled Šahīḥ due to supporting narrations by Albānī, al-Šaḥīḥah #331 and Arna‘ūṭ.
It is reported on the authority of 'Abdullâh ibn 'Ukaym (radiy Allâhu 'anhu) that the Messenger of Allâh (sallalahu 'alayhi wa sallam) said, “Whoever ties something (on himself) will be left in its charge.” This was recorded by Aḥmad and Tîrmmî.¹

Talisman⁴ are (cords or trinkets) that were hung on the necks of children to ward off the evil eye. However, if what is hung are (verses) of the Qur‘ân, some of the Salaf granted leeway whereas others did not, instead considering it to be prohibited. Amongst the latter was ibn Mas‘ûd (radiy Allâhu ‘anhu).

Incantations⁵ are also called charms.⁶ The evidence exempts those incantations that are free of shirk and the Prophet (sallalahu ‘alayhi wa sallam) granted leeway to use them against the evil eye and a scorpion sting.⁷

Love-spells⁸ are something that they would employ in the belief that they would endear a woman to her husband and endear a man

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¹ Aḥmad #18781-18786, Tîrmmî #2072, Ḥâkim #7501. Suyûṭî, al-Jâmî’ #8599 ruled it ḥasan. It was ruled ḥasan due to supporting narrations by Arna‘ūt and sâhih by Albânî, Sahîh al-Tîrmmî. Ibn al-Banna, Fâth al-Rabbâní, vol. 17, pg. 188 said, ‘This hadith does not fall below the rank of ḥasan especially since it has supports that strengthen it.’

⁴ ar: Tamâ‘îm, plural of tamimah.

⁵ ar: Ruqâ, plural of ruqyâ.

⁶ ar: ‘Azâ‘îm, plural of ‘azîmah, i.e. verbal formulas believed to bring about magical or spiritual benefit.

⁷ The leeway is not restricted just to these two.

⁸ ar: Tiwalâb
Chapter 8: Incantations and Talismans

to his wife.9

Aḥmad records on the authority of Ruwaifi' (raḍiyyAllāhu ‘anhu) who said, ‘Allāh’s Messenger (ﷺ) said to me, “Ruwaifi! It is probable that your life will be a long one, so inform the people that Muḥammad is innocent of anyone who ties knots in his beard, or wears a bowstring, or cleans his privates using animal dung or bone.”10

It is reported that Saʿīd ibn Jubair said, ‘Whoever cuts a talisman off a person, it will be as if he has freed a slave.’ It is recorded by al-Waki‘.11

He also records that Ibrāhīm [al-Nakha‘i] said, “They12 used to abhor all talismans whether they were from the Qurān or from other sources.”13

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9 This explanation is taken from the words ibn Mas‘ūd as mentioned in ibn Hibbān #6090 who, when asked what tiwalah was, replied, ‘Something that women do to endear their husbands to them.’

10 Aḥmād #16995-16996, Abū Dāwūd #36, Nasā‘ī #5070
   Arna‘ūṭ said the isnād was da‘īf but it was declared ṣaḥīḥ by al-Albānī, Sahīḥ Abū Dāwūd and Sahīḥ al-Nasā‘ī.

11 Ibn Abī Shaybah, Musannaf, vol. 5, pg. 36

12 i.e. Ibn Mas‘ūd’s students and colleagues.

13 Ibn Abī Shaybah, Musannaf, vol. 5, pg. 36

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Issues:

1) The explanation of incantations and talismans.
2) The explanation of love-spells.
3) All three are *shirk* with no exceptions.14
4) Incantation against the evil eye and scorpion sting with words that are true is exempted from the above.15
5) If a talisman contains (verses of) the Qurʾān, the scholars have differed whether it falls under the above or not.
6) Hanging bowstring on animals to ward them against the evil eye falls under the above.
7) The severe threat levelled at a person who wears bowstring.
8) The excellent reward of someone who cuts a talisman off a person.16
9) The words of Ibrāhīm do not contradict the difference of opinion mentioned because he refers to ‘Abdullāh (ibn Mas‘ūd’s) colleagues.

14 The ostensive sense of this statement does not hold true for incantations as the very next point and footnote shows. It is also only accurate for talismans if one takes to the opinion of ibn Mas‘ūd, but not if one takes to the opinion of others. cf. Ibn ‘Uthaymīn

15 Ibn ‘Uthaymīn: The correct view is that incantations can be used to cure other things as well such as magic.

16 Based on the narration of Sa‘īd ibn Jubair. Ibn ‘Uthaymīn: But is his opinion a proof? If one says that it is not, how then can the author adduce this point? The answer is that Sa‘īd made an analogy between freeing a slave and freeing a person from *shirk*, (Fawzān: because *shirk* is to be enslaved to Shayṭān as opposed to being a slave to the All-Merciful), indeed the latter is far greater. However, because the opinion is based on analogy, one cannot be absolutely certain of its correctness.
Whoever seeks blessings with a tree or a stone or the likes

Allāh, Most High, says,

“Have you really considered al-Lāt and al-Ūzzah and Manāt, the third, the other one? Do you have males and He females? That is a most unfair division. They are nothing but names which you yourselves have given, you and your forefathers. Allāh has sent down no au-
thority for them. They are following nothing but conjecture and what their own selves desire, and that when guidance has reached them from their Lord!’”

It is reported on the authority of Abū Wāqīd al-Laythī (radiyAllahu ‘anhu) who said, ‘We left with the Prophet (ﷺ) for Ḥunayn. We had only recently abandoned disbelief and the polytheists had a lotus-tree to which they would retreat in devotion and upon which they would hang their weapons. It was called Dhāt Anwāt. We passed by this tree and said, “Messenger of Allāh (ﷺ), appoint for us a Dhāt Anwāt like theirs.” The Messenger of Allāh (ﷺ) exclaimed, “Allāh is great! These are the practices! By Him in whose hand is my soul your words are like those said by the Children of Israel to Mūsā,

"‘Make for us a god just as they have gods.’ He said, ‘Indeed you are a people behaving ignorantly.’”

Then he (ﷺ) said, “You will follow the ways of those who came before you.” It is recorded by Tirmidhī who ruled it šāhīh.

1 al-Najm (53): 19-24

2 al-A’raf (7): 138

3 Ahmad #21897-21900-21902, Tirmidhī #2180, Nasā’i, al-Kubra #11185, Ḥumaydī #848, Tayālīsī #1346

The wording of Tirmidhī is, ‘When the Messenger of Allāh (ﷺ) left for Ḥunayn, he passed by a tree belonging to the polytheists called Dhāt Anwāt upon which they would hang their weapons. They said, “Messenger of Allāh, appoint for us a Dhāt Anwāt like theirs!” He said, “Glory be to Allāh! This is like what the people of Mūsā said, ‘Make for us a god just as they have gods.’ By the One in whose hand is my soul, you will follow the ways of those who came before you.”

Sulaymān ibn ‘Abdullāh, Taysir al-‘Arāj, vol. 1, pg. 348, said, ‘The text of the
Chapter 9: Whoever seeks blessings with a tree or a stone or the likes

Issues

1) Exegesis to the verse of al-Najm.
2) Understanding the form and nature of what they requested.⁴
3) They did not do it.
4) They intended to draw closer to Allāh through this because they thought it was something He loved.
5) If they were ignorant of this, others are more likely to be so.
6) They had such good deeds and the promise of forgiveness that others do not have.
7) The Prophet (ﷺ) did not excuse them; rather he rebuked them with his words, “Allāh is great! These are the practices!... You

⁴ Ibn ‘Uthaymīn: They asked the Prophet (ﷺ) to appoint a Dhāt Anwāf for them like that of the polytheists. They did not mean to worship it; they just wanted to procure blessings from it.
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will follow the ways of those who came before you.” Hence he stressed the severity of this matter with these three pronouncements.

8) The issue of paramount importance - and this is the point here - that he informed them that their request was like the request of the Children of Israel when they said, “Make for us a god…”

9) Negating this is subsumed by the meaning of ‘La ilaha illAllah,’ despite its subtlety and its being hidden to them.

10) He took an oath when passing a ruling and he only took an oath for an overriding benefit.

11) Shirk is major and minor since they did not apostate by what (they requested).

12) Their saying, “We had only recently abandoned disbelief” shows that other (Companions) were not ignorant of this.

13) The (permissibility) of saying takbir when astonished in contrast to those who view it to be reprehensible.

14) Closing the avenues (to evil).

15) The proscription of resembling the People of Jăhiliyyah.

16) (The permissibility) of displaying anger when teaching.

17) The universal principle expressed in his saying, “These are the practices!”

18) This is one of the signs of Prophethood since it occurred as he said it would.

19) Everything that Allāh has censured the Jews and Christians

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5 i.e. seeking blessings with a tree, a stone or the likes.

6 Duwaish: since he immediately rebuked them and did not wait till they actually did it, as such he closed the door on them. Ibn ‘Uthaymīn: Dhāt Anwāt was an avenue leading to major shirk, since through their attempts at procuring blessings for their weapons, Shaytān would eventually lead them to worship it.

7 Ibn ‘Uthaymīn: the hadith does not explicitly prove this.
for in the Qur’ān also applies to us.8

20) It was well established with them that actions of worship are built upon command. As such the (incident) serves to remind one about the questions of the grave. As regards, “Who is your Lord?” this is clear; “Who is your Prophet?” is derived from his informing us of the unseen; “What is your religion?” is derived from their words “appoint for us…”

21) The way of the Ahlu’l-Kitāb is blameworthy, as is the way of the polytheists.

22) Someone who has left falsehood which his heart was accustomed to cannot feel safe against a remnant of the habit or custom lingering in it. This can be gleaned from his saying, “We had only recently abandoned disbelief.”

8 Ibn ‘Uthaymīn: this is not to be understood unrestrictedly in its ostensive sense. His saying, ‘applies to us,’ means to some of us, not one and all. If someone were to resemble the Jews and Christians in something then the censure levelled against them would also be applicable to that person... If the author, may Allah have mercy on him, meant that there will always be some trait of the Jews and Christians present in this nation, then his statement can be read unrestrictedly for it is indeed rare that a person be saved from this. If, however, he meant that everything the Jews and Christians were blamed for is also for this nation generally, then no.

9 Duwaish: “Who is your Lord?” They did not claim that the tree could create, provide, or grant life or death, as such it proves that they accepted that it was only Allāh who could do this, that He was the Lord, the Creator, the Provider. “Who is your Prophet?” He informed us that they would follow the way of those who came before them, and this happened just as he said it would. This then proves his Prophethood. “What is your religion?” This is derived from his rebuking them for their request, for their request implied that they were seeking blessings from another besides Allāh and this goes against the religion of Islām which dictates that one must direct his heart towards Allāh in all circumstances.
CHAPTER TEN

Sacrificing for other than Allāh

Allāh, Most High, says,

"Say: My prayer and my sacrifice, and my living and my dying are for Allāh alone, the Lord of all the worlds who has no partner. I am commanded to be like that and I am the first of the Muslims."\(^1\)

\[Qalā lā iš'ārātī wa-tashkī ṭūbūtī wa-mā qüdūtū lā ṭāb ārī ṭu'ūbūtī wa-anā'lārī ṭu'ūbūtī lā 'ušūlīn lā lārī ṭu'ūbūtī\]

"So pray to your Lord and sacrifice."\(^2\)

\(^1\) al-\'Ațrā (6): 162-163

\(^2\) al-\'Ațrā (108): 2
Chapter 10: Sacrificing for other than Allah

‘Alî (radiyAllahu ‘anhu) said, ‘The Messenger of Allah (ﷺ) narrated four statements to me: “May Allah curse the one who slaughters for other than Allah, may Allah curse the one who curses his parents, may Allah curse the one who grants sanctuary to an innovator, may Allah curse the one who alters the boundaries of the land.”’ It is recorded by Muslim.⁴

Ṭāriq ibn Shihāb narrated that the Messenger of Allah (ﷺ) said, “A man entered Paradise over a fly and another entered the Fire over a fly.” They asked, ‘Messenger of Allah, how was that?’ He said, “Two men passed by a people who had an idol, none would pass by it unless he first offered something to it. They said to one of the men, ‘Offer something!’ He said, ‘I have nothing to offer.’ They said, ‘Offer something, even a fly!’ So he offered a fly and they allowed him to continue on his way, and as a result he entered the Fire. They said to the other man, ‘Offer something!’ He said, ‘I will not offer anything to anyone besides Allah, Mighty and Magnificent.’ So they struck his neck and he entered Paradise.” It is recorded by Aḥmad.⁵

³ another interpretation is, “…who grants sanctuary to a criminal.”

⁴ Muslim #1978 with the words that the Messenger of Allah (ﷺ) said being, “May Allah curse the one who curses his parents, may Allah curse the one who slaughters for other than Allah, may Allah curse the one who grants sanctuary to an innovator, may Allah curse the one who alters the boundaries of the land.” Different narrations in Muslim mention a different order of these four sentences, yet none of them has the order mentioned above.

⁵ Ahmad, al-Zuhd, pp. 15-16, ibn Abī Shaybah, vol. 12, pg. 358 and Abū Nu‘aym, vol. 1, pg. 261 #646 have it as a statement of Salmān al-Fārisī, reported on the authority of Tāriq ibn Shihāb with a saḥīḥ isnād.

It is not a ḥadīth of the Messenger of Allah (ﷺ) as the author stated.

It would seem that in referencing this narration, the author merely followed ibn al-Qayyīm, Jawāb al-Kāfī, pg. 21. cf. Sulaymān ibn ‘Abdullāh, Taysir al-‘Āzīz, vol. 1, pp. 369-370

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Issues:

1) Exegesis to, “My prayer and my sacrifice...”
2) Exegesis to, “So pray to your Lord and sacrifice.”
3) (The hadith) commences by mentioning the curse against a person who sacrifices for other than Allah.⁶
4) The curse against someone who curses his parents, included in this category is your cursing the parents of another man who reciprocates by cursing yours.
5) The curse against a person who grants sanctuary to a criminal, i.e. someone guilty of a crime that requires the execution of Allah’s right⁷ and so he seeks refuge with someone who can protect him from it.
6) The curse against someone who alters the boundaries of the land, these are signposts that demarcate your property from your neighbours property which you then alter by bringing them forward or moving them back.
7) The difference between cursing a specific individual and cursing the people of sin generally.
8) This important story: the story of the fly.⁸
9) The person entered the Fire because of that fly which he did not intend (to sacrifice in his heart) but did so only to save himself from their evil.⁹

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⁶ as in one of the narrations of Muslim.

⁷ i.e. a prescribed punishment, hadd

⁸ This would be said building on the premise that it is an authentic hadith of the Messenger (ﷺ), which it is not.

⁹ Ibn 'Uthaymin: This issue is not accepted. Their words, ‘Offer (qarrib) something, even a fly,’ dictate that he did so with the intent of drawing closer (taqarrub). Were he to have done it only to save himself from their evil, he would not have disbelieved
10) Understanding the (extreme aversion to) *shirk* felt in the hearts of the believers, consider how that person remained steadfast until he was killed, how he refused to acquiesce to their demands even though they only required the outward performance of that action.

11) The person who entered the Fire was a Muslim because were he a disbeliever, it would not have been said that ‘he entered the Fire over a fly.’

12) (The story) is a case in point for the *ṣahih* hadith, “Paradise is closer to one of you than the lace of his sandal and so too is the Fire.”

13) Knowing that the action of the heart is the greatest goal, even amongst idol worshippers.

\[\text{Duwaish: or it could be said that (some previous nations) were taken to account for things they did even under duress.} \]

\[\text{The author repeats this point again in chapter 64 and has mentioned it in chapter 4.} \]

\[\text{Ibn 'Uthaymin: There would seem to be a contradiction when considering this} \]
CHAPTER ELEVEN

Sacrifice for Allāh is not offered at a place where sacrifices to another are offered

Allāh, Most High, says,

لاٰ تَنفِّقُوا فِيهِ أَبْخَزَةٍ لَّكُمْ ۚ إِذَا أَنْبَقَىَ عَلَىٰ النَّفْقَاتِ مَا أَنْتُمْ تَقْفُونَ فِيهَا وَلَوْ كُنْتُمْ أَخْفَافُۚ وَأَلْبَسْنَا حُجَّةَ الْغُنْمِ أَنْ يُنفِقُوهَاۚ وَاللَّهُ بِالْمُتَّقِينِ

"Do not ever stand in it. A masjid founded on taqwā from the first day has a greater right for you to stand in. In it there are men who love to purify themselves and

= issue with the ninth issue. In this issue he refers the matter to an act of the heart whereas in the ninth he refers it to an outward deed, i.e. to save himself from their evil, the implication being that the inner remained secure in faith."
Chapter 11: Sacrifice for Allah is not offered at a place where sacrifices...

Allāh loves those who purify themselves.”¹

Thābit ibn al-Ḍahḥāk said, ‘A person vowed to slaughter a camel at Buwānah. He asked the Prophet (ﷺ) who enquired, “Was an idol from the times of Jahiliyyah worshipped there?” They replied, “No.” He asked, “Was one of their celebrations held there?” They replied, “No.” The Messenger of Allāh (ﷺ) said, “Fulfil your vow. No vow in disobedience of Allāh should be fulfilled, nor one concerning something the son of Ādam does not possess.” It is recorded by Abū Dāwūd and meets the criteria of Bukhārī and Muslim.²

¹ al-Tawbah (9): 108


The wording of Abū Dāwūd is, ‘During the time of the Prophet a person vowed to slaughter a camel at Buwānah, he came to the Prophet and said, “I have vowed to slaughter an animal at Buwānah.” He asked, “Was an idol from the times of Jahiliyyah worshipped there?” They replied, “No.” He asked, “Was one of their celebrations held there?” They replied, “No.” The Messenger of Allāh said, “Fulfil your vow. No vow in disobedience of Allāh should be fulfilled, nor one concerning something the son of Ādam does not possess.”

It was ruled ṣaḥīh by ibn Hajr, al-Talkhis al-Jāmi’, vol. 4, pg. 331 #2550 and Albānī, Ṣaḥīh al-Jāmi’, #2551

Ibn Mājah #2130 records on the authority of ibn ‘Abbās that a man came to the Prophet and asked, ‘Messenger of Allāh, I have vowed to slaughter at Buwānah.’ He asked, “Do you have any lingering influences of the affairs of Jahiliyyah?” He replied, ‘No.’ He said, “Fulfil your vow.” Albānī said it was ṣaḥīh.

Ahmad #15456-16607 and ibn Mājah #2131 report that Kardam ibn Sufyān asked the Messenger of Allāh about a vow he took while in the days of Jahiliyyah. The Prophet asked him, “Was it for an idol or a graven image?” He replied, ‘No, it was for Allāh, Blessed and Exalted.’ He said, “Fulfil what you have set aside for Allāh, Blessed and Exalted. Slaughter at Buwānah and fulfil your vow.” Albānī and Arna’ūṭ said that the hadith was ṣaḥīh.

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Issues:

1. Exegesis of His saying, "Do not ever stand in it."
2. Sin can have a [detrimental] effect on the earth, obedience can have a [beneficial] effect.³
3. Clarifying an obscure issue in order to remove confusion.
4. A Muftī asking further questions when there is a need to do so.
5. There is nothing wrong in specifying a particular place when making a vow so long as there are no obstacles [that would render it proscribed].
6. The prohibition of doing so if an idol from the times of Jāhilīyyah was worshipped there, even if it was in the past.
7. The prohibition of doing so if one of their celebrations was held there, even if it was in the past.
8. It would not have been permissible to fulfil the vow at that place because in such a case it would have been a vow of disobedience.
9. The warning against resembling the polytheists in their celebrations even if the person does not intend to do so.
10. There is no vow in disobedience.
11. A vow taken concerning something that the son of Ādam does not own (is not valid).

³ Duwaish: The hypocrites intended sin by building Masjid al-Dirār, the consequence of this sin was that Allāh prohibited His Prophet (ﷺ) from praying there. The congregation of Masjid Qubā’ loved to purify themselves by way of obedience to Allāh, the consequence of this was that Allāh ordered His Prophet (ﷺ) to pray there.
CHAPTER TWELVE

Taking a vow by any besides Allāh is a form of *shirk*

Allāh, Most High, says

> "They fulfil their vows and fear a Day whose evil will spread far and wide."¹

> "Whatever amount you spend or vow you make, Allāh knows it."²

¹ *al-Insān* (76): 7

² *al-Baqarah* (2): 270
It is recorded in the Şahiḥ on the authority of ‘Ā’ishah (radıyAllahu ‘anha) that the Messenger of Allāh (sallAllāhu ‘alaihi wa sallama) said, “Whoever vows to obey Allāh must obey Him. Whoever vows to disobey Allāh must not disobey Him.”

Issues:

1. The obligation of fulfilling a vow.
2. It is established that making a vow is an act of worship; as such, to direct it to any besides Allāh is shirk.
3. It is not permissible to fulfil a vow of disobedience.

3  Bukhārī #6696-6700, Abū Dāwūd #3289
   ʻṬahāwī, Shabāb Mushkil al-ʻAthbār #1514 adds at the end of the second sentence, “and he must give the expiation for breaking an oath.” Arna‘ūṭ said that the isnād was şahiḥ.
   Abū Dāwūd #3290, Nasā’ī #3806, Tirmidhî #1526 and ibn Mājah #2125 record on the authority of ‘Ā’ishah that the Messenger of Allāh (sallAllāhu ‘alaihi wa sallama) said, “There is no vow in disobedience and its expiation is the expiation for breaking an oath.” The isnād is şahiḥ.
   Ibn Jārub, al-Muntqa’ #935 records on the authority of ibn ʻAbbās that the Prophet (sallAllāhu ‘alaihi wa sallama) said, “Vows are of two types: one that is for Allāh and its expiation is that it be fulfilled, and one that is for Shayṭān which must not be fulfilled and its expiation is the expiation for breaking an oath.” It was ruled şahiḥ by Albānī, al-Sahihah #479

4  Ibn ʻUthaymīn: This is not to be understood unrestrictedly, rather it only applies to vows of obedience... perhaps this is implied by the author because of what he says in the third point.
To seek refuge with any besides Allah, Most High, is a form of *shirk*.

Allah, Most High, says,

وَأَنْتُمْ كَانَ رَجُالٌ مِّنِّ الْإِنْسَانِ يَبْغُونَ بِرَجُالٍ مِّنِّ النَّجُومِ فَرَادُّوْهُم

"Certain men from among mankind used to seek refuge with certain men from among the jinn but they increased them in wickedness."\(^1\)

Khawlah bint Hakim reports that she heard the Messenger of Allah (ﷺ) saying, “Whoever alights at a place and says, ‘I take refuge with Allah’s perfect words from the evil of what He has created,’ nothing will harm him until he moves on.” This is recorded by

\(^1\) *al-Jinn* (72): 6
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Muslim.²

Issues:

1. Exegesis to the verse of *al-jinn*.
2. That [seeking refuge with another besides Allāh] is a form of *shirk*.³
3. This is also proven by the ḥadīth. The scholars adduced it as proof that the words of Allāh are uncreated since seeking refuge with an object of creation is *shirk*.
4. The excellence of this supplication despite is brevity.
5. The fact that something may effectuate some worldly profit, prevent some harm or promote some benefit does not prove that it is not *shirk*.⁴

² Muslim #2708, in another narration he has the words, “When one of you alights at a place, let him say, ‘I take refuge with Allāh’s perfect words from the evil of what He has created,’ for then nothing will harm him until he moves on.”

³ Ibn 'Uthaymîn: This is not to be understood unrestrictedly. It is permissible for a person to seek refuge with another in affairs that fall within his ability. The same applies to asking for help.

⁴ In the times of *Jâbilîyyah*, when travelling, it was the habit of the Arabs to seek refuge with the jinn, or the senior jinn residing in any particular area they stopped at in order to be under their protection and safe from their harm. The fact that in response, the jinn may refrain from harming them, does not prove that this is something permissible to do and is not *shirk*.
CHAPTER FOURTEEN

Seeking succour with any besides Allāh or invoking another is a form of *shirk*.

Allāh, Most High, says,

\[
\text{ودّ ستُعِنِّمُ من دُونِ أَنْ لَهُ}
\]

\[
\text{ما أَدْفَعُكَ وَلَا يَضَرُّكَ إِنْ فَعَلْتُ فَإِنَّكَ إِأَنَّهُ أَنَّهُ الْطَّامِينَ}
\]

\[
\text{وَإِنّي بِمَسْكِكَ الْهَيْبَةِ لَأَأَسْتَجِيبُ لَهُ إِلَّا أَهْوَأَيْتَ}
\]

\[
\text{يُذْكَرُ يَعْتُبُرُ فَلَا أَذَلُّكَ أَلَّا يُخَلِّصُكَ فِي مَعْلُوْمِي}
\]

\[
\text{يُصِيبُ بِهِ مِن دِيَانِهِ مِنْ غَدَائِرْهُ وَهَوَّهُ الْفَقْهُ أَلْجَسُ}
\]

1 Ibn ‘Uthaymīn: The words of the author, may Allāh have mercy on him, are not to be understood unrestrictedly. Seeking succour from someone for something that falls within his ability is not a form of *shirk*. Allāh, Most High, says, "The one from his party asked for his support against the other who was his enemy." [al-Qaṣṣ (28): 15] If the matter is something that only Allāh can do, [and succour is sought from another], that is *shirk*.
“Do not call on something besides Allah which can neither help you nor harm you. If you do, you would then be wrongdoers. If Allah afflicts you with harm, no one can remove it except Him, and if He desires good for you, no one can avert His favour. He bestows it on whichever of His servants He wills, He is Ever-Forgiving, Most Merciful.”

“Those you worship besides Allah have no power to provide for you. So seek your provision from Allah, worship Him and give thanks to Him. It is to Him that you will be returned.”

“Who can be further astray than those who call on other things besides Allah which will not respond to them until the Day of Rising and which are unaware of their supplications? When mankind is gathered together, they will be their enemies and will reject their worship.”

2 Yūnus (10): 106-107

3 al-'Ankabūt (29): 17

4 al-ʿAbqāʿ (46): 5-6
Chapter 14: Seeking succour with any besides Allah or invoking...

"He who responds to the oppressed when they call on Him and removes their distress, and has appointed you as successors on the earth. Is there another god besides Allah?"

Tabarānī records, with his isnād, that during the time of the Prophet (ṣallallāhu `alayhi wa sallam) there was a hypocrite who would harm the believers. Some of them said, ‘Stand - let us go and seek succour with the Messenger of Allah (ṣallallāhu `alayhi wa sallam) from this hypocrite. The Prophet (ṣallallāhu `alayhi wa sallam) said, “Succour is not sought with me, succour is only sought with Allah.”'

5 al-Naml (27): 62

6 Tabarānī, al-Kabīr on the authority of 'Ubadah as mentioned by Haythami, Majma' al-Zawa'id, vol. 10, pg. 159. The narrations of 'Ubadah are part of al-Mu'jam al-Kabīr that is now lost. The isnād contains the narrator, ibn Lahl'ah who is da'īf.

The hadith is also recorded by Ahmad #22706 and ibn Abī Hātim #13236 but the wording at the end is, “None should stand for me, only Allah should be stood for.” Ibn Muflih, al-Adab al-Shar'iyyah, vol. 2, pg. 33 said that the isnād was da'īf as did Arna'ūt since it contains the narrator, ibn Lahl'ah and another who is unknown; cf. Haythami, vol. 8, pg. 43. Ibn Kathir, vol. 3, pg. 182 said that the hadith was gharib jiddan.

Sulaymān ibn 'Abdullāh, Taysir al-'Aqīq, vol. 1, pp. 444-454 said, ‘It is clear that his purpose was to direct them to fine conduct with Allāh even in words. This is because their seeking succour with him against the hypocrite was something that fell within his ability to undertake, he could have warned him or rebuked him for example. Therefore, it is clear that the point was to direct them to carefully select the best words as part and parcel of his defending the sanctuary of Tawhīd and keeping to due veneration of Allāh.'
Issues:

1. Mentioning supplication alongside seeking succour is an example of mentioning the general alongside the specific.

2. Exegesis to His saying, “Do not call on something besides Allāh which can neither help you nor harm you.”

3. This is major shirk.

4. If the best of people was to do this in order to please another, he would become one of the wrongdoers.

5. Exegesis to the next verse.

6. In addition to its being kufr, it brings about no benefit in this world.

7. Exegesis to the third verse.

8. Provision must only be sought from Allāh in the same way that Paradise must only be sought from Him.

9. Exegesis to the fourth verse.

10. There is no one more misguided than someone who supplicates to another besides Allāh.

11. The supplicated is heedless of the supplication of the supplica-

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7 ar: Istighāthah

8 ar: ‘Atf al-‘ām’ala’l-khās. Duwaish: i.e. supplication is general (for all circumstances) and seeking succour is a specific type of supplication: the supplication of someone facing adversity.

9 i.e. Yūnus (10): 107

10 due to His saying, “If Allāh afflicts you with harm, no one can remove it except Him,” as such invoking another to remove it is of no benefit.

11 i.e. al-‘Ankabūt (29): 17

12 Ibn ‘Uthaymin: derived from His saying, “So seek your provision from Allāh, worship Him and give thanks to Him. It is to Him that you will be returned,” the latter part of the verse alluding to Paradise. Moreover, worship is the means to entering Paradise.
cant, he does not know about it.
12. The supplication is actually a cause for the supplicated hating
the supplicant and becoming his enemy.
13. This supplication has been referred to as worship of the sup­
plicated.13
14. The supplicated will reject that worship.
15. This is the reason for his being the most misguided of people.
16. Exegesis to the fifth verse.
17. It is astonishing to note that the idol-worshippers accept that
only Allāh will respond to the oppressed. It is for this reason
that they invoke Him at times of adversity, making the reli­
gion sincerely for Him alone.
18. al-Mustafā (ع) defending the sanctuary of Tawḥīd and his fine
conduct with Allāh.14

13 Duwaish: due to His saying, “they will be their enemies and will reject their worship.”

14 Duwaish: due to his saying, “Succour is not sought with me, succour is only sought with
Allāh,” even though what was being requested fell within his ability to do. However,
he prohibited them from saying this in order to defend the sanctuary of Tawḥīd.
What then would have been the case had someone requested something from him
that only Allāh, Mighty and Magnificent, could do?! cf. ibn ‘Uthaymīn, Fawzān
Allāh, Most High, says,

أَيُّهَا الَّذِينَ آمَنُوا لَا إِلَهَ إِلَّا الَّذِي كَانَ مَعَكُمْ فِي الْوَجْهِ الْأُولِىُّ وَلَا إِلَهَ إِلَّا هُوَ الَّذِي خَلَقَكُمْ وَخَلَقَ مَا بَيْنَهُمْ وَلَا نَزَةَ إِلَّا مَنْ هُدِيَ الْعِبَادَةُ إِلَيْهِ

"Do they make things partner-gods which cannot create anything and are themselves created; which are not capable of helping them and cannot even help themselves?"¹

وَلَاتُّمِنْهُمَا نَكْتُرُونَ مَنْ دُنْوَهُ مَا يُمَكِّنُونَ مِنْ فَضْلَيْهِمْ إِنَّكُمْ تَدْعُونَ لَا يَسْمَعُونَ عَلَيْكُمْ أَسْتِجْبَاهُ إِلَيْكُمْ وَلَا يُضِلُّوكُمْ مَنْ هُدِيَ الْعِبَادَةُ إِلَيْهِ

"Those you call on besides Him have no power over even the smallest speck. If you call on them they will not

¹ al-A'raf (7): 191-192
Chapter 15

hear your call, and were they to hear, they would not respond to you, and on the Day of Rising they will reject your making associates of them. No one can inform you like One who is All-Aware.”

It is recorded in the Ṣaḥīḥ on the authority of Anas that, ‘on the Day of Uhud, the Prophet (ﷺ) suffered a head wound and his molar tooth was broken. He said, “How can a people who wound their Prophet be successful?” Then the verse,

لاَّ يَكُونُ لَكُمْ فِي الْأَمْرِ شِئٌ

“You have no part in the affair.”

was revealed.”

It also has the ḥadīth in which ibn ‘Umar (radīy Allāhu ‘anhuma) said that he heard the Messenger of Allāh (ﷺ) saying, when he raised his head from rukū‘ in the last rak‘ah of the Fajr prayer, “O Allāh! Curse so-and-so and so-and-so,” after having said, “Allāh has heard the one who praised him, our Lord and to You belongs all praise.” Then Allāh revealed,

لاَّ يَكُونُ لَكُمْ فِي الْأَمْرِ شِئٌ

2 Fāṭir (35): 13-14

3 Ālī ʿImrān (3): 128

4 Bukhārī [al-Maghāzi, Ghaṣwa Uhud] as a ta’liq report, Muslim #1791. The wording of Muslim is, “How can a people who wound their Prophet so be successful when he is calling them to Allāh?”

5 Ālī ʿImrān (3): 128

132
PURITY OF FAITH

“You have no part in the affair.”\(^5\text{, }^6\)

Another narration has, ‘he was supplicating against Ṣafwān ibn Umayyah, Suhayl ibn ‘Amr and Ḥārith ibn Hishām and then the verse was revealed.’\(^7\)

It also has the ḥadīth recorded on the authority of Abū Hurayrah (radīy Allāhu ‘anhu) who said, ‘When the verse,

\[
	ext{وَأَنْذِرْ أَعْشَابَكُمَا الْأُرْقِمَةُ}
\]

“Warn your near relatives.”\(^8\)

was revealed, the Messenger of Allāh (ﷺ) stood and said, “O Gathering of the Quraysh - or words to that effect - purchase your souls, I cannot avail you against Allāh at all. O ‘Abbās ibn ‘Abdu’l-Muṭṭalib, I cannot avail you against Allāh at all. O Ṣafīyyah, aunt of the Messenger of Allāh, I cannot avail you against Allāh at all. O Fāṭimah, daughter of Muḥammad, ask of me whatever you want but I cannot avail you against Allāh at all.”\(^9\)

\(^6\) Bukhārī #4069-4559-7346
\(^7\) Bukhārī #4070 and Tirmidhī #3004
\(^8\) al-Shu’ara’ (26): 214
\(^9\) Bukhārī #2753-4771 with the words, “O Gathering of the Quraysh - or words to that effect - purchase your souls, I cannot avail you against Allāh at all. O Banū ‘Abd Manāf, I cannot avail you against Allāh at all. O ‘Abbās ibn ‘Abdu’l-Muṭṭalib, I cannot avail you against Allāh at all. O Ṣafīyyah, aunt of the Messenger of Allāh, I cannot avail you against Allāh at all. O Fāṭimah, daughter of Muḥammad, ask of me whatever you want of my wealth but I cannot avail you against Allāh at all.” Bukhārī #3527 with the words, “O Banū ‘Abd Manāf, purchase your souls from Allāh, I cannot avail you against Allāh at all. O Banū ‘Abdu’l-Muṭṭalib, purchase your souls from Allāh. O Umm al-Zubayr ibn al-‘Awwām, aunt of the Messenger of Allāh, O Fāṭimah, daughter of Muḥammad, purchase your souls from Allāh - ask me whatever you want of my wealth, but I cannot help you against Allāh at all.”
Chapter 15

Issues:

1. Exegesis to the two verses.\(^{10}\)
2. The story of \textit{Uhud}.
3. The Qunūt of the Master of the Messengers in the prayer, behind whom were the elite of the \textit{Awliya'} saying \textit{āmin}.
4. The people supplicated against were disbelievers.
5. They did things that the generality of the disbelievers had not done: they inflicted a head wound on their Prophet and moved to kill him. Moreover, they mutilated the dead even though they were their relatives.
6. Concerning this, Allah revealed, "You have no part in the affair."
7. His saying, "Either He will turn towards them or He will punish them,"\(^{11}\) and He turned towards them and they believed.
8. Performing Qunūt during times of calamity.
9. Mentioning the people he supplicated against in the prayer by their names and the names of their fathers.
10. Cursing specific people in Qunūt.\(^{12}\)

\(^{10}\) Sulaymān: The point of this chapter is to highlight the condition of those who are invoked besides Allāh. Regardless if the supplicated is an angel, or a prophet, or someone righteous or an idol, they cannot bring any harm or benefit. This is the state of everyone who is supplicated to besides Allāh and He says, "Mankind! An example has been made, so listen to it carefully. Those whom you call upon besides Allāh are not even able to create a single fly, even if they were to join together to do it. And if a fly steals something from them, they cannot get it back. How feeble are both the seeker and the sought! They do not measure Allāh with His true measure. Allāh is All-Strong, Almighty." [\textit{al-Hajj} (22): 73-74]

Sufficient proof for this lies in Allāh’s words to the best of creation, “Say: ‘I possess no power to do you harm or to guide you right.’ Say: ‘No one can protect me from Allāh and I will never find any refuge apart from Him - only in transmitting from Allāh and His Messages. As for him who disobeys Allāh and His Messenger, he will have the Fire of Hell, remaining in it timelessly, forever.’” [\textit{al-Jinn} (72): 21-23]

\(^{11}\) \textit{Āli 'Imrān} (3): 128

\(^{12}\) Ibn 'Uthaymīn: This is strange. If the author, may Allāh have mercy on him meant
11. What he (^) did when, "Warn your near relatives," was revealed.
12. His (‡) earnestness in that he did something that made people accuse him of madness. Indeed, if a Muslim did something similar today, he too would be accused of madness.
13. His saying to his close and distant kin, "I cannot avail you against Allāh at all," he even went as far as to say, "O Fāṭimah, daughter of Muḥammad, I cannot avail you against Allāh at all." Here, the Master of the Messengers clearly states that he cannot help the Mistress of the women of this world. Now, if a person believes that he (^) only speaks the truth and then looks at what has afflicted the hearts of the elite of today, he will soon realise (the reality of) Tawḥīd and the strangeness of this religion.\textsuperscript{13}

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that this is something that happened but was then prohibited, there is no obscurity in his words. However, if he intends that one can derive the permissibility of cursing specific people in Qunūt from this narration then this is problematic because the Prophet (‡) was prohibited from doing this.

\textsuperscript{13} Some texts of the book read, "...he will soon realise how Tawḥīd has been abandoned and the strangeness of this religion."
Allāh, Most High, says,

“...So that when the terror has left their hearts they will ask, ‘What did your Lord say?’ They will reply, ‘The truth. He is the All-High, the Most Great.’”

The Şahih records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “When Allah decrees a matter in the heaven, the angels beat their wings in submission to His words which are like a chain dragged across a smooth stone. These reach them ‘so that when the terror has left their hearts they will ask, ‘What did your Lord say?’ They will reply, “The Truth. He is the All-High, the Most Great.’” An eavesdropper will listen in - those who eavesdrop are like this, some on top of others,” and Sufyān illustrated with his hand, turning it and spreading his fingers apart. “He will overhear a word and convey it

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1 Saba’ (34): 23
to the (devil) below him who in turn conveys it to the next one below him until it is cast into the mouth of the sorcerer or soothsayer who tells a hundred lies with it. A flame might catch him before he conveys it and he might convey it before it catches him. It will be said, 'Did he not tell us on such-and-such a day that such-and-such would occur?' and he will be believed on account of that word which was heard from heaven.'

Nawwās ibn Sam'ān reports that the Messenger of Allāh (ﷺ) said, "When Allāh, Most High, wants to reveal something, He speaks the revelation. The heavens quake - or he said: shudder - violently out of fear of Allāh, Mighty and Magnificent. When the inhabitants of the heavens hear it they swoon and fall prostrate to Allāh. The first to raise his head is Jibrīl and Allāh will speak whatever He wills to him of the revelation. Jibrīl will then pass by the angels, each time he goes by a heaven, the angels will ask, 'Jibrīl, what did our Lord say?' He will reply, 'He said the truth. He is the All-High, the Most Great,' and they will then all repeat what Jibrīl said. Jibrīl will then convey the revelation to where Allāh, Mighty and Magnifi-

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2 Bukhārī #4800. Bukhārī #4701-7481 with the words, "When Allāh decrees a matter in the heaven, the angels beat their wings in submission to His words which are like a chain dragged across a smooth stone. (Allāh said: others said, 'Like a chain over a smooth stone. That [word] reaches them.') 'So that when the terror has left their hearts they will ask, 'What did your Lord say?' They will reply, 'The Truth. He is the All-High, the Most Great.'" Then the eavesdroppers will overhear it, and they will be like this, one on top of the other" and Sufyān illustrated this with his hand, spreading apart the fingers of his right hand and placing one hand over the other. "A flame might catch the listener before he conveys it to his companion and burns him up, and it might not catch him before he conveys it to the (devil) below him who in turn conveys it to the next one below him until it is cast onto the earth." (Sufyān might have said, "Until it reaches the earth.") "Then it is cast into the mouth of the sorcerer who tells a hundred lies with it. It will be proven true and they will ask, 'Did he not tell us on such-and-such a day that such-and-such would occur and we have found it to be true? This on account of the word which was heard from heaven.'"
cent, commanded him.”

Issues:

1. Exegesis to the verse.
2. The verse proves the futility of *shirk*, specifically that pertaining to the righteous. It is said that this verse completely uproots the tree of *shirk* from the heart.
3. Exegesis to, “They will reply, ‘The truth. He is the All-High, the Most Great.’”
4. The reason for their asking the question.

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Abû Zur'ah, *al-Ta'rikh*, vol. 1, pg. 261 quotes Hāfiz Duḥaym saying that it has no basis, i.e. it is not authentic. Albānî, *Zilâl al-Jannah* #515 said that the isnād was ḍa‘if.

Abû Dâwūd #4738 records on the authority of ibn Mas'ūd that the Messenger of Allah (ﷺ) said, “When Allah speaks the revelation, the inhabitants of the heaven hear it emit a sound like that of a chain dragging across a rock. They will swoon and remain in this state until Jibrîl comes to them. When Jibrîl comes to them, the terror will leave their hearts and they will ask, ‘Jibrîl, what did your Lord say?’ He will reply, ‘The truth.’ They will then repeat, ‘The truth! The truth!’” The isnād to this is saḥīḥ and its narrators are those of Muslim. It was ruled saḥīḥ by Albānî, *al-Ṣahihah* #1293

4 The verse quoted is a continuation of *Saba’* (34): 22, “Say: ‘Call on those you make claims for besides Allah. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them and He has no need of their support.’ Intercession with Him will be of no benefit except from someone who has His permission.”

Duwaish: because of the four matters mentioned therein: they have no power over anything, they have no share of His dominion, they do not support Allah because He is Rich Beyond Need, and they do not possesses intercession except with His permission. This is further explained in the words of ibn Taymiyyah quoted in the next chapter.

5 Duwaish: when they hear the words of Allah, they swoon and as such are unable
5. Jibrīl will reply to them by stating that He said such-and-such.
6. The first to raise his head will be Jibrīl.
7. He will say this to all the inhabitants of the heavens since all of them asked him.
8. All of the inhabitants of the heavens will swoon.
9. The heavens quaking at the words of Allāh.
10. Jibrīl is the one who conveys the revelation to where Allāh commands him.
11. The devils eavesdrop.
12. The description of the formation they take.
13. The sending of flames.
14. Sometimes the flame reaches the devil before he can cast the word, and sometimes he successfully casts the word into the ear of his human friend before it reaches him.
15. The soothsayer does tell the truth sometimes.
16. He mixes the truth with one hundred lies.
17. His lies are only believed on account of that one (true) word that was heard from heaven.
18. The propensity of souls to accept falsehood: how they stick to that one word and overlook the one hundred!¹
19. They circulate that one word amongst each other, memorising it and adducing it as proof.
20. The affirmation of the Attributes in contrast to the way of the Ashʿariyyah who negate them.
21. The explicit statement that the quaking and swooning is done out of the fear of Allāh, Mighty and Magnificent.
22. They fall prostrate to Allāh.

= to comprehend them. When they regain (their senses), they ask what was said and are informed.

¹ Ibn ʿUthaymīn: This is correct, but it is not something that is true of all mankind, rather only for the ignorant and foolish.
Allāh, Mighty and Magnificent, says,

وَأَنْذِرْ بِهِ الَّذِينَ يَنْفَعُونَ أَنْ يَتَسَهَّلُوا إِلَى رَبِّهِمْ لِئَشْرَكَةَ وَلَا يُصِيبُونَ لَهُمْ نَافِعًا

"Warn by it those who fear that they will be gathered to their Lord, having no protector or intercessor apart from Him...”¹

قُلِ اللَّهُ الْمُقْدِسَةُ جَمِيعًا

"Say: ‘Intercession is entirely Allāh’s affair.’”²

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¹ al-An‘ām (6): 51
² al-Zumar (39): 44
"Who can intercede with Him except by His permission?"  

"And how many angels are there in the heavens whose intercession is of no benefit at all until Allah has authorised those He wills and is pleased with them!"

"Say: 'Call on those you make claims for besides Allah. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them and He has no need of their support.'"

Abūl-‘Abbās said, ‘Allāh has quashed all the justifications employed by the polytheists. He nullified the claim that something else has sovereignty or even a share of it, and He nullified the existence of a supporter. All that remains after this is [the argument of] intercession and He explained that this can only benefit those that the Lord allows,
Chapter 17: Intercession

"They only intercede on behalf of those with whom He is pleased." 

‘Intercession, as believed by the polytheists, will not exist on the Day of Rising and it has been negated by the Qur’ān. The Prophet (ﷺ) informed us that he would come and prostrate before his Lord and praise Him. He would not ask for the intercession straight away. It will then be said, “Raise your head, speak and you will be heard, intercede and your intercession will be accepted.”’ Abū Hurayrah asked, ‘Who is most fortunate by reason of your intercession?’ He replied, “Whoever says, ‘None has the right to be worshipped save Allāh,’ sincerely from his heart.” So intercession is for those who are sincere and it will occur by Allāh’s permission, it is not for those who commit shirk with Allāh.

‘Essentially, intercession is built on the fact that it is Allāh, Glorious and Most High, who will grace the sincere, forgiving them through the mediation of the supplication of those He has allowed to intercede, that He may honour him and grant him the Praiseworthy Station.

‘The intercession negated by the Qur’ān is that intercession which

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6 al-Anbiya’ (21): 28

7 Bukhārī #4476-6565-7410-7440-7509-7510-7516 and Muslim #193 on the authority of Anas. This hadith has been reported from twelve Companions.

8 Bukhārī #99-6570 and records the response as, “Abū Hurayrah, I thought it would be you who would be the first to ask me this question because of your keen desire for hadith. The one most fortunate by reason of my intercession on the Day of Rising will be the person who says, ‘None has the right to be worshipped save Allāh,’ sincerely from his heart or soul.”
contains *shirk*. This is why He has affirmed intercession stipulated by His permission in numerous places, and the Prophet (ﷺ) explained that this will only be carried out for the people of *Tawhid* and sincerity.⁹

Issues:

1. Exegesis to the verses.
2. Description of the intercession that is negated.
3. Description of the intercession that is affirmed.
4. Mention of the Major Intercession which is the Praiseworthy Station.¹⁰
5. The description of what he (ﷺ) will do: he will not commence with intercession, instead he will prostrate and when Allah grants him leave, he will intercede.
6. Who are the people most fortunate by reason of his intercession?
7. Intercession will not be for those who commit *shirk* with Allah.
8. Explaining the reality of intercession.

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¹⁰ *al-Maqām al-Mahmūd*
Allāh, Most High, says,

إِنَّكَ لَأَنْتَحِيِّي مِنْ أَحَبَّتِي وَلَا كَيْنَ اللهُ يَهْدِي مِنْ فَشَّالٍ

“You cannot guide those you would like to but Allāh guides those He wills.”

It is recorded in the Ṣaḥīḥ on the authority of ibn al-Musayyib, on the authority of his father who said, ‘When Abū Ṭālib was on his death bed - with him were ‘Abdullāh ibn Abū Umayyah and Abū Jahl - the Messenger of Allāh (ﷺ) came to him and said, “Uncle, say, ‘None has the right to be worshipped save Allāh,’ and with this statement I can make your case with Allāh.” They said, “Would you turn away from the religion of ‘Abdu’l-Muṭṭalib?” The Prophet (ﷺ) repeated his request and they repeated their objection. The last thing that he said was, “He is upon the religion of ‘Abdu’l-Muṭṭalib,” thereby refusing to say the testimony of faith. The Prophet (ﷺ) said, “I will ask forgiveness for you so long as I am not prohibited from doing so.” Allāh, Mighty and Magnificent, then revealed,

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1 al-Qāṣas (28): 56
PURITY OF FAITH

"It is not right for the Prophet and those who have faith to ask forgiveness for the polytheists."²

and concerning Abū Ṭālib, Allah revealed,

"You cannot guide those you would like to but Allah guides those He wills."³⁴

Issues:

1. Exegesis of, "You cannot guide those you would like to but Allah guides those He wills."

2. Exegesis of, "It is not right for the Prophet and those who have faith to ask forgiveness for the polytheists."

3. The issue of paramount importance: the true meaning of his saying, "Say, ‘None has the right to be worshipped save Allah,’" is at odds to the explanation given by those who claim knowledge.⁵

4. Abū Jahl and those with him understood what the Prophet (ﷺ) meant when he said to the man, "Say, ‘None has the right to be

² al-Tawbah (9): 113

³ al-Qasas (28): 56

⁴ Bukhārī #1360-3884-4675-4772-5657-6681 and Muslim #24

⁵ i.e. La ilāha illAllah is not merely a statement affirming Allah’s existence, lordship
worshipped save Allāh.”’’ May Allāh disgrace a person who is more ignorant than Abū Jahl concerning the foundation of Islām!

5. His keen desire for his uncle to accept Islām.

6. Repudiation of those who presume that ‘Abdu’l-Muṭṭalib and his predecessors were Muslim.

7. He (א) asked forgiveness for him but he was not forgiven, instead he (א) was prohibited from doing so.

8. The harm that the evil cause a person.

9. The harm of venerating predecessors and senior, respected figures.⁶

10. The people of falsehood hold to this specious argument in that Abū Jahl adduced it as proof.

11. The ḥadīth supports the principle that deeds are by one’s final assertive act. This is because if he had said the statement, it would have profited him.

12. Consider carefully the weight this specious argument has in the hearts of the misguided. The story shows that this was the only argument they employed despite his (א) repeating what he said and his insistence, but because this argument seemed so obvious to them and so preponderant, they restricted themselves to it.

and oneness, but it’s focus is to affirm that Allāh alone must be worshipped. It would seem that ‘those who claim knowledge’ is a reference to the philosophers and scholars of theological rhetoric, kalam.

⁶ Ibn ‘Uthaymīn: This is not to be understood unrestrictedly. If they are deserving of veneration, there is no harm, rather it is good. There is no doubt that venerating our predecessors at the beginning of this nation and putting them in their correct places is good and not harmful. If senior figures are respected because of their knowledge or their age, this too is not harmful. If, however, they are venerated because of the falsehood they are on, this is something that will greatly harm the religion of a person.
CHAPTER NINETEEN

The disbelief of the children of Ādam and their leaving their religion was because of extremism concerning the righteous

Allāh, Most High, says,

َيَتَأْمَلُ الْقَهَّارُ لَا يَسْتَنَبُوْنَ فِي دِينِهِمْ وَلَا يَتَفَكَّرُوا َعَلَى اللَّهِ إِلَّا الْحَقَّ

"People of the Book! Do not go to excess in your religion and say nothing but the truth about Allāh."

In commentary to,

1 al-Nisā' (4): 171
Chapter 19: The disbelief of the children of Ādam & their leaving...

{[Arabic text]}

"They said, ‘Do not abandon your gods. Do not abandon Wadd or Suwā’ or Yaghūth or Ya‘uq or Nasr.’"²

Ibn ‘Abbas said, ‘These were the names of righteous people from Nūḥ’s nation. When they died, Shayṭān inspired their people to erect idols in the places where they would sit and to name these idols after them. They did this, but they were not worshipped. Then, when this generation passed away and knowledge was lost, they were worshipped.’ This is recorded in the Sahīh.³

Ibn al-Qayyim said, ‘More than one of the Salaf said, “When they passed away, people would retreat to their graves, then they made graven images of them, then, after the passage of time, they worshipped them.”’⁴

‘Umar said that the Messenger of Allah (ﷺ) said, “Do not excessively praise me like the Christians excessively praised the son of Maryam. I am only a servant so say: servant of Allāh and His Messenger.” It was recorded by Bukhārī and Muslim.⁵

He also said that the Messenger of Allah (ﷺ) said, “Beware of

² Nūḥ (71): 23
³ Bukhārī #4920
⁴ Ibn al-Qayyim, Ighāthatu’l-Lahfān, vol. 1, pg. 287
⁵ Bukhārī #3445-6830. The basis of the hadith is also recorded by Muslim #1691 but the phrase quoted by the author is not mentioned.
extremism for it was extremism that destroyed the nations before you."\(^6\)

Muslim records on the authority of ibn Mas'ūd that the Messenger of Allah (ﷺ) said three times, "The extremists are destroyed."\(^7\)

**Issues:**

1. Whoever understands this chapter and the two that follow will realise the strangeness of Islam. He will see the wonder of Allah's power and how He changes the hearts.
2. The first *shirk* that occurred on earth was through specious arguments concerning the righteous.
3. The first thing that was altered of the religion of the Prophets, the reason for it, as well as knowing that Allah sent them.
4. The propensity to accept innovation despite the fact that the legal laws and natural dispositions reject them.\(^8\)

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\(^6\) Ahmad #1851-3248, Nasā'ī #3059, ibn Mājah #3029 on the authority of ibn ʿAbbās with the words, "Beware of extremism in the religion for it was extremism in the religion that destroyed the nations before you."

Hākim #1711 said it was ṣaḥīḥ, meeting the criteria of Bukhārī and Muslim, and Dhahabī agreed. Nawawī, *Majmu*, vol. 8. pg. 137 said that the isnād was ṣaḥīḥ meeting the criteria of Muslim as did ibn Taymiyyah, *Iqītīdā’ al-Sīrat al-Mustaqīm*, pg. 106, Albānī, *al-Sahihah* #1283 and Arnaʿūṭ. It was ruled ṣaḥīḥ by ibn Ḥibbān #3871 and ibn Khuzaymah #2867-2868.

\(^7\) Muslim #2670

\(^8\) Ibn ʿUthaymīn: i.e. the sound natural disposition rejects them since it is naturally inclined towards worshipping Allah alone without any partners, just as Allah, Most High, says, "So set your face towards the religion as a pure natural believer, Allah's natural disposition on which He made mankind." [al-Rūm (30): 30]. The sound natural disposition will only accept legislation from one who has the authority to legislate.
Chapter 19: The disbelief of the children of Ādam & their leaving...

5. The reason for all of this is mixing truth with falsehood. The first, (the truth), is loving the righteous and the second, (the falsehood), is certain people of knowledge doing something by which they intended good, but those who came after misunderstood and thought they intended something else.9


7. The nature of man is that the truth will diminish in his heart and falsehood will increase.10

8. This is a case in example for what is reported from the Salaf: innovation is a route to disbelief.

9. Shayṭān knows what innovation leads to, even if the intention of the person who does it is good.

10. Understanding the universal precept: the proscription of extremism and knowing what it leads to.

11. The harm of retreating to graves in order to do righteous deeds.

12. Understanding the prohibition against images and the wisdom in removing them.

9 Out of their love for the righteous and their desire to respect and remember them, they erected those idols. This mixing of truth with falsehood was what led the later generations to worship them. Ibn 'Uthaymīn: one can derive from this that whoever wants to strengthen his religion by doing an innovation, the harm of that innovation is greater than its good.

10 Ibn 'Uthaymīn: This phrase should be understood with the condition that one considers man from the point of view of being man, not from the perspective of those Allāh has favoured by purifying their souls. Allāh says, "He who purifies it has succeeded and he who covers it up has failed." [al-Shams (91): 9-10] Man, from the perspective of being man, has been described by Allāh as having two qualities, "...but man took it on, he is indeed wrongdoing and ignorant." [al-Abzāb (33): 72], "Man is indeed wrongdoing, ungrateful." [Ibrahim (14): 34] Man, from the perspective of those whom Allāh has graced with faith and righteous deeds, rises above this, "We created man in the finest mould. Then We reduced him to the lowest of the low; except for those who have faith and do right actions: they will have a reward which never fails." [al-Tīn (95): 4-6] For this reason, a person who has been graced by Allāh with guidance will find that falsehood will diminish in his heart, perhaps vanishing altogether, as can be seen in the examples of 'Umar ibn al-Khaṭṭāb, Khālid ibn al-Walīd, Ikrīmah ibn Abū Jahl and others.
13. Understanding the great importance of this narrative, the dire need of understanding it and the general heedlessness of it.

14. It is truly astonishing to note that they read it in the works of exegesis and hadith, they understand what the words mean, but Allāh has come between them and their hearts and they end up believing that what the people of Nūḥ did was the best form of worship! They believe that what Allāh and His Messenger prohibited is actually disbelief that makes lawful a persons’ wealth and blood!¹¹

15. It is clearly mentioned that they only intended intercession.

16. They thought that the scholars who made those graven images also intended that.

17. His (ﷺ) great pronouncement, “Do not excessively praise me as the Christians excessively praised the son of Maryam.” Peace and blessings be upon he who conveyed the clear message!

18. His counsel that the extremists will be destroyed.

19. It is clearly mentioned that they were not worshipped until knowledge was first lost. Through this one understand the huge importance of having knowledge and the harm of losing it.

20. The cause for losing knowledge is the death of the scholars.

¹¹ Ibn ‘Uthaymîn: i.e. whoever believes that shirk and kufr are the best forms of worship and that they draw a person closer to Allāh is a disbeliever whose blood and property becomes lawful. This is what the author intended to say even though the ostensive sense of his words does not obviously lend to this meaning.
CHAPTER TWENTY

The censure of a person who worships Allāh by the grave of a righteous man, what then if he worshipped him?!

It is recorded in the Ṣaḥīḥ on the authority of ‘Ā’ishah that Umm Salamah mentioned a church she had seen in Abyssinia and the images it contained. He (ﷺ) said, “When a righteous man - or a righteous servant - of theirs dies they build a masjid over his grave and they engrave those images. They are the worst of creation with Allāh.”¹

So these people combined two tribulations: the tribulation of graves and the tribulation of images.²

Bukhārī and Muslim record that ['Ā’ishah] said, ‘During the Me-

¹ Bukhārī #427-434-1341-3873 and Muslim #528

² These are the words of ibn Taymiyyah as quoted by ibn al-Qayyim, Ighāthatu’l-Lahfān, vol. 1, pg. 184
senger of Allāh’s (ﷻ) final illness, when it got severe he would pull a bordered garment of his over his face, and when it became hard to breathe, he would remove it. While in that state he said, “Allāh cursed the Jews and Christians, they took the graves of their Prophets as masjids,” warning (us) against what they did. Were it not for that, his grave would have been left in the open but it was feared that it would be taken as a masjid.

Muslim records on the authority of Jundub ibn ‘Abdullāh that he heard the Prophet (ﷺ) saying, five days before he passed away, “Before Allāh, I clear myself of taking one of you as a close, dear friend since Allāh has taken me as a close friend just as He took Ibrāhīm as a close friend. Were I to take any person of my nation as a close friend, it would have been Abū Bakr. Of a surety, those before you would take the graves of their Prophets as masjids, but you, do not take the graves as masjids, I prohibit you from doing so!”

So at the end of his life, he prohibited it. Moreover, while on his deathbed, he cursed those who did so. Prayer at the graves is subsumed by this [prohibition] even if a masjid is not actually built there. This is the meaning of her saying, “it was feared that it would be taken as a masjid.” The Companions did not build a masjid over the site of his grave. Every place which is singled out for prayer has been taken as a masjid, indeed any place in which a person prays can be called a masjid because he (ﷺ) said, “The earth has been made a masjid for me and something to purify with.”

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3 Bukhārī #435-1330-1390-3453-3454-4441-4443-5815-5816 and Muslim #531

4 ar: khālid

5 Muslim #532

6 Bukhārī #335-438-3122 and Muslim #521 on the authority of Jābir ibn ‘Abdullāh.
Chapter 20: The censure of a person who worships Allāh by the grave...

Ahmad records with a jayyid isnād on the authority of ibn Mas'ūd (radiyAllahu ‘anhu) that the Messenger of Allāh (ﷺ) said, “Amongst the worst people are those who will be living at the time of the Hour and those who take graves as masjids.” This was also recorded by Abū Ḥātim in his Ṣaḥīḥ.7

Issues:

1. The words of the Messenger (ﷺ) concerning a person who builds a mosque in which Allāh is worshipped, but on the grave of a righteous man, even if that person’s intention was good.

2. The prohibition of images and the gravity of the affair.

3. Taking heed at the lengths he (ﷺ) went to in order to explain this. How he explained it to them first of all, then again five days before he passed away, then again when he was on his deathbed, each time not sufficing with his previous words.

4. His prohibiting that this be done at his grave even before his grave was there.

5. This is the practice of the Jews and Christians with the graves of their Prophets.

6. He cursed them for this.

7. His (ﷺ) purpose was to warn us from [doing the same] with his grave.

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7 Ahmad #3844-4143-4342, ibn Abī Shaybah, vol. 3, pg. 345, Tabarānī, al-Kabīr #10143

It was ruled saḥīḥ by ibn Ḥībbān #6847 and ibn Khuzaymah #789. Dhahabī, Siyar, vol. 9, pg. 401 said that the isnād was ḥasan as did Haythami, vol. 2, pg. 27, Albānī, Abkām al-Jana’īg and Arna’ūt. Ibn Taymiyyah, Iqītāl-al-Sīrāt, pg. 330 said the isnād was jayyid as did ibn al-Qayyim, Ighābatu’l-Lahifān, vol. 1, pg. 291.

Bukhārī #7067 mentions the first sentence as a ta’liq report.
8. The reason why his grave was not in the open.

9. The meaning of taking (graves) as masjids.

10. He mentioned those who took them as masjids alongside those upon whom the Hour will fall. Therefore, he mentioned the route to shirk before its actual occurrence along with the final consequence.

11. In his sermon which he delivered five days before his passing away, he repudiated two groups who are the worst innovators: the Rafidah and the Jahmiyyah, indeed some of the Salaf were of the view that they are not included amongst the seventy two sects. It was through the Rafidah that shirk and grave worship occurred, and they were the first to build masjids over graves.

12. The severity of his final illness.

13. The close friendship he was honoured with.

14. The clear statement that it is a higher ranking than love.

15. The clear statement that al-Siddiq is the best of the Companions.

16. The allusion to his Khilafah.

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8 Ibn 'Uthaymin: and there is a second reason as well and that is his informing us that a Prophet is buried in the place at which he passes away.

9 Ibn 'Uthaymin: i.e. the Hour will fall on those who are the worst of creation; it will be the disbelievers who are alive at that time. Those who take graves as masjids have enacted the routes leading to disbelief and shirk.

10 i.e. the ranking of khulla is above that of mahabbah, or the khalil is more select than the habib. The Prophet loved Abū Bakr, but he did not take him as khalil. Ibn 'Uthaymin: the 'clear statement' is not found in this hadith alone, but when you consider it in the light of other hadiths such as, “Abū Bakr was the most beloved person to him.” [Muslim #3662]
CHAPTER TWENTY ONE

Extremism with regards the graves of the righteous turned them into idols that were worshipped besides Allah

Mālik, al-Muwattā, records that the Messenger of Allah (ﷺ) said, “O Allah! Do not make my grave an idol that is worshipped! The anger of Allah was severe against a people who took the graves of their Prophets as masjids.”

Ibn Jarir records with his isnād from Suwān, on the authority of

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1 Mālik #1721 on the authority of ‘Aṭā’ as a mursal report, the full isnād being provided by Bazzār #440 (Kashf al-Astār) to Abū Sa’īd al-Khudri and the isnād is da’īf as stated by Arna’ūṭ, cf. Haythamī, vol. 2, pg. 31.

Ahmad #7358, Ḥumaydī #1025, Abū Ya’lā #615 on the authority of Abū Hurayrah with the words, “O Allah! Do not make my grave an idol that is worshipped! Allāh cursed a people who took the graves of their Prophets as masjids.” Arna’ūṭ said the isnād was qawi and Albānī, Ahkām al-Janā’iz said the isnād was ṣaḥīh.
Manṣūr, on the authority of Mujāhid who said in commentary to,

"Have you really considered al-Lāt and al-'Uzzah..."²

'(al-Lāt) would prepare sawiq³ for them. When he passed away, they would retreat to his grave.'⁴ The same was reported from Abū’l-Jawzā’ from ibn ‘Abbās, ‘He would prepare sawiq for the pilgrims.'⁵

Ibn ‘Abbās (radiy Allāhu ‘anhuma) said, “The Messenger of Allāh (ﷺ) cursed women visitors to the graves and those who build masjids on their sites and hang lamps around them.” This was recorded by the authors of the Sunan.⁶

Issues:

1. The meaning of idols.⁷

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² *al-Najm* (53): 19
³ A mixture of ghee, water and barley or wheat.
⁴ Ṭabarî, vol. 27, pg. 58 with a şahîh isnād
⁵ Bukhārî, *Tafsir Surah al-Najm*
⁶ Ahmad #2030-2603-2984-3118, Abū Dāwūd #3236, Nasā’î #2045, Tirmidhî #320, ibn Mājah #1575.
   Tirmidhî said it was ḥasan as did ibn Kathîr, *Takhrij al-Tanbih*, vol. 1, pg. 62 and it was ruled şahîh by ibn Ḥibbân #3179-3180 and Suyūṭî, *al-Jāmi‘* #7276. Albānî, *al-Da‘īfah* #225 ruled it şahîh without the wording, “and hang lamps around them,” as did Arna‘ūṭ.
⁷ ar: *awthān*, pl. of *wathan*. Fawzān: everything that is worshipped besides Allāh be it
2. The meaning of worship.
3. He (ما) only sought refuge from things he feared would happen.
4. His mentioning taking the graves of Prophets as masjids alongside this.
5. Mention of the severity of Allah's anger.
6. Understanding the form which their worship of al-Lāt took, al-Lāt being one of the greatest idols. This is one of the most important issues.8
7. Understanding that it was the grave of a righteous man.
8. That it was the name of the person in the grave. The meaning of that name was also mentioned.9
9. His cursing women who frequent the graves.
10. His cursing those who hang lamps around them.

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8 Sulaymān: The reason that led them to worship al-Lāt was their going to excesses with respect to his grave. He ended up being an idol that was worshipped. Wadd, Suwā', Yagūth, Ya'uq and Nasr were also righteous people who ended up being worshipped for the same reason. Today the deceased righteous, and others, are worshipped for the same reason: people go to extremes concerning them, build shrines and memorials over their graves and appoint them as places of recourse where people's needs can be met.

9 i.e. the name al-Lāt is derived from the verb lata' which is to mix, a reference to his mixing sawiq.
CHAPTER TWENTY TWO

_al-Mustaphā_ (ṣ) protecting the sanctuary of _Tawḥīd_ and his closing every avenue to _shirk_

Allāh, Most High, says,

لا جاء رسلكم من أنفسكم عزيز
علىهم ماعين مرض عزيز علىهم بالمؤمنين
روع فرح رحص فإن تولوا ففصل حسبه الله إلله
إلا هو عليه ونستعين به وحورب السرير المظبوط

“A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers. But if they turn away, say, ‘Allāh is enough for me. There
Abū Hurayrah (rādīy Allāhu ‘anhu) reported that the Messenger of Allāh (ﷺ) said, “Do not make your houses into graves and do not take my grave as a place of festival. Send your ṣalāh upon me for it reaches me no matter where you may be.” This was recorded by Abū Dāwūd with a ḥasan isnād, its narrators are all thiqah.2

‘Alī ibn al-Ḥusayn reported that he saw a man coming to an opening that was by the grave of the Prophet (ﷺ), entering therein and supplicating. He prohibited him from doing so saying, ‘Should I not narrate a hadith to you that I heard from my father, from my grandfather, from the Messenger of Allāh (ﷺ)? He said, “Do not take my grave as a place of festival and do not make your houses into graves. Send your ṣalāh upon me for your ṣalām reaches me no matter where you may be.”’ This is recorded in al-Mukhtārah.3

1 al-Tawbah (9): 128-129

2 Ahmād #8804, Abū Dāwūd #2042, Ṭabarānī, al-Awsaf #8026
   Ibn Taymiyyah, Iqtida‘, pg. 321 said, ‘The isnād is ḥasan, its narrators are all thiqah
   and well-known. However, ‘Abdullāh ibn Nāfi’ al-Ṣā‘īgh, the legal jurist and colleague of Mālik, has some weakness that does not impair his (narration of) hadith.’
   It was ruled ṣaḥīḥ by Nawawī, al-Adhkār, pg. 93 and Albānī, Sahih al-Jāmi‘ #7226.
   Ibn Ḥairst ruled it ḥasan as mentioned by ibn ‘Allān, al-Futūḥāt al-Rabbāniyyah, vol. 3,
   pg. 133 as did Sakhāwī, al-Qawl al-Badī‘, pg. 155. Ibn ‘Abdul’-Ḥādī, al-Sarīm al-Munki,
   pg. 206 said the isnād was ḥasan as did Arna‘ūṭ.

3 Bukhārī, al-Tārikh al-Kabir, vol. 2, pg. 186, Ismā‘il al-Qādī #20, Abū Ya‘lā #469,
   Diya‘ al-Maqdisi, al-Mukhtārah #428
   Arna‘ūṭ, Takhrij Musnad (under #8804) said that the isnād was da‘īf. Sakhāwī, al-
   Qawl al-Badī‘, pg. 155 ruled it ḥasan and Albānī, Tabqiq Abi Shaybah #7624
   ‘Abdu’l-Razzāq #4839-6726 records that al-Ḥasan ibn al-Ḥasan ibn ‘Ali saw some
Issues:

1. Exegesis to the verse of al-Bara’a
2. His completely distancing his nation from encroaching this sanctuary.
3. Mention of his concern, gentleness and mercy.
4. His prohibiting visiting his grave in a particular fashion despite visiting it being one of the best deeds.
5. His prohibiting frequent visitation.
6. His encouraging the praying of optional prayers in one’s house.
7. That a person should not pray in a graveyard was something already known and accepted by them.
8. The reason he gave for this was that the salāh and salām of a person reaches him even if he be far away, as such there is no need to go close to the grave as some may surmise.
9. While in the barzakh, the deeds of his nation of salāh and salām are presented to him.

people by the grave and he prohibited them saying, “The Prophet said, “Do not take my grave as a place of festival and do not make your houses into graves. Send your salāh upon me for it is conveyed to me no matter where you may be.””

4 Ibn ‘Uthaymīn: i.e. the fashion mentioned in the hadith, “do not take my grave as a place of festival.”

5 Ibn ‘Uthaymīn: derived from his saying, “do not take my grave as a place of festival.” However, this statement does not necessarily imply frequent visitation since a person could come yearly and still have taken it as a place of festival, as such this would be a type of frequent visitation.

6 Duwaish: Because he regarded a house in which one did not pray like a graveyard. If it was not already known to them (that one does not pray in a graveyard), the similitude would not have made sense.
Some of this nation will worship idols

Allāh, Most High, says,

اللهُ نَزَّلَ إِلَى الْبَيْتِ أَوْلَى الْمَيْتِينَ
وَالَّذِينَ مِنَ الْكِتَابِ يَتَّبِعُونَ الْجِبَالَ فَالْمَيْتَوْنَ وَيَقُولُونَ
لَيْتَنِى كَفَّارًا أَهْدَاءً أَهْدَاءً مِنَ الْأَلْلَهِ أَمْ نَأْسِبَلاً

"Do you not see those who were given a portion of the Book having faith in idols and false gods and saying of the disbelievers, ‘These people are better guided on their path than the believers’?"

ۚ قُلِّ
هلْ أَنْزَلْتُمْ ذَٰلِكَ مِنْ دُونِ عِنْدِ اللَّهِ مُفْرَدًا وَخَصِيبًا
عَلَى وَجُرُّمٍ مِنْهُمُ الْبَرَاءةَ وَالْخَمَازِيرَ وَعبدُ الْطَّلَّاعُوتَ

\(^1\) al-Nisāʾ (4): 51
“Say, ‘Shall I tell you of a reward with Allāh far worse than that: that of those whom Allāh cursed and with whom He is angry - turning some of them into monkeys and pigs - and who worshipped false gods?’”

Abū Sa‘īd reports that the Messenger of Allāh (ﷺ) said, “You will surely follow the way of those before you, identically, to the point that were they to enter a lizard hole, you too would enter it.” The Companions asked, ‘Messenger of Allāh, do you mean the Jews and Christians?’ He (ﷺ) replied, “Who else?” It is recorded by Bukhārī and Muslim.

2 al-Mā‘idah (5): 60

3 al-Kahf (18): 21

4 Bukhārī #3456-7320 and Muslim #2669 with the words, “You will surely follow the way of those before you, hand-span by hand-span, cubit by cubit, to the point that were they to enter a lizard hole, you would follow them in.” The Companions asked, ‘Messenger of Allāh, do you mean the Jews and Christians?’ He (ﷺ) replied, “Who else?”

The wording the author quoted is not found in Bukhārī and Muslim. Sulaymān ibn ‘Abdullāh, Taysir al-‘Aţīţ, vol. 2, pp. 651-652 said, ‘It is possible that this wording be reported in another (work of ḥadīth), or it is possible that the author meant that the basis of this hadith is (in Bukhārī and Muslim), not this particular wording.’

Aḥmad #17135 and Ṭabarānī, al-Kabīr #7140 record on the authority of Shaddād ibn Æws that the Messenger of Allāh (ﷺ) said, “The worst of this nation will take on the practices of the People of the Book who came before them identically.” Arna‘ūṭ said that the isnād was da‘īf.
Chapter 23: Some of this nation will worship idols

Muslim records on the authority of Thawbān that the Messenger of Allāh (ﷺ) said, “Allāh gathered together the earth for me so I saw its east and west. The dominion of my nation will reach all that was gathered before me and I have been granted the two treasures: the red and the white. On behalf of my nation, I asked my Lord not to destroy it through widespread famine and not to allow it to be overcome in its entirety by an external enemy. My Lord said to me, ‘Muḥammad, when I have ordained a decree, it cannot be withdrawn. I will grant you your request on behalf of your nation and I will not destroy them through widespread famine, and I will not allow them to be overcome in their entirety by an external enemy even if they attack them from all regions of the earth, this until some [Muslims] kill others and some take others prisoner.’”

This was also recorded by Barqānī in his Sahīḥ and he added, “It is misguided leaders that I am in fear of concerning my nation. When the sword is used against them, it will not be withdrawn until the Day of Rising. The Last Hour will not fall until a tribe of my nation join with the polytheists and until many sections of my nation worship idols. There will arise thirty liars from my nation, all of them claiming to be a prophet whereas I am the seal of the Prophets, there is no Prophet after me. There will always be a group of my nation who will remain on the truth and they will be aided, those who forsake them will not harm them until the command of Allāh, Blessed and Most High, comes.”

5 Muslim #2889

6 This additional wording is recorded by Aḥmad #22395-22452, Abū Dāwūd #4252, ibn Mājah #3952.

Ḥākim #8390 said it was şāhiḥ meeting the criteria of Bukhārī and Muslim. Arna‘ūt said that it was şāhiḥ meeting the criteria of Muslim. Albānī ruled it şāhiḥ.
PURITY OF FAITH

Issues:

1. Exegesis to the verse of *al-Nisā*.
2. Exegesis to the verse of *al-Ma’idah*.
3. Exegesis to the verse of *al-Kahf*.
4. The meaning of faith in idols and false gods in this context. Is it merely belief in the heart or is it conforming to those who follow them while hating it and acknowledging its falsity? This is of paramount importance.
5. Their claim that the disbelievers who know their disbelief are better guided on their path than the believers.
6. Without doubt, this will occur in this nation as the hadith of Abū Sa’īd establishes. This is the point of the chapter heading.
7. The explicit mention that it will occur, i.e. that many sections of this nation will worship idols.
8. It is truly astonishing to note that false claimants to Prophethood arose such as al-Mukhtar, who lived towards the end of the generation of the Companions. He articulated the Two Testimonies of Faith and clearly stated that he was one of this nation, that the Messenger was true and the Qur’ān was true which itself mentions that Muhammad was the Seal of Proph-

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7 ar: *jibt*
8 ar: *ṭāḥūt*

9 Ibn ‘Uthaymīn: There is no doubt that faith and belief falls within the scope of the verse. With regards to conforming to them in deed while hating it and accepting its falsity, further detail is needed. If he conforms, thinking that what they do is valid, this is disbelief. If he conforms, but does not believe that what they do is valid, this is not disbelief, however, there is no doubt that it is an extremely dangerous course to take since it could lead to disbelief.

Duwaish: i.e. it is not belief in the heart because they knew him as they knew their own sons. Rather it is to conform to those who follow them, and since they conformed, Allāh pronounced that it was tantamount to having faith in idols and false gods.
Chapter 23: Some of this nation will worship idols

... Despite this blatant contradiction, he was believed and many people followed him!

9. The glad tidings that truth will never disappear in its entirety as it did in the past. There will always be a group upon the truth.

10. The Great Sign that, despite their small number, they will not be harmed by those who forsake them or oppose them.

11. Their condition will remain like this until the Last Hour occurs.

12. The Great Signs (these texts) contain in that Allah brought the east and the west together for him, as opposed to bringing the north and south together, he told us what that meant and it occurred as he said. He informed us that he was granted the two treasures. He informed us that his two supplications were accepted and that the third was not. He informed us that the sword would be unsheathed and that once this happened, it would not be sheathed again. He informed us that some [Muslims] would kill others, and some would take others prisoner. He informed us that false claimants to prophethood would arise. He informed us that the Aided Group would remain. All of this happened just as he said even though each point is not obvious and the mind would not have conceived it.

13. His confining his fear for this nation to misguided leaders.

14. The meaning of worshipping idols.

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10 Alluded to in this hadith with the words, “until some [Muslims] kill others and some take others prisoner,” and explicitly mentioned in the hadith recorded by Muslim #2890 on the authority ‘Amir ibn Sa’d from his father that the Messenger of Allah (ﷺ) said, “I asked my Lord for three things and He granted me two and refused the third. I asked Him not to destroy my nation through widespread famine and He granted this to me. I asked Him not to destroy my nation through drowning and He granted this to me. I asked Him not to have them fight each other and He refused to grant this to me.”
CHAPTER TWENTY FOUR

Magic

Allāh, Most High, says,

وَلَقَدْ عَلِمُوا أَنَّ يَدَّ عِبَادَتَهُمْ مَثَالًا فِي الْأَحْيَاءِ عَلَيْهِ

"They know that any who deal in it will have no share in the Hereafter."¹

يَوْمُ مَتَّعٍ بِالجَبَّةِ وَالْخَلَفَاءِ

"They have faith in idols and false gods."²

¹ al-Baqarah (2): 102
² al-Nisa' (4): 51
Chapter 24: Magic

'Umar said, 'al-Jibt means magic and al-Tāghūt means Shayṭān.'

Jābir said, 'The Tawāghit refers to the soothsayers upon whom the devils would descend. One is found in every tribe.'

Abū Hurayrah reports that the Messenger of Allāh (ﷺ) said, "Avoid the seven mortal sins." They asked, 'Messenger of Allāh, what are they?' He replied, "Committing shirk with Allāh, magic, killing a soul that Allāh has made sacred except with due right, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and slandering chaste, unthinking believing women."

Jundub reports that the Prophet (ﷺ) said, "The prescribed punishment for a magician is to strike him with the sword." It is recorded by Tirmidhī who said that the correct position was that it is mawqūf.

Bukhārī records on the authority of Bajālah ibn 'Abadah that,

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   Ibn ʿHajr, Fath, vol. 8, pg. 252 said that the isnād was qawi.

4  Bukhārī records it as a taʿlīq report and the full isnād is provided by Ṭabarānī, vol. 3, pg. 13 and ibn Abī Ḥātim #5452.
   The isnād is saḥīḥ.

5  Bukhārī #2766-5764-6857 and Muslim #89

6  Tirmidhī #1460, Ṭabarānī, al-Kabīr #1665
   Tirmidhī said, '... the correct position is that it is a statement of Jundub.' This was also the view of Dhahabī, al-Kabīr #23. It is recorded as a statement of Jundub by Bukhārī, Ṭarikh al-Kabīr #2268, Ṭabarānī, al-Kabīr #1725, Bayhaqī, al-Kabīr, vol. 8, pg. 136
“Umar ibn al-Khaṭṭāb wrote, “Kill every male and female magician.” He then went on to say, “We killed three magicians.”

It is authentically reported that Ḥafṣah (rādīy Allāhu ‘anhā) ordered the killing of one of her slave-girls who had performed magic on her and she was killed. The same is authentically reported from Jundub, and Ahmad said, ‘from three Companions of Muḥammad (ṣ).’

Issues:

1. Exegesis to the verse of al-Baqarah.
2. Exegesis to the verse of al-Nisā’.
3. The explanation of *al-jibt* and *al-tāghūt*, and the difference between the two.¹⁰
4. *Tāghūt* could be from jinn or man.
5. Knowing the seven mortal sins that have been specifically prescribed (in the ḥadith).
6. The magician is guilty of disbelief.
7. He is to be killed, the option of repentance is not offered to him.
8. This was present amongst the Muslims during the time of 'Umar, what then of the times after him?

¹⁰ Ibn 'Uthaymīn: i.e. based upon the explanation given by 'Umar.

Duwaish: The difference between the two is that *jibt* relates to the actual deed, such as magic, and *tāghūt* refers to the actor, i.e. Shayṭān, the soothsayer or the magician. This is in accordance to some of the explanations given, others do not make this distinction.
Ahmad said: Muhammad ibn Ja'far narrated to us; 'Awf narrated to us; Hayyân ibn 'Ulâ' narrated to us; Qatâân ibn Qabişah narrated to us; on the authority of his father that he heard the Prophet (ﷺ) saying, "Augury from the flight of birds, geomancy, and seeing (bad) omens are all types of magic."¹

'Awf said, "Iyâfah is to frighten birds. Tarq is the practice of drawing lines on the ground." al-Hasan said that al-Jîbt was the cry of Shayţân."³

¹ Ahmad #15915-20603-20604
² Ibid.
³ Ahmad #20604 and Bayhaqî, al-Kubrâ, vol. 8, pg. 139 have the words, 'al-Hasan said that al-Jîbt was Shayţân.'

'Iyâfah refers to the practise of frightening birds and seeing good omens in their names, their sounds and their patterns of flight. Therefore the crow, ghurâb would
Chapter 25: Some Types of Magic

The isnād is jayyid and Abū Dāwūd, Nasā’ī and ibn Hibbān, Ṣaḥīḥ record the musnad portion of it.¹

The Prophet (ﷺ) said, “Whoever acquires a branch (of knowledge) from the stars has acquired a branch of magic. The more (he learns), the greater (his sin).” It is recorded by Abū Dāwūd on the authority of ibn ‘Abbās (radiyAllahu ‘anhumā) with a saḥīḥ isnād.²

Nasā’ī records the hadith of Abu Hurayrah (radiyAllahu ‘anhu) [that the Prophet (ﷺ) said], ‘Whoever ties a knot and then blows on it has performed magic. Whoever performs magic has committed shirk.

¹ Abu Dawud #3907, Nasā’ī, al-Kubra, vol. 8, pg. 275, ibn Hibbān #6131, ‘Abdu’l-Razzāq #19502

² However, Abu Dawud #3907 does not just record the musnad part, he also records the explanation of ‘Awf. He #3908 also records the comments of ‘Awf separately. cf. Sulaymān ibn ‘Abdullāh, Taysir al-‘Aṣīf

The hadith was ruled ṣaḥīḥ by ibn Hibbān and Su’yūṭī, al-Jāmi’ #5741 and its isnād hasan by Nawawī, Riyād al-Salihīn #1678 and ibn Taymiyyah, Majmū’ vol. 35, pg. 192. It was, however, ruled ḍa’īf by Albānī, Ghayatul-Marām #301 and its isnād ḍa’īf by Arna’ūṭ.

³ Ahmad #2000-2840, Abū Dāwūd #3905, ibn Mājah #3726.

Its isnād is ṣaḥīḥ and has been declared so by ‘Irāqī, Takhrij al-Ibyā’, vol. 4, p. 117, Nawawī, Riyād #1679, Dhahabī, al-Kabā‘ir, Munāwī, Taysir, vol. 2, pg. 403, Albānī, Ṣaḥīḥ al-Jāmi’ #6074, al-Ṣaḥīḥab #793 and Arna’ūṭ.

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= indicate strangeness, ghurbab and the hoopoe, hudbud would indicate guidance, hudā etc.

Targ refers to divination through drawing lines on the ground (geomancy) or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein (pessomancy).

Tiyarah is to see bad omens in something, originally it meant seeing omens in the direction of flight of birds or the path of lizards, to the right or left.

Whoever ties something (on himself) will be left in its charge.⁶

Ibn Mas'ūd reported that the Messenger of Allāh (ﷺ) said, “Should I not inform you what calumnious speech⁷ is? It is to carry tales, to convey statements to and fro between people.” It is recorded by Muslim.⁸

Bukhārī and Muslim record on the authority of ibn ‘Umar (radīy Allāhu ‘anhuma) that the Messenger of Allāh (ﷺ) said, “Some forms of eloquent speech⁹ are magic.”¹⁰

⁶ Nasā’ī #4084, Tabarānī, al-Awsat #1469
It was ruled ḥasan by ibn Muflih, al-ʿAdab al-Sharʿīyyah, vol. 3, pg. 78 but ḍaʿīf by Dhahabi, Mizān al-ʿIṭidāl, vol. 2, pg. 378 and Albānī, Tahqiq al-Nasā’ī who also said that the last sentence was authentic, being supported by other narrations.

The narration is, however, recorded as statement of al-Ḥasan by ibn Wahb, al-Jāmi’, pg. 113 with a saḥīḥ isnād.

⁷ ar: al-ʿadh

⁸ Muslim #2606

⁹ ar: bayān

¹⁰ Bukhārī #5146-5767 on the authority of ibn ‘Umar. Muslim #869 on the authority of ‘Ammār ibn Yāsir.

Khaṭṭābī, Aʿlām al-Hadīth, vol. 3, p. 1967, said, ‘Bayān is of two types: the first whereby the intended meaning is expressed clearly, whatever language it may be in, this category is not regarded as magic; the second whereby the intended meaning is expressed in eloquent, cleverly doctored phrases based upon specific rules such that one listening takes pleasure in hearing the words and they affect his very heart. This category is what has been likened to magic as it captivates and beguiles the heart and overcomes the soul to the point that the face of reality could be transformed to illusion and the one captivated perceive only that which the speaker wants him to perceive. This category can be used in a commendable fashion and in a blameworthy fashion. As for the commendable form, it is to direct the person towards the truth and use these methods to aid the truth... As for the blameworthy form, it is to direct
Chapter 25: Some Types of Magic

Issues:

1. ‘Iyāfah, tarq and tiyarah are all subsumed by the term jibt.
2. The explanation of ‘iyāfah and tarq.
3. Knowledge of the stars is a type of magic.
4. Tying knots and blowing on them is a type of magic.
5. Spreading tales is a type of magic.\(^\text{11}\)
6. Some forms of eloquent speech are a type of magic.

\(^{11}\) Ibn Muflih, \textit{al-Furū'}, vol. 6, pp. 170-171 said, ‘Abū‘l-Khaṭṭāb, \textit{Uṣūn al-Masā‘il}, said, “Carrying tales and causing dissention between people is a type of magic.” These words can be understood when one realises that, by doing this, a person surreptitiously wants to cause harm by his words and acts, and as such it resembles magic. This is why we have seen in practise that tale carrying causes the same sort of results as magic does, sometimes even worse.’
CHAPTER TWENTY SIX

Soothsayers and those like them

Muslim records on the authority of one of the wives\(^1\) of the Prophet (ﷺ) that he said, “Whoever goes to a fortune teller, asks him about something and believes him, his prayer will not be accepted for forty days.”\(^2\)

Abū Hurayrah (radiyAllahu 'anhu) reports that the Prophet (ﷺ) said, “Whoever goes to a soothsayer and believes him in what he says has disbelieved in what has been revealed to Muḥammad (ﷺ).” This is recorded by Abū Dāwūd.\(^3\)

\(^1\) Hafṣah as per ibn Ḥajr, *Fath*, vol. 10, pg. 127

\(^2\) Muslim #2230 without the words, “and believes him.” These words are recorded by Ahmād #16638-23222, “Whoever goes to a soothsayer and believes him in what he says will not have his prayer accepted for forty days.” Arna‘ūṭ said the isnād was saḥīḥ meeting the criteria of Muslim.

\(^3\) Ahmād #9290, Abū Dāwūd #3904 with the words, “Whoever has [sexual rela-
Chapter 26: Soothsayers and those like them

The Four, as well as Ḥākim record on the authority of [Abū Hurayrah that the Prophet (ﷺ) said],4 “Whoever goes to a fortune teller or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).” Ḥākim said it was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim.5

4 The text of the book has a blank space here and the translator has added the sentence in.

5 Ahmad #9536.

The authors of the Sunan do not record this hadith as stated by Sulaymān ibn ʿAbdullāh, Taysīr al-ʿAẓīm, vol. 2, pg. 725 who further said that, in all likelihood, the author merely copied this from ibn Ḥajr, Fath, vol. 10, pg. 227 #5758 who also referred the hadith to the authors of the Sunan.

Ḥākim #15 said it was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim as stated by the author. ʿIrāqī, al-Amāli said the hadith was ṣaḥīḥ as quoted in Munāwī, Fayd, vol. 6, pg. 23 and he himself ruled it ṣaḥīḥ in Taysīr, vol. 2, pg. 385. Dhahabī, al-Kabāʾir said it was ṣaḥīḥ. Arnaʿūṭ said that it was ḥasan.

Bazzār #3045 records on the authority of Jābīr that the Prophet (ﷺ) said, “Whoever goes to a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).” Ibn Ḥajr, Fath, vol. 10, pg. 227 said that the
Abū Ya'la records a similar wording from ibn Mas'ūd and the isnād is jayyid.⁶

‘Imrān ibn Ḥuṣayn reports that the Messenger of Allāh (ﷺ) said, “Anyone who seeks omens or has omens interpreted for him, soothsays or has it done for him, and performs magic or has it done for him, is not of us. Whoever goes to a soothsayer and believes him in what he says has disbelieved in what was revealed to Muhammad (ﷺ).” This was recorded by Bazzār with a jayyid isnād.⁷ It was also recorded by Ṭabarānī with a ḥasan isnād without the last part of the hadith commencing with, “Whoever goes to a soothsayer...”⁸

Baghawī said, ‘A fortune teller⁹, is someone who claims knowl-

⁶ Ṭabarānī, al-Kabir #1005, al-Awsat #1476 records on the authority of ibn Mas'ūd that the Prophet (ﷺ) said, “Whoever goes to a fortune teller or a magician or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muhammad (ﷺ).”

⁷ Bazzār #3578, Ṭabarānī, al-Kabir, vol. 18, pg. 162

Mundhīrī, vol. 4, pg. 33 said that the isnād was jayyid.

⁸ Ṭabarānī, al-Awsat #4262.

Mundhīrī, vol. 4, pg. 33 said that it was recorded by Bazzār and Ṭabarānī, al-Awsat and that the isnād was ḥasan as did Haythami, al-Zawajir, vol. 2, pg. 724.

It has a supporting witness recorded by Ṭabarānī, al-Awsat and Abū Nu'aym, vol. 4, pg. 195 on the authority of ‘Āli with a dāʿif isnād.

⁹ ar: 'arraf
edge about things based upon certain premises and indicants by which he determines where stolen property has been hidden or where something lost can be retrieved. Others said that this was the definition of a soothsayer.\(^{10}\) The soothsayer is someone who informs about unknown matters that have yet to occur. It is also said that a soothsayer is someone who informs another of his secrets.\(^{11}\)

Abūl-‘Abbās ibn Taymiyyah said, ‘The term fortune teller refers to a soothsayer, an astrologer, a geomancer or the likes, all of whom come to learn of matters through these methods.’\(^{12}\)

Concerning a group of people who would write the letters of Abū Jād\(^{13}\) and gaze at stars, ibn ‘Abbās said, ‘I do not think that anyone who does this has anything in his favour with Allāh.’\(^{14}\)

**Issues:**

1. Believing a soothsayer is incompatible with having faith in the

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\(^{10}\) ar: kābin

\(^{11}\) cf. Baghawi, *Sharh al-Sunnah*, vol. 12, pg. 8

\(^{12}\) Ibn Taymiyyah, *Majmū‘ Fatāwā*, vol. 35, pp. 173, 193

\(^{13}\) Numerology, i.e. assigning values or mystical meanings to the letters of the alphabet which were then used for prediction. cf. ibn Taymiyyah, *Majmū‘ Fatāwā*, vol. 12, pg. 62 and ibn Ḥajr, *al-Matalih al-‘Aliyah*, vol. 3, pg. 124.


Ibn Abī Shaybah, vol. 8, pg 414 and ibn ‘Abdu’l-Barr #1478 also record this without mention of the letters of Abū Jād and it is sahih.
PURITY OF FAITH

Qur'ān.¹⁵
2. The clear pronouncement that this is disbelief.
4. Mention of those have omens interpreted for them.
5. Mention of those who have magic performed on their behalf.
7. The difference between a soothsayer and fortune teller.

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¹⁵ Ibn 'Uthaymīn: The fortune teller claims to have knowledge of the unseen. To believe him in this is to deny the Qur'ān which says, "Say: 'No one in the heavens and the earth knows the Unseen except Allāh.'" [*al-Nāml* (27): 65] Whoever, knowing that none knows the unseen save Allāh, believes a fortune teller in his claim to know the unseen has disbelieved and left the fold of Islām. If the person is ignorant, however, and believes him, his disbelief is not such as would take him outside the fold of Islām because he has not believed that the Qur'ān has something false in it and, as such, has not belied it.

Fawzān: belief in what is revealed to Muḥammad (ﷺ) is incompatible with belief in fortune tellers, incorporating as it does, acceptance of their devilish works. The ostensive sense of the ḥadīth shows that the person guilty of this is a disbeliever having left the fold of Islām. Allāh has invalidated fortune-telling and informed us that it is the work of devils; therefore, whoever believes it and thinks it is acceptable is a disbeliever, guilty of major disbelief.
CHAPTER TWENTY SEVEN

Nushrah

Jābir reports that the Messenger of Allāh (ﷺ) was asked about nushrah\(^1\) and he replied, “It is a deed of Shayṭān.” This was recorded by Ahmad with a jayyid isnād. It was also recorded by Abū Dāwūd\(^2\) who said, ‘Aḥmad was asked about this and he said that ibn Mas‘ūd

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1 A charm or incantation for someone possessed or afflicted by magic. The word means to disperse or diffuse and is called so because it disperses or diffuses the trouble. cf. Ibn al-Athīr, Gharīb al-Ḥadīth

2 Abū Dāwūd #3868, ‘Abdu’l-Razzāq #19762, Bayhaqi, al-Kubra, vol. 9, pg. 351

Ibn Ḥaṣr, Fath, vol. 10, pg. 233, said that the isnād was ḥasan, ibn Mufliḥ, al-ʿĀdāb al-Sharʿīyyah, vol. 3, pg. 63 said that isnād was jayyid, Albānī, Ṭabaqīq Abū Dāwūd said it was saḥīḥ and Arnaʿūt said that the isnād was saḥīḥ.

Ibn Abī Shaybah #23516 and Abū Dāwūd, al-Marāśil #453 record that al-Ḥasan said that the Messenger of Allāh (ﷺ) said, “Nushrah is a deed of Shayṭān.” Bazzār #3034 and Hākim #8292 record it from al-Ḥasan to Anas ibn Mālik from the Prophet (ﷺ). Hākim said it was saḥīḥ and Dhahabī agreed. Haythami, vol. 5, pg. 102 said, ‘The narrators [of the isnād of] Bazzār are those of the Sahih.’
would consider all of this reprehensible."

Bukhārī records that Qatādah asked ibn al-Musayyib, 'Is it permissible for a person who is afflicted by magic or is unable to have relations with his wife to get it undone or employ nushrah?' He replied, 'There is no harm in it, all they want is happiness and order. What is of benefit has not been prohibited.'

It is reported that al-Ḥasan said, 'None but a magician can undo magic.'

Ibn al-Qayyim said, 'Nushrah is to relieve a person affected by magic. It is of two types 1) Unravelling it by performing magic like that originally done, this is one of the deeds of Shayṭān and it is in this light that one understands the saying of al-Ḥasan. In such a case, the one performing nushrah and the patient draw closer to Shayṭān by doing such deeds as he finds pleasing and through this the person affected is relieved of the magic. 2) Performing nushrah through incantation, protective incantations, medicine, and permissible supplications. This is permissible.'

3 This statement is not in Abū Dāwūd. Ibn Muḥī, al-Adāb al-Shar'iyyah, vol. 3, pg. 63 said, 'Jaʿfar said that he heard Abū ʿAbdullāh saying about nushrah, “Ibn Masʿūd would consider all of this reprehensible.”'

Ibn Abī Shaybah #23467 records that Ibrāhīm said, 'They would consider amulets, incantations and nushrah to be reprehensible.'

4 Bukhārī, Kitāb al-Ṭibb as a taʿlīq report. The full isnād was provided by ibn Abī Shaybah #23523 and al-Athram, Sunan as mentioned by ibn Ḥajr, al-Taghliq, vol. 5, pg. 49. Ibn Ḥajr said that the isnād was ṣaḥīh.

5 ar: raqya

6 ar: taʿawwudhāt

7 Ibn al-Qayyim, Ilām al-Muwaqqiʿīn, vol. 4, pg. 396
Chapter 27: Nushrah

Issues:

1. The proscription of employing *nushrah*.
2. The difference between the type that is proscribed and the type that is allowed. This will remove any difficulties in understanding the issue.
CHAPTER TWENTY EIGHT

Evil Omens

Allâh, Most High, says,

\[
\text{\textit{اَلَّذِيَانِ اِنَّمَا ظَلَّ يَدُ عَلَيْهِمُ الْيَدُ الْمُكَبَّرَةُ وَلَكَنَّ اَنْفُسَهُمْ لَا يَعْلَمُونَ}}
\]

“No indeed! Their ill fortune will be with Allâh but most of them do not know.”

\[
\text{\textit{فَالْوَلَّادُ يُرَى مَعَكَ}}
\]

“They said, ‘Your evil omen is in yourselves. Is it not just that you have been reminded? No, you are an unbridled people!’”

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1 al-\textit{A\'raf} (7): 131

2 \textit{Yâ Sin} (36): 19
Chapter 28: Evil Omens

Abū Hurayrah (radiyAllāhu 'anhu) reports that the Messenger of Allah (Saww) said, “There is no infection, no evil omen, no night bird and no serpent in a hungry belly.” This was recorded by Bukhārī and Muslim. Muslim adds, “and no star promising rain” and no ghoul.”

Bukhārī and Muslim record on the authority of Anas that the Messenger of Allah (Saww) said, “There is no infection or an evil omen, but good omens please me.” They asked, “What is a good omen?” He replied, “A good word.”

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3 ar: *hāmū*: an owl or night bird that is believed to appear and screech when vengeance has not been taken for someone who had been killed. It was also believed that the bones of the deceased would turn into the bird or his soul would flow into it. It was seen to be a bad omen if the bird perched on someone’s house. cf. Sulaymān ibn ‘Abdullāh, *Taysir al-'Azīz*, vol. 2, pp. 765-766

4 ar: *safar*: a serpent which bites a man from within his belly believed to be the cause of hunger pangs. It was also used to refer to a serpent within the belly believed to cause a highly contagious disease. It is also said that the reference is to the month of Ṣafar which some people used to believe was an unlucky month. cf. Sulaymān ibn ‘Abdullāh, *Taysir al-'Azīz*, vol. 2, pp. 766-767

5 Bukhārī #5707-5717-5757-5770-5773-5775 and Muslim #2220

6 ar: *naw*: a star promising rain or rain coming because of a phase of the moon. cf. Sulaymān ibn ‘Abdullāh, *Taysir al-'Azīz*, vol. 2, pg. 799

7 ar: *gūt*: used of a type of creature, a jinn, which appeared and led people astray in the desert, causing their destruction. cf. Sulaymān ibn ‘Abdullāh, *Taysir al-'Azīz*, vol. 2, pg. 767

8 Muslim #2220 on the authority of Abū Hurayrah with the additional words, “and no star promising rain.” Muslim #2222 on the authority of Jābir with the additional words, “and no ghoul.”

9 Bukhārī #5756-5776 and Muslim #2224. Bukhārī #5744-5755 and Muslim #2223

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Abū Dāwūd records, with a šāhīh isnād, that 'Uqbah ibn 'Āmir10 said, ‘Omens were mentioned to the Messenger of Allāh (ﷺ) and he said, “The best of them is the good omen. The Muslim is not turned back from anything because of an omen. If any of you sees something that he dislikes, he should say, ‘O Allāh, You alone bring good and you alone avert evil. There is no might or power except with Allāh.”’"11

Ibn Mas‘ūd reports that the Messenger of Allāh (ﷺ) said, “Evil omens are shirk, evil omens are shirk. None of us fails to be affected by it, but Allāh removes such influence through trust in Him.” This is recorded by Abū Dāwūd and Tirmidhi12 who said it was šāhīh and he was of the view that the last sentence was the words of ibn Mas‘ūd.13

Aḥmad records the ḥadīth of ibn ‘Amr, “Whoever is turned back from his need because of an evil omen has committed shirk.” They asked, ‘What is the expiation for doing so?’ He replied, “That you

on the authority of Abū Hurayrah.

10 This is the name mentioned by the author, however it should be ‘Urwah ibn ‘Āmir. cf. Sulaymān ibn ‘Abdullāh, Tāsir al-‘Āṯār, vol 2. pg. 771

11 Abū Dāwūd #3919, ibn Abī Shaybān #29541-26392-29542, ibn al-Sunni #292, Bayhaqī, al-Kubrā, vol. 8, pg. 139
Nawawī, Riyāḍ al-Salīhīn #1677 said it was šāhīh. Albānī, Tahāqī Abū Dāwūd said it was ḍa‘īf.

12 Aḥmad #3687-4171-4194, Abū Dāwūd #3910, Tirmidhi #1614, ibn Mājah #3538.
Tirmidhī said it was ḥasan šāhīh. It was ruled šāhīh by ibn Hibbān #6122 and Munāwī, Fayd al-Qadīr, vol. 4, pg. 388 said that ‘Irāqī, al-Amālī and Dhahabī ruled it šāhīh. Albānī and Arna‘ūṭ said the isnād was šāhīh.


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say, ‘O Allāh, there is no good save Your good and no omen save Your omen. There is none worthy of worship save You.’”\textsuperscript{14}

He also records the hadīth of Fadl ibn ‘Abbās (\textit{radiyAllahu ‘anhu}), “Omens are what cause you to carry out what you were doing or turn you back.”\textsuperscript{15}

**Issues:**

1. His saying, “\textit{No indeed! Their ill fortune will be with Allāh}” with, “\textit{Your evil omen is in yourselves.”}\textsuperscript{16}
2. The negation of infection.
3. The negation of evil omens.
4. The negation of the ‘night bird.’
5. The negation of ‘the serpent in a hungry belly.’
6. Good omens are not included in this, indeed they are something commendable.

\textsuperscript{14} Ahmad #7040, Tabarānī as mentioned by Haythamī, vol. 5, pg. 105, ibn Wahb, \textit{al-Jāmi‘}, vol. 1, pg. 110, ibn al-Sunni, ‘\textit{Amal al-Yawm wa’l-Laylah}’ #292.

Suyūṭī, \textit{al-Jāmi‘} #7801 and Arna‘ūṭ said the hadīth was ḥasan. Albānī, \textit{al-Ṣaḥīḥah} #1065 said the isnād was ṣaḥīḥ

\textsuperscript{15} Ahmad #1824

Ibn Muflīḥ, \textit{al-Ādāb al-Shar‘yyah}, vol. 3, pg. 377 said, ‘It is narrated by Muḥammad ibn ‘Abdullāh ‘Ulāthah who is differed over and it is munqāṭi’.’ Arna‘ūṭ said the isnād was da‘īf.

\textsuperscript{16} Ibn ‘Uthaymīn: the point being that the two verses do not contradict each other. The Qur‘ān and Sunnah do not contradict each other. The first verse shows that Allāh is the one who decrees this and the second verse shows that the person is the means or cause for it to happen.
7. The explanation of good omens.\textsuperscript{17}
8. Anything of this that affects the hearts while they dislike it is not harmful, indeed Allah will remove such influence through trust, \textit{tawakkul}.
9. Mention of what a person should say if he does feel it.
10. The clear statement that evil omens are \textit{shirk}.
11. The explanation of blameworthy omens.\textsuperscript{18}

\textsuperscript{17} Fawzân: a good omen is something which leads a person to be optimistic, hoping for good. A bad omen is something that leads a person to be pessimistic, expecting the worst. Hoping for the good is something desirable because it involves having a good opinion about Allah, Glorious and Exalted. Expecting the worst is not desirable because it involves a person having a bad opinion about Allah. Therefore, when a person hears a good word or sees a righteous person, his chest is lightened and he feels easy. This is why, when the Messenger of Allah (\textbf{pa}) heard a good name, or a good word or passed by a good place, his chest would be lightened and he would feel optimistic because of his good opinion of Allah.

\textsuperscript{18} as gleaned from the ḥadith of ibn ‘Amr and Fadl ibn ‘Abbās.
Bukhārī records that Qatādah said, ‘Allāh has created these stars for three reasons: adornment for the sky, objects by which to stone the devils, and signs by which a person may be guided. Whoever uses them for anything else is in error and has wasted his portion, and has imposed on himself what he has no knowledge of.’

Qatādah disliked that the phases of the moon be learnt while ibn ‘Uyaynah did not allow it; Ḥarb quoted this from them. Ahmad and Ishaq allowed learning about the phases of the moon.

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1 Bukhārī, Kitāb Bad’ al-Khalq, as a ta’liq report, the full isnād being provided by Tabarī, vol. 14, pg. 91, vol. 29, pg. 3 and ibn Abī Ḥātim #16536.

   The reason for his dislike was that matters such as the phases of the moon and the alignment of planets are used in astrology.

3 cf. ibn Rajab, Fadl ‘Ilm al-Salaf, where he says, ‘Ahmad and Ishaq allowed learning
Abū Mūsā narrated that the Messenger of Allah (ﷺ) said, “Three will not enter Paradise: an alcoholic, one who severs the ties of kinship, and one who believes in magic.” This was recorded by Aḥmad and ibn Hibbān in his *Saḥīh*.4

Issues:

1. The wisdom in creating the stars
2. The repudiation of those who think they can be used for other things.
3. The difference of opinion concerning learning about the phases of the moon.5

about the phases of the moon as quoted from them by Ḥarb. Ishaq additionally said that it was allowable to learn the names of the stars such as would allow one to be guided (while travelling). Qatādah disliked that the phases of the moon be learnt while ibn ‘Uyaynah did not allow it; Ḥarb quoted this from them. Tawūs said, ‘Perhaps the one who studies the stars and the letters of Abū Ḥadīth has nothing in his favour with Allah,’ recorded by Ḥarb. It was also recorded by Ḥumayd ibn Zanjawayh from Tawūs as a saying of ibn ‘Abbās. This is to be understood to refer to the knowledge of astrology, not to that knowledge that allows one to navigate through the earth, the former being totally false and prohibited.’

The quote from ibn ‘Abbās is referenced in Chapter 26.

4 Aḥmad #19569, Ṭabarānī as mentioned by Haythami, vol. 5, pg. 74, Abū Ya‘lā #7248

Ibn Hibbān #5346-6137 said it was ṣaḥīḥ as did Ḥakīm #7234 with Dhahabi agreeing. Arna‘ūt said it was ḥasan due to supporting witnesses and Albānī, *Saḥīḥ al-Targhib* #2539 said it was ṣaḥīḥ due to supporting witnesses.

5 Baghawi, *Sharh as-Sunnah*, vol. 12, p. 183, said, ‘The prohibited form of knowledge of the stars is that knowledge that leads its proponent to predict future events such as the occurrence of strong wind, the onset of rain, snow, cold and hot weather, the fluctuation in prices of commodities etc., thinking that they can come to know this through the motions of the stars. However, this is knowledge that Allah has kept to
Chapter 29: Astrology

4. The threat levelled against someone who believes in any aspect of magic even if he accepts that it is false.⁶

Himself and none knows it save Him, "Truly Allah has knowledge of the Hour and sends down abundant rain and knows what is in the womb. No self knows what it will earn tomorrow and no self knows in what land it will die" [Luqman (31): 34]. As for that knowledge that comes about through studying the stars, through which one can know matters such as the direction of the Qiblah, this is not prohibited. Allāh, Glorious is He, says, "It is He Who has appointed the stars for you so you might be guided by them in the darkness of the land and sea" [al-An'am (6): 97].

⁶ Ibn 'Uthaymīn: This threat is applicable to a person who believes in astrology or the likes on his tongue, verbally yet, in his heart, believes that it is false. How can he attest to its being true, yet at the same time believe it to be false!
CHAPTER THIRTY

Seeking rain through stars

Allāh, Most High, says,

\[\text{"...and think your provision depends on your denial of the truth?"}\]

Abū Mālik al-Ash'ārī (rādiyAllāhu 'anhu) reports that the Messenger of Allāh (ﷺ) said, “In my nation there are four traits of Ḥabīliyyah which they will not abandon: boasting about ancestors, belittling (someone’s) lineage, seeking rain through stars, and wailing (over the deceased).”

He said, “If the woman given to wailing does not repent before she dies, she will stand on the Day of Rising wearing a garment of

\[\text{1 al-Wāqi'ah (56): 82}\]
liquid pitch and a chemise of mange.” This was recorded by Muslim.²

Bukhārī and Muslim record on the authority of Zayd ibn Khālid, “The Messenger of Allāh (ﷺ) prayed the morning prayer with us at Hudaybiyyah after it had rained by night. When he had completed the prayer, he faced the people and asked, “Do you know what your Lord has said?” They replied, “Allāh and His Messenger know best.” He said, “Amongst my servants are some who have awoken as disbelievers and some who have awoken as believers. Whoever said, ‘The rain came to us by Allāh’s grace and mercy,’ is someone who believes in Me and disbelieves in the stars. Whoever said, ‘The rain came to us because of such-and-such a star (portending rain),’ is someone who disbelieves in Me and believes in the stars.”³

Bukhārī and Muslim record a hadith of similar meaning from ibn ‘Abbās.⁴ This narration mentions that some people said, ‘Such-and-such a star (promising rain) was truthful,’ and then Allāh revealed,

² Muslim #934

³ Bukhārī #846-1038-4147-7503 and Muslim #71

⁴ Muslim #73. It is not to be found in Bukhārī, cf. Sulaymān ibn ‘Abdullāh, Taysir al-‘Aẓīz, vol. 2, pg. 814.
“And I swear by the falling stars - and that is a mighty oath if only you knew - it is truly a Noble Qur'ān in a well protected Book. No one may touch it except the purified. Revelation sent down from the Lord of the worlds. Do you nonetheless regard this discourse with scorn and think your provision depends on your denial of the truth?”

Issues:

1. Exegesis of the verse of al-Wāqi'ab.
2. Mention of the four traits of Jahiliyyah.
3. Some of these traits are linked to disbelief.
4. Some types of disbelief do not eject a person from the religion.
5. His saying, “Amongst my servants are some who have awoken as disbelievers and some who have awoken as believers,” due to the descent of blessings.
6. Carefully consider the meaning of faith here.
7. Carefully consider the meaning of disbelief here.
8. Carefully consider the words, ‘Such-and-such a star (promising rain) was truthful.’
9. A scholar teaching an issue to a student by asking questions. This is exemplified here with his saying, “Do you know what your Lord has said?”
10. The threat levelled against women who wail.

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5 *al-Wāqi'ab* (56): 75-82

6 Duwaish: such as belittling someone’s lineage and wailing over the deceased.

7 Duwaish: i.e. attributing the blessing to Allāh and acknowledging it as such.
Allāh, Most High, says,

"Some people set up rivals to Allāh, loving them as they love Allāh.")

"Say: 'If your fathers or your sons or your brothers or
your wives or your tribe, or any wealth you have acquired, or any business you fear may slump, or any house which pleases you, are dearer to you than Allāh and His Messenger and doing Jihād in His Way, then wait until Allāh brings about His command. Allāh does not guide people who are deviators.”

Anas reported that the Messenger of Allāh (ﷺ) said, “None of you believes until I am more beloved to him than his child, his father and the whole of mankind.” This was recorded by Bukhārī and Muslim.

They also record that he said that the Messenger of Allāh (ﷺ) said, “Whoever has three qualities will experience the sweetness of faith: that Allāh and His Messenger are more beloved to him than anything else, that he love a person only for the sake of Allāh, and that he hate reverting to disbelief after Allāh has delivered him from it as much as he hates being thrown into the fire.” Another narration has, “None will experience the sweetness of faith until...”

Ibn 'Abbās said, 'Whoever loves for the sake of Allāh, hates for the sake of Allāh, shows allegiance for the sake of Allāh, bears enmity for the sake of Allāh - it is through this that the walāyah of Allāh is attained. The servant will never experience the sweetness of faith, even if he prays and fasts a great deal, until he is like this. Most people today maintain relationships for some worldly objec-

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2 al-Tawbah (9): 24

3 Bukhārī #15 and Muslim #14

4 Bukhārī #16-21-6041-6941 and Muslim #43

5 Bukhārī #6041
tive but this will not bring any profit to them.’ This was recorded by ibn Jarir.\textsuperscript{6}

In explanation to,

\[\text{"...and the connections between them are cut."}\textsuperscript{7}

Ibn ‘Abbās said that it means love, \textit{mawaddah.}\textsuperscript{8}

\textbf{Issues:}

1. Exegesis to the verse of \textit{al-Baqarah}
2. Exegesis to the verse of \textit{al-Barā’a}
3. The obligation of loving him (ﷺ) more than one’s self, family


The narration is \textit{da’if}.

Abū Umāmah narrates that the Messenger of Allāh (ﷺ) said, “Whoever loves for the sake of Allāh, hates for the sake of Allāh, gives for the sake of Allāh, and withholds for the sake of Allāh has perfected faith.” This was recorded by Abū Dāwūd \#6481 and Ṭabarānī, \textit{al-Kabir} \#7613-7737-7738. Suyūṭī, \textit{al-Jāmi’} \#8308 said it was \textit{sahih} as did Albānī, \textit{Ṣaḥīḥ al-Targhīb} \#3029.

Ibn Abī Shaybah, vol. 7, pg. 130 also records this as a statement of Abū Umāmah with a ḥasan isnād.

\textsuperscript{7} \textit{al-Baqarah} (2): 166

\textsuperscript{8} Ṭabarānī, vol. 2, pg. 43, ibn Abī Hātim, vol. 1, pg. 278, Ḥākim \#3076 who said it was \textit{sahih} with Dhahabī agreeing.
and wealth.

4. The negation of faith does not necessarily mean that a person has left the fold of Islām.

5. Faith has a sweetness that a person may or may not experience.

6. The four actions of the heart through which one attains the *walāyah* of Allāh. None will experience the sweetness of faith without them.

7. The Companion’s grasp of his current reality: that most relationships today are based on some worldly objective.

8. Exegesis to, “...and the connections between them are cut.”

9. Some polytheists have an ardent love of Allāh.⁹

10. The threat levelled against anyone who loves the eight categories mentioned [in the verse] more than his religion.

11. Taking a partner-god that one loves in a way that equates to the love of Allāh is major *shirk*.

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⁹ Ibn 'Uthaymīn: this point is derived from His saying, *“Some people set up rivals to Allāh, loving them as they love Allāh.”* The polytheists had an ardent love for their idols. It is also derived from His saying, *“But those who have faith have greater love for Allāh,”* since the term *greater* is comparative, as such they both share a ‘greatness of love,’ but the believers have a *greater* love.
Allāh, Most High, says,

"It was only Shaytān frightening you of his friends, but do not fear them - fear Me if you are believers."

"The masjids of Allāh should only be frequented by those who have faith in Allāh and the Last Day and establish the prayer and pay zakāt, and fear no one but Allāh."

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1. Ālī 'Imrān (3): 175
2. al-Tawbah (9): 18
Abū Saʿīd reports that the Messenger of Allāh (ﷺ) said, “From the weakness of certainty is that you please people by displeasing Allāh, that you praise them for provision that Allāh has granted you, and that you censure them for something that Allāh has not granted you. The avarice of a person will not grant the provision of Allāh and neither will the aversion of anyone turn it back.”

3 al-'Ankabūt (29): 10

4 Abū Nuʿaym, al-Hilyah, vol. 5, pg. 106, vol. 10, pg. 41, Bayhaqī, Shu'ab #207 who said that the isnād contains Muhammad ibn Marwān who is daʿīf. Dhahābī, al-Mizān, vol. 4, pg. 32 said, ‘They have abandoned him and some of them accused him of lying.’ The isnād also contains ‘Āṭiyyah al-ʿAwfī who is daʿīf. Suyūṭī, al-Jāmiʿ #2493 ruled it daʿīf and Albānī, al-Daʿīf al-Targhib #1482 ruled it mawdūʿ. Sulaymān ibn Taysīr al-ʿAsīr vol. 2, pg. 856 said that the isnād was daʿīf but that the meaning was correct.

Tabarānī, al-Kabīr #10514 and Bayhaqī, Shu'ab #208 record on the authority of ibn Masʿūd that the Prophet (ﷺ) said, “Do not please anyone by displeasing Allāh, do not praise anyone for Allāh’s grace, do not censure anyone for something that Allāh did not want (to happen). The avarice of a person will not grant the provision of Allāh and neither will the aversion of anyone turn it back.” It was ruled mawdūʿ by Albānī, Daʿīf al-Targhib #1064

Bayhaqī, Shu'ab #209 and ibn Abī al-Dunyā, al-Yaqīn #32 record a similar wording as a statement of ibn Masʿūd, ‘Contentment* is that you do not please people at the expense of Allāh’s displeasure, that you do not praise anyone for the provision Allāh has granted you, and that you do not blame anyone for what Allāh has not given you. The grant of provision is not dictated by the avarice of a person and neither is it withheld because of the aversion of another. By Allāh’s justice and...
Chapter 32

'A'ishah (radīAllāhu 'anha) reports that the Messenger of Allāh (SallAllāhu 'alayhi wa sallam) said, "Whoever seeks the pleasure of Allāh at the expense of people’s displeasure, Allāh will be pleased with him and He will make people pleased with him as well. Whoever seeks the pleasure of people at the expense of Allāh’s displeasure, Allāh will be displeased with him and He will make people displeased with him as well." This was recorded by ibn Hibbān, al-Šāhiḥ.\(^5\)

Issues:

1. Exegesis to the verse of Āli 'Imrān.
2. Exegesis to the verse of al-Barā’a.
3. Exegesis to the verse of al-'Ankabūt.
4. Certainty* can [fluctuate]: weakening and strengthening.
5. The signs of its weakness, amongst which are the three mentioned here.
6. Singling Allāh out alone for fear is an obligation.
7. The reward of the person who does this.
8. The punishment of the person who abandons this.

\[^5\] Ibn al-Mubārak, al-Zuhd #199, ibn Rāhawayh #632.

It was ruled ṣaḥīḥ by ibn Hibbān #276 and Arna‘ūt said the isnād was ḥasan.

Ibn al-Mubārak, al-Zuhd #200 and Ḥumaydī #266 also record that ‘Ā’ishah said that the Prophet (SallAllāhu 'alayhi wa sallam) said, “Whoever pleases Allāh and as a result displeases people, Allāh will suffice him. Whoever displeases Allāh and as a result pleases people, Allāh will leave him to the people.” Tirmidhī #2414 has a very similar wording.

It was ruled ṣaḥīḥ by ibn Hibbān #277 and Albānī, al-Šāhiḥah #2311, Šāhiḥ al-Targhib #2250.

\[^6\] ar: yaqīn
CHAPTER THIRTY THREE

Allāh, Most High, says,

وَعَلَى اللَّهِ فَوَتَوْكُوْلَانَ كُتُبُ مُؤْمِنِينَ

"Put your trust in Allāh if you are believers."¹

إِنَّمَا الْمُؤْمِنُونَ أَلَّذِينَ إِذَا ذُكِّرَ عَنْهُمْ وُجِّهَتُ
قُلُوْمُهُمْ وَإِذَا أُلْبِثْتُ عَلَيْهِمْ إِيمَانُهُمْ رَادُّهُمْ إِلَى نَفْسِهِمْ وَأَوْلَى بِهِمْ
بِمَوْلَانَائِهِمَا

"The believers are those whose hearts tremble when Allāh is mentioned, whose faith is increased when His Signs are recited to them, and who put their trust in their Lord."²

¹ al-Mā' idah (5): 23
² al-Anfāl (8): 2
"O Prophet! Allāh is enough for you, and for the believers who follow you."

"Whoever puts his trust in Allāh - He will be enough for him."

Concerning the saying of Allāh,

"Allāh is enough for us and the Best of Guardians."

Ibn 'Abbās said, 'This was said by Ibrāhim (‘alayhis-salām) when he was thrown in the fire. It was then said by Muḥammad (ṣallīlāhu ‘alayhi wa sallam) when they said,

"The people have gathered against you, so fear them,’ but that merely increased their faith.’

This was recorded by Bukhārī and Nasā‘i.

3 al-Anfāl (8): 64
4 al-Ṭalāq (65): 3
5 Ālī 'Imrān (3): 173
6 Ālī 'Imrān (3): 173
7 Bukhārī #4563-4564, Nasā‘i, al-Kubrā #10364-11015
PURITY OF FAITH

Issues:

1. Trust in Allāh, tawakkul, is an obligation.\(^8\)
2. It is a condition of faith.\(^9\)
3. Exegesis to the verse of al-Anfal.
4. Exegesis to the verse towards the end of al-Anfal.
5. Exegesis to the verse of al-Talāq.
6. The greatness of this statement and that it was said by Ibrāhīm ('alayhissalām) and Muḥammad (ṣallallāhu 'alayhi wasallām) at times of adversity.

\(^8\) 'Uthmān al-Tāmīmī: After mentioning a chapter dealing with fear, the author has mentioned this chapter because a fearful person seeks recourse and refuge. He began the chapter by the verse of al-Mā'ādah which shows that tawakkul is only for Allāh and the same verse shows that it is a condition of faith. 'Abdullāh ibn Aḥmad records that Sa'id ibn Jubayr said, 'Tawakkul is the sum and substance of faith.'*


9 adduced from His words, "if you are believers."
CHAPTER THIRTY FOUR

Allāh, Most High, says,

َوَمَنْ يَفْتَنُونَ إِنَّ رَحْمَةَ رَبِّكَ لَإِلَّا الَّذِينَ آمَنُوا

“Do they feel secure against Allāh’s devising? No one feels secure against Allāh’s devising save for those who are lost.”

وَمَنْ يَفْتَنُونَ إِنَّ رَحْمَةَ رَبِّكَ لَإِلَّا الَّذِينَ آمَنُوا

“Who despairs of the mercy of his Lord except for misguided people?”

Ibn ‘Abbas reported that the Messenger of Allāh (ﷺ) was asked about the mortal sins to which he replied, “Committing shirk with Allāh, giving up hope of Allāh’s mercy, and feeling secure against

1 al-A’rāf (7): 99

2 al-Hijr (15): 56
Allāh’s devising.”

Ibn Mas’ūd (rādīy Allāhu ‘anhu) said, “The most grievous of mortal sins are: committing shirk with Allāh, feeling secure against Allāh’s devising, despairing of Allāh’s mercy, and giving up hope of Allāh’s solace.” This was recorded by ‘Abdu’l-Razzāq.

Issues:

1. Exegesis to the verse of al-A’rāf.
2. Exegesis to the verse of al-Ḥijr.
3. The severe threat levelled against one who feels secure against Allāh’s devising.
4. The severe threat levelled against [giving in to] despair.

3 Bazzār #106 (Kashf al-Astār), Ṭabarānī as mentioned by Haythamī, vol. 1, pg. 104, ibn Abī Ḥātim #5201
   Ibn Kathīr, vol. 1, pg. 485 said, ‘Its isnād is problematic and it is more likely a statement of ibn ‘Abbās.’ However, al-Irāqi, vol. 4, pg. 17 said it was ḥasan as did Suyūṭī, al-Durr al-Manṭūr, vol. 2, pg. 147 and Albānī, Ṣaḥīḥ al-جدد #4479.

CHAPTER THIRTY FIVE

Bearing the decrees of Allāh with patience is part of faith

Allāh, Most High, says,

مَآ أَصَابَ مِن مَصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَآ يُؤْمِنُ بِاللَّهِ وَأَسْقَعُ بِهِ قَلْبَهُمْ وَاللَّهُ يَعْلَمُ كُلَّ شَيْءٍ

"No misfortune occurs except by Allāh's permission. Whoever has faith in Allāh - He will guide his heart and Allāh has knowledge of all things."1

‘Alqamah said, ‘This refers to a misfortune that befalls a person, but he knows that it is from Allāh so he accepts it and is content.’2

1 al-Taghābun (64): 11

Muslim records on the authority of Abū Hurayrah (radiyAllāhu ‘anhu) that the Messenger of Allāh (saw) said, “There are two qualities found in people that amount to disbelief: disparaging (someone’s) lineage and wailing over the dead.”

Bukhārī and Muslim record on the authority of ibn Mas'ūd that the Messenger of Allāh (saw) said, “Anyone who strikes cheeks, or tears clothes or calls to the call of Jahiliyyah is not of us.”

Anas reports that the Messenger of Allāh (saw) said, “When Allāh wants good for His servant, He hastens on his punishment in this world. When Allāh wants evil for his servant, He withholds punishing him for his sin until the Day of Rising where He will then requite him.”

3 Muslim #67

The author has already quoted the hadith of Abū Malik al-Ash’ari (radiyAllāhu ‘anhu) in Chapter 30 that the Messenger of Allāh (saw) said, “In my nation there are four traits of Jahiliyyah which they will not abandon: boasting about ancestors, belittling (someone’s) lineage, seeking rain through stars, and wailing (over the deceased).” He said, ‘If the woman given to wailing does not repent before she dies, she will stand on the Day of Rising wearing a garment of liquid pitch and a chemise of mange.’ This was recorded by Muslim #934

4 Bukhārī #1294-1297-1298-3519 and Muslim #103

5 Tirmidhī #2396, Abū Ya’lā #4254-4255, Ḥākim #8799.

   Tirmidhī said it was hasan gharib, Ṭaḥāwī, Sharḥ Mushkil #2050 said it was saḥīḥ as did Suyūṭī, al-Jāmi‘ #385 and Albānī, al-Sahihah #1220.

   Ahmad #16806 and ibn Hibbān #2911 record on the authority of 'Abdullāh ibn al-Mughaffal (radiyAllāhu ‘anhu) that a man met a woman who used to be a prostitute in the Days of Ignorance. While flirting with her, he extended his hand towards her upon which she said, ‘Stop, Allāh has removed shirk and brought Islām,’ so he removed his hand and left. While he was leaving, he kept looking back at her, and while doing so walked into a wall. With blood pouring down his face, he came to the Prophet (saw) and informed him of what had happened. He (saw) said, “You are
Chapter 35: Bearing the decrees of Allah with patience is part of faith

The Prophet (ﷺ) said, “The greater the tribulation, the greater the reward accompanying it. When Allah loves a people, He tries them. Whoever is content, for him is contentment and whoever is displeased, for him is displeasure.” It was ruled ḥasan by Tirmidhi.⁶

Issues:

1. Exegesis to the verse of al-Taghābun.
2. This is part of faith in Allah.
3. [The proscription of] disparaging (someone’s) lineage.
4. The severe threat levelled at a person who strikes cheeks, tears garments and calls to the call of Jāhiliyyah.
5. The sign that Allah wants good for a person.
6. [The sign] that Allah wants evil for a person.
7. The sign that Allah loves a servant.
8. The proscription of displeasure.
9. The reward of being content in the face of tribulation.

a servant of Allah for whom He wishes good.” Then he said, “When Allah wishes good for His servant, He hastens on his punishment in this world, and when He wishes evil for His servant, He holds back his sin so that it may be recompensed on the Day of Judgment.” The hadith was ruled ṣaḥīḥ by Ḥakīm #8133 with Dhahabī agreeing.

⁶ Tirmidhi #2396, ibn Mājah #4031, Quḍā‘ī #1121

Tirmidhī said that it was ḥasan gharīb. Mundhīrī, al-Tārgīb, vol. 4, pg. 233 said the isnād was ḥasan or ṣaḥīḥ. Ibn Muflih, al-Adāb al-Sharī‘iyah, vol. 2, pg. 181 said that the isnād was jāyīd. It was ruled ṣaḥīḥ by Albānī, al-Ṣaḥīḥah #146

Ahmad #23623-23633-23641 records a similar ḥadith on the authority of Maḥmūd ibn Labīd with the words, “When Allah loves a people, He tries them. Whoever is patient, for him is patience and whoever despairs, for him is despair.” Haythami, al-Zawajir, vol. 1, pg. 315 said it was ṣaḥīḥ and Arna‘ūt said that the isnād was jāyīd.
Allāh, Most High, says,

قُلْ
إِنَّا نَابَشْرَى مَعَكُوَانَى إِلَى أَنَا إِلَهُمُ. إِلَهُ وَهُدَى فَكَانَ بِهِمْ يُرِدُّونَ

“Say, ‘I am only a human being like yourselves. It is revealed to me that your god is One God, so let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord.’”1

Abū Hurayrah reports that the Messenger of Allāh (ﷺ) said, “Allāh says, ‘I am One who stands in no need of shirk. Whoever does an action in which he associates others with Me, I would abandon him

1 *al-Kahf* (18): 110
and his *shirk.*” This was recorded by Muslim.²

Abū Sa’īd narrates that the Messenger of Allāh (ﷺ) said, “Should I not tell you what I fear for you more than al-Masīḥ al-Dajjāl?” They said, ‘Of course!’ He said, “Hidden *shirk:* a person stands to pray and then, realising that someone is watching him, beautifies it.” This was recorded by Aḥmad.³

² Muslim on the authority of Abū Hurayrah.

Ibn Majah #4202 has the ḥadith, “Allāh, Mighty and Magnificent says, ‘I am the One who stands in absolutely no need of *shirk,* whoever does a deed for Me in which he associates someone else then I am free of it and it is for the partner.’” Būṣayrī said that the isnād was ṣāḥīḥ.

³ Ahmad #11252, ibn Majah #4204. The wording quoted is that of ibn Mājah. Būṣayrī said the isnād was ḥasan and Hākim #7936 said it was ṣāḥīḥ with Dhahabī agreeing. Albānī, Ṣaḥīḥ al-Targhib #27 said that it was ṣāḥīḥ. Ahmad #23630-23631-23636 records on the authority of Mahmūd ibn Labīd that the Prophet (ﷺ) said, “What I fear for you most is minor *shirk.*” When asked what that was he replied, “Ostentation (*riya*).”

Ibn Khuzaymah #937 records on the authority of Mahmūd ibn Labīd who said, “The Messenger of Allāh (ﷺ) came out to us and said, “O people, beware of secret *shirk!*” They asked, “Messenger of Allāh, what is secret *shirk*?” He replied, “A man stands to prayer and adorns his prayer because he sees a person looking at him; that is secret *shirk.*”” Albānī, Ṣaḥīḥ al-Targhib #32 ruled it ṣāḥīḥ.

Hākim #7937 records that Shaddād al-Aws said, ‘At the time of the Messenger of Allāh (ﷺ), we would consider ostentation minor *shirk.*’ Hākim said it was ṣāḥīḥ and Dhahabī agreed.

Ibn Rajab al-Hanbali, Kitāb al-Tawḥīd, said, “The first to be hurled into the Fire from the servants who acknowledged Tawḥīd will be the ostentatious: the scholar, the Mujāhid and the one who gave in charity. This is because a small amount of ostentation amounts to *shirk.* The ostentatious looks to creation (for a return) with respect to his deeds because of his ignorance of the greatness of the Creator, he imprints false stamps in the name of the king in order to pilfer money; he pretends that he is from the elite of that king, yet in reality he does not even know him. The ostentatious carves the picture of the king on counterfeit money that it may gain currency, but it only finds way past the uncritical.”

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Issues:

1. Exegesis to the verse of *al-Kahf*.
2. The issue of paramount importance: a righteous deed is rejected if some part of it is done for another besides Allah.
3. The reason for this: His being Rich Beyond Need.
4. Another reason is that Allah, Most High, is the best of partners.
5. The Prophet (ﷺ) fearing ostentation for his Companions.
6. He explained this to mean that a person prays for the sake of Allah, but then beautifies his prayer when he realises that someone is watching.
CHAPTER THIRTY SEVEN

A person doing a (religious) deed for a worldly end is a type of *shirk*

Allāh, Most High, says,

```
من كان يريد الحياة الدنيا ورزقها لأبدهما أعملهم فيها وهرهبها فإن خسونا
أولئك الذين ليس لهم في الآخرة إلا النار وحوط
ما صنعوا فيها ونطل ما كأنه يعملون
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“As for those who desire the life of the world and its finery, We will give them full payment in it for their actions, and they will not be deprived here of their due. But such people will have nothing in the Hereafter but the Fire. What they achieved here will come to nothing, what they did will prove to be null and void.”

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1 *Hūd* (11): 15-16
The Şahîh has the ḥadîth of Abû Hurayrah that the Messenger of Allâh (ﷺ) said, “May the servant of the dinâr perish, may the servant of the dirham perish, may the servant of bordered silk clothes2 perish, may the servant of luxurious napped3 garments4 perish; if he is given, he is happy but if he is not, he is displeased. May he perish and meet with failure, and if he is pricked with a thorn, may it never come out! Ğüba5 for a servant who takes hold of his horse’s reins in the Way of Allâh, his hair dishevelled and his feet covered in dust. Be [he needed in] the rear-guard, you will find him amongst them, or the vanguard, you will find him amongst them. If he asks

2 ar: khamişah

3 i.e. of a soft or fuzzy surface texture.

4 ar: kmilah

5 Ğüba is a tree in Paradise.

Abû Sa‘îd al-Khudrî reports that the Messenger of Allâh (ﷺ) said, “Ġüba is a tree in Paradise. Its expanse is a hundred years journey and the clothes of the inhabitants of Paradise come from its branches.”

Recorded by Ahmad #11673 and ibn Hibbân #2625 (Mawārid). It was declared şahîh by Suyûtî, al-Jâmî’ al-Saghir #5312 and Albânî, Şahîh al-Jâmî’ #3918.

A ḥadîth which would serve as a witness is also recorded on the authority of 'Utba b. 'Abd al-Sulami by Ahmad #17642 and ibn Hibbân #2626 (Mawārid).

Mu‘âwiyyah ibn Qurrah records; from his father that the Prophet (ﷺ) said, “It is a tree which Allâh has planted with His hand and breathed into it from His spirit, its fruits are clothing and adornment and its branches are visible behind the wall of Paradise.”

Recorded by Ṭabarî #20394 and it was declared da‘if by Suyûtî #5314. Ṭabarî #20382-20392 also mentions the opinion that Ğüba is the name of a tree in Paradise from a group of the Salaf such as Abû Hurayrah and ibn ‘Abbâs.

Others said that it means ‘felicity’, yet others said that it means, ‘blessings,’ others said that it refers to ‘permissible envy,’ or ‘goodness’ or that it is a name of Paradise; none of these opinions are contradictory for the tree in Paradise is part of Paradise and the ‘blessings’ and ‘goodness’ meted out to the believers and it something to be envied and aspired to. Allâh knows best. cf. ibn Kathîr, commentary to al-Ra’d (13): 29.
permission for something, he is not permitted and if he tries to intercede, his intercession will not be accepted.”

Issues:

1. A person could have a worldly goal for a deed that should be done for the Hereafter.
2. Exegesis to the verse of *Hūd*.
3. A Muslim being called a servant of the dīnār, dirham and bordered silk clothes.
4. This has been explained with the words, “if he is given, he is happy but if he is not, he is displeased.”
5. His saying, “May he perish and meet with failure.”
6. His saying, “and if he is pricked with a thorn, may it never come out!”
7. The commendation of the Mujāhid who has the qualities mentioned.

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6 Bukhārī #2886-2887-6435 which mention ‘bordered silk clothes,’ and ‘luxurious napped cloaks (*qatīfah*).’ The words, ‘napped garments’ are found in the narration of ibn Mājah #4135-4136.

The qualities mentioned are those of one who has no desire for fame, status or leadership, his only goal being the pleasure of his Lord.
CHAPTER THIRTY EIGHT

Obeying scholars and leaders in prohibiting what Allāh has made lawful or making lawful what Allāh has prohibited is to set them up as lords besides Allāh.

Ibn ‘Abbās said, ‘(I fear that) stones will soon rain down upon you from the sky! I say, “The Messenger of Allāh (.snp) said,” and you say, “Abū Bakr and ‘Umar said!”’

1 This narration is quoted in numerous works of ibn Taymiyyah such as Majmu’ Fatāwā, vol. 20, pp. 215, 251, vol. 26, pp. 50, 281. It is also mentioned in numerous works of ibn al-Qayyim such as Zād al-Ma‘ād, vol. 2, pg. 195.

Ahmad #3121 and Bazzār #5052 record it with the words, ‘I think that you are soon to perish! I say, “The Prophet (saww) said,” and he says, “But Abū Bakr and ‘Umar proscribed it!”’ Ibn Muflih, al-Adab al-Shariyyah, vol. 2, pg. 74 said that it was hasan.

Ibn ‘Abdu’l-Barr, Jāmi’ Bayān al-‘Ilm, vol. 2, pg. 1209 records it with the words, ‘By Allāh, I do not think you will stop until Allāh punishes you! We narrated to you the
Imām Ahmad said, ‘I am amazed at people who know the isnād and its authenticity yet nevertheless follow the opinion of Sufyān! Allah, Most High, says,

"Those who oppose his command should beware of a testing trial coming to them or a painful punishment striking them."²

Do you know what this testing trial is? It is shirk! It is well possible that if he rejects some of what he said, misguidance will enter his heart and he will perish.'³

‘Adi ibn Ḥātim reports that he heard the Messenger of Allāh (ﷺ) reciting,

words of the Messenger of Allāh (ﷺ) and you narrate to us the words of Abū Bakr and ‘Umar!’ The isnād is şaḥīḥ.

Ṭabarānī, al-Awṣat #21 with the words, ‘Woe to you! In your view, do (Abū Bakr and ‘Umar) come before what is in the Book of Allāh and what the Messenger of Allāh (ﷺ) legislated for his Companions and his nation?’ Haythami, vol. 3, pg. 234 said the isnād was hasan.

² al-Nūr (24): 63

“They have taken their rabbis and monks as lords besides Allāh, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!”

and said, ‘But we never worshipped them?’ He said, “Did they not make unlawful what Allāh made lawful, and so you did too? Did they not make lawful what Allāh made unlawful, and so you did too?” He replied, ‘Yes.’ He said, “That was their worship.” This was recorded by Aḥmad and Tirmidhī who said it was ḥasan.

Issues:

1. Exegesis to the verse of al-Nūr.
2. Exegesis to the verse of al-Barā’ah.
3. Awareness of the meaning of worship that ‘Adī rejected.
4. Ibn ‘Abbās giving the example of Abū Bakr and ‘Umar, and Aḥmad giving the example of Sufyān.
5. The extremes to which the state of affairs has deteriorated.

Most people think that worshipping monks is one of the best

4 al-Tawbah (9): 31

5 Tirmidhī #3095, Ṭabarānī, al-Kabīr, vol. 17, pg. 92. The ḥadith is not in Ahmad. Tirmidhī said it was ḥasan gharib, ibn Taymiyyah, al-Īmān, pg. 64 said it was ḥasan as did Albānī, Tabqīq al-Tirmidhī.

The wording the author has quoted is that of Ṭabarānī to al-Tawbah (9): 31, it is not the wording of Tirmidhī.

6 Duwaish: i.e. he rejected the fact that they bowed, prostrated or supplicated to them, thinking that this was the only meaning of worship. He (ṣ) informed him that their obeying them in the fashion mentioned was their worship of them and a case of committing shirk with Allāh.
deeds and is called sainthood. They believe that worshipping rabbis is ‘knowledge’ and ‘jurisprudence’ itself. Then the state of affairs deteriorated further so that people who were not even righteous were worshipped, and the ignorant were worshipped in the second sense of this word.

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7 *walāyah.*

8 i.e. in the sense of obedience and following.
"Do you not see those who claim that they have faith in what has been sent down to you and what was sent down before you, still desiring to turn to a satanic source for judgement in spite of being ordered to reject it? Shayṭān wants to misguide them far away. When they are told, 'Come to what Allāh has sent down and to the
Messenger,' you see the hypocrites turning away from you completely. How will it be when a disaster strikes them because of what they have done, and then they come to you swearing by Allāh: 'We desired nothing but good and reconciliation'?"1

"Do not corrupt the earth after it has been put right."2

"When they are told, 'Do not cause corruption on the earth,' they say, 'We are only putting things right.'"3

"Do they then seek the judgment of the Time of Ignorance? Who could be better at giving judgment than Allāh for people with certainty?"4

'Abdullah ibn 'Amr reports that the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) said, "None of you [truly] believes until his desires accord to what I

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1 *al-Nisā* (4): 60-62

2 *al-A'raf* (7): 56

3 *al-Baqarah* (2): 11

4 *al-Mā' idah* (5): 50

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have come with.”5 Nawawi said, ‘This is a şâhîh ḥadîth, it has been reported to us in Kitâb al-Hujjah with a şâhîh isnâd.’6

Sha’bî said, ‘One of the hypocrites and one of the Jews had a dispute. The Jew said, “Let us go to Muḥammad for judgment,” he knew that he could not be bribed. The hypocrite said, “Let us go to the Jews for judgment,” he knew that they could be bribed. They then both agreed to go to a soothsayer from Juhaynah for judgement. Then the verse, “Do you not see those who claim that they have faith...” was revealed.’7

It is also said that it was revealed concerning two people who fell into dispute. One of them said, ‘We will refer the matter to the Prophet (ﷺ).’ The other said, ‘Rather to Ka'b ibn al-Ashraf.’ They then agreed to refer it to ‘Umar and they told him how they had come to him. He asked the person who did not accept the Messenger of Allah (ﷺ) [as judge], ‘Is this true?’ He replied, ‘Yes.’ ‘Umar struck him with his sword, killing him.8

5 Ibn Abî 'Āsim #15, Hasan ibn Sufyân, al-Arba'in #9, Bayhaqî, al-Madkhal, pg. 188, Aşbahâni, al-Targhib #30, al-Hujjah #103.

6 It was ruled da‘îf by ibn Rajab, Jami' al-'Ulum, vol. 2, pg. 432 and Albâni, Zilâl al-Jannah #15, Tâkrib Misbâkât #166. Sulaymân ibn 'Abdollah, Taysir al-'Arîf, vol. 2, pg. 977 said, ‘Even if its isnâd is da‘îf, the meaning is unquestionably correct.’

7 Tabarî, vol. 5, pp. 96-97, Marwazi, Ta'zîm Qadr al-Șalâb #711 with a şâhîh isnâd to Sha'bî.


Another reason for the revelation of this verse has also been reported. Tabarâni, al-Kabîr #12045 records on the authority of ibn 'Abbâs who said, ‘Abû Burdah al-
Chapter 39

Issues

1. Exegesis to the verse of *al-Nisa'* and it helps in understanding the term *al-Tāghūt*.

2. Exegesis to the verse of *al-Baqarah*, "When they are told, ‘Do not cause corruption on the earth,’..."

3. Exegesis to the verse of *al-A'raf*, "Do not corrupt the earth after it has been put right."

4. Exegesis to, "Do they then seek the judgment of the Time of Ignorance?"

5. The words of Sha'bī concerning the cause of revelation for the first verse.

6. Explanation of true and false faith.  

7. The story of ‘Umar and the hypocrite.

8. Faith does not come about for anyone until his desires accord to what the Messenger of Allāh (ﷺ) came with.

Aslamī was a soothsayer who would adjudge disputes between the Jews. Then, one time, some Muslims came to him for judgement and Allāh, Most High, revealed, "Do you not see those who claim that they have faith...” Haythamī, vol. 7, pg. 6 said its narrators were those of the Sahih. Ibn Ḥajr, *al-Isābah*, vol. 4, pg. 19 said the isnād was jayyid. Suyūṭī, *Lubāb al-Nuqūl*, pg. 573 said the isnād was șāhiḥ.

9 Duwaish: true faith is that faith wherein a person’s desires accord to what the Messenger of Allāh (ﷺ) came with, false faith is the opposite.
CHAPTER FORTY

Whoever rejects anything of the Names and Attributes

Allāh, Most High, says,

وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ

قُلُوهُمْ لَا إِلَهَ إِلَّا هُوَ الْأَلْهَٰمُ يُنْبِي مَا مَسَّتُهُ وَإِلَيْهَ مَثَابٌ

"Yet they still disbelieve in the All-Merciful. Say, 'He is my Lord; there is none worthy of worship besides Him. I put my trust in Him and I turn to Him.'"

Bukhārī recorded that ‘Alī said, ‘Speak to people according to what they know, do you want Allāh and His Messenger to be denied?!’

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1 *al-Ra’d* (13): 30

2 Bukhārī, *Kitāb al-’Ilm* #127
Chapter 40: Whoever rejects anything of the Names and Attributes

‘Abdu’l-Razzāq narrated on the authority of Ma‘mar, from ibn Tāwūs, from his father, from ibn ‘Abbās that he saw a person shudder in aversion when he heard a hadith from the Prophet (ﷺ) concerning the Attributes. He remarked, ‘What frightens these people?! They find its definitive verses easy to accept yet are brought to ruin by its ambiguous ones.’

When the Quraysh heard the Messenger of Allah (ﷺ) mentioning the All-Merciful, they objected and Allah revealed,

\[
\text{“Yet they still disbelieve in the All-Merciful.”}
\]

The words above are also reported as being from the Messenger of Allah (ﷺ) and Albānī, Da’if al-Jamī’ #2701 said it was da’if as a hadith.

   The isnād is sahih as stated by Albānī, Zīlāl al-Jannāb.
   The translation provided is one possible reading, another reading has, “These people have not distinguished (truth from falsehood),” or, “Why are they differentiating between the two?!” in place of, “What frightens these people?!” cf. Sulaymān ibn ‘Abdullāh, Taysīr al-A‘zīz, vol. 2, pg. 999, ibn ‘Uthaymīn, al-Qawāl al-Mufid, vol. 2, pg. 304

4 ar: al-Raḥmān

5 al-Ra‘d (13): 30
   The narration is recorded by Tabārī, vol. 13, pg. 150 from Mujāhid and Qatādah as a mursal report.
   The hadith concerning the polytheists refusing to acknowledge the Names, al-Raḥmān and al-Raḥim on the Day of Ḥudaybiyyah is recorded by Bukhārī #2731-2732

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Issues:

1. There is no faith if any of the Names and Attributes are rejected.  
2. Exegesis to the verse of al-Raʿd.  
3. Refraining from saying something that the listener cannot understand.  
4. The reason for this: it would lead to denial of Allāh and His Messenger, wilfully or otherwise.  
5. The words of ibn ʿAbbas concerning someone who rejects something of (the Names and Attributes) and that he is brought to ruin.

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6 Ibn ʿUthaymīn: rejection is of two types: 1) A rejection resulting from denial, takdhib. This is disbelief without doubt. Whoever rejects a Name or Attribute of Allāh that is established in the Book and Sunnah by saying, for example, that Allāh does not have a hand, or that He has not risen over His Throne, or that He does not have an eye has disbelieved by consensus of the Muslims. This is because denying information from Allāh and His Messengers is disbelief that removes a person from the fold of Islām by unanimous agreement. 2) A rejection resulting from figurative interpretation, taʾwil, i.e. explaining a text in a way that is contrary to its ostensive sense. This itself is of two categories: i) If the interpretation has a valid lexical basis, this is not disbelief. ii) If the interpretation has no valid lexical basis, this is disbelief because, in the absence of such a basis, it amounts to denial. If someone were to say that hands in His words, “Nay! Both His hands are open wide,” [al-Maʾidah (5): 64] mean the heavens and the earth, he is a disbeliever because such an interpretation is devoid of any valid lexical basis. However, if someone said that hands referred to grace or strength, he is not ruled to be a disbeliever because such an interpretation does have a lexical justification.


7 Ibn ʿUthaymīn: i.e. even if the person did not consciously intend to deny Allāh and His Messenger. He may, instead, deny that such a thing could have ever come from Allāh and His Messenger which is in effect the same as denying information from Allāh and His Messenger.
Allah, Most High, says,

"They recognise the blessings of Allah and then reject them! Most of them are ingrates."¹

¹ al-Nahl (16): 83

The verses before read, “Allah brought you out of your mothers’ wombs knowing nothing at all, and gave you hearing, sight and hearts so that perhaps you would show thanks. Do they not see the birds suspended in mid-air up in the sky? Nothing holds them there except Allah. There are certainly Signs in that for people who have faith. Allah has made your houses places of rest for you and made houses for you out of cattle hides which are light for you to carry both when you are travelling and when you are staying in one place. And from their wool and fur and hair you obtain clothing and carpets and household utensils for a time. Allah has made shaded places for you in what He has created and He has made shelters for you in the mountains and He has made shirts for you to protect you from the heat and shirts to protect you from each other’s violence. In that way He perfects His blessings on you so that hopefully you will become Muslims.”

Earlier in the same chapter, Allah, Most High, says, “Any blessing you have is from Allah. Then when harm touches you it is to Him you cry for help. But when He removes the harm from you, a group of you associate others with their Lord, ungrateful for what We have given them. Enjoy yourselves. You will soon know!” [al-Nahl (16): 53-55]
Mujahid said (quoting the meaning of his words), ‘It is the saying of a person, “This is my wealth, I inherited it from my fathers.”’

‘Awn ibn ‘Abdullāh said, ‘They say, “Were it not for so-and-so, this would not have happened.”’

Ibn Qutaybah said, ‘They say, “This happened by the intercession of our gods.”’

After quoting the previously mentioned hadith of Zayd ibn Khālid, “Allāh, Most High, says, ‘Amongst my servants are some who have awoken as disbelievers and some who have awoken as believers...’”, Abūl-'Abbas said, ‘There are many examples of this in the Book and Sunnah wherein Allāh, Glorious is He, censures those who attribute His blessings to others and commit shirk with Him. One of the Salaf said, “It is like their saying, ‘The wind was favourable and the sailor was adept,’ and similar statements that are current on the tongues of many.”

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2 Suyūṭī, al-Durr al-Manṭhūr, referenced it to Tabarî, ibn Ābī Shaybah, ibn al-Mundhir and ibn Ābī Ḥātim.

The wording of Tabarî is, “The blessings are the places of dwelling, cattle, the provision they acquire from them, coats of armour and clothes. The Quraysh recognised these and then rejected them by claiming, “These belonged to our fathers and they bequeathed them to us.”

The isnād is saḥīḥ.

3 Suyūṭī, al-Durr al-Manṭhūr, referenced it to Tabarî, Sa‘īd ibn Maṁṣūr, ibn al-Mundhir and ibn Ābī Ḥātim.

4 Ibn al-Qayyim, Shifā‘ al-‘Alīl, pg. 37

5 cf. Chapter 30

6 Ibn Taymiyyah, Majmū‘ Fatawā, vol. 14, pg. 370
Chapter 41

Issues:

1. Explanation of recognising and rejecting blessings.⁷
2. Knowing that this is current on the tongues of many.
3. Referring to these words as ‘rejecting blessings.’⁸
4. (The possibility of) two opposites coming together in the heart.⁹

⁷ 'Abdu'l-Rahman ibn Hasan: Ibn Jarir [al-Tabari] said (summarised), 'The exegetes differ concerning what blessings refers to here. Sufyān narrates that Suddī commented thus, 'Muḥammad (ﷺ).’ Alternatively, others said, ‘They recognise that Allāh bestowed the blessings listed in this chapter, but then they belie this by claiming that they inherited them from their fathers!’ About the verse, “They recognise the blessings of Allāh and then reject them!” Mujāhid said, ‘The blessings are the places of dwelling, cattle, the provision they acquire from them, coats of armour and clothes. The Quraysh recognised these and then rejected them by claiming, “These belonged to our fathers and they bequeathed them to us.”’ Others said, ‘When the disbelievers were asked, “Who provides for you?” They accepted that Allāh did, but then they belied this by saying, “We were provided this through the intercession of our gods.”’

⁸ Sulaymān: Ibn al-Qayyim said, ‘Because they attributed the blessings to another besides Allāh, they effectively rejected them. Anyone who says such a thing is denying the blessings of Allāh bestowed him and not acknowledging them. He is like the leper and bald man who were reminded of Allāh’s blessings by the angel yet they rejected them saying, “We inherited this property, elder son from elder son.” Indeed, that they were inherited from their fathers further aggrandises Allāh’s blessing since He blessed both their fathers and themselves with it, and both benefited from it.*

* Ibn al-Qayyim, Shifā' al-'Alī, pp. 36-37

⁹ Ibn 'Uthaymin: This is derived from his saying, “They recognise the blessings of Allāh and then reject them!” wherein He mentioned recognising and rejecting together. In the same way one person can combine traits of faith with traits of disbelief, and traits of sin with traits of integrity.
Allāh, Most High, says,

 فلا تجعلوا لله آدمًا وأنت تعلمون

"Do not, then, knowingly make others partner-gods with Allāh."¹

In exegesis to this verse, ibn 'Abās said, ‘(Taking) partner-gods is to commit *shirk* which in turn is less discernable than the crawling of an ant across a black rock in the depth of the night. It is to say, “By Allāh and your life, O so-and-so,” or, “By my life.” It is to say, “Were it not for this dog, the thief would have pounced on us,” or, “Were it not for this duck, the thief would have entered!” It is the saying of a person to his colleague, “Whatever Allāh willed and you willed.” It is the saying of a person, “Were it not for Allāh and so-and-so.” Do not add, “so-and-so.” These are all examples of *shirk.*’ It was recorded by ibn Abī Ḥātim.²

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¹ *al-Baqarah* (2): 22

² Ibn Abī Ḥātim #229 and Sulaymān ibn 'Abdullāh, *Taysir al-'Azīz*, vol. 2, pg. 1014
Chapter 42

‘Umar ibn al-Khattāb reported that the Messenger of Allah (ﷺ) said, “Whoever swears an oath by another besides Allah has disbelieved or committed shirk.” It was recorded by Tirmidhī who said it was ḥasan and Hākim who said it was ṣāḥīḥ.3

Ibn Mas‘ūd said, “That I take a false oath by Allah is more beloved to me than taking a truthful oath by another.”4

said that the isnād was jayyid.

‘Ā’ishah (raḍiy-Allahu ‘anha) reports that the Prophet (ﷺ) said, “Shirk is less discernable than the crawling of an ant across a smooth rock in a dark night. Its least form is to love some form of oppression and to hate some form of justice, and is the religion anything but love and hate? Allah, Mighty and Magnificent says, “Say, ‘If you love Allah, then follow me, Allah will love you...’” [Al ‘Imrān (3): 31]”

It was recorded by Hākim #3148 who said that it was ṣāḥīḥ but Dhahabi criticised him by stating that one of its narrators was weak. It was declared da‘if by Albānī, Da‘if al-Jāmi’ #3432.

‘Irāqī #3401 said, ‘Ahmad and Ṭabarānī record the ḥadīth on the authority of Abū Mūsā al-ʾAshʿarī, “Beware of this shirk for it is less discernable than the walk of an ant.” Ibn Hibbān, al-Du’afā‘ also records it on the authority of Abū Bakr al-Ṣiddīq. He and Dāruqūṭnī declared the ḥadīth da‘if.’

However, there is an authentic wording of this ḥadīth recorded by Hakīm al-Tirmidhī on the authority of ibn ‘Abbās, “Shirk in my nation is less discernable than the crawling of an ant across a smooth rock” and Abū Bakr, “Shirk amongst you is more hidden than the crawling of an ant.” cf. Albānī, Sahih al-Jāmi’ #3730-3731

3 Ahmad #4905-5222-5256-5375-5593-6072-6073, Tirmidhī #1535, Abū Dāwūd #3251 on the authority of ibn ‘Umar, not ‘Umar as the author, may Allah have mercy on him, said.

Tirmidhī said it was ḥasan and it was ruled ṣāḥīḥ by ibn Hibbān #4358, Hākim #7814 with Dhahabi agreeing, and Albānī, Sahih al-Jāmi’ #6080. Sulaymān ibn ‘Abdullāh, Taysir al-ʾAẓīq, vol. 2, pg. 1016 said, ‘Irāqī, al-Amālī said that its narrators were trustworthy and precise.’

4 ‘Irāqī, al-Kabīr #8902, ’Abdu’l-Razzāq #15929, ibn Abī Shaybah #12281.

Mundhīrī, Targhib, vol. 3, pg. 372 said that its narrators were those of the Ṣahīḥ as did Haythamī, Majma‘, vol. 4, pg. 177. Ibn ‘Abdu’l-Barr, al-ʾIstidhkār, vol. 15, pp. 94-99 additionally quotes it as a saying of ibn ‘Umar.
Hudhayfah (radiyAllahu ‘anhti) reported that the Prophet (ﷺ) said, “Do not say, ‘Whatever Allāh willed and so-and-so willed,’ rather say, ‘Whatever Allāh willed, then so-and-so willed.’” It was recorded by Abū Dāwūd with a ṣahih isnād.5

It is reported that Ibrāhīm al-Nakha’ī said, ‘It is reprehensible for a person to say, “I take refuge with Allāh and with you.” It is permissible to say, “with Allāh, then with you,” or, “were it not for Allāh, then you.” Do not say, “Were it not for Allāh and you.”’6

Issues:

1. Exegesis to the verse of al-Baqarah concerning partner-gods.
2. The Companions (radiyAllahu ‘anhum) explained a verse that was revealed concerning major shirk in a way that subsumed minor shirk.
3. Swearing an oath by others besides Allāh is shirk.
4. A person’s swearing an oath by other than Allāh truthfully is worse than swearing a false oath.7
5. The difference between the conjunctions ‘and’, waw, and ‘then’, thumma, in expressions.

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5 Ahmad #23265-23347-23381, Abū Dāwūd #4980, Nasā‘ī, al-Kubrā #10821, ibn Abi Shaybah #26690. It was ruled ṣahih by ‘Irāqī, Mughni #3065, Nawawī, al-Adhkar, pg. 308, Riyāḍ al-Sāliḥin #1754, Albānī, al-Ṣaḥḥah #137 and Arna‘ūt.

6 ‘Abdu’l-Razzaq #19811-19812, ibn Abi al-Dunyā, al-Samt #344

7 ar: Yāmin Ghamūs. Ibn ‘Uthaymin: a false oath, yāmin ghamūs, in the view of the Ḥanbalī School is to take a false oath by Allāh. In the view of some (other) scholars it is to take a false oath in order to misappropriate the wealth of a Muslim, this is the correct view.
On the authority of ibn 'Umar that the Messenger of Allāh (ﷺ) said, “Do not swear by your fathers. Whoever swears an oath by Allāh must be truthful. Whoever receives an oath by Allāh must be content. Whoever is not content has nothing to do with Allāh.” It is recorded by ibn Mājah with a ḥasan isnād.¹

¹ Ibn Mājah #2101 with the words, “The Prophet (ﷺ) heard a man swearing an oath by his father and said, “Do not swear by your fathers. Whoever swears an oath by Allāh must be truthful. Whoever receives an oath by Allāh must be content. Whoever is not content with Allāh has nothing to do with Allāh.””

Būṣayrī, Mishāh al-Zujājah, vol. 2, pg. 143 said that the isnād was ṣahīḥ and that its narrators were thiqah, ibn Ḥajr, Fath, vol. 11, pg. 535, said that the isnād was ḥasan, and it was ruled ṣahīḥ by Albānī, al-Irwa’ #2698, Ṣahih al-Jamī’ #7247

Bukhārī #7401 and Muslim #1646 record, on the authority of ibn ‘Umar, that the Prophet (ﷺ) said, “Do not swear an oath by your fathers. Whoever wishes to swear, let him swear by Allāh or remain silent.”

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PURITY OF FAITH

Issues:

1. The proscription of swearing by fathers.
2. The recipient of an oath taken by Allah is ordered to be content.
3. The threat levelled at a person who is not content.³

Bukhārī #2679-3836-6108-6646-6648 and Muslim #1646 record on the authority of ibn 'Umar that the Messenger of Allah (ﷻ) said, “Of a surety, Allah has forbidden you to swear an oath by your fathers. Whoever is going to swear, he must swear by Allah or remain silent.”

After these narrations, Bukhārī and Muslim record that 'Umar ibn al-Khaṭṭāb said, ‘By Allah, I have never heedfully sworn in this way since I heard the Messenger of Allah (ﷺ) proscribing it, nor have I related it from someone else.’

Muslim #1648 records, on the authority of 'Abdu'l-Rahmān ibn Samurah, that the Prophet (ﷺ) said, “Do not swear an oath by the tawāghit or by your fathers.”

Abū Dāwūd #3248 and Nasā’ī #3800 record on the authority of Abū Hurayrah that the Messenger of Allah (ﷺ) said, “Do not swear an oath by your fathers, or your mothers, or partner-gods; only swear an oath by Allah, and only swear by Allah if you are being honest.” It was ruled şahih by ibn Hibbān #4357

Tirmidhī #1535 and Abū Dāwūd #3251 record on the authority of ibn 'Umar that he heard the Messenger of Allah (ﷺ) saying, “Whoever swears an oath by another besides Allah has disbelieved or committed shirk.” Tirmidhī said it was hasan and it was ruled şahih by ibn Hibbān #4358 and Hākim #7814 with Dhahabī agreeing.

Ahmad #5375-5593-6073 records on the authority of ibn 'Umar that the Messenger of Allah (ﷺ) said, “Do not swear an oath by your fathers for whoever swears by other than Allah has committed shirk.”

² Sulaymān, Taysir al-'Ażīq because not being reassured or persuaded shows a lack of veneration of Allah’s Lordship; a heart that is filled with the magnification of Allah, His majesty, grandeur and greatness would not be like this.
CHAPTER FORTY FOUR

Saying, ‘Whatever Allāh willed and you willed.’

It is reported on the authority of Qutaylah that ‘a Jew came to the Prophet (ﷺ) and said, “You commit shirk, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka’bah!’” So the Prophet (ﷺ) ordered them to say, “By the Lord of the Ka’bah!” when they wanted to take an oath and to say, “Whatever Allāh willed, then you willed.”’ It was recorded by Nasā’ī and he ruled it şāhiḥ.1

1 Nasā’ī #3804 with the words, ‘a Jew came to the Prophet (ﷺ) and said, “You make partner-gods with Allāh and you commit shirk, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka’bah!’” So the Prophet (ﷺ) ordered them to say, “By the Lord of the Ka’bah!” when they wanted to take an oath and to say, “Whatever Allāh willed, then you willed.”’

It was also recorded by Nasā’ī, ‘Amal al-Yawm wa’l-Laylah #986, Ahmād #27093, and Tābarānī, al-Kabīr, vol. 25 #5-6.

It was ruled şāhiḥ by Hākim #8715 with Dhahābī agreeing, Taḥāwī, Sharḥ Mushkīl #238-239, ibn Ḥajr, al-Ṣābīḥah, vol. 4, pg. 378, and Albānī, al-Ṣaḥīḥah #136

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He also records, on the authority of ibn ‘Abbās, that a man came to the Prophet (ﷺ) and said, ‘Whatever Allāh willed and you willed.’ He said, “Have you made me a partner-god with Allāh? Whatever Allāh alone wills!”

Ibn Mājah records on the authority of al-Ṭufayl, ‘Ā’ishah’s half-brother on the mothers side, who said, ‘It is as if I saw myself coming to a group of Jews and saying to them “You would truly be a worthy people if only you did not say that ‘Uzayr is the son of Allāh.” They said, “You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.’” Then I passed by a group of Christians and I said, “You would truly be a worthy people if only you did not say that the Messiah was the son of Allāh.” They said, “You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.’” When I woke up, I informed some people of the (dream) and then went to the Prophet (ﷺ) and informed him of it. He asked, “Have you told anyone else about it?” I replied, “Yes.” So he praised Allāh

Abū Dāwūd #4980 records on the authority of Hudhayfah that the Prophet (ﷺ) said, “Do not say, ‘Whatever Allāh willed and so-and-so willed,’ rather say, ‘Whatever Allāh willed, then so-and-so willed.’” The hadīth was also recorded by Ahmad #23265 and ruled saḥīḥ by ‘Īrāqī, Ṭabqah #3065, Arna‘ūṭ and Albānī, al-Ṣaḥīḥ #137.

cf. Chapter 42.

2 Nasā’ī, ‘Amal al-Yawm wa’l-Laylah #988 and not in his Sunan as the words of the author may suggest. The wording is, ‘A man said to the Prophet (ﷺ), “Whatever Allāh willed and you will,” upon which he said, “Have you made me a co-equal with Allāh? Say: Whatever Allāh willed alone!”’

A similar wording is also recorded by ibn Mājah #2117 and Ahmad #1839-1964-2561-3247.

‘Īrāqī, Ṭabqah #3066 said the isnād was ḥasan, it was ruled saḥīḥ by Arna‘ūṭ and ḥasan by Albānī, al-Ṣaḥīḥ #139.
Chapter 44: Saying, ‘Whatever Allah willed & you willed.’

and eulogised Him and then said, “As for what follows... Tufayl has seen a dream and has informed some of you about it. You say a particular statement and such-and-such reason prevented me from prohibiting you from saying it. Do not say, “Whatever Allāh willed and Muḥammad willed,” rather say, “Whatever Allāh alone willed.””

Issues:

1. The Jews knew about minor shirk.
2. A person can understand should he have the inclination to do

3 Ahmad #20694, ibn Mājah #2118, Dārimī #2699, Abū Ya'lá #4655, Tābarānī, al-Kabīr #8214-8215.

The wording quoted is not that of ibn Mājah but is similar to that of Āḥmad.

Ibn Mājah records this ḥadīth on the authority of Hudhayfah who said, ‘In a dream, a Muslim saw himself meeting one of the People of the Book. The latter said to the former, “You would be a great people if only you did not commit shirk: you say, ‘Whatever Allāh willed and Muḥammad willed.’” This was mentioned to the Prophet (ﷺ) who remarked, “By Allāh! I did not know you say this! You should say, ‘Whatever Allāh willed and then Muḥammad willed.’”’

It was ruled sahih by ibn Hibbān #5725, Albānī, al-Saḥīḥah #138 and Arna‘ūṭ.

After this, ibn Mājah #2118a quotes the isnād of the ḥadīth of Tufayl without mentioning its wording by saying, ‘ibn Abī Shawārīb narrated to us; Abū ‘Uwānah narrated to us; on the authority of ‘Abdu’l-Malik; on the authority of Rib‘ī ibn Hirāsh; on the authority of al-Tufayl ibn Sakhbarah - ‘Ā’ishah’s brother on her mothers side - from the Prophet (ﷺ) with similar wording.’

4 ‘Uthmān al-Tamīmī: Consider carefully how the Jew understood this fine point of shirk; this leads to the conclusion that shirk, even if it be subtle, has been prohibited in the religion of all Messengers. It also shows how the Jew, because of his inclination towards fault-finding and blaming, said these words to achieve his end; yet what he said became a blessing for the Muslims. It is well possible that your enemy be a cause for the concealment of your faults even though he intends the opposite. It also shows that it is necessary to accept the truth from whoever it comes from, even if that person did not intend to give sincere advice.
3. His saying, "Have you made me a partner-god with Allāh?" What then of the person who said, "Who do I have to resort to save you," and the couplets following this?!  
4. This was not major *shirk* due to his saying, “such-and-such reason prevented me from prohibiting you...”  
5. A righteous dream is a portion of revelation.  
6. It could well be a cause for the legislation of some law.

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5 Ibn 'Uthaymīn: i.e. if he has the inclination to, he can understand something even if he is doing similar or worse. The Jews, for example, rebuked the Muslims for saying, “What Allāh willed and you willed,” even though they said something much worse, “'Uzayr is the son of Allāh.”

6 'Abdul-Rahmān: this clarifies that whoever equates a servant with Allāh, even in cases of minor *shirk*, has set up partner-gods with Allāh, whether he accept it or not, and despite what the ignorant say that this only applies to those actions of worship specific to Allāh. It also clarifies that both categories of *shirk* (major and minor) must be prohibited, and “for whoever Allāh wants good, He grants him understanding of the religion.”

7 i.e. in the *Qasidah Burdah*

8 Duwaish: during the period of revelation as in the case of the ḥadīth mentioned here. As for after the period of revelation, then no.
CHAPTER FORTY FIVE

Whoever abuses time has derogated Allah

Allah, Most High, says,

وَقَالُوا اِلَيْهِمَا إِلَّا إِخْبَارَتَا الْكِتَابَةَ وَالْيَدَينَ الْمُؤَمِّنَاتَ إِلَّا الْدِّينَ وَالْبَصْرَةُ إِلَى اللَّهِ مُسْتَقِيمًا

"They say, 'There is nothing but our existence in this world. We die and we live and nothing destroys us except for time.' They have no knowledge of that, they are only conjecturing.'"

The Sahih records, on the authority of Abu Hurayrah, that the Prophet (ﷺ) said, "Allah, Most High, says, 'The son of Adam derogates Me: he abuses time whereas I am time: I alternate the night

\[1\text{ al-Jāthiyah (45): 24}\]

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and the day.”

Another narration has, “Do not abuse time for Allâh is time.”

Issues:

1. The proscription of abusing time.

2 Muslim #2246. Bukhârî #4826-7491 with the words, “Allâh, Most High, says, ‘The son of Adam derogates Me: he abuses time whereas I am time: in My hand lies the affair and I alternate the night and the day.’” Bukhârî #6181 with the words, “The children of Adam abuse time whereas I am time: I alternate the night and the day.”

3 Muslim #2246

4 Baghâwî, Sharh al-Sunnah, vol. 12, pp. 355-357 said (summarised), “The Arabs would routinely blame time, i.e. they would abuse it at the onset of trying times. This is because they would blame the calamity or difficulty that had befallen them on it, they would say, ‘The misfortune of time has afflicted him or time has destroyed him.’... Now, because they annexed the difficulty that had befallen them to time, they abused the actor, the cause. The ultimate end of that abuse would be Allâh, Mighty and Magnificent, since in reality He is the true actor, the true cause behind the occurrences they attributed to time. As such they were prohibited from abusing time.’

Sulaymân, Taysir al-‘A’zîz. Ibn al-Qayyim said, ‘There are three heinous crimes (in cursing time):

1. Cursing something that does not deserve cursing. Time is a creation of Allâh subject to His control and subservient to His command. Therefore, the abuser is actually more deserving of censure and abuse!

2. Abusing it comprises shirk because he has abused time thinking that it brings about harm or benefit. Additionally, he thinks that it is oppressive in that it harms those who deserve grant, and grants to those who do not deserve it; it raises the deserving and withholds from the undeserving. In the view of those who abuse it, it is one of the worst oppressors and the poems of these faithless tyrants abusing it are many. Many of the ignorant openly curse it and vilify it.

3. The abuse ensuing from them is directed at the one who does these acts; acts which if performed in accordance to their desires would have corrupted the heavens and the earth. When things go their way, agreeing with their desires, they praise time...
2. He called this derogating Allāh.\(^5\)
3. Carefully consider his statement, "Allāh is time."\(^6\)
4. One could well be guilty of abuse even if he does not intend to do so in his heart.\(^7\)

And commend it. In reality, it is the Lord of time who grants and prevents, who raises and lowers, and who honours and disgraces, and time has no control over this at all. Therefore, to abuse time is to abuse Allāh, Mighty and Magnificent, and this is why it is derogatory to Him, Most High.

Therefore, the person who is cursing time is vacillating between two matters: either he is abusing Allāh or committing shirk. If he believes that time is an actor alongside Allāh, he is a mushrik, and if he believes that Allāh alone is the one who does this, and he is abusing the one who has done this, he has abused Allāh, Most High.*


\(^5\) Sulaymān, Taysir al-ʾAṣāʾir, said, 'The word derogate, adhā, in the language refers to evil and abhorrent matters whose importance is reduced or made light of or whose effect is weakened. This was mentioned by Khāṭṭābī and Shaykhul-Islām said, “It is as he said. This is not the same as harm, darār, for Allāh has informed us that the servants cannot harm him, “Do not let those who rush headlong into disbelief sadden you. They do not harm Allāh in any way.” [Ali ʿImrān (3): 176] Hence, Allāh explains that creation cannot harm him, but they can derogate Him when they abuse the changer of affairs.”* Ibna Hajr, Fath, vol. 13, pg. 572, said, 'His saying, “derogates Me,” means that he attributes something unbefitting to Me.'


\(^6\) Khāṭṭābī, Aʿlām al-Ḥadīth, vol. 3, pg. 1904, said, 'The meaning is that “I am the owner of time and the regulator of the affairs that you attribute to time. So, when the son of Ādam abuses time because it is the actor, the cause of these events, his abuse is in reality directed to Me because I am the actor, the cause. Time is just a measure, a continuum appointed by Myself in which events occur.” When faced with times of hardship or some difficulty, it was the habit of the people of Jāhiyyah to attribute this to time and then to abuse it. They would say, 'Blast time! Perish time!' and the likes.'

\(^7\) Duwaish: because the words alone were stated to be a case of abuse without differentiating between a person who actually intended to do so and a person who did not.

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The appellation 'Judge of judges' and the likes

The Şahih records the hadith of Abū Hurayrah that the Prophet (ﷺ) said, “The most ignoble name with Allāh is a man called ‘King of kings’ for there is no king save Allāh.”1

Sufyān said, ‘An example of which is Shāhanshāh.’2

Ibn ‘Uthaymīn: It would have been clearer and more accurate if the author had said, ‘A person could well derogate Allāh without intending to do so,’ because the wording of the ḥadīth is, “he abuses time,” and a verb is generally annexed to a person who intended to do it.

1 Muslim #2143 and Bukhārī #6205-6206 with the words, “The most ignoble of names with Allāh on the Day of Rising is a man calling himself ‘King of kings.’”

2 Bukhārī under #6206 and Muslim #2143

‘Abdu’l-Rahmān ibn Ḥasan, Fatḥ al-Majīd, pg. 620 said, ‘Shāhanshāh means ‘King of kings,’ in Persian and this is why he quoted it as an example because it is stating
Chapter 46: The appellation ‘Judge of judges’ and the likes

Another narration has, “The person subject to the most wrath from Allāh on the Day of Rising and the most despicable of them...”

The meaning of ‘ignoble,’ *akhna*, is ‘meanest,’ *awda*.

the same thing but in a different language.’

The ‘King of kings’ is a lofty title that has been used by several monarchies (usually empires in the informal sense of great powers) throughout history, and in many cases the literal title meaning ‘King of kings,’ i.e. Monarch elevated above other royal rulers in a vassal, tributary or protectorate position, especially in the case of Semitic languages, is conventionally (usually inaccurately) rendered as ‘Emperor.’ The first written records of its usage dates to Iranian Kings of the Persian Empire (pronounced Shāhānshāh) with an implicit notion of relation to God, and later with an overt spiritual connotation in the latter Persian empire of the Priest-Kings of the Sassanian Persian Empire. The well known story of the Iranian Magi that traveled to Holy Lands to hail the heralded new King of kings further establishes the Royal Priest connotations of the title, King of kings. (Source: http://en.wikipedia.org/wiki/King_of_Kings)

Ibn Ḥajr, *Fath*, vol. 10, pg. 721, said, ‘Some of the commentators expressed puzzlement at Sufyān ibn ‘Uyaynah’s explaining an Arabic word with a Persian word, and some commentators rejected it outright. However, they missed the point he was making which was that the word Shahanshah was frequently used at that time, as such he pointed out that the wording that is prohibited in the narration is not specific to those actual words but applies to any words that lend the same meaning regardless of which language they are in, as such the censure applies to them as well.’ He continued by saying, ‘The ḥadīth is adduced to prove the proscription of calling oneself by this name due to its being accompanied by a severe threat. Also falling under the prohibition would be names carrying the same sense such as Khāliq al-Khalq, Ahkamu’l-Hākimin, Sultan al-Salāṭīn and Amir al-Umarā’. It is also said that calling oneself by the Names of Allāh that are specific to Him such as al-Rahmān, al-Quddūs and al-Jabbar also falls under this prohibition.’

1 Muslim #2143 and Ahmad #7329-8176 on the authority of Abū Hurayrah.
2 Ahmad #10384 records on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “Allāh’s anger is severe against a man called ‘the King of kings.’ There is no king save Allāh, Mighty and Magnificent.”

3 This is the explanation given by Imām Ahmad and mentioned by Muslim under #2143 and is found in the Musnad #7329.

4 This is the explanation given by Imām Aḥmad and mentioned by Muslim under #2143 and is found in the Musnad #7329.

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Issues

1. The proscription of being called ‘King of kings.’
2. The same applies to similar types of names as stated by Sufyân.
3. Understanding the severity with which this, and its like, has been mentioned despite the fact that (the person) did not intend the meaning of the name (for himself) in his heart.
4. Understanding that this is part and parcel of magnifying Allâh, Glorious is He.

‘Abdu'l-Rahmân ibn Hasan: This is because this wording can only hold true for Allâh, Most High: He is the King of kings and there is no king greater or mightier than He. He is the owner of sovereignty, possessor of majesty and nobility. Every aspect of sovereignty is granted by Allâh to whoever He wills of his servants. As such it is a loan which will soon be returned to the loaner: Allâh, Most High. Sometimes He removes the king from his kingdom and at other times He removes the kingdom from the king leaving him with an empty title, divested of any sovereignty. As regards the Lord of the worlds, His sovereignty is unceasing, complete, perfect and without end.

Sulaymân, Taysir al-'Azîz: Ibn Abî Jamrah said, 'In the same category as the term 'King of kings' is the term 'Judge of Judges,' Qâdi al-Qudâêt, even though it has gained currency in the lands of the east since times of old. They would use this term to refer to their most senior judge. The people of the west, however, were saved from this and called their most senior judge, Qâdi al-Jama'âh. One of the later scholars was of the view that it was permissible to use the term Qâdi al-Qudâêt and other such terms. He adduced the hadîth, "The best judge amongst you, aqâdakum, is 'Ali,"* as proof, saying, 'This shows that there is no harm in applying the term Aqâdâ al-Qudâêt to a judge who is the most just and knowledgeable of his time, or continent or country.' al-'Alam al-'Irâqî, however, criticised him and stated that the correct position was that this was not allowed. Concerning the hadîth, he said that the statement of superiority was made comparing a known set of addressees and those of the same category, it is not the same as using an unrestricted term with the definite article prefix, al. He went on to say, 'The daring and poor manner of someone who uses this term is obvious. No consideration should be given to those who, when given the position of judge, hear this term, take delight in it, and are beguiled into allowing it. The truth is more deserving of being followed.'

* Bukhârî #4481 on the authority of 'Umar.

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Abū Shurayḥ said that he used to have the honorific of Abū'l-Ḥakam. The Prophet (ﷺ) said to him, “Allāh is al-Ḥakam and with Him lies the judgment.” He said, ‘When my people would dispute about something they would come to me and I would judge between them and both parties would be happy.’ He said, “This is truly something good. What children do you have?” He replied, ‘Shurayḥ, Muslim and ‘Abdullāh.’ He asked, “Who is the oldest?” He replied, ‘Shurayḥ.’ He replied, “Then you are Abū Shurayḥ.” This was recorded by Abū Dāwūd and others.1

1 Abū Dāwūd #4955, Nasā’ī #5389, Ṭabarānī, al-Kabīr, vol. 22, pg. 179

The wording of Abū Dāwūd: ...on the authority of Shurayḥ, on the authority of his father, Hāni’ who said, ‘When he came with the delegation from his people to the Messenger of Allāh (ﷺ), he heard them calling him with the honorific, Abū'l-Ḥakam. The Messenger of Allāh (ﷺ) called him and said, “Allāh is al-Ḥakam and
PURITY OF FAITH

Issues:

1. Revering the Names and Attributes of Allah, even if one does not actually intend their meanings.²

with Him lies the judgment, why do you have this honorific?” He said, “When my people would dispute about something they would come to me and I would judge between them and both parties would be happy.” He said, “This is truly something good. What children do you have?” He replied, ‘Shurayh, Muslim and ‘Abdullāh.’ He asked, “Who is the oldest?” He replied, ‘Shurayh.’ He replied, “Then you are Abu Shurayh.” The narration of Nasā’ī adds, ‘...and he supplicated for him and for Shurayh.’

It was ruled sahlī by ibn Hibbān #504, Albānī, Irwā’ #2682, Sahih al-Jamī’ #1845

Ibn ‘Uthaymīn, al-Qawl al-Mufid, vol. 3, pg. 21, said, “The Prophet (ﷺ) changed the name for two reasons: 1) Allah is al-Hakam, so saying, “O Abu'l-Hakam,” could be like saying, “O Abū Allah.” 2) This person was given this honorific because he met the quality described therein; as such it was not merely a name and therefore correlated to the corresponding Name of Allah. It was a name whose meaning was actually intended, and as such it became a case of sharing with Allah, Glorious and Most High, and it was for this reason that the Prophet (ﷺ) gave him the other honorific.’

² Ibn ‘Uthaymīn, al-Qawl al-Mufid, vol. 3, pg. 22, said, “This is problematic because if a person does not intend the meaning, it is permissible, unless it be something that is specific to Allah such as Allah, al-Rahmān, Rabb al-'Ālamīn etc. These can only ever be used for Allah. As regards those names that are not specific to Allah, others can take that name so long as they do not believe that the meaning is applicable to them, i.e. they are using it as a name and nothing more. This is why there were some Companions who had the name al-Ḥakam* and the Prophet (ﷺ) did not change it since it was only ever intended by that person as a name. Other Companions were called al-Ḥakim** and the Prophet (ﷺ) endorsed it.’


** Such as Ḥakim ibn Hīzām, Ḥakim ibn al-Ḥārith al-Ṭā’īfī and Ḥakim ibn Tulayq al-Amawī.
Chapter 47: Revering the Names of Allāh & Changing one’s name...

2. Changing names as a result.
3. Choosing the oldest son for one’s honorific.

3 Sulaymān ibn ‘Abdullāh, Taysīr al-‘Aqīq, vol. 2, pg. 1065, said, ‘i.e. changing them because of the reverence in which those Names are held, the meaning of reverence is veneration. This is part and parcel of living Tawḥīd. One can then adduce that it is also forbidden to be called after such names from the onset, since it is more so the case that this be forbidden (than using the corresponding honorific); however, this only applies to those Names that are specific to Allāh, Most High.’

4 ‘Abdu’l-Raḥmān ibn Hasan: ar: kunyā. A kunyā is a title starting with Abū or Umm or the likes, an agnomen, ḥaqab, is something other than this such as Zayn al-‘Abīdīn etc.

Baghawi, Sharḥu’l-Sunnah, vol. 12, pg. 344, ‘It is best for a man or a woman to take an honorific after the oldest son, if he has no son then the oldest daughter. Umm Salamah’s name was Hind and she took her honorific after her son, Salamah. Umm Habībah’s name was Ramlah and she took her honorific (after her daughter) Ḥabībah.’
CHAPTER FORTY EIGHT

Someone who mocks anything containing the mention of Allah, or the Qur'an or the Messenger

Allah, Most High, says,

وَلَمْ نَسْتَعْتُمْ
لِيُقُولُوا إِنْ كُنْتُمْ نَاسِئُونَ وَلَمْ يَبْنَ أَيَّادِهِمْ
وُرَسُوْلُهُ كُنْتُمْ كَسَانِئُونَ وَلَمْ يَأْتِكُمْ بِصَادِقٍ مِّنَ الْقَبْلِ

"If you ask them they will say, 'We were only joking and playing around.' Say, 'Would you make a mockery of Allah and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.'" ¹

¹ al-Tawbah (9): 65-66
Chapter 48: Someone who mocks anything containing the mention...

Ibn 'Umar, Muḥammad ibn Ka'b, Zayd ibn Aslam and Qatādah said (combining their various narrations), 'During the Battle of Tabūk, a man said, “We have not seen the likes of these reciters of ours: the most avaricious of people, the most untruthful of tongue, and the most cowardly when (the armies) meet,” he was referring to the Messenger of Allāh (ﷺ) and the reciters amongst his Companions. 'Awf ibn Mālik said to him, “You are lying! Rather you are a hypocrite! I will inform the Messenger of Allāh (ﷺ).”’ He went to the Messenger of Allāh (ﷺ) to inform him but found that (verses of the) Qur'ān had already been revealed concerning the incident. The man then came to the Messenger of Allah (ﷺ) who had mounted his camel and commenced riding, saying, “Messenger of Allāh, we were only idly chatting, speaking as riders do amongst themselves to cut short the journey!” Ibn 'Umar said, “I can still see him clinging to the saddle-belt of the Messenger of Allāh’s camel, stones bouncing up and battering his legs, while he was saying, ‘We were only idly chatting and playing!’ and the Messenger of Allāh (ﷺ) was saying to him ‘Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.’ He would not turn to face him, nor would he say anything else.’”

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2 Ṭabari and ibn Abī Ḥātim with a ḥasan isnād on the authority of ibn 'Umar. cf. Muqbil ibn Hādī, Sahih al-Musnad min Asbab al-Nuzūl, pg. 71

The narrations of Muḥammad ibn Ka'b, Zayd ibn Aslam and Qatādah are recorded by Ṭabari with mursal isnāds.

Ibn Kathīr said in exegesis to this verse: Abū Ma'shar al-Madani reports on the authority of Muḥammad ibn Ka'b al-Quraẓi, and others, who said, ‘A man from the hypocrites said, “I have not seen the likes of these reciters of ours: the greediest of us, the most untruthful of tongue amongst us, and the most cowardly of us when (the armies) meet.” This was conveyed to the Messenger of Allāh (ﷺ) while he had mounted his camel and had commenced riding. The man said, “Messenger of Allāh, we were only idly chatting, playing, speaking as riders do in order to cut short the journey!” The Messenger of Allāh (ﷺ) said, “Say, ‘Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.’”’

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having believed. If one group of you is pardoned, another group will be punished for being evildoers.’”

He was clinging onto the saddle-belt of the Messenger of Allah’s camel, his legs dragging through the pebbles causing them to batter his legs, and the Messenger of Allah would not look at him.’

‘Abdullah ibn Wahb said: Hishâm ibn Sa’d informed me, on the authority of Zayd ibn Aslam, on the authority of ‘Abdullâh ibn ‘Umar who said, ‘During the Battle of Tabûk, in a gathering, a man said, “We have not seen the likes of these reciters of ours: the greediest of people, the most untruthful of tongue, and the most cowardly when (the armies) meet.” Another person in the gathering said, “You are lying! Rather you are a hypocrite! I will inform the Messenger of Allah (Sâlîh). This was conveyed to him and (verses of the) Qur’ân were revealed.’” ‘Abdullah ibn ‘Umar said, ‘I saw him clinging onto the saddle-bag of the Messenger of Allah’s camel, the stones battering him, saying, “Messenger of Allah, we were only idly chatting and playing!” The Messenger of Allah was saying, “Say, ‘Would you make a mockery of Allah and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.’”

A similar narration was also reported by Layth on the authority of Hishâm ibn Sa’d.

Ibn Ishâq said, ‘There was a group of the hypocrites amongst whom was Wâdî‘ah ibn Thâbit, brother to Umâyah ibn Zayd ibn ‘Amr ibn ‘Awf, and a man from Ashja’, allied to Banû Salamah, who was called Makhshiy ibn Humayyir. They would point to the Messenger of Allah (Sâlîh) who was on his way to Tabûk and say to each other, “Do you think the Battle against Banû al-‘Asfar* was akin to the Arabs fighting each other?”... Makhshiy ibn Humayyir said, “By Allah, I wished that I had the authority to pass judgment that every single one us be lashed one hundred times. We would be lucky to escape something of the Qur’ân being revealed concerning us and these words of yours!” The Messenger of Allah (Sâlîh) - as has been conveyed to me - said to ‘Ammâr ibn Yâsir, “Go to those people for they are destroyed! Ask them what they have said. If they deny anything, tell them that they have said this and this and this.’ ‘Ammâr went to them and said this to them. They then came to the Messenger of Allah, presenting their excuses. Wâdî‘ah ibn Thâbit said, clinging onto the saddle bag of the camel on which the Messenger of Allah (Sâlîh) was seated, “We were only idly chatting and playing.” The verse was then revealed. Makhshiy ibn Humayyir said, “Messenger of Allah, my name and my father’s name handicapped me!” It seems that it was he who was referred to as [the one pardoned] in His, Most
Chapter 48: Someone who mocks anything containing the mention...

Issues

1. The issue of paramount importance: whoever mocks these is a disbeliever.
2. This is the exegesis of the verse and applies to whoever does this.  

As a result he was then called 'Abdu'l-Rahmān. He asked Allāh to let him die as a martyr and that none know where he was killed. He was killed at the Battle of Yamāmah and no trace of him was found.'

Qatādah said, 'The Prophet (ﷺ) was embarking on the Battle of Tabūk, travelling with him was a party of hypocrites. They said, "He thinks that he will conquer the palaces and fortresses of Rome! This is sheer nonsense!" Allāh apprised His Prophet (ﷺ) of what they had said and he said, "Bring that group of people to me!" He called them and said, "You said this and this," and they swore that they were only idly chatting and playing.'

'Ikrīmah said in commentary to this verse, 'A man who Allāh had pardoned if He so wills said, "O Allāh, I have heard a verse, and I am meant by that verse, at it the skins shiver and the hearts tremble. O Allāh, make my death a death in Your way and let no one say, 'I washed him, I shrouded him, I buried him.'" He was killed at the Battle of Yamāmah, the bodies of all Muslims were recovered save his.'

"Do not try to excuse yourselves, you have disbelieved after having believed," through this mockery "If one group of you is pardoned,” i.e. Makhshiy ibn Humayyir “another group will be punished,” i.e. all of you will not be pardoned, rather some of you will definitely be punished, “for being evildoers,” because of these vile and sinful words.

*Banū Asfār, “yellow skins,” an epithet referring to the light skin of the Byzantines.

3 Sa'di: Mockery negates faith in its entirety and ejects a person from the fold of the religion. This is because the foundation of this religion is to have faith in Allāh, His Books and His Messengers, and part and parcel of this faith is to venerate them. It is known that mocking and ridiculing any of these is actually worse than mere disbelief because in the former case one has disbelieved and, in addition, demeaned and belittled. The disbelievers are of two types: those who shun and those who oppose and contend; those who oppose are at war with Allāh and His Messenger, they abuse Allāh, His religion and His Messenger, and their disbelief is the worse of the two and effectuates greater corruption. One who mocks any aspect of these falls under this latter case.
3. The distinction between tale-carrying⁴ and sincere advice⁵ for the sake of Allāh and His Messenger.⁶
4. The distinction between pardoning, which Allāh loves, and harshness and severity to the enemies of Allāh.
5. There are some excuses that are just not acceptable.

⁴ ar: namimah.
   cf. Chapter 25 which shows that tale-carrying is a type of magic.

⁵ ar: nasībah

⁶ Hāmid ibn Mūhammad, Fathu'llah al-Hamid, said, 'The difference between the two is that the person giving sincere advice does not want to split the Muslims or cause dissention amongst those who love each other, rather he wishes to give prominence to the truth and curb falsehood by way of sincerity to Allāh, His Messenger and His religion. The tale-carrier, on the other hand, wants to cause splitting and dissension out of envy and transgression. Therefore the actual difference between the two is based around intention and purpose.'

Sulaymān ibn 'Abdullāh, Taysir al-'Arzū, vol. 2, pg. 1079 said, 'This shows that one should immediately reject evil and be severe with the hypocrites. It also shows the permissibility of describing a person as a hypocrite if he says or does something that proves this. “I will inform the Messenger of Allāh (ﷺ),” the conveyance of information in such cases is not regarded to be backbiting, ghibah, or tale-carrying, namimah. Indeed this case is an example of sincerity to Allāh and His Messenger. As such it is necessary to differentiate backbiting and tale-carrying from sincerity to Allāh and His Messenger. Mentioning the deeds of the hypocrites and sinners to the people of authority in order to rebuke and restrain them, and to have the laws of the Shari'ah applied on them, is not regarded to be backbiting or tale-carrying. “But found that (verses of the) Qur'ān had already been revealed concerning the incident,” i.e. revelation from Allāh had already come concerning what they had said. This proves the knowledge of Allāh, Glorious is He, His power and divinity, and that Muhammad is truly the Messenger of Allāh.'
CHAPTER FORTY NINE

Allah, Most High, says,

"And if We let him taste mercy from Us after he has suffered hardship, he says, 'This is my due. I do not think that the Hour is going to come, and if I am returned to my Lord, I will definitely find the best reward with Him.' But We will inform those who are disbelievers of what they did and make them suffer a ruthless punishment."\(^1\)

Mujahid said, 'i.e. this is a result of my deeds and I fully deserve it.'\(^2\)

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1. Fussilat (41): 50

2. Bukhārī, Kitāb al-Tafsīr as a ta'liq report and the full isnād was provided by Tabārī, vol. 25, pg. 3.
Ibn ‘Abbās said, ‘i.e. this is from me.’

Allāh, Most High, says,

قَالَ إِنِّيْ نَسِيتُ عَلَيْهِ عِلْمٍ عَنْدِي

“He said, ‘I have only been given it because of knowledge I have.’”

Qatādah said, ‘because of my knowledge of enterprise and the methods of commerce.’

Others said, ‘i.e. Allāh’s knowledge that I deserve it,’ and this is the meaning of Mujāhid’s comment, ‘I have been given it because of my worth.’

Abū Hurayrah reported that he heard the Messenger of Allāh (ﷺ) saying, “There were three people from the Children of Isrā’īl: a leper, a bald man and a blind man. Allāh wanted to put them to test and so he sent an angel to them. He came to the leper and asked, ‘What would you like best?’ He said, ‘A good complexion, clear

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3 Qurṭūbī

4 al-Qasas (28): 78

5 Māwardi and Qurṭūbī record this as an opinion of ibn ‘Īsā. Ibn Abi Ḥātim #17123 records this from Qatādah with the words, ‘due to the good and the knowledge that I possess.’ Suyūṭī, Durr al-Manṣūr, references it to ‘Abd ibn Ḥumayd, ibn al-Mundhir and ibn Abi Ḥātim.

6 as stated by Suddī. Suyūṭī, Durr al-Manṣūr, said it was recorded by ‘Abdu’l-Razzāq, ‘Abd ibn Ḥumayd, ibn al-Mundhir and ibn Abi Ḥātim [#17125]

7 Suyūṭī, Durr al-Manṣūr, said it was recorded by Tābarī, Fīrıyābī, ‘Abd ibn Ḥumayd and ibn al-Mundhir.
skin and to have the thing that makes people loathe me removed.’ He touched him and his taint left him and he gave him a good complexion and clear skin. He asked, ‘What property do you covet most?’ He replied, ‘Camels (or he said: ‘cattle’ - the narrator, Ishāq, was uncertain),’ and so he gave him a pregnant she-camel and said, ‘May Allāh bless you in it.’

“Then he came to the bald man and asked, ‘What would you like best?’ He replied, ‘A good head of hair and to have the thing that makes people loathe me removed.’ So he touched him and removed what he had and gave him good hair. He asked, ‘What property do you covet most?’ He replied, ‘Cattle (or he said: camels),’ and so he gave him a pregnant cow and said, ‘May Allāh bless you in it.’

“Then he went to the blind man and asked, ‘What would you like best?’ He said, ‘That Allāh return my sight to me so that I can see people.’ He touched him and Allāh returned his sight to him. He asked, ‘What property do you covet most?’ He replied, ‘Sheep,’ and he gave him a pregnant sheep.

“These animals all gave birth and produced offspring. The one had a valley full of camels, the other a valley full of cattle, and the last a valley full of sheep.

“Then (the angel) went to the leper taking his form and appearance and said, ‘I am a poor man who has lost his means on his journey. Today I can seek none but Allāh and then you. I ask you, by the One who gave you a good complexion, good skin and property for a camel on which I can complete my journey.’ (The leper) offered the pretext, ‘I have many obligations,’ upon which (the an-

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8 i.e. the form and appearance of the leper before he was cured. The same applies to the bald man and the blind man. cf. Kirmānī, Irshād al-Sāri, vol. 7, pg. 418, ibn ‘Allān, Dalil al-Fālihin, vol. 1, pg. 172
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gel) observed, 'I seem to recognise you. Were you not a poverty stricken leper that people found unclean, and then Allāh, Mighty and Magnificent, gave you wealth?' He said, 'I inherited this property, elder son from elder son.' He said, 'If you are a liar in your claim, may Allāh return you as you were!'

"He then went to the bald man in his form and appearance and said to him what he had said to the other and he replied to him in the same way. He said, 'If you are a liar, may Allāh return you as you were!'

"Then he went to the blind man in his form and appearance and said to him, 'I am a poor man who has lost his means on his journey. Today I can seek none but Allah and then you. I ask you by the One who returned your sight to you for a sheep with which I can complete my journey.' He said, 'I was blind and Allāh restored my sight to me, so take what you want and leave what you want. By Allāh, I will not begrudge you anything that you take for Allāh.' He said, 'Keep your property. You have all been tested and Allāh is pleased with you and displeased with your companions.'" It was recorded by Bukhārī and Muslim.9

Issues

1. The exegesis of the verse.
2. The meaning of, "This is my due."
3. The meaning of, "I have only been given it because of knowledge I have."
4. The important lessons contained in this wonderful story.

9 Bukhārī #3464-6653 and Muslim #2964

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Allah, Most High, says,

"Then when He granted them a healthy, upright child, they associated partners with Him in what He had given them. But Allah is far above what they associate!"

Ibn Hazm said, 'They have agreed that every name denoting servitude to other than Allah is prohibited such as 'Abd 'Amr, 'Abdu'l-Ka'bah and the likes, with the exception of 'Abdu'l-Mu'talib.'

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1 al-A'rāf (7): 190.

The previous verse reads, "It is He who created you from a single self and made from him his spouse so that he might find repose in her. Then when he covered her she bore a light load and carried it around. Then when it became heavy they called on Allah, their Lord, 'If You grant us a healthy child, we will be among the thankful!'"

2 Ibn Ḥazm, Marāṭib al-Ijmā', pg. 154
Ibn ‘Abbās said: ...out this verse, ‘After Ādām had covered her, she became pregnant and Iblīs came to them saying, “I am your companion who was the cause of your ejection from Paradise. You must obey me or I will give him horns like a stag which will pierce your stomach as he comes out! I will do this and this,” frightening them. “You must call him ‘Abdu’l-Hārīth,” however they refused to obey him. The baby was stillborn. Then she became pregnant again and again he came to them and said the same things. They refused to obey him and again, the baby was stillborn. Then she became pregnant and he came to them again and reminded them of what he had said. They were overcome with compassion for the baby so they called him, ‘Abdu’l-Hārīth, and that is the meaning of “they associated partners with Him in what He had given them.” This was recorded by ibn Abī Ḥātim.3

He also records, with a ṣaḥīḥ isnād, that Qatādah said, ‘They associated in obedience of Him, not in worship of Him.’4

3 Ibn Abī Ḥātim, vol. 5, pg. 1634, with a da’īf isnād. Suyūṭī, al-Durr al-Manthūr, additionally referenced it to Sa’īd ibn Mansūr [#973] and ibn al-Mundhir. The narration as a whole is, however, saḥīḥ due to other supporting routes. cf. Nāṣir al-Fahd, Tanbihāt ‘alā Kutub Takhrij Kitāb al-Tawḥīd, pp. 43+

Sulaymān ibn ‘Abdullāh, Taysīr al-‘Ayyīq, said, ‘Sa’īd ibn Jubayr said, “When amongst the angels, (Iblīs’s) name was al-Hārīth.’ He wanted them to name their son in this way so that they would be guilty of associating, at least in appearance. This is a trap from the traps of Shayṭān: when he is unable to make a person commit a major sin, he convinces him to commit a minor sin. In addition, they would have obeyed him again just as they had done previously, the first time.”’


Tābārī and ‘Abdu’l-Razzāq record that Qatādah said, ‘They committed shirk in the naming, they did not commit shirk in worship.’

Tābārī records that ibn ‘Abbās said, ‘He committed shirk by obeying him, not by worshipping (other than Allāh), he did not commit shirk with Allāh, rather he obeyed him.’
He also records, with a šahīh isnād, that Mujāhid said about His saying, "If you grant us a healthy child," 'i.e. they feared that the baby may not be human.” The same meaning is also reported from al-Hasan,  

Issues:

1. The proscription of every name denoting servitude to others

Sulaymān ibn 'Abdullāh, Taysir al-'Aẓīz, said in explanation to the words of Qatādah, 'i.e. because they obeyed him and called their son 'Abdu'l-Hārith, not that they actually worshipped him. This then constitutes evidence that shirk in obedience is different from shirk in worship.... Some of our contemporaries found this difficult to comprehend since they explained worship, 'ibādah, to mean obedience, taḥād; as such, in their view, the words of Qatādah would end up meaning that they committed shirk in worship. The answer to this confusion is that the explanation given is by way of explaining the word worship, by its implications and consequences: the consequence of worship is that the servant obeys the one he worships. It is also possible to assert that this explanation shows that the two are inseparable, and the intent is to show the consequences of worship, i.e. obedience is inseparable from worship and leads to obedience, as such worship can only come about by obedience, and hence it is possible to explain it as obedience. This is the more correct response, and in either case there is no confusion, and all praise is due to Allāh. If you were to ask, “But the Prophet (ﷺ) called obedience to the monks and rabbis in disobedience to Allāh, worship of them?” I say in response, “Refer back to the explanation of the ḥadīth of ‘Adī and the answer will become plain to you.”’

5 Ibn Abī Ḥātīm, vol. 5, pg. 1634


8 such as ibn 'Abbās, Abū'l-Bakhtarī and Abū Sālih as recorded by Ṭabarī.

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besides Allāh.

2. The exegesis of the verse.

3. This *shirk* occurred in the mere act of naming, the actual meaning of the name was not intended.9

4. Allāh granting a healthy daughter to a man is a blessing.10

5. The Salaf differentiating *shirk* in obedience from *shirk* in worship.11

9 ‘Abdu’l-Rahmān ibn Hasan: ‘Our Shaykh, may Allāh have mercy on him, said, “This *shirk* occurred through the mere act of naming for they did not intend the actual meaning (of the name)” which was what Iblis intended. This is a good understanding of the verse since it clarifies that what the parents did of naming their child, ’Abdu’l-Hārith, was nothing beyond an act of naming, they did not mean that he was actually a servant of another besides Allāh. This is what was meant by Qatādah when he said, “They associated in obedience of Him, not in worship of Him.”’

10 Duwaish: they made a vow to be grateful to Allāh if He granted them a healthy child having no defect, and they did not distinguish between it’s being a boy or a girl. This then proves that Allāh granting a healthy daughter to a person is a blessing in contrast to the attitude current amongst the Arabs which was to dislike the birth of a daughter.

11 Ibn ‘Uthaymin: We must explain the distinction between obedience and worship. Obedience, when connected to Allāh, is worship and there is no distinction between the two: to worship Allāh is to obey Him. When obedience is connected to another besides Allāh, there is a difference: we obey the Messenger (ﷺ) but we do not worship him. A man could well obey a king in this world yet hate him at the same time. The meaning, then, of *shirk* in obedience, is that the person obeyed him, not out of love, veneration, and humility as he does for Allāh, but out of mere obedience. This is the difference. Hence, building upon the story mentioned here, Ādam and Hawā’ would have obeyed Shaytān, but they would not have worshipped him, this is assuming the story is authentic.
CHAPTER FIFTY ONE

Allāh, Most High, says,

وَلَهُ الْأَسْمَاءُ الْمُحْيَيْنَ فَأَذْكُرْهُ بِهَا وَذَرُّواَ الَّذِينَ يَتَّجَهُونَ فِي أَسْمَاعِهِم مَّا كَانَوا يَعْمَلُونَ

“To Allāh belong the most beautiful and perfect Names, so invoke Him by them. Abandon those who desecrate His Names, they will be recompensed for what they did.”

In commentary to, “desecrate His Names,” ibn Abī Ḥātim mentioned that ibn ‘Abbās said, ‘i.e. commit shirk.’

He also recorded that he said, ‘They derived the name al-Lāt from

1 al-ʻArāf (7): 180

2 This narration is recorded by ibn Abī Ḥātim, ‘Abdu'l-Razzīq and Tabari on the authority of Qaūdah and not ibn ‘Abbās as stated by the author, may Allāh have mercy on him. The isnād to the narration is sahih.

The narration of ibn ‘Abbās is recorded by Tabari and ibn Abī Ḥātim with the words, ‘deny’ in place of ‘commit shirk,’ with a da‘if isnād.
al-Ilāh and al-'Uzzah from al-'Azīz.\(^3\)

He recorded that A'mash commented, 'They included therein Names that were not His.'\(^4\)

**Issues:**

1. Affirmation of the Names
2. These Names are beautiful and perfect.
3. The command to invoke Him by employing them.\(^5\)
4. Abandoning the contentions of the ignorant desecrator.
5. Explaining the meaning of desecrating Allāh’s Name.\(^6\)
6. The threat levelled at the person guilty of desecration.

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\(^3\) Tabārī and ibn Abī Ḥātim with a da'īf jiddan isnād.

\(^4\) Ibn Abī Ḥātim with a da'īf jiddan isnād.

\(^5\) 'Abdu'l-Ḥādī al-'Ajīlī: Supplication has pre-requisites (that must be met). Amongst these is that the supplicant should know the meanings of the Names he is employing. The magnificence of the petitioned - Allāh, Mighty and Magnificent - should be fully present in the heart. He should make his intention sincere and adjoin this to magnification, glorification and praise of Allāh, Most High. He should supplicate with resolve, expectant of a response. He should acknowledge Allāh’s Lordship and his own servitude. All of this will have a tremendous effect on the supplication, enhancing it and strengthening it.

\(^6\) ar: îlhād. Desecrating Allāh’s Names occurs in a number of ways: 1) To name idols after the Names of Allāh such as al-Lāt, derived from al-Ilāhiyyah, or al-'Uzzah, derived from al-'Azīz. 2) Calling Allāh names that are unbefitting such as the Christians calling Him father 3) Describing Him with things that He is far removed from such as the Jews asserting that He is poor 4) Divesting the Names of Allāh of their meanings and to deny their realities 5) Likening the Attributes of Allāh to those of His creation.

CHAPTER FIFTY TWO

It is not said, ‘Peace be upon Allāh’

The Šāhīḥ records, on the authority of ibn Mas‘ūd (raḍiyyAllāhu ‘anhu) who said, ‘While praying with the Messenger of Allāh (ﷺ) we would say, “Peace be upon Allāh from His servants, peace be upon so-and-so and so-and-so.” He said, “Do not say, ‘Peace be upon Allāh,’ for Allāh is the Perfect Peace.”’

Issues:

1. Explanation of (the word) al-salām.
2. It is a form of greeting.
3. It is unbefitting to direct it to Allāh.

1 Bukhārī #835 and Muslim #402

2 Sulaymān, Taysir al-‘Aẓīm: The core meaning of the word, salām is safety or peace, release, deliverance and rescue from evil and fault.
4. The reason behind this.³
5. His teaching them the greeting that did befit Allāh.⁴

³ Sulaymān, Ṭaysir al-ʿAẓīm. When a Muslim says, ‘as-Salāmu ʿalaikum,’ he is supplicat­ing for the person greeted, asking that he be saved from all evil. Allāh is the One who is asked to fulfil this plea not to meet this plea. One does not supplicate for Allāh, one supplicates to Allāh. He is Rich Beyond Need, everything in the heavens and the earth belongs to Him. Therefore, it is impossible to invoke peace on Him, rather He invokes peace on His servants, “Say: ‘Praise be to Allāh and peace be upon His slaves whom He has chosen.’” [al-Naml (27): 59] He is the Peace and from Him comes salām. There is none worthy of worship besides Him and no Lord other than Him.

⁴ as mentioned in the rest of the ḥadīth, “al-tahiyyātū līllāḥi waʾl-salawāt...,” i.e. the words employed in the beginning of the tashahhūd in prayer.
CHAPTER FIFTY THREE

Saying, "Allāh forgive me if you wish."

It is recorded in the Šaḥīḥ on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, "Let none of you say, ‘Allāh, forgive me if You wish. Allāh, have mercy on me if You wish.’ Let him be resolute in his request for none can coerce Him."

Muslim has, "Let his aspiration be great for nothing is too great for Allāh to grant."

1 Bukhārī #6339.

2 Muslim #2679 with the words, “When one of you supplicates, let him not say, ‘Allāh, forgive me if You wish,’ rather let him be resolute in his request, let his aspiration be great for nothing is too great for Allāh to grant.”
Issues:

1. The proscription of making this exception in supplication.
2. Explaining the reason for this.¹
3. His saying, “Let him be resolute.”
4. Making the aspiration great.
5. The reason behind this.

³ Sulaymān, Taysir al-'Aţīţ Qurṭūbī said, ‘The Messenger of Allâh (ﷺ) proscribed this because it shows a certain lassitude of desire and lack of concern for what is being asked on the part of the petitioner. This would then imply that the person is effectively saying, “If it happens, good, otherwise I don’t really need it.” If this is the case, the person has not actualised the state of dire need that is the essence of this act of worship: supplication. Moreover, it highlights his indifference to his sins and his Lord’s mercy.’

The reason for the proscription is threefold: 1) When a person says, “if You wish,” a possible implication is, “do it if You wish, I am not forcing you.” The suggestion that someone can coerce Allâh is, of course, totally false. 2) It implies that if something is great, it might be hard for Allâh to do. This too is untrue. 3) It implies that the servant has no need of Allâh and this is unbefitting and inappropriate. cf. Ibn 'Uthaymīn, al-Qawl al-Mufid, Fawzān, 'Ibatu'l-Mustafid.
CHAPTER FIFTY FOUR

It is not said, ‘My male servant, my female servant.’

It is recorded in the Ṣaḥīḥ on the authority of Abū Hurayrah (rāḍi Allāhu ‘anhu) that the Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) said, “Let none of you say, ‘Feed your lord,’ wash your lord,’ instead he should say, ‘My master, my guardian.’ Let none of you say, ‘My male servant, my female servant,’ instead he should say, ‘My lad

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1 ar: rabbaka
2 ar: sayyidi
3 ar: mawla ya
4 ar: 'abdi
5 ar: amati
or lass⁶, or my boy."⁸

Issues:

1. The proscription of saying, ‘My male servant, my female servant.’
2. The servant should not say, ‘my lord,’ he should not say, ‘feed your lord.’⁹
3. The first has been taught to say, ‘My lad or my lass,’ or, ‘my boy.’
4. The second has been taught to say, ‘My master, my guardian.’
5. Being aware of the reason why: perfecting Tawhid even in wording.¹⁰

⁶ ar: fatāya, fatāti
⁷ ar: ghulāmi

⁸ Bukhārī #2552 with the words, “Let none of you say, ‘Feed your lord, wash your lord, give your lord water to drink...’”
Muslim #2249 with the words, “Let none of you say, ‘my male servant, my female servant,’ all of you are servants, male and female, of Allāh, instead say, ‘My servant, my female servant, my lad or lass.’”

⁹ Duwaish: All these matters have been proscribed by way of showing fine conduct, adab, they are not actually prohibited since various other texts show the permissibility of using them.

¹⁰ Fawzān: in order to show due propriety to Allāh’s Names and Attributes, and to protect the sanctuary of Tawhid and close all avenues to shirk. Words that may suggest polytheism or paganism, even in part, are to be avoided even if the person never intended that meaning simply to bar shirk absolutely.
Whoever asks by Allah should not be turned away

Ibn 'Umar (radiyAllahu 'anhuma) reports that the Messenger of Allah (ﷺ) said, "Whoever seeks refuge by Allah, grant him refuge. Whoever asks by Allah, give him. Whoever invites you, respond. Whoever does good to you, return it with its like, if you cannot find anything to give in return, supplicate for him until you think you have returned its like." This was recorded by Abū Dawaḍ and Nasā’ī with a šaḥīḥ isnād.¹

¹ Ahmad #5365-5703-5743-6106, Abū Dawaḍ #1672-5109, Nasa’ī #2568, al-Kубrā #2348

It was ruled šaḥīḥ by ibn Hibbān #3408-3409, Ḥākim #1502 with Dhahabī agreeing, Nawawī, Riyāḍ al-Sāḥibin #1725, and ibn Hajr as per ibn ‘Allān, al-Futūḥat al-Rabbāniyyah, vol. 5, pg. 250. Albānī, al-Sāḥibah #254 said it was šaḥīḥ and Arna’ūt said it was šaḥīḥ, meeting the criteria of Bukhārī and Muslim.

Abū Dawaḍ #5108 and Abū Ya’lā #2536 record a witness to this ḫadīth on the authority of ibn ‘Abbās.
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Issues:

1. Granting refuge to someone who asks for it by Allāh.
2. Giving someone who asks by Allāh.\(^2\)
3. Responding to an invitation.
4. Returning a good turn with its like.
5. Supplication is a return for someone who has nothing else to give.
6. His saying, “until you think you have returned its like.”

\(^2\) Sulaymān: because of one’s veneration and magnification of Allāh, Most High.
Fawzān: which is from the perfection of Tawḥīd. To turn someone away shows poor conduct with respect to Allāh, Most High, and highlights a defect in Tawḥīd.
‘Abdu’l-Rahmān ibn Hasan: The ostensive sense of the hadith shows that it is prohibited to turn away someone who asks by Allāh, however this general understanding must be restricted because of other texts of the Book and Sunnah. If someone asks for something which is his right, such as something from Bayt al-Māl, it is obligatory to give him enough to meet his needs. If a beggar asks someone for wealth, and that person has a surplus, it is obligatory for him to give as befits the circumstance and the beggars need. However, if the beggar asks someone who does not have a surplus, it is recommended for him to give an amount that will not be detrimental to him or his family. It the person asking is in dire straits, it becomes obligatory to give him that amount which will alleviate his immediate need.
CHAPTER FIFTY SIX

Only Paradise should be asked for by Allāh’s face

Jābir (rādī.ʿAllāhu ʿanhu) reports that the Messenger of Allāh (ﷺ) said, “Only Paradise should be asked for by Allāh’s face.” This was recorded by Abū Dāwūd.¹

Issues:

1. The proscription of asking for anything save the most precious

¹ Abū Dāwūd #1671, Bayhaqī, Sunan, vol. 4, pg. 199, Shuʿab #3537

Diyāʾ al-Maqdisi ruled it șahīh and it was ruled daʿīf by ʿAbduʾl-Haqq and ibn al-Qaṭṭān as per Munāwī, Fayd, vol. 6, pg. 451. Suyūṭī, al-Jāmiʿ #9972 said it was șahīh. It was ruled daʿīf by Albānī, Daʾīf al-Targhib #506.

Bayhaqī, al-Asmāʾ waʾl-Sifāt, vol. 2, pg. 95 records that a man came to Umar ibn ʿAbduʾl-ʿAzīz asking him by Allāh’s face to meet his needs. Umar said, ‘You have asked me by His face,’ and left no need of his unfulfilled. Then he said, ‘Woe to you! Why didn’t you ask for Paradise by His face?’ The isnād is șahīh.

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of all things by the face of Allāh.\(^2\)

2. Affirmation of Allāh’s Attribute of having a face.
CHAPTER FIFTY SEVEN

Saying, "If only..."

Allāh, Most High, says,

بِعَرْقُولَةٍ لَا كُونَ لَّنَا مِنَ الْأَمْرِ ۛ كِتَابًا مُّقَامًا

"...saying, 'If only we had a say in the affair, none of us would have been killed here in this place.'"¹

الذِّينَ قَالُوا إِلَى الْخَوْلِ وَقَصُّدُوا أَلْوَانُ أَطَامَعُنا مَا شَقَّلُوا

“They are those who said of their brothers, when they themselves had stayed behind, 'If only they had obeyed us, they would not have been killed.'"²

The Šahīḥ records the hadīth of Abū Hurayrah (rādiy Allāhu 'anhu)

¹ Alī ‘Imrān (3): 154

² Alī ‘Imrān (3): 168
that the Messenger of Allah (ﷺ) said, “Be desirous of all that would benefit you and seek Allah’s aid and do not falter. If you are afflicted with something, do not say, ‘If only I had done this, such-and-such would have happened,’ rather say, ‘Allah decreed and did what He willed.’ [Saying], ‘If only,’ opens [the way to] Shayṭān’s work.”

Issues:

1. Exegesis to the two verses of Āli ‘Imrān
2. The explicit proscription of saying, ‘If only,’ when afflicted with something.
3. The reason for this: it opens [the way to] Shayṭān’s work.
4. Direction towards saying those fine words.
5. The command to be desirous of that which is beneficial coupled with seeking Allah’s aid.
6. The proscription of the opposite: faltering.

3 Muslim #2664

4 Saying “if only” can be said in one of two ways: 1) By way of displeasure and malcontent with Allah’s decree or His law. This is blameworthy and it is obligatory upon a person to be patient in the face of Allah’s decree and to accept His law. 2) By way of wanting to do more good, while being content with what has passed. It is in this respect that the Messenger of Allah (ﷺ) praised a person who wanted to do good, saying, “If only I had wealth like his, I would have worked deeds like his.” [Bukhārī #7232] cf. Sa'dī, al-Qawl al-Sadid, ibn 'Uthaymin, al-Qawl al-Mufid.
Ubayy ibn Ka'b (raḍi Allāhu 'anhu) reported that the Messenger of Allāh (ṣallī Allāhu 'alayhī wa sallam) said, “Do not curse wind, when you see something you dislike, say, ‘O Allāh, we ask you for the best of this wind, the best in it and the best You have commanded it to bring. We take refuge with You from the evil of this wind, the evil in it and the evil of what You have commanded it to bring.’” It was ruled šahīh by Tirmidhī.¹

¹ Ahmad #21138, Tirmidhī #2252, Nasā‘ī, ‘Amal al-Yawm #933-934, al-Kubrā #10703-10704

Tirmidḥī said it was ḥasan ṣahīḥ. Albānī, al-Ṣaḥḥah #2756 and Arna‘ūt said it was ṣahīḥ.

Ahmad #7413-7631-9299-9629-10714, Abū Dāwūd #5097, Nasā‘ī, ‘Amal #929-932, al-Kubrā #10702, ibn Mājah #3727 record on the authority of Abū Hurayrah that the Messenger of Allāh (ṣallī Allāhu 'alayhī wa sallam) said, “Do not curse wind because it comes with mercy and punishment. Rather, ask Allāh for its good and take refuge with Allāh from its evil.”
PURITY OF FAITH

Issues:

1. The proscription of cursing wind.²
2. The beneficial words a person is directed to say when he sees something he dislikes.
3. The fact that the wind is commanded.
4. It could be commanded with good or bad.

²The reasoning is similar to that of the proscription of cursing time, cf. Chapter 45. Shafi‘i, *al-Umm*, vol. 1, pg. 253 said, ‘It is not allowed to curse wind because it is an obedient creation of Allah, Mighty and Magnificent, and one of His forces. He has appointed it as a mercy or a punishment as He wills. Muhammad ibn ‘Abbās informed us that a man complained to the Prophet (ﷺ) about being poor and he remarked, “Perhaps you curse wind?”’*²

*²Nawawî, *al-Adhkâr*, pg. 461 said it was munqati‘.

⁰Uthmân al-Tamîmî: Wind is not the actor so there is no point in attributing an act to it and then cursing it. Allah, Most High, is the One who sends it and as such it is controlled and commanded by its Lord.

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CHAPTER FIFTY NINE

Allāh, Most High, says,

"Then He sent down to you, after the distress, security, restful sleep overtaking a group of you, whereas another group became prey to anxious thoughts, thinking other than the truth about Allāh - thoughts belonging to the Time of Ignorance - saying, 'Do we have any say in the affair at all?' Say, 'The affair belongs entirely to Allāh.' They are concealing things inside themselves which they
do not disclose to you, saying, 'If we had only had a say in the affair, none of us would have been killed here in this place.' Say, 'Even if you had been inside your homes, those people for whom killing was decreed would have gone out to their place of death.' So that Allah might test what is in your breasts and purge what is in your hearts, and Allah knows the contents of your hearts.'

...those who think bad thoughts about Allah, they will suffer an evil turn of fate. Allah is angry with them, and has cursed them and prepared Hell for them, what an evil destination!

Concerning the first verse, ibn al-Qayyim said, 'The thoughts here have been explained to mean that He, Glorious is He, would not aid His Messenger and that His affair would soon dissipate and disappear. They have also been explained to mean that what afflicted him was not by Allah's decree or in accord to His wisdom. They have also been explained to mean the denial of (divine) wisdom, the denial of the decree, and the denial that the Messenger's affair would ever come to fruition and that the religion would reign supreme over all other religions. These are the bad thoughts that went through the minds of the polytheists and the hypocrites as mentioned in Surah al-Fath. They were regarded as bad thoughts because they were thoughts unbefitting Allah, Glorious is He, His wisdom, His praise and His truthful promise. Whoever thinks that falsehood

1 Ali 'Imran (3): 154
2 al-Fath (48): 6
will always prevail over truth, utterly defeating it, or denies that what happens, happens in accordance to His ordainment and decree, or denies that He has decreed it for a far reaching wisdom for which He should be praised, instead thinking that it happened by a will divested of any purpose, “that is the opinion of those who are disbelievers. Woe to the disbelievers because of the Fire.”

‘Most people have bad thoughts about Allah as pertains to themselves and what He does with others. None is safe from this save a person who knows Allah, His Names and Attributes, and the dictates of His wisdom and praise. Let the intelligent person who is sincere to his self pay attention to this, let him turn to Allah and ask His forgiveness for any bad thoughts he may have entertained concerning his Lord. Were you to examine people closely, you would find that each one has some sense of annoyance or obduracy towards the decree, thinking that it should have been like this or that instead. In this some people are more guilty than others. So examine yourself closely, are you free of this?

If you are saved from this,
you will have been saved from a grievous affair,
If not, I cannot imagine that you would be saved.”

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3 َسَدَ (38): 27

4  This couplet was recorded by Ahmad, al-Zuhd, pg. 207 and Abû Nu’aym, vol. 2, pg. 241 as a saying of Silah ibn Ashyam. Ibn al-Mubârak, al-Zuhd, pg. 79 quotes it from Aswad ibn Sari’.

5  Ibn al-Qayyim, Zâd al-Ma’âd, vol. 3, pp. 228-235
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Issues:

1. Exegesis to the verse of Alī 'Imrān
2. Exegesis to the verse of al-Fath.  
3. There are many different manifestations of (bad thoughts).
4. None is safe from this save a person who knows the Names and Attributes (of Allāh) and knows his self.

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6 Fawzān: Having a good opinion of Allāh, Glorious and Exalted, is one of the obligations of Tawhid. Having a bad opinion about Allāh contravenes Tawhid, either the very foundation or its perfection. The foundation is negated if bad opinion increases and persists. The perfection is negated if the bad opinion is something transient or modest which is not articulated, but if articulated, it negates Tawhid.

7 'Uthmān al-Tarmī: In general, whoever has a view about Allāh that opposes what He has described Himself with or what His Messenger described him with has a bad opinion about Allāh. Whoever thinks He has a partner, or an intercessor without His leave, or that there are intermediaries who raise people's needs to Him has a bad opinion about Allāh. Whoever thinks that what He has can be obtained by disobeying Him just as it can be obtained by obeying Him has a bad opinion about Allāh. Whoever thinks that if he leaves something for His sake, Allāh will not give him something better in its place, or that He will punish a person without cause to do so has a bad opinion about Allāh. Whoever thinks that He will forsake someone who believes in Him and places his hope and fear in Him has a bad opinion about Allāh.

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CHAPTER SIXTY

Those who deny the decree

Ibn ‘Umar said, ‘By the One in whose hand is the soul of Muḥammad, if one of you had the likes of Uhud in gold and then spent it in the Way of Allāh, Allāh would not accept it from him until he believed in the decree.’ For proof, he adduced the words of the Prophet (ṣallalla‘alá ‘antah), “Faith is to believe in Allāh, the Angels, the Books, the Messengers, the Last Day, and to believe in the decree - the good thereof and the bad.” This was recorded by Muslim.1

‘Ubaḍah ibn al-Ṣāmit (rāḍi Allāhu ‘anhu) said to his son, ‘My son, you will never relish the flavour of faith until you know that what afflicted you would never have missed you and what missed you would never have afflicted you. I heard the Messenger of Allāh (ṣallalla‘alá ‘antah) saying, “The first thing that Allāh created was the Pen which He commanded to write. It said, ‘My Lord, what should I write?’ He

1 Muslim #8
said, ‘Write the decrees of everything until the Hour is established.’” My son, I heard the Messenger of Allāh (ﷺ) saying, “Whoever dies upon (a belief) different to this is not of me.”²

A narration of Aḥmad has, “The first thing that Allāh created was the Pen which He commanded, ‘Write!’ In that hour it recorded all that was to happen until the Day of Rising.”³

A narration of ibn Wāḥb has that the Messenger of Allāh (ﷺ) said, “Whoever does not believe in the decree, the good thereof and the evil, Allāh will burn him in the Fire.”⁴

The Musnad and the Sunan record on the authority of ibn al-Daylamī

² Abū Dāwūd #4700, Tirmidhī #2155-3319, Ṭayālisī #577, Bayhaqī, al-Kubrā, vol. 10, pg. 204

Tirmidhī said it was ḥasan ṣaḥīḥ gharīb and it was ruled ṣaḥīḥ by Diyā’, al-Mukhtāra #336, ibn al-‘Arabī, Abkām al-Qur’ān, vol. 2, pg. 335, Albānī, al-Ṣaḥīḥah #133.

Ahmad #27490 and ibn Abī ‘Āsim #246 record the hadith of Abū’l-Dardā’ that the Prophet (ﷺ) said, “Everything has a reality and the servant will not attain the reality of faith until he knows that what afflicted him would never have missed him, and what missed him would never have afflicted him.”

It was ruled ḥasan by Suyūṭī, al-Ja‘mī’ #2417 and Wādī‘ī, Ṣaḥīḥ al-Musnad #1050. Albānī, Zilāl al-Jannah #246, al-Ṣaḥīḥah #2471 ruled it ṣaḥīḥ due to supporting witnesses.

³ Ahmad #22705-22707 commencing with ‘Ubadah saying, “My son, you will never relish the flavour of faith and you will never attain the truly reality of knowing Allāh until you believe in the decree, the good thereof and the bad...”

Arna‘ūṭ said it was ṣaḥīḥ.

⁴ Ibn Wāḥb, al-Qadr #26. Ibn Abī ‘Āsim #111, Ājurrī, al-Sharī‘ah, pp. 177-187 with the words, “This is the belief in the decree. Whoever dies upon another (belief), Allāh, Most High, will cause him to enter the Fire.”

Albānī, Zilāl al-Jannah said that the hadith was ṣaḥīḥ.
who said, 'I went to Ubayy ibn Ka’b and said, “I sense something in my heart against the decree, narrate something to me so that hopefully Allāh will remove it.” He said, “Were you to spend the likes of Uhud in gold (as charity), Allāh would not accept it until you believe in the decree and you know that what afflicted you would never have missed you, and what missed you would never have afflicted you. Were you to die on another (belief), you would be one of the denizens of the Fire.” I then went to ‘Abdullāh ibn Mas‘ūd, Hudhayfah ibn al-Yamān and Zayd ibn Thābit and they all narrated the same narration to me from the Prophet (ṣallallāhu `alayhi wa sallam).’ This is a ṣaḥīḥ ḥadīth and it is also recorded by Ḥākim.

5 Ahmad #21589-21653, Abū Dāwūd #4699, ibn Mājah #77, Ṭabarānī, al-Kābir #4840. The wording of the ḥadīth has Ubayy ibn Ka’b saying, ‘If Allāh punished the inhabitants of the heavens and the earth, He could punish them without having wronged them. If He were to show them mercy, His mercy would be better for them than their deeds. Were you to spend the likes of Uhud in gold in the Way of Allāh, Most High, He would not accept it from you until you believe in the decree and you know that what afflicted you would never have missed you, and what missed you would never have afflicted you. Were you to die on another (belief), you would enter the Fire....’

It was ruled ṣaḥīḥ by ibn Hibbān #727. Albānī ruled it ṣaḥīḥ and Arna‘ūt said the isnād was qawī.

Ṭabarānī, al-Kābir #10564 records it from ‘Imrān ibn Ḥuṣayn, ibn Mas‘ūd and Ubayy to the Prophet (ṣallallāhu `alayhi wa sallam).

Ahmad #21611 has the words of Ubayy as a ḥadīth of the Prophet (ṣallallāhu `alayhi wa sallam) narrated by Zayd ibn Thābit.

Ibn Abī ‘Āsim #247 records on the authority of Anas that the Messenger of Allāh (ṣallallāhu `alayhi wa sallam) said, “A servant will not taste the sweetness of faith until he knows that what afflicted him would never have missed him and what missed him would never have afflicted him.” Albānī, Zilāl al-Jannah #247 said the isnād was ḥasan.

Tirmidhī #2144 and Ṭabarānī, al-Kābir #11243 record on the authority of ibn ‘Abbās that the Prophet (ṣallallāhu `alayhi wa sallam) said, “A servant will not believe until he believes in the decree - the good and bad thereof until he knows that what afflicted him would never have missed him and what missed him would never have afflicted him.” It was ruled ṣaḥīḥ by Albānī, al-Sahihah #2439.
Issues:

1. The obligation of believing in the decree.
2. How faith in it is actualised.\(^6\)
3. The deeds of a person who does not believe in it are rendered null and void.
4. None will relish the flavour of faith until he believes in it.
5. The first thing that Allāh created.\(^7\)
6. That (the Pen), in that hour, recorded all that was to happen until the Hour was to be established.
7. His (ﷺ) declaring himself free of all who do not believe in it.
8. The habit of the Salaf in their removing doubts by asking the scholars.
9. The scholars answered in a way that removed the doubts, they did this by linking the discussion to the Messenger of Allāh (ﷺ) alone.

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\(^6\) Ibn 'Uthaymin: as seen in his saying, "...until you know that what afflicted you would never have missed you and what missed you would never have afflicted you."

\(^7\) Duwaish: i.e. the Pen, this according to one opinion, another opinion states that it was the Throne that was the first thing created.
Abū Hurayrah reports that the Messenger of Allāh (ﷺ) said, "Allāh, Most High, says, 'Who does greater wrong than someone who tries to create after the fashion of My creation, let them create an atom, let them create a grain of wheat, let them create a grain of barley?'" This was recorded by Bukhārī and Muslim.¹

They also record the ḥadīth of ‘Ā’ishah (.radī.Allāhu ‘anā) that the Messenger of Allāh (ﷺ) said, "On the Day of Rising, the people most severely punished will be those who try to imitate the creation of Allāh."²

They also record the hadīth of ibn ‘Abbās that he heard the Messenger of Allāh (ﷺ) saying, "Every image maker is in the Fire. Every

¹ Bukhārī #5953-7559, Muslim #2111
² Bukhārī #2479-5954-5955-6109, Muslim #2107
image he made will be given a soul and he will be punished by it in Hell.”

They also record on the authority of ibn ‘Abbās that the Messenger of Allāh (ﷺ) said, “Anyone who makes an image in this world will be charged to blow the soul into it, and will not be able to do so.”

Muslim records on the authority of Abū’l-Hayyāj that ‘Alī told him, ‘Should I not send you as the Messenger of Allāh (ﷺ) sent me? [He ordered me] to leave no image without effacing it and to leave no raised grave without levelling it.

Issues:

1. The severe threat levelled against image makers.

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3 Bukhārī #2225-5963-7042, Muslim #2110. The wording is that of Muslim except that it has the words, “...it will punish him in Hell.”

4 Bukhārī #2225-5963-7042, Muslim #2110

   Bukhārī #5951-7558 and Muslim #2108 record on the authority of ibn ‘Umar that the Messenger of Allāh (ﷺ) said, “The people who make these images will be punished on the Day of Rising. It will be said to them, ‘Give life to what you have created.’”

   Bukhārī #2105-3224-5181-5957-5961-7557 and Muslim #2107 record on the authority of ‘A’ishah that the Prophet (ﷺ) said, “The makers of these images will be punished on the Day of Rising. It will be said to them, ‘Give life to what you have created.’ And the Angels do not enter a house in which there are images.”

   Bukhārī #2086-2238-5347-5945-5962 records on the authority of Abū Juhayfah that the Messenger of Allāh (ﷺ) cursed image makers.

5 Muslim #969

6 Sulaymān: If this is the case for someone who engraves images after the fashion of
2. The reason for this: abandoning due propriety with Allāh as can be seen in his saying, "Who does greater wrong than someone who tries to create after the fashion of My creation."

3. His ability and their inability due to his saying, "let them create an atom, let them create a grain of wheat, let them create a grain of barley!"

4. The clear pronouncement that they will be the most severely punished.

5. Allāh will create a soul for every image which will be used to punish the image maker in Hell.

6. He will be charged to blow a soul in them.

7. The command to efface them if found.

what Allāh, Most High, has created, what then of those who equate a creature with the Lord of the worlds, liken Him to creation and direct some worship to that creature?! Allāh created all creation to worship Him alone, nothing else is deserving of worship, any act that Allāh loves and is pleased with from His servants. Equating a creature to the Creator by directing something due to Allāh to him and making him a partner in something that is unique to Allāh, Most High, is the greatest sin by which Allāh has been disobeyed.
Frequently making oaths

Allāh, Most High, says,

وَأَخْفَفُوا أَيْسَناَكَمْ

“Guard well your oaths.”

Abū Hurayrah (radiyAllahu ‘anhu) reported that he heard the Messenger of Allāh (ﷺ) saying, “Making oaths hastens the sale of goods but eradicates (the blessings) of the earnings.” This was recorded by Bukhārī and Muslim.

Salmān (radiyAllahu ‘anhu) reported that the Messenger of Allāh (ﷺ) said, “Three are the ones that Allāh will not speak to and will

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1 al-Mā'idah (5): 89

2 Bukhārī #2087, Muslim #1606
Chapter 62: Frequently making oaths

not purify, and for whom is a painful punishment: the white-haired, aged fornicator, the arrogant beggar (who has dependents), and the person who has made Allāh his merchandise: his selling and buying is only done by making oaths by Him.” This is recorded by Ţabarānī with a şaḥīḥ isnād.³

The Şaḥīḥ records on the authority of ‘Imrān ibn Ḥūsayn (radiyAllahu ‘anhu) that the Messenger of Allāh (ﷺ) said, “The best of you are my generation and then those who follow them and then those who follow them - ‘Imrān said: I do not know whether he mentioned it two or three times after mentioning his generation - then after them will come a people who testify when they are not asked to testify, who betray and are not trustworthy, and who make a vow and do not fulfil it. Fleshiness will appear among them.”⁴

It also records the ḥadīth of ibn Mas‘ūd that the Prophet (ﷺ) said, “The best of people are my generation and then those who follow them and then those who follow them. Then there will come a people whose testimony will precede their oaths and whose oaths will precede their testimony.” Ibrāhīm said, ‘While we were young, they would beat us to instill (the importance) of being true to our testimonies and pledges in us.’⁵

³ Ţabarānī, al-Kabīr #6111, al-Awsat, vol. 5, pg. 367, al-Şaghir, vol. 2, pg. 82, Bayhaqī, Shu’ab #4852
Mundhīrī, vol. 2, pg. 587 and Haythamī, vol. 4, pg. 78 both said that the narrators were all relied upon in the Şaḥīḥ. It was ruled şaḥīḥ by Suyūṭī, al-Jāmi’ #3544 and Albānī, Ṣaḥīḥ al-Jāmi’ #3072

⁴ Bukhārī #2651-3650-6428-6695, Muslim #2535

⁵ Bukhārī #2652-3651-6429-6658

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Issues:

1. The advice to guard oaths.
2. Making oaths hastens the sale of goods but eradicates the blessings.
3. The severe threat levelled at a person who only buys and sells by making an oath by (Allah).
4. A sin is regarded more grievous if the motivation for perpetrating it is weak.⁶
5. The censure of people who make oaths without being asked to.⁷
6. His (ﷺ) praising the three or four generations, and his mentioning what would occur afterwards.
7. The censure of those who would give testimony without being asked to.
8. The Salaf would beat their young to instill (the importance of) being true to their testimonies and pledges in them.

⁶ as can be seen in the severe punishment mentioned for an old man who fornicates and a beggar (who has dependants) being arrogant. An old man no longer has strong desires and a beggar has little reason to be arrogant.

⁷ Ibn ‘Uthaymîn: derived from his saying, “...and the person who has made Allâh his merchandise: his selling and buying is only done by making oaths by Him.” However this is not to be understood unrestrictedly because the Prophet (ﷺ) made oaths without being asked to on numerous occasions... if there is a need to make an oath, or a benefit in doing so, it is permissible to do so, perhaps even recommended.
Allah and His Prophet’s protection

Allah says,

وَأَوُلَّوْهُ أَيْهَهُدَ آلِهَا إِذَا عَلِمْنَهُمْ وَلاَ يَخْفُوْنَ الْآمِنَّ
بَعْدَ تَوَكِّيْهَا وَلَدَعَ الْمُسْلِمِينَ عَلَيْهِمْ فَكُلُّ اِبْلٍ

“Be true to Allah’s contract when you have agreed to it, and do not break your oaths once they are confirmed and you have made Allah your guarantee. Allah knows what you do.”

Buraydah reports that when the Messenger of Allah (ﷺ) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say, “With the Name of Allah, fight in the Way

1 al-Nabî(16): 91
of Allāh. Fight those who disbelieve in Allāh. Fight but do not embezzle the spoils, do not break your pledge, do not mutilate (dead) bodies and do not kill children.

“When you meet your polytheist enemies, invite them to three qualities or courses of action. If they respond to any one of these, accept it and refrain from doing them any harm. Invite them to Islām, if they respond to you, accept it from them and invite them to move from their lands to the land of Muhājirūn. Inform them that, if they do so, they shall have all the privileges and obligations of the Muhājirūn. If they refuse to move, tell them that they will have the status of Bedouin Muslims and will be subjected to the rule of Allāh, Most High, but they will not receive any share from the spoils or returns of war except when they actually fight with the Muslims. If they refuse (to accept Islām), demand the Jizyah from them. If they agree to pay, accept it from them and refrain from doing them any harm. If they refuse to pay the tax, seek Allāh’s help and fight them.

“When you lay siege to a fort and the besieged appeal to you for Allāh and His Prophet’s protection, do not accord them the protection of Allāh and His Prophet, but accord them your own protection and the protection of your Companions. It is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allāh and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allāh’s decree, do not let them come out in accordance with His decree, but do so at your (own) decree, for you do not know whether or not you will be able to carry out Allāh’s decree with regard to them.” This is recorded by Muslim.2

2 Muslim #1731
Chapter 63: Allah and His Prophet's protection

Issues:

1. The difference between Allah and His Prophet's protection and the protection of the Muslims.
2. Taking the lesser of two dangers.  
3. His saying, "With the Name of Allah, fight in the Way of Allah."
4. His saying, "Fight those who disbelieve in Allah."
5. His saying, "Seek Allah's help and fight them."
6. The difference between the rule of Allah and the rule of the scholars.
7. At a time of need, a Companion could pass a judgment but not know if it agreed to the rule of Allah or not.

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Ibn 'Uthaymln: derived from the words, “do not accord them the protection of Allah and His Prophet, but accord them your own protection and the protection of your Companions. It is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allah and His Prophet be violated.” This principle has also been articulated as, ‘Taking the lesser of two evils to prevent the greater,’ and is proven by the Legal Law such as His saying, “Do not curse those they call upon besides Allah, in case that makes them curse Allah in animosity, without knowledge.” [al-An'am (6): 108] Cursing the false deities of the pagans is enjoined, but if it involves them reciprocating by cursing Allah, Mighty and Magnificent, it becomes prohibited to do so. This is because cursing Allah is far worse than refraining from cursing their gods.
CHAPTER SIXTY FOUR

(Presumptuously) making oaths
by Allāh

Jundub ibn 'Abdullāh (radiyAllahu 'anhu) narrated that the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) said, "A man said, 'By Allāh, Allāh will not forgive so-and-so!' Allāh, Mighty and Magnificent, said in response, 'Who is this person who swears by Me presuming that I will not forgive so-and-so? I have forgiven him and I have rendered your deeds worthless.'" This was recorded by Muslim.\(^1\)

The ḥadīth of Abū Hurayrah mentions that the person was a devout man. Abū Hurayrah remarked, 'He said a word that ruined his life in this world and the Hereafter.'\(^2\)

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\(^1\) Muslim #2621

\(^2\) Aḥmad #8292-8749, Abū Dāwūd #4901, ibn al-Mubārak, al-Zuhd #900

It was ruled ṣahīḥ by ibn Ḥībān #5712 and Albānī, and its isnād ḥasan by Arna'ūt.
Chapter 64: (Presumptuously) making oaths by Allah

Issues:

1. Warning against (presumptuously) swearing an oath by Allah.³
2. The Fire is closer to us than the lace of a person’s sandal.
3. The same applies to Paradise.⁴
4. It contains a case in point for his saying, “A person could say a word...”⁵
5. A person could be forgiven by virtue of something that is abhorrent to him.⁶

³ Ibn 'Uthaymîn: by saying statements such as, ‘By Allah, Allah will do this,’ or ‘By Allah, Allah will not do that.’ This is of a number of types: 1) Making this oath based on something that Allah or His Messenger have themselves affirmed or negated. This is allowed and is indicative of the person’s certainty in what Allah and His Messenger have said. 2) Making an oath based on a person’s hope and good opinion of his Lord. This is permissible. 3) Making such an oath out of conceit and pride, confining Allah’s grace and having a bad opinion about Allah. This is prohibited and this category is what this chapter deals with.

⁴ cf. Chapter 10.

⁵ Ahmad #7215-7957 and Tirmidhi #2314 on the authority of Abû Hurayrah that the Messenger of Allah (ﷺ) said, “A person could say a word attaching no importance to it, but because of which fall into the Fire (for a distance) of seventy autumns.” Bukhârî #6477 and Muslim on the authority of Abû Hurayrah with the words, “A servant could say a word, thinking it insignificant, and as a result of which fall into Hell to a distance like that between the east and west.”

⁶ Duwaish: i.e. the sinner would have disliked being told that Allah would not forgive him, yet because of that presumption, he was forgiven.
Allāh is not sought as intercessor with His creation

Jubayr ibn Muṭ'īm (radiyAllāhu ‘anhu) narrated that a Bedouin Arab came to the Prophet (ﷺ) and said, ‘Messenger of Allāh! People are wasting away, children go hungry, and property has perished. Ask your Lord for rain on our behalf for we seek you as intercessor with Allāh and Allāh as intercessor with you.’ The Prophet (ﷺ) said, “Glory be to Allāh! Glory be to Allāh!” He kept repeating this until it showed in the faces of his Companions, then he said, “Woe to you! Do you know who Allāh is?! Allāh is greater than this, none should seek Allāh as intercessor with another,” to the end of the hadith. This is recorded by Abū Dāwūd.1

1 Abū Dāwūd #4726, ibn Abī ‘Āšīm #575-576, Ṭabarānī, al-Kabīr #1547 with a wording close to that quoted.

Ibn Kathīr, vol. 1, pg. 310 said it was gharīb, it was ruled da‘īf by ibn ‘Asākir and some texts of Kitāb al-Tawḥīd have the author stating that it is da‘īf, cf. ‘Uṣaynī, al-Durr al-Nadīd, pg. 177. It was ruled da‘īf by Albānī and Arna‘ūt, Takhrīj Sharḥ al-
Chapter 65: Allah is not sought as intercessor with His creation

Issues:

1. His rejection of saying, “We seek Allâh as intercessor with you.”
2. His reaction to this statement such that it was seen in the faces of his Companions.
3. He did not rebuke him for saying, “We seek you as intercessor with Allâh.”
4. Explanation of the words, “Glory be to Allâh!”
5. The Muslims asked him to supplicate for rain.

Sunnah, vol. 1, pp. 175-176. However, ibn Taymiyyah, Majmû', vol. 16, pg. 435 said it was strong and ibn al-Qayyim, Hâshiyyah Abû Dâwûd ruled it hasan and refuted the arguments of those who said it was da'if. Dhahâbî, Kitâb al-'Arsh #19 said the isnâd was hasan.

Ibn 'Uthaymîn: i.e. ‘we ask Allâh to act as an intermediary between us and you so that you would supplicate to Allâh on our behalf.’ This implies that he put Allâh at a ranking below that of the Messenger.

Duwaish: i.e. ‘we request Allâh to request you,’ this goes against the grandeur of Allâh, Mighty and Magnificent.

Ibn 'Uthaymîn: indicated in the words, “Allâh is greater than this...,” thereby showing that He is to be absolved of anything that negates His grandeur.
CHAPTER SIXTY SIX

The Prophet (ﷺ) safeguarding the sanctuary of Tawḥīd and his closing the paths to shirk.¹

‘Abdullāh ibn al-Shikkl (radiyAllahu ‘anhu) narrated, ‘As one of the delegation of Banī ‘Āmir, we went to the Messenger of Allāh (ﷺ) and said, “You are our master.” He said, “The Master is Allāh, Blessed and Most High.” We said, “The best and most noble of us.” He said, “Say what you must or some of it, and do not let Shaytān make you get carried away.”’ This was recorded by Abū Dāwūd with a jayyid isnād.²

¹ cf. Chapter 22 which has a very similar chapter heading, and Chapter 14

² Aḥmad #16307-16311-16316, Bukhārī, Adab al-Mufrad #211, Abū Dāwūd #4806, Nasā‘ī, al-Kubrā #10076, ‘Amal al-Yawm #248-249

Ibn Muflih, al-Ādāb, vol. 3, pg. 464 said that the isnād was jayyid. It was ruled ṣaḥīḥ by Diyā‘, al-Mukhtārā #447 and ibn Ḥajr, Fath, vol. 5, pg. 179 said, ‘Its narrators are thiqah and more than one person has ruled it ṣaḥīḥ.’ Suyūṭī, al-Jāmiʿ #4849 said it was saḥīḥ as did Albānī, Sahīh al-Jāmiʿ #3700. Arnaʿūṭ said the isnād was ṣaḥīḥ meeting the criteria of Muslim.
Anas (radiyAllahu 'anhu) reported that some people said, ‘Messenger of Allah, the best of us, the son of the best of us! Our master, the son of our master!’ He said, “Say what you must and do not let Shayṭān seduce you. I am Muḥammad, the son of ‘Abdullāh, and Allāh’s Messenger. I like it not that you raise me above my station that Allāh has assigned to me.” This was recorded by Nasa‘ī with a jayyid isnād.3

Issues:

1. Warning people from extremism.4
2. What should be said if someone said, ‘You are our master.’
3. His saying, “Do not let Shayṭān make you get carried away,” even though what they said was true.5
4. His saying, “I like it not that you raise me above my station that Allāh has assigned to me.”

   It was ruled şāhīh by ibn Hibbān #6240, Diyā’, al-Mukhtāra #1628-1629 and ibn ‘Abdu’l-Hādī, al-Sarīm al-Munkī, pg. 246 said that its isnād was şāhīh meeting the criteria of Muslim as did Arna‘ūṭ.

4 cf. Chapters 19, 21, 38

5 Ibn ‘Uthaymīn: the ostensive sense of the author’s words is that what they said was an example of Shayṭān causing them to get carried away. However, it is possible that his (ṣūb) statement mean that ‘what you said is an example of Shayṭān causing you to get carried away,’ and it is possible that this phrase mean, ‘say what you said but beware of going to extremes, for going to extremes is an example of Shayṭān causing you to get carried away.’
Allāh, Most High says,

وَمَا أَقَدَّرَ إِلَّا أَنْ لَعَنْهُ 
وَالْأَرْضُ جَيِّدَةٌ أَبَضَاءٌ يَوْمَ الْقِيَامَةِ وَالْسَمَوَاَتِ

مَطَوَّنةً بِسُبُعِيَّةٍ سَبَعُونَةَ وَتَوْلُى عَمَّانَ سَرُورٍ

"They do not measure Allāh with His true measure. The whole earth will be a mere handful for Him on the Day of Rising, the heavens folded up in His right hand. Glory be to Him! He is exalted above the partners they ascribe!"1

Ibn Masʿūd reported that a Jewish rabbi came to the Messenger of Allāh (ﷺ) and said, “Muḥammad, we find that Allāh will place the heavens on one finger, the earths on one finger, the trees on one finger, water on one finger, the soil on one finger, and the rest of creation on one finger. Then He will say, ‘I am the King!’ The Prophet (ﷺ) laughed until his molars were visible in affirmation of what the

1 al-Zumar (39): 67
rabbī said. Then he recited, ‘They do not measure Allāh with His true measure. The whole earth will be a mere handful for Him on the Day of Rising.’” This was recorded by Bukhārī and Muslim.²

A narration of Muslim has, “The mountains and trees on one finger, then He will shake them and say, ‘I am the King, I am Allāh.’”³

A narration of Bukhārī has, “He will place the heavens on one finger, the water and soil on one finger, and the remainder of creation on one finger.”⁴ This is recorded by Bukhārī and Muslim.

Muslim records on the authority of ibn ‘Umar that the Prophet (ﷺ) said, “On the Day of Rising, Allāh will fold up the heavens and take them with His right hand. Then He will say, ‘I am the King;
where are the tyrants, where are the arrogant?’ Then He will fold up the seven earths and take them with His left hand and say, ‘I am the King; where are the tyrants, where are the arrogant?’”5

It is reported that ibn ‘Abbās (radiyAllahu ‘anhuma) said, “The seven heavens and the seven earths in the palm of the All-Merciful are like a mustard seed in the hand of any one of you.”6

Ibn Jarīr said: Yūnus narrated to me, ibn Wahb informed us, ibn Zayd said, my father narrated to me that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said, “The seven heavens when compared to the Footstool are like seven dirhams scattered on a shield.”7

Abū Dharr (radiyAllahu ‘anhu) said that he heard the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) saying, “The Footstool when compared to the Throne is like an iron ring thrown into an open desert.”8

5 Muslim #2788 with the words, “On the Day of Rising, Allāh, Mighty and Magnificent, will fold up the heavens and take them with His right hand. Then He will say, ‘I am the King; where are the tyrants, where are the arrogant?’ Then He will fold up the seven earths with His left hand and say, ‘I am the King, where are the tyrants, where are the arrogant?’”

Many scholars stated that the mention of the left hand in this hadith is a mistake and that the correct position is that both of Allāh’s hands are right as is authentically reported in Muslim #1827. cf. Bayhaqī, al-Asmā’, Qurtubī, al-Tadhkirah, vol. 1, pg. 216, ibn Ḥajr, Fath, vol. 13, pg. 396, ibn Khuzaymah, al-Tawhīd, vol. 1, pg. 159

6 Tabarī, vol. 24, pg. 24 #30212.
Sulaymān ibn ‘Abdullāh said that isnād was ṣaḥīh as per Ḥamad ibn ‘Atīq, Iḥtāl al-Tandīd, pg. 257

7 Tabarī, vol. 3, pg. 7, Abū’l-Shaykh, al-‘Aṣamāb #220 with a ḍā‘if jiddan isnād.

8 Ibn Abī Shaybah, Kitāb al-‘Arsh #58 with a ḍā‘if isnād but the ḥadīth is ṣaḥīh due to supporting witnesses, cf. Albānī, al-Ṣaḥīḥah #109

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Ibn Mas‘ūd said, ‘Between the celestial heaven and the next is the distance of five hundred years (journey). The distance between each heaven and the next is the same. The distance between the seventh heaven and the Footstool is five hundred years (journey). The distance between the Footstool and the Water is five hundred years (journey). The Throne is above the Water and Allah is above the Throne, nothing of your deeds is hidden from Him.’

This was narrated by ibn Mahdî, on the authority of Ḥammād ibn Salamah, on the authority of ‘Āṣim, on the authority of Zîrîr ibn ‘Abdullâh. A similar narration was reported by al-Mas‘ûdî, on the authority of ‘Āṣim, on the authority of Abû Wâ’il, on the authority of ‘Abdullâh. This was stated by Ḥâfîz al-Dhahâbî, may Allah have mercy on him, and he said, ‘It has numerous routes of transmission.’

‘Abbâs ibn ‘Abdu’l-Muṭtalîb (radijAllahu ‘anhu) narrated that the Messenger of Allah (saww) said, “Do you know (the distance) between heaven and earth?” We replied, ‘Allâh and His Messenger know best.’ He said, “Between them is the distance of five hundred years (journey). Between each heaven and the next is the distance of five hundred years (journey). The thickness of each heaven is the distance of five hundred years (journey). Between the seventh heaven and the Throne lies an ocean, the distance from its bottom and top is the distance between heaven and earth. Allâh,

9 Tabârâni, al-Kabîr #8987, Bayhaqî, al-Asma’, pg. 401, ibn Khuzaymah, al-Tawhîd, pp. 105, 376

Haythami, vol. 1, pg. 86 said that its narrators were those of the Şâhih but this is a problematic statement. It was ruled şâhih by Dhahabî, al-Ulûw, pg. 64, Kîtâb al-Arsb #105 and ibn al-Qâyyîm, Ijtima’ al-Juyûsh, pg. 100. Albâni, Mukhtasar al-Ulûw #48 said it was jayyid.

10 Bayhaqî, al-Asma’, pg. 401

11 Dhahabî, al-Ulûw, pg. 64
Most High, is above that and nothing of the deeds that the children of Ādam do is hidden from Him.” This is recorded by Abū Dāwūd and others.\textsuperscript{12}

Issues:

1. Exegesis of His, Most High, saying, “The whole earth will be a mere handful for Him on the Day of Rising.”

2. These aspects of knowledge remained amongst the Jews who were his contemporaries. They did not reject them and they did not figuratively interpret them.

3. When the rabbi mentioned this to the Prophet, he affirmed it and (the verse) of the Qur’ān was revealed endorsing it.\textsuperscript{13}

4. The Messenger of Allah laughing when the rabbi mentioned this great aspect of knowledge.

\textsuperscript{12} Ahmad #1770-1771, Abū Dāwūd #4723, Tirmidhi #3320, ibn Mājah #193 with similar wordings to that quoted. In these sources, with the exception of Aḥmad, the distance between heaven and earth, and heaven to heaven is narrated to be, “one, two, three or seventy years (journey).” The wording of Aḥmad and Ḥākim has the distance quoted in the text.

Tirmidhi said it was hasan gharīb. Ḥākim #3137-3848-3849 ruled it šahīḥ as did Jawraqānī, al-Abātī and Diyā, al-Mukhtārī #460-464. Ibn al-‘Arabi, ‘Arīḍatūl-’Aḥwadhī said it was ḥasan šahīḥ. Ibn al-Qayyim, Ḥāshiyah Abū Dāwūd said it was strong and jayyīd in Mukhtāṣar al-Sawā’iq, vol. 2, pg. 207, and Dhahabī, Kitāb al-‘Arsh #24 said it was ḥasan or better. However, it would seem that the ḥadīth is actually daʿīf and it was ruled so by Albānī, al-Daʿīfah #1247, and Arnaʿūṭ said that the isnād was daʿīf jiddan.

A similar ḥadīth is also recorded on the authority of Abū Hurayrah by Aḥmad #8828 and Tirmidhi #3298 and Arnaʿūṭ said that the isnād was daʿīf.

\textsuperscript{13} Ibn ‘Uthaymīn: the ostensive sense of the author’s words indicates that the verse was revealed after the words of the rabbi. This is not the case for the ḥadīth of ibn Masʿūd quoted shows that the verse had already been revealed, therefore, what the author meant was that (the verse of) the Qur’ān had been revealed endorsing this fact.
5. The clear mention of two hands, that the heavens are in the right hand and the earths are in the other.
6. The clear mention that the other was the left hand.
7. Mention of the tyrants and the arrogant alongside this.
8. His saying, “like a mustard seed in the palm of any one of you.”
9. The greatness of the Footstool in comparison to the heaven.
10. The greatness of the Throne in comparison to the Footstool.
11. The Throne, the Footstool and the Water are all different entities.
12. The distance between one heaven and the next.
13. The distance between the seventh heaven and the Footstool.
14. The distance between the Footstool and the Water.
15. The Throne is above the Water.
16. Allāh is above the Throne.
17. The distance between heaven and earth.
18. The thickness of each heaven is five hundred years (journey).
19. The distance between the bottom and top of the ocean which is above the heavens is five hundred years (journey).

Allāh knows best.

All praise is due to Allāh, the Lord of the worlds.
Peace and blessings be upon our master,
Muḥammad,
his family and all his Companions.
كتاب التوحيد
الذي هو حق الله على العبيد

شيخ الإسلام، ومجدد دعوة التوحيد
أحمد بن عبيد البخاري بن سفيان الفسقي
(1115 - 1206 هـ)
الحمد لله، وصلى الله على محمد، وعلى آله، وصبه وسلم.

كتب التوحيد

و(1) قول الله تعالى: "صلى الله على النبى محمد وعلى آله وسلم".

[الداريات]

وقوله: "ورأى بني إسرائيل في سكيل أحرار رسولات أرسله الله وكتبنيها.

[النحل: 36]

وقوله: "وقد زيدن كلامًا لاتبعته إلا إنا وإياكم إنسننا إنا بريئين عن ذلك

حيحكم أحدكم أو كلهم فلا تقتلما أو تهديما أو تنهما أو تفرهما ولا تطيعوا ما كتب

習慣كم ٣٣ ولا تخضب ليهما جناح الله من الرحمتنا وقل رب أرحمهما كما راني


وقوله: "قل إن كنتم ت لا خرَّم ربي جعلوه آلا شريكًا به.

[الأنعام: 101]

(1) اختفت النسخ في ما بين المعقوفين زيادة ونقصًا، وأثبت ما ذكر في المجدد الثاني في: فتح

المجيد حيث تعرّض لشرحها على أنها من مقدمة شيخ الإسلام، وقرأُ بما أثبت أصحاب

الشروح الأخرى، مثل: نسيم العزيز المجيد، وتحديق التجويد، وغيرها.

• ومنما يلاحظ أن بعض الطباعات لم تذكر هذه الزيادة إلّا، وافتتحت الكتاب بـ

باب: قوله تعالى: "صلى الله على النبى محمد وعلى آله وسلم"... إلى آخر حديث معاذ

رضي الله عنه - الآتي ثم المسائل: بعدده على أن ذلك أول باب من كتاب التوحيد

والصواب - والله أعلم - أن أول باب له: كتاب التوحيد هو ما بعد هذا، وهره باب: فضل

التوحيد، وما يكرّر من الذنوب. وأما ما قبله مقدمة لـ "كتاب التوحيد".
كتاب التوحيد

وقوله: <٤٠ وَاعْبَدُوا اللَّهَ وَلَا تَشْرَكُوا مَعَهُ. ١٦٥> [النساء: ٣٦] ١٦٥

قال ابن سنيون: "من أراد أن ينظر إلى وصبة محددة أثيرًا عليها خانمًا، فليقرأ أقوله تعالى: ٤٠ وَقُولُوا: إِنَّا نَتَّفَعِلُونَ مِن نَّفْسِنَا وَمَنْ قَدْ نَسِئَ مِنَّا. ١٦٥ إلى قوله: ٤٠ وَأَنَّ هَذَا إِبْرَاهِيمُ هُدِّيْيَةً مَا نُكْسِيَ وَلَا نُذْيَحُوا أَشْبَالٌ.

[الأنعام: ١٥٣-١٥٤]

عن معاذ بن جبل رضي الله عنه، قال: كنت رديف النبي صلى الله عليه وسلم في جماعة، فقال لي: "يا معاذ! أتذكرين ما حلف الله على العباد، وما حلف العباد على الله؟". فقلت: الله ورسوله أعلم.

قال: "حلف الله على العباد أن يعبدوا ولا يشركوا به شيطانًا، وحلف العباد على الله ألا يبدّل من لا يشرك به شيطانًا. فقلت: يا رسول الله! أرأيناه أن الناس؟ قال: "لا ينكرهم نيكملوا". أخرجها في "الصحيحين".

فهذه تسائل:

الأول: الجحمة في خلق الجن والإنس.

الثاني: أن العبادة هي التوحيد، لأن الخصومة فيه.

الثالث: أن من لم يأت به لم يعبد الله، ففيه معنى قوله: ٤٠ وَلَا أَشْرَكْنَا مَعَهُ. ١٦٥ [الكافرون: ٣، ٥]

رابع: الجحمة في إرسال الرسول.

خامس: أن الرسالة عشت كل أمة.

(١) اختلف موضع هذه الآية في بعض النسخ عن بعض.
PURITY OF FAITH

السادسة: أنّ الدين الأسماء واحد.

السابعة: المسألة الكبيرة أنّ عبادة الله لا تختص إلا بالıklı بالغَوَّة؛ فيبدو مغتنِي قولهم تعالى: «قَمْ يَكْفُرُوا وَيَظْلَمُوا * الآية [البقرة: 262].

الثامنة: أن الطَّغْوَة عاقبة في كل من عُذِب من دون الله.

التاسعة: يعْتَم شَأْنُ ثلاثة الآيات المحكَّمات في سورة الأنعام عند السيّد، وفهمه عشر مسائل، أو لا شيء عن الشرك.


الحادية عشرة: آيةِ سُورَةِ النساء التي تُسَمَّى «آية الخصوص العصرية»، بِذَا أَنَّ اللهُ - تعالى - يقوله: وَاعْتَصِمْ بِاللَّهِ وَلا تَشْرِكُوا به شَيْئًا» [النساء: 26].

الثانية عشرة: التَّنْبِيِّه عَلَى وَصِيَّة رسول الله ﷺ عند موتِه.

الثالثة عشرة: مَعْرُوفة حُيْثَ الْعَلِيّينَ.

الرابعة عشرة: مَعْرُوفة حُيْثَ الْيَبَاد عَلَيْهِ إِذَا أَذَوْاهُم.

الخامسة عشرة: أنَّ هذه المسألة لا يَغْفِرُها أَكْثَر الصحابة.

السادسة عشرة: جَوَّاز كِتَمَانِ السُّنَّم لِلْمُصْلَحَة.

السبعة عشرة: استِحْيَاء بِشَارَةُ المُسْلِمِ بِمَا يَشْرُوَهُ.

التاسعة عشرة: الخَوْفُ مِنَ الأَنْتِكَال عَلَى سَعْوَة رَحْمَةِ اللّهِ.
كتاب التوحيد

التسعة عشرة: قولُ السؤولِ عما لا يعلمُ: «اللهُ ورسولُهُ أعلمُ».

العشرون: جوازُ تخليص بعض الناس بالعلم دون بضي.

الحادية والعشرون: توضُّعُ لِرُكوبِ الجمارِ مع الإذاكَة علية.

الثانية والعشرون: جوازُ الإذاكَة علية الذائبة إذا كانت تُطيقن ذلك.

الثالثة والعشرون: فضيلة مُعاذٍ بن جбы رضي الله عنه.

الرابعة والعشرون: عظم شأن هذه المسألة.

باب
فضل التوحيد وما يكفر من الذنب.

قول الله تعالى: (َأَلَيْنَ) مُتَوَّرَ دُبَيْشًا إِيَّاهُمُ يَقِيمُهَا) (النعام: 22).

عند عبادة بن الصامت - رضي الله عنه - قال: قال رسول الله ﷺ: «من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمدًا رسول الله، وأن بُعثَتُهُ ورسولُهُ، وأن بُعثتُهُ عبادة* ورسولُهُ، وكلمتُهُم ألقاهما إلى مرتبة ورَحْمَة وحبة، والجنة حُنِّ، واللَّهُ حسبه، أدخلوا الله الجنة على ما كان من العمل».

أُنْعَمَ في حديث عُبَيْدُ: فقول الله ﷺ: علَى التأْمُر من قال: لا إله إلا الله، ينتُجِّيهِ بذلك وَجَهَة اللَّهِ

وَعَنْ أَبِي سُعَيْدِ الْخَزَّةِ رضي الله عنه: عن رسول الله ﷺ: قال: قالَ موسى: بارَبُّ! أَلَمْ تَمَسْنِي أَذْهَانِكَ وَأَذْهَانِكَ؟ قالَ لَيْبَانَ مُوسى: لا إله إلا الله، قال: كُلَّ بَياَدِيكَ بَيْنِكَ وَهُدَىٰكَ، قال: يا موسى! لأَنَّ السَّماواتِ

(1) في إحدى النسخ المسائل.
PURITY OF FAITH

...
كتاب التوحيد

الحادية عشرة: أن الله عز وجل في خليقته كل شيء وحده ۱)

الثانية عشرة: إن الله عز وجل شاء أن يخلق حي وموت وجنين ونفلات

الثالثة عشرة: إنلا مثلاً على الله خلقنا ۲) قال: (لا إله إلا الله) ۳)

الرابعة عشرة: أن الله عز وجل خلقنا ۳) وقال: (لا إله إلا الله)

والسلم-عليه السلام ورحمة الله 

الخامسة عشرة: على الله خلقنا ۳) على الله خلقنا

الستة عشرة: على الله خلقنا ۳) على الله خلقنا

السبعة عشرة: على الله خلقنا ۳) على الله خلقنا

التاküئة عشرة: على الله خلقنا ۳) على الله خلقنا

الثامنة عشرة: على الله خلقنا ۳) على الله خلقنا

التاسعة عشرة: على الله خلقنا ۳) على الله خلقنا

العشرة عشرة: على الله خلقنا ۳) على الله خلقنا

باب

من حقائق التوحيد: دخل الجنة يذكر حسن

وقول الله تعالى: ف إن الذين أتىهم ربك جنتين يأوى إلىهما ف زوجان من الشريكين

[الحل: ۱۰۰]

و قال: والله أقول: لا إله إلا الله (المؤمن: ۵۹).

(1) في إحدى النسخ: (خلافاً للمطلب). سياق في المسألة (العشر) من الباب (الثامن عشر). قوله: (إثبات الصفات خلافاً للأشرية المطلبة).

فيْمِسْئَالٍ:

الأولى: معرفة موالِب الناس في التوحيد.

الثانية: مامعنى تخييمه.
كتاب التوحيد

الثالثة: تناول صلحانًا على إبراهيم يكون لهم إفك من المشركين.

الرابعة: تناول على سادات الأولين وسلاتهم من السُرك.

الخامسة: كون توك الكفيلة والكلية من تخفيف التوحيد.

السادسة: كون الجامع ينطلق الخصال هو التوكل.

السادسة: عُمْد علم الصلاحية يعترق فهم آمنهم لم يتقلو ذاك إلا بعمل.

التاسعة: عرض الأمام على الخير.

العشرة: فضيلة هذه الأموم في الكفيلة والكتيبة.

العاشرة: فضيلة أصحاب موسى.

الحادية عشرة: عرض الأمام على خليفة الصلاة والسلام.

الثانية عشرة: أن كل أحد تُؤخذ وحدها مع نسبيها.

الثالثة عشرة: أن كل من له لما بينه أحدًا پایا وحده.

الرابعة عشرة: أن كل من له ما بينه أحدًا برا وحده.

الخامسة عشرة: تمره هذا العلم، وهو عدمن الأثير بالكتبة، وعددم الوهدين في القلًا.

السادسة عشرة: الروض في الوفاة من العين والحنمة.

السابعة عشرة: عُمْد علم الشلف، يقول: "قد أحسين من أنتهى إلى ما سمع، وَلَكُنْ كَذَا وَكَذَا"، فَعَلَّمُ أن الحديث الأول لا يُقال في الثاني.

الثامنة عشرة: فَعَلَّمُ نَفْسِكَ عَنْ مَتَاعِ الإنسان بما ليس فيه.

التسابع عشرة: قولُهم: "أنت منهم"، علم من أعلام النبوءة.

العشرون: فضيلة عَكَاشة.
PURITY OF FAITH

الحادية والعشرون: استغفار المضارع.
الثانية والعشرون: خُسُم خُلُقه.*

[2] باب
الخوف من الشَّرَكِ
وقول الله عز وجل: "إِنَّ اللَّهَ لَا يَتَّقَرِبُ مَنْ يَشْرَكْ بِهِ وَهُوَ لَا يَتَّقِرِبُ مَنْ كَانَ كَذَّابٗا لِّيَتَّقَرِبَهُ« (النساء: 48).
وقال الخليل عليه السلام: "وَأَجْمَعْتَ رَبَّكَ مِنْ تَحْكُمِ الأَمْسَامِ" (إبراهيم: 25).
وفي الحديث: "أَخَوذ مَنْ أَخَذَ عَلَيْهِمْ الشَّرَكُ الأَصْغَرُ"، فسأَل عَنْهُ؟
فقال: "الْرَّبِّيَةُ".
وَعَنِيَّةَ بْنِ مَسْهُودَ الْرَّضِيِّ اللَّهُ عَنْهُ، أَلَّا رَسُولُ اللَّهِ قَالَ: "فَمَات وَهُوَ يَذْهَبُ لِي نَفْنَا، دَخِلْ النَّارَ". رَوَاهُ البَخَارِيَ.
وَلِسْلِمْ عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ قَالَ: "فَمَات لَقَيَ اللَّهُ لَا يَشْرَكُ بِهِ شَيْئًا; دَخَلَ الْجَحَّةَ، وَمَنْ لَقَيَ لَا يَشْرَكُ بِهِ شَيْئًا; دَخَلَ النَّارَ".
فيه مَسْأَلَ،
الأولى: الخَوْفُ مَنِ الشَّرَكِ.
الثانية: أَلَّا الرَّبِّيَةُ مَنِ الشَّرَكِ.
الثالثة: أَلَّا الشَّرَكُ الأَصْغَرُ.

(1) انفردت إحدى النسخ يذكر تخریج هذا الحديث، والصحابی - الذي نص عليه السراي - أن المصروف ذکر هكذا مختصرًا، وغير معروف.
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الرابعة: آله أُحَوْرَت مَا يَخَافُ مِنْ عَلَى الصالحين.

الخامسة: قُرْبُ الْجَهَبَةِ وَالْأَثَر.

السادسة: الجمّع بين قُلُوبهمًّا في حديد وحيد [على عُمَلٍ وحيد]

مُتقَرِّبٍ في الصورة.

السبعـة: آلهٌ من قَلْبِهِ لا يُشْرَكُ يَدْنَى الجَهَبَة، وَمَنْ لَقِيَ بَشَرُّ كَيْبٍ يَدْنَى

الثامـنة: المسأة العظيمة: مَوَّلِي الـخليـلُ لَهُ وَلُبْنَيْهِ وَقَاطِعَةٌ عَبْدَةٌ الأَصْبَام.

التاسعة: إِخْتِيَارُ بِمُلْحِلِ الـأَكْثَرٍ، قَالَهُ: (أَرْبَى إِنَّمَا أَصْلَلْنَ كَبْرًا مِنْ أَلَّامٍ)

[إبراهيم: 26]

العاشرة: في تفسير (الله إلـى الله) كَمَا ذُكِرَ البخاريٌ في صحيحه.

الحادية عشرة: فضيلة من سبيل من الشرك.

[4] باب

الدعاء إلى شهادة أن لا إله إلا الله

وقَوَلَ الْجَهَبَيْنَ: (قُلْ هَبِياً سَبِيلًا دِعْوَتًا إِلَى اللَّهِ عَلَى بِصْرِيْهِ أَنَا وَأَنَّمِي وَسَبِينَ)

أَقْوَوْنَاهَا لِلطَّاهِرِينَ (هود).

غَيْرِيُّ بِنِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ نَكَبَعْتُ مَعَهُ إِلَى

التيت: قال: (إِنَّكَ تَأْوِلُ قَوْمًا مِنْ أَهْلِ الكِتَابِ، فَلَسْتُنَّ أَوَّلَ مَا نَذَهَوْهُم إِلَى

شهادة أن لا إله إلا الله) وفي رواية: إلى أن يُوحِّدُوا اللَّهُ، فَلْيُمَّ أَطَأْعُوا

لِذَلِكَ فَأُلْصِيَهُمْ أَنَّ اللَّهَ أَفْرَضَ عَلَيْهِمْ خَمْسَ صَلُوَاتٍ إِنْ كَلَّى يُوْمٌ وَلِيَةٌ;

(1) في إحدى النسخ: (الجمع بينهما). وعُمِين مَعْوَقَيْنِ من: التفسير (ص 119).

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فإنهم آتافوك ليذلك؛ فأعلامهم أن الله الفرض عليهم صدقة تعود من أهليتكم قبولا على فراقهم، فإنهم آتافوك ليذلك، فإنك وكراهم. وأموالهم، وأتي دعوة المنقول؛ فإنها ليس بينه وبين الله جحاية. أخبرها.

ولهم: عن سهل بن عبد رزقي الله عنه: أن رسول الله قال يوم خير: 

الأفطين الزائدة هذا زجلا يعجب الله وزواله، ونبضه الورشة، يفتح الله علی بديهم. ذيئ الناس بندركون لبئسهم: فألهم ببئسهم، فذمهم أصبغا وعذرا على رسول الله. كلهم ينحو أن ببئسهم، فقال: أبين علي بن أبي طالب؟ فإنك تأتي ببني عنيبي، فاستحق في عنيبي، ودعا الله، فبأ كان لم يكن به وطع، فأجعلا الزائدة، فقال: أنا قد على رسولك حتى تنزل بساحتهم ثم أذكوه إلى الإسلام، وأخبرهم بما يعجب علهم من حق الله تعالى فيه، قول الله: لأن يشهد الله بِكِ رجلاً واحداً خيراً لك من حفر النعم. (يدركون)؛ أي: يخوضون.

فيه تساؤل:

الأولى: أن الدعوة إلى الله طريق من أنبى رسول الله.

الثانية: التبديعة على الإخلاص؛ لأن كبيرا من الناس أزدهارا إلى الحق؛ فهو يدعو إلى نفسه.

الثالثة: أن الوعيز من الفذالق.

الرابعة: بين الدليل حسن التوجيه كثرة (تنورها) اللهو تعالى - غير المسئية.

الخامسة: أن من نفع الشرك كونه مسبب الله.

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السادسة: وَهُمْ من أَهْمَمٍ هُمْ. إنَّهُمْ العُمَلُ بِالْمُسْلِمِ عِنْ السُّمُرِكِينَ. لَكِنْ يَتَبَيَّنُهُمْ وَلَوْ أَنْ لَمْ يَبْلُغُهُمْ

السابعة: كُنْتُ الْتَّوْجِيدهَا وَأُلْوَىٰ وَاجِبٌ

التاسعة: أُلْوَىٰ أَنْ يَكُونَ قَلِيلٌ مِّنْ يَكُونُ حَتَّى تَحْقِقَ عَلَى الْكَافِرِينَ

العاشرة: أَنْ يَكُونَ قَلِيلٌ مِّنْ يَكُونُ أَنْ يَكُونَ وَهُوَ لَكِنْ يَعْرِفُهَا، أو يَغْرُفُهَا وَلَا يَعْمَلِهَا.

الحادية عشرة: التَّبِيِّنُ عَلَى التَّعْلِيمِ بِالْتَّذِيِّرِ

الثانية عشرة: البَدَاةُ بِالْأَحْمَمٍ فَالْأَحْمَمٍ

الثالثة عشرة: مَعْرِفُ الزَّكَاةُ

الرابعة عشرة: كُنْتُ الْعَالَمِ الْقَبْلِ عَنْ الْمُتَّقِيِّنِ

الخامسة عشرة: التَّبِيِّنُ عَنْ كَرَائِمِ الأَمْوَالِ

السادسة عشرة: أَتَقَاءُ دَعْوَةَ الْمَعْلُومِ

السبعة عشرة: الإِخْبَارِ بِانْتِخَابِهَا لَا تَتَجَبَّبُ

الثامنة عشرة: مَنْ إِلَّهَ الْتَّوْجِيدهَا مَا جَرَى عَلَى سُعُرِيْهِنَّ، وَسَأَدَاتِ

الأولِيَاءِ، وَالْمُكَبِّرَةِ، وَالجَمْعِ، وَالْوَلَّاءِ

التاسعة عشرة: قَوْلُهُ: أَعْطَيْتَ الْوَلَّاءَ... إِلَى: عَلَمَ مِنْ أَعْلَامِ الْثَّيَوْةِ

العشرون: تَقْلَلُ فِي عِبْدِكَ عَلَمَ مِنْ أَعْلَمْهَا أَيْضاً

(1) المراد يقوله: لا يعرفها. فشِهَادَةَ أَنْ لا إِلَهِ إِلَّا اللَّهُ. 318
الحادية والعشرون: فضيلة على رضي الله عنه.
الثانية والعشرون: فضل الصحابة في ذروتهم تلك الليلة ومشغله عَن
بشارة الفتح.
الثالثة والعشرون: الإيمان بالقدرة، لحصولها إن لم يبنع لها ومنه.

عُنْنُ سُعْيِ.

المائسة والعشرون: الدعوة إلى الإسلام قبل الفتال.
السادسة والعشرون: أن تميز في تبع، أهل دعوة قبل ذلك وقويتوا.
السابعة والعشرون: الدعوة بالجَمَّة؛ فقوله: "أَخْيَرُوهُمْ بِمَا يَجِبُ
عليهم".

الثامنة والعشرون: المَغْرِفة يَحْقُ اللَّهِ فِي الإِسْلاَمِ.
الثسبعة والعشرون: ذَوَاب مِن اهْتَدَى عَلَى تَذْهِبٍ وَجَلٍّ وَاجِدٌ.
السالسة والعشرون: الخَلِيف عليه الطَّيِّبا.

[5] باب
تفسير التوحيد وشَهادَة أن لا إله إلا الله
وقول الله تعالى: "أَيُّهَا الَّذِينَ يَدْعُونَ بَعْضَهُم بَعْضًا مِنْ دُونِ اللَّهِ" [الإسراء].
وقوله: "وَإِذَا قَالَ الَّذِينَ يَدْعُونَ بَعْضَهُم بَعْضًا إِلَيْهِ يَقُولُونَ إِنَّهُ مَا نَمَاتِنَ" [النور].
سَيَتَبَيِّنُونَ وَجِلُّ عِدَادَكُمْ يَدْعُوينَا إِلَيْهِ لِتَكُونُوا مُهْتَدُوا "[النور].
وقوله: "فَأَتَكُونُوا أَحْسَنَاء هُمْ وَزَكَّاهُمْ أَرْضَاهُمْ إِنَّ دُوَبِ اللَّهِ
والسيِّدِينِ أَنتُمُ مَرْيَمُ وَمَا أِسْرَأَرُ أَلَّا يَجَابُنَا إِلَّا وَجَدَنَا، إِنَّهُ إِلَّا
كتاب التوحيد

(التوبة)

وَقَالَ ابْنُ ابْنِ النَّبِيِّ مُحَمَّدٍ ﷺ: ۚ مَنْ مَاتَ مِنْ يَنْتِهِ إِلَىَّ أَنْفَسَهُ بِحُبِّي وَقَدْ أَحْمَدْنَاهُمُ الْهَمَّةَ

البقرة: 165

وَفِيهِ «الصحيح»: عَنْ النَّبِيِّ ﷺ: أَنَّهُ قَالَ: مَنْ قَالَ: لَأَلِيْلَ إِلَىَّ اللَّهُ وَقَفُّ(1) يَتَعَبَّدُ مِنْ دُونِ اللَّهِ حَرْمُ مَالِهِ وَذَلِكَ وَجْهَةَ عَلَىَّ اللَّهَ عَزَّ وَجَلَّ.

وَشَرَحَهُ: هِذِهِ النُّزُجَةُ مَعْلُومَةً مِنْ الأَبَابِ.

فِيهِ أَكْرِمِ المَسَائِلِ وَأَهمَّهَا(2) وَهِيَ تَفْسِيرُ التَّوْحِيدِ وَتَفْسِيرُ الشَّهادةِ وَبِكَانَهَا بِأَمْرِ رَاضِحِهَا.

مِنْهَا: آيةُ الإِسْرَاءِ(3) بِنَبِيَّ مُحَمَّدٍ ﷺ وَرَجَعَ عَلَىَّ النِّسَائِيَ الَّذِينَ يَدْعُونَ الصَّالِحِينَ فِيَّبِينَ أَنَّ هَذَا هُوَ الْمَرْكَبُ الأَكْبَرِ.

وَمِنْهَا: آيةُ بِرَوَاءَةِ بِنَبِيَّ مُحَمَّدٍ ﷺ فِيَّبِينَ أَنَّهَا أَلَهِيَّةَ الَّذِينَ تَأْخُذُوا أَحْيَارَهُم وَزَاهِيَّتَهُمْ أَنْبَأُهُمْ مِنْ دُونِ اللَّهِ وَبِنَبِيَّ مُحَمَّدٍ ﷺ أَخْبَرُوا إِلَيْهِمْ إِلَىَّ وَاحِدًا مَّعَ أَنَّهُ

فَوْلِهَا: (وَشَرَحَهُ) كَذَا يُفْتَحُ المَحَارِبُ وَفِي بعَضِ النَّصِيبِ (شَرَحَهُ) بِالْبَصَمِ وَعَلَىَّ الرَّجُلِ يَكُونُ الجَمْعَةُ فَعَلَةٌ وَكَلَامًا يُؤْذِنُهُ مَعَهُ وَقَالَهُ عَلَىَّ شَرَحًا وَقَالَهُ عَلَىَّ شَرَحًا

الأَبَابِ الأَكْبَرُ هِيَ-فِي جَمْعَهَا-تَفْسِيرُ وَبِانَ لَعَمَنْ النَّوْحَيْدِ وَشَهادةُ أَنَّهُ إِلَّاَ إِلَّاهٌ.

(2) في إِيْدَهَا النَّصِيبِ (فِيَّ مَسَائِلِ أَكْرِمِ المَسَائِلِ وَأَهمَّهَا). وَلَا يَطْرَقُ بِهِ أَوَّلِ المَسَائِلِ مَذْكُورَةً بِقَوْلِهِ: (مِنْهَا: آيةُ الإِسْرَاءِ). أَمَا أَوَّلِ فَرَاةٍ فِيَّ مَسَائِلِ (فِيَّ أَكْرِمِ المَسَائِلِ وَأَهمَّهَا)، وَهِيَ تَفْسِيرُ التَّوْحِيدِ وَهِيَ مُقَدِّمَةٌ.

(3) كَذَا فِيَّ النَّصِيبِ دُونَ رَقْمِ المَسَائِلِ، وَهِيَ خَصصٌ وَهَذَا أَوْلُهَا.
تقسيمًا الذي لا إشكال فيه طاعة الملائمة والمعبود في غير المعاصية، لأنها هم:

وتمنها: قول الخليل - عليه السلام - للآدم: "إني بركة مثالي، ثم إذا لا أرى لكم فتكون من الخلق" (النور: 27). فاستفقت من المعصومين رضي الله عنهم، وذكر:

شيكانتا: أن هذه البراءة وهذه الموالاة هي تفسييحة شهادة أن لا إله إلا الله، فقال:

وستنها: آية النيفرة في الكفار الذين قال الله عليهم: "وما لهم خليجين من الآلهة" (البقرة)؛ ذكر أنهما يثيران أذانهما كعب الله، فقال علي أنهم يثيران الله حملاً عظيمًا، ولم يدخلهم في الإسلام، فكينت فين أحد الله أكبر من حب الله؟ وكيف يكم لم يحب إلا الله وحده ولم يحب الله؟

وتمنها: قول الله: "من قال: لا إله إلا الله، وكرر فيما يبديه من دون الله؛ حرم الله وحده، وحسباه على الله، وهذا من أعظم ما يبين من علل الله"؛ فإنه لم يجعل التنقيط بها عاصمة للملاك والمعبود، بل ولا معرفة معاناة مع التنقيط (1), بل ولا الإفراز بذلك، بل ولا تكون إلا يدخل إلى الله وحده لا نريك، بل لا يحرصه ماله ولا دمته حتى يضيف إلى ذلك الكفورما يبتعدن من دون الله، فإن شكل أو توافق (2) لم يحرصم ماله ولا دمته. فباها من نزلها ما أعظمها وأجلها!

وإلهية من بيننا ما أوصحه! وحُكيت ما أقطعه للشانعي!

(1) في "تفسير العزيز الحميد" (صف: 147) (مع التنقيط بها).
(2) في "تفسير العزيز الحميد" (صف: 147) (فإن شكل أو توافق).
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[1] باب
من الشرك لِبِنَ الحلقَةَ والخِيَطِ وَنَخْوَهَا لِرَفَعِ الْبَلَادِ أوْ دَفْعِهَا
وقول اللَّهُ عَلَيْهِ صَرَحَ: ﴿قُلْ أَرْبَىْ أَمْنَا كَانَ كُفَّارَ مِنْ دُونِ اللَّهِ إِنَّ أَرَادُونَا إِلَّآ هُمْ كُفَّارُ مَثْلُهُمْ ﴾[الزمر: 28].
وَعَنْ عَمْرَانَ بْنِ حَضَنِي - رَضِيَ اللهُ عَنْهُ - أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا فِي بِنْتِهَا
حَلِفَةَ مِنْ صَفٍّ، فَقَالَ: مَا هَذَا؟ قَالَ: مِنِ الْوَاهِةَ. فَقَالَ: اِنْزِعْهَا، فَإِنَّهَا لَأُزِيدُكَ إِلَّا وَعَنَّا، فَإِنَّكَ لَمْ تُهْبِثْ تَمْهِدُ عَلَيْكَ، مَا أَفْلَحْتَ أَبَداً. رَوَاهُ اَحْمَدُ

وَفِيهِ مُسَأَّلَاتٌ
الأولى: التَّغْيِبُ فِي بِنَسِ الحلىّةَ والخِيَطَ وَنَخْوَهَا لِرَفَعِ الْبَلَادِ أوْ دَفْعِهَا.
الثانية: أنَّ الصُحَابَيْنِ لَوْ مَاتُ وَهُمْ عَلَيْهِ، مَا أَقْلِحُ فِيهِ شَاهِدُ لِكَلَامِ
الصَحَابَيْنِ (أَنَّ الْمُشْرِكينَ الأَصْغَرَ أَكْبَرُ مِنَ الْكُبَارِ).
الثالثة: أَنْ أَقْلَحُ بِالجَهَالَةِ.

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الرابعة: أنَّها لا تنفع في الحالة، بل نصوّر لقوله: "أَلَيْنِ يَعْلَمُ إِلَّآ وَهُنَا".

الخامسة: الإذكاء بالتغليظ على من فعل مثل ذلك.

السادسة: التصريح بأنَّن من تعلَّقُ بِشَيْءًا، وَكَلِّ إِلَيْهِ.

السابعة: التصريح بأنَّن من تعلَّقُ بِشَيْءًا، فَقَدْ أَشْرَكَ.

التاسعة: أن تُغْلِبَ الخُطْيَة من الحَظَيْنِ مِن ذلِك.

الثامنة: لَهُمْ دُهْشَةُ الْآيَةِ، ذَلِيلٌ عَلَى أَنَّ الصَّحَابَةِ يَسْتَنْدَلُونَ بِالآيَاتِ

الثاني عشرة: أن تَعْلَقَ النَّزْعُ مِن القَلَبِ مِن ذلِك.

المائدة عشرة: الدعاء على من تعلَّق تَعْلَقُ أنَّ الله لا يَبْإِمَّهُ، وَمِن تعلَّقٍ

وَدُعَاهُ فَلا وَدُعَاهُ اللَّهُ، أي: تَرَكَ اللَّهُ.

[٧]باب

ما جاء في الرقى والشاميم

في الصحيح عن أبي نجيم الأنصاري ورضي الله عنده، أن كان مع رسول الله

في بعض أموره، فأرسل رسول الله: "أن لا يُقبِلَ في رقية بغير قلادة من وَمَر

أو قائلة: إِلَّا الأَفْطَمَتَهُ.

وَعَن̣̣̣ أبي مَسْحُورٍ - رضي الله عنه - قـال: سَمَعَتْ رَسُولَ اللَّهِ ﷺ يقول: "إِنَّ الرقى والشاميم والشاميم والشاميم وَكَلِّ إِلَيْهِ.

وَعَن̣ عبد الله بن عَمْرُوك مَرْفُوعًا: "فَمِن تُعْلِقُ نَحْبًا، وَكَلِّ إِلَيْهِ.

أَحْمَدَ، وَالْزَمَّرِيَّ".

(1) هذا الحديث تأثر في بعض النسخ، وجاء بعد التعريف الآية.

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الجواب: نعم، في بعض النسخ: (يمكن على الأولاد وراء العين).

1) يعني: إبراهيم بن زيد النخبي.

2) يعني: إبراهيم بن زيد النخبي.
رابعة: أن الرؤية بالكلام الحق من العين والحة ليس من ذلك.
خامسة: أن السبالة إذا كانت من القرآن، فقد اختلف العلماء، هل هي من ذلك أولاً؟
سترة: أن تفعيل الأوامر على الذواب من العين من ذلك.
سبعة: الوعيد الشديد على من تعلق وترأ.
ثامنة: فضل ذواب من قطع نبية من إنسان.
نهمة: أن كلما إبراهيم لا يخالف ما تقدم من الأخلاص، لأن مراده:
صاحب أبي الله مسعود.

[8] باب
من ينوك بشجرة أو حجر ونغوهما
وقول الله تعالى: {أَقْرَأْنِ اللَّهَ وَالْكِتَابَ وَالْكُلُّ مِنْ عِبَادِنَا الْأَخْلَقَ إِلَّا مِنْ أَنْفُسِهِ} [النجم].
عَنَّ أمي وابن يحيى، قال: تخزناً مع رسول الله  إلى حنين، وتخن
حَدِّنا أَبُو عَبْدُ اللَّهِ، وزيد بن أبي سفيان، وعمر بن الخطاب، وثوبان بني أسد بنهم،
يقول لهما: ذئ أبو الوالي، فمسناً ومضناً، فقولنا: يا رسول الله! اجعل لنا ذات
ألواب كما أنهم ذات ألواب. فقال رسول الله : {وَلَمْ يُنْتَفِى إِلَى النَّاسِ أَحَدُ مِنَ الْمَزَادَاء}. 
وأَلْتَ نَفْسِي بِكَ، كما قالت بني إسرائيل: {إِنَّكَ لَنَا كَأَنْتَ كَأَنْتَ قَلَمٌ}.

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الله تعالى قال إنكم قومٌ تجهلون [الإسراء: 138]. لتكون من كان فيكم نار، زواً الترمذي وصحبه.

فيه مسائل:

الأولى: تفسير آية النجم.

الثانية: معرفة صورة الأ默 الذي طلبوا.

الثالثة: كونهم لم يفعلوا.

الرابعة: كونهم قصدوا التقرب إلى الله بذلك، ليظنهم أنهُ يتيهه.

الخامسة: أنهم إذا جعلوا هذا، فغبواهم أنبيًا بالجهل.

السادسة: أن لهم من الحسنات والزهور والجميلة ما ليس ليغبرهم.

السادسة: أن النبي صلى الله عليه وسلم يعدواهم، بل رد عليهم يقوله: َ"اهلِ إني لإني الك事务 وهو العمري وهو المجدد وهو آخر أن طلبهم كطلب يبي إسرائيل لما قالوا الموسى: اجعل لنا إلهًا.

الثامنة: أن نفي هذا من معنى (لا إله إلا الله) مع دفاه، وحقاه على أولئك.

العشرة: أن خالف على الدنيا، وله لا يخليه إلا مصلحة.

الحادية عشرة: أن الشريك فيه أكبر وأصهر لأنهم لم يرتدوا إلا هذا.

الثاني عشرة: قولهم: ونحن حذاء عهد بكفر، فيهم: أن غيروا لا يجهل ذلك.
الثالثة عشرة: التكبير عند التعجب، خلافاً لفماركهة.

الرابعة عشرة: سدى الدقائق.

الخامسة عشرة: التهوي، خلافًا للبدع، وآلهة الجاجالة.

السادسة عشرة: الغضب عند التعجب.

الباستة عشرة: القاعدة الكبيرة لقوله: "إِنَّهَا الشَّيْطَانُ".

الثامنة عشرة: أن هذا علم من أعظم الأفكار، فكَّارفَهُ، وفعّل كَأَمَّا أَخْبَرَ.

التاسعة عشرة: أن كل ما ذُمِّمَ للهِ الهُدُورُ والنصارى في القرآن، أمَّا لَكَ.

العشرون: أنَّهُ مَنْ تَحْصَرُ عَنْ هُدَىِّهِ إِنَّهُ الْعَبْدَاتِ مُتَنَبَّأَةٌ عَلَى الْأَمْرِ، فَضَرَءَ فِيهِ

الثَّنْيَةِ عَلَى مَسَأَلَتِهِ الفَقْهِ: أَنَّا (مَنْ رَبُّكَ)؟ فَوَاضِعٌ، وَأَثَّانِيُّا (مَنْ تَلْبِكَ) فَمَنْ

إِخْتَارُهُ بِأَيْنَاءِ الْعَبْضِ، وأَنَا (مَا دِيْلَكَ؟) فَمَنْ قَوْلُهُمْ: "أَجْعَلْنَا إِلَيْهِ..." إِلَى

آخِرِهِ.

الحادية والعشرون: أنَّهُ مَنْ تَنْتَقَلُّ مِنَ الباطلِ الذِّي اعتَدَأَهُ فَلَيْهِ لا يَؤْنِنُ أن

يمَكِنُ فِي قَبْلِهِ مُنَبَّأَةٌ مِنْ يَلِكَ الْعَادِهِ؛ لِقُولِهِمْ: "تَخْلَّفْنَا حَدَّاً عَهْدَكُمْ".

[8]باب

ما جاء في الدين لغير الله

وقول الله تعالى: "قُلُ إِنَّ سَلَاتَكَ وَنَفْسَكَ وَمُثْلَكَ أَنْ تَصَلُّ مَا رَبِّكُمْ" [الأحزاب].

وقوله: "فَصَلِّ إِلَى رَبِّكَ وَأَنْحَرَ (16) [الكوير].

عن علي بن أبي طالب رضي الله عنه قال: حدثني رسول الله ﷺ أربع كلامات:
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"لَعْنَ اللَّهُ مَنْ ذَلَّ لِعَيْرَ اللهِ، لَعْنَ اللَّهُ مَنْ آمَنَ وَلَدَيْهِ، لَعْنَ اللَّهُ مَنْ آوِي مَخْتَنَا،

لَعْنَ اللَّهُ مَنْ غَيْرُ مِثَالِ الأَرْضِ، رَوَاهُ مُسْتَمِلِمِ

وَعَنَّ طَارِقَ يَبْنِ شَهَابٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "دَخَلَ الْجَنَّةُ رَجُلٌ فِي

ذِبَابٍ، وَدَخَلَ الْكَنَّازُ رَجُلٌ فِي ذِبَابٍ، قَالُوا: وَكَيْفَ ذَلِكَ بِرَسُولِ اللَّهِ ﷺ؟ قَالَ:

اِمْرَأَةٌ رَجُلَانِ عَلَى قُوُمٍ لَّهُمُ صَنُّوْمٌ لَا يَجُرُّهُمْ أَحَدٌ حَتَّى يَقُرُّبُ لَهُ سَيْناً، فَقَالُوا

لَهُمَا: قُرُبْ. قَالَ: لَىْسُ عِنْدِي شَيْءٌ تَقُرُّبُ. قَالَوْا: قُرُبْ وَلْوَدِيَّاً.

فَقُرَبُ ذَيَابَاً فَخَلَلَتَ مَعِيَةُ، فَدَخَلَ الْكَنَّازُ. وَقَالُوا لِلَّذِينَ آخَرِينَ: قُرُبْ. قَالَ:

مَا كَفَّتُ لَأَقْرَبِ لَكُمْ مَنْ يَقُرُّبُ دُونَ اللَّهِ عَزَّ وَجَلَّ، فَقَسَرُوا عَنْهَا، فَدَخَلَ الْجَنَّةُ.

رواء أحمد(1)

فِي مَقَالٍ:

الأولى: تَفْسِيرٌ قَلْ إِنْ سَلَّمَ (وَيشَكِّي) (الأَنْبَاءَ: 12)

المَثْلَةُ: تَفْسِيرٌ قَلْ إِنْ سَلَّمَ (وَишَكِّي) (الكُوْرَسَةَ: 2)

الثَّالِثَة: الْبَذَاءُ، لاَّ غِفْرَةُ مَنْ ذَلَّ لِعَيْرَ اللَّهِ

الرَّابعَة: لَعْنَ مَنْ آمَنَ وَلَدَيْهِ، وَمَا أَن تَلْمِعَ وَلَدَيْ الَّذِي الْرَّجُلُ فِيْتَنَّ

وَلَدَيْهِ

الخَامِسَة: لَعْنَ مَنْ آوِي مَخْتَنَا، وَهُوَ الْرَّجُلُ يَخْتَنُ شَيْتَانَا يَجَبَ فِيهِ حَرَٰق

السَّادِسَة: لَعْنَ مَنْ غَيْرُ مِثَالِ الأَرْضِ، وَهُوَ الْمَرْسَسُ الَّذِي يَضُرُّ بَيْنَ حَيْثَ

(١) كَذَا وَرَدَتْ هَذِهِ الْحَدِيثَ: مِنْ طَارِقٍ بْنِ شَهَابِ مَرْفُوْعًا، وَالصَّحِيحِ عِنْدَ أَحْمَدٍ فِي: "الْوَهْدَةَ"

(ص ١٥ - ١٦) يَسِينُ الصَّحِيحِ: مِنْ طَارِقٍ بْنِ شَهَابٍ، عِنْ سَلَّامَ الفَارِسِيٍّ (مُوقِفًا)، وَاللَّهُ أَعْلَمْ.
الثانية عشرة: فيهم شاهد للحديث الصحيح: "الجنة أقرب إلى أحمده من يشربه نعاله، والتراكيث ذلك".

الثالثة عشرة: معرفة أن عمل القلب هو المقصود الأعظم، حتى عند عبادة الأوثان (1).

[10] باب
لا يذبح الله يبكران يذبح فيه لغير الله

وقول الله تعالى: لا يذبح فيها ابن أخيك إلا في صدقة أو حق أو عطى أو جائزة أو ورثة أو الرضوان أو محرم أو للجاهل أو للحائض أو الشامخ أو بشرى الله أو عتق أو من قبل الله (البقرة) [العربية].

(1) في بعض النسخ: (الأسنام).
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عن تأليف بن الصحاف - رضي الله عنه - قال: تَنَذِّرَ نَجْحَلَ أن يَنْتَخِبَ إِلا
يَوْمَ الأَنْعَامِ، فَسَأَلَ النبي ﷺ: "فَأَنَا: هَلْ كَانَ فِيهَا وَلَدٌ مِنْ أُوْلِي الْأَمْرِ النَّافِعِ؟". قَالُوا: "هَلْ كَانَ فِيهَا عِبَادٌ مِنْ أُهْلِهِمْ؟". قَالُوا: "لاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: "أَوْفُ بِذِكْرِيَّ، فَإِنَّهُ لَا رَبَّ أَيْضًا لِّكُلِّ مَلَائِكَةٍ مَّعْصِيَةٌ اللَّهِ، وَلَا
فيَمَا لاَ يَطِلُّكُ اللَّهُ مِنْ آدَمَ - رَأْوَاهُ أَبُو ذَاذَةَ، وَإِسْتَنَادُهُ عَلَى مَرْضِهِمَا
فيهِ مُسَاؤُهُمَا.

الثالثة: إذاَ الْمُسَاؤُهُمَا يُشَكِّلُهُمُ إلى المسألة المُشْكِلَة إِيْزَوُلَ الإِسْكَالَ.

الرابعة: إنَّ مُسَآَفَهُ التَّنَذِّرَ إذاَ الأحاطَ إلى ذلك.

الخامسة: أَنْ تَخْصِيصَ الْبَعْقَةَ بِالنَّذِيرَ لَا بَأسٌ بِهِ إِذَا أَخْلَصَتُهُ منَ المَوْنَعِ.

السادسة: السَّمَّيُوهَا كِنَا يَا كَانَ فِيهَا وَلَدُ مِنْ أُوْلِي الْأَمْرِ النَّافِعِ، وَلَوْ بَعْدَ زُوالِهِ.

السادسة: السَّمَّيُوهَا كِنَا يَا كَانَ فِيهَا عِبَادٌ مِنْ أُهْلِهِمْ، وَلَوْ بَعْدَ زُوالِهِ.

الثامنة: أَنْ لا يَجْزُوَ الْوَقَاءَ بِمَانْذِرُهُ في ذلكَ الْبَعْقَةِ؛ لَكِنَّهُ نَذِرُ مَعْصِيَةٍ.

التاسعة: لَلَّذِينَ مِشَابِهٍ المُشَرِّكِينَ في أُسْبِهِمْ، وَلَوْ لَمْ يَفْتَصِدَهُ.

العاشرة: لَنَذِرُ في مَعْصِيَةٍ.

الحادية عشرة: لَنَذِرُ لا بَلَاءَ مِنْ آدَمَ فيَمَا لا يَطِلُّكُ اللَّهُ.


من الشَّرْكِ النَّذِرِ الفِي نَفْرِ اللَّهِ

وقَولُ اللهُ ﷺ: "لَيْتَنَذِّرَ النَّذِرُ وَلَيْتَنَذِّرَ لَيْتَنَذِّرُوا ما كانَ شَرَّ مِنْ مَخْطَأٍ!" [الإِنْسَان].

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[42] باب
من الشرك الاستعاذا بغير الله

وقوله: «وما أنشئ مثلك من خلق أو كذرب مثلك من كاد من بهداك، الله ي Ủyب».
[البقرة: 270]

وفي الصحيح: «عن عائشة -رضي الله عنها- أن رسول الله قال: من نذر أن يطيع الله، فليثب، ومن نذر أن يعصي الله، فلا يغفر».
فيه تسائل:
الأولى: وجواب الواقعة بالذر.
الثانية: إذ أتبت كونه عبادة لله، فصُرفته إلى غير البشر.
الثالثة: أن نذر المعصية لا يجوز الواقعة.

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PURITY OF FAITH
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الثالثة: الاستدلال على ذلك بالحدث، لأن العلماء يستدلون به على أن
كلمات الله غير مخلوقة، قالوا: لأن الاستدلال بالمخلوق شرائط.

الرابعة: قضيلة هذا الدعاء مع اختصاره.

الخامسة: أن كون النبي يخص بالمنفعة ذاتية، فإن كف شروه، أو جلب
نفع، لابد أن على أهل ناس من الشرك.

[12] باب
من الشرك أن يستفسث وغير الله أو يذعو غيره

وقول الله تعالى: { ولا تبتغوا من دون الله مالا ينفعكما ولا تشركوا إلَّا}
{ إذا كنتما تلذين } فإن يمسك الله بضمر فلا حكاك له، إلا هو واس ترضى يبكر
فل أت نفسيل. تجيبه من سلءه من يدود وله المفجر الرحباء

[الونيس]

وقوله: { قاتمكوا عند آبائكم وابدؤوا وشكروا الله على تعمورك }

[العنكبوت]

وقوله: { ومن أضل بينكم يغفلوا بين دون الله من لا يستجيب له إلا بور الفينة
وهم عن دعائهم غفلون } رواه ذهير التل كأجازهم أمناء فكروا بهم كلهين

[الإحاف]

وقوله: { آمن تجيبにく مضطر إذا دعا } ويكشف النوء ويحلله شملة
الأمر أو نون مع اللزم في كلامه متستر

[المملك]

رواية الطبراني بإسناده، أنه كان في زمن النبي صلى الله عليه وسلم، منافق يؤذي المؤمنين.
فقال تعالى: "فُوماً بِها تَسْتَبِعُتِ يُرْسُولُ اللهُ مِنْ هَذَا الدُّنْيَا فَقَالَ الْمَيْلُ: إِنِّي لَأَبْيَاثُ بِي، وَإِنَّمَا أَبْيَاثُ بِي رَبّاهُ.

فيه مسائل:

الثالثة: أن هذا هو الشرك الأكبر.

الرابعة: أن أصلح الناس أو تفعَّلَهُ إِزَاءَ لُغِيْهِ؛ صارَ من الطالبين.

الخامسة: تفسير الآية التي بعدها.

السادسة: كُون ذلك لا ينفع في الدُّنْيَا، عَمَّا كَفَرَ بِهِ.

السادسَة: تفسير الآية الثالثة.

الثامنة: أن عَلِبَ الْزَّوْيَةَ لَا يَنفِقُ إِلَّا مِنْ اللَّهُ؛ كَمَا أَنَّ الْجَنَّةَ لَا تَطْلُبُ إِلَّا

الهَذَى.

النَّاسِعَة: تفسير الآية الرابعة.

العاشرة: أنه لا أصل مِّن دَعَاءِ الْهَوْرِ.

الحادِيَة عشرة: أنه تعالى على دَعَاء الْهَوْرِ لا يَدْرُى عَنْهُ.

الثانيَة عشرة: أن يَلْكَ الدَّعْوَةِ سَبِبًا لِّيُغَصَّ المَدْعُووُل الْهَوْرِ وَعَدَّاهُ تَوْلِيهَ.

الثالثة عشرة: تشريع يَلْكَ الدَّعْوَةِ عَبَادةً للمَدْعُووُ.

الرابعة عشرة: كَفَّرَ المَدْعُووُ بِيَلِكَ العبادة.

الخامِسة عشرة: أن هَذَى وَهِيَ سَبِبَ كَفَّرَهُ أَصْلَ النَّاسِ.

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السادسة عشرة: تقدير الآية الخامسة.

السبعاء عشرة: الأمر العجيب، وهو إقرار عبادة الأئزمان بالله لا يعيب
المُضطرب للإله، ولا إقرار هذا بذعونه في المذدائم مخليصنة للذين.

الثامنة عشرة: حماية المُمطوقين حتى التوحيد، والتأذب مع الله.

[14] باب

قول الرحمن: فأبتكرنا ما لا يخلق منها حتّى لا يسطعون فهم
قصراً ولا آينهم نصرفون [الاعراف].

وقوله: وألبتين يشعور به من دونه ما يملكون من فضيم من
شعور لا يسمعها دماغ ثور ولا اسموا ما استحبلنا لها دماغ
الشريعة ولا يشكن مثل جعبر [ناصر].

وفي الصحيح عن أبي، قال: فسج النبي في يوم أحد، وكسرت
رابيعته، فقال: كيف يبلغ قوم سجوا نبيهم؟ فقالت: ليست الله من الأمو
 заболев [آل عمران: 128].

وفي: يعني ابن عمرو رضي الله عنهما: ألا يسمع رسول الله يقول إذا رفع
رآيه من النزوع في الزكوة الأخيرة من الفجر: ملهم العين فلانا وفطان،
بَعْدَمَا يقول: سمع الله يمسح حمده، يبنا ولك الحمد; فأنزل الله: لِيَس
لكه من الأمم [آل عمران: 128].

وفي رواية: يذعو على صفوان بن أمية، وشهيل بن عمرو، والخالد بن

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هٰمًا; فَنُزلَتْ: ﴿لَيْسَ لَكُمْ أَمْرٌ تَمِينٌ﴾ [آل عمران: 128].
وَفِيهَا: عَنِ أبي مُحَيْثةَ - رَضِيَ اللهُ عَنْهُ - قَالَ: قَامَ رَسُولُ اللهِ ﷺ مِن نَومٍ فَقَالَ عَلَيْهِ: ﴿وَأَنذِرُ عَشَمَتُكَ الأُمَاِيرُ﴾ [الشعراء: 124]; قَالَ: ﴿أَبَا مُعْتَزٍ فَرْشِيَّةٍ (أَوْ كَلِيَّةٍ نَخْوَهَا)﴾ اسْتَفْرِحَا أَنْفُسْكُمْ; لَا أَلْعَبُ عَنْكُمْ مِنَ اللَّهِ. يَا عِبَادَيْنِ إِنَّمَا اسْتَفْرَحُوا أَنْفُسَهُمْ لَا أَلْعَبُ عَنْكُمْ مِنَ اللَّهِ. بِكَرِيَّةٍ عَلَيْهِ رَسُولُ اللَّهِ ﷺ! لَا أَلْعَبُ عَنْكُمْ مِنَ اللَّهِ. وَّاَقَنِمْ بِذَلِكَ مَحْلَعَةٌ سَلِيبِيَّ مِنَ مَالِيّ مَا يَشَأُّونَ لَا أَلْعَبُ عَنْكُمْ مِنَ اللَّهِ.﴾
فِيهِ مَسَاتِلِ:
الأولى: قُسِّيَ الأَيْتَمِينَ.
الثانية: فَصَّةٌ أَحَدٌ.
الثالثة: قُنُوتُ سَبِيعٍ المُرْسَلِينَ، وَخَلْقُهُ سَنَادِيَةٌ أَوْلِيَاءٌ يَؤْمِنُونَ فِي الصَّلَاةِ.
الرابعة: ﴿أَنَّ الْمُذَّوْجَوْنَ عَلَيْهِمْ كُفَّارٌ﴾.
الخامسة: ﴿أَهْلُهُمْ فَعَلُوا أَشَيْاً مَا فَعَلُوا عَلَيْهِمْ، وَجَعَلُونَهُمْ عَلَى قَلْبِهِمْ، وَبِمَهَا الْزِّنَادَّةُ بِالْقَلْبِ عِنْدَهُمْ.﴾
السادسة: ﴿أَنَّ اللَّهَ عَلَيْهِ فِي ذِلِكَ: ﴿لَيْسَ لَكُمْ أَمْرٌ تَمِينٌ﴾ [آل عمران: 128].
[آل عمران: 128].
السابعة: قُوْلُهُ: ﴿أَوْ يَتَوبُ عَلَيْهِمْ أَوْ يَعْفَ عَنْهُمْ﴾ [آل عمران: 128]; فَكَابَ عَلَيْهِمْ; قَامَوْا.
التالته: القُوْلُ فِي الْكُراَلِ.
كتاب التوحيد

الناسية : كشية المدعو علّههم في الصلاة وأسمائهم، وأسماء آبائهم.

العاشرة : أخى المعيّن في الفطر.

الحادية عشرة : فصيّة لما أثير عليه : نابذ عُصيتك الأقوية(1).

[الشعراء]

الثانية عشرة : خِلّة في هذا الأمر، بحيث فعل ما نسبه سبب إلى الجَنُون، وذلك لوقت ممّل المأذون.

الثالثة عشرة : قولة : للأخطاء والأوقت : لا أغني عنيّ من الهوى شئاً.

حتى قال : لا قاطعة بين محتشما لأغني عني من الهوى شئاً. فإذا صرح - زعم.

سيا تير السليمين - يا آن لا يغني ميتا عني سيا تير السليمين، وأنتِ الإنسان أنتِ لا يقول إلا الحقِ، ثم نظر فيما وقع في قلوب خواص الناس اليوم، تبين لهُ الرَّجُوعُ، وغزوبة الدين.

[15] باب

قول الله تعالى : حقّ إذا فاع عين تُوريهم قالوا ماذا قالوا الحق وقُرّت

المُكَبَّر(2) (سيا).

في الصحيح عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال : إذا قضي الله الأمر في السماء، صرَّبت الكلاية بأضخاخاً خشية أن يتولى، كأنما سيسعة على صفوان، بثناها بذلك، حقّ إذا فاع عين تُوريهم قالوا ماذا قال ركِّبتم قالوا الحق وقُرّت المكَّبَر(2) (سيا) 32، فستمنعها منهم شفعاء الشعاع ومشتري الشعاع فكذا بعضهُ فوقع بعضي وصفة (1) سفيان بِكْفِهٔ.

(1) هو : سفيان بن عبيدة الباهلي.

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نعفتها ونبدؤها بين أصاببه، تفسّر الكلمة، فاتبّعوا إلى من تّفهّمهم، ثمّ تلقيها الآخر إلى من تّفهما، حتى تلبّينها على لسان الشافعي أو الكاهي، فربما أذكى المبادأ قبل أن تلبّينها، وربما ألقيّها قبل أن يدركه، فتتركب معها بيئة كبرى، فقَال: أليس قد قال لنا يومٍ كذا كذا؟ نعم، كذا كذا. فخصوص إنسَك الكلمة التي شيعت من السماء؟
وعن التوسل بين سمعان—رضي الله عنه—قال: قال رسول الله ﷺ: "إذا أقرأ اللهُ — تعالى — أن يوجّه إلي الأمر، تكلّم بالوضوء، أخذت الشماوات بنيّة رجفة (أو قال: رغبة شديدة) خوفًا من الله عزّ وجلّ، فإذا سمع ذلك أهل الشماوات صعّفوا وتحروا، إلى الشجاعة (1)، فيكون أولان من يرفع رأسه جبريل، فيكلّم اللهُ من وحيه، وإذا أقرأ، ثمّ يمّر جبريل على الملاكين، كلما مرت السماء، سألته ملاكَتها: ماذا قال ربي؟ يا جبريل؟ فيقول جبريل: قال الحَقَّ، وهو القيّمُ الكبير. فيقولون كلهما مثل: ما قال جبريل؟ في indebِ جبريل بالوضوء إلى حيث أمره الله عزّ وجلّ.
فيه تساؤل:
الأول: تفسير الآية.
الثانيّة: ما فيها من الحجة على إبطال الشراك، خصوصًا ما تفلت على الصالحين، وهي الآية التي يقبل: إنّما تقطع عروق شجاعة الشراك من القلب.
الثالثة: تفسير قوله: "قالوا الحق وهو الذي الكبير" (23) (سبا).
الرابعة: سبب سؤالهم عن ذلك.

الخامسة: أن جبريل يجيبهم بعد ذلك يقال: قال كذا وكذا.

السادسة: ذكر أن أهل السماء كلهم الذين تسألونه.

السابعة: أن الغني يعلم أهل السماء كلهم.

الثامنة: استجاب السماء بكلام الله.

العاشرة: أن جبريل هو الذي ينتمي بالرحي إلى حيث أمره الله.

الحادية عشرة: ذكر استجاب السماء.

الثانية عشرة: صفة ركوب بعضهم بعضًا.

الثالثة عشرة: إرسال الشهاب (1).

الرابعة عشرة: أنه تزود كله السماء قبل أن يلقيها، ونارة يلقيها في الذين وليهم الإنس قبل أن يذبرهم.

الخامسة عشرة: كون الكهان صدقو بعض الأشياء.

السادسة عشرة: كونه يستذكَّب معهمية كذبة.

السابعة عشرة: أنه لط يصدقو كذبة إلا أن يحقق الكهانة التي سيحسّن من السماء.

الثامنة عشرة: قبولاً الشعور إلى الباطل! كيف يتعلمون بواحدة، ولا ينفرعون.

(1) في إحدى النسخ: (سبب إرسال الشهاب).
الثانية والعشرون: أنَّهُم يُجَوَّونَهُمُ السَّجَداً.

باب التّрид

الشفاعة

وَقُولُوا اللّهُ رَحْمَانٌ رَحِيمٌ. فَأَتَّمُّواْ مَا أَنَا عُبْدٌ لَّهُمُ الْهَيْبَةِ. لِيُّهَدِّنُواْ إِلَى رَبِّهِمْ لِيُّهْدُنَّ أَهْلَ الْقُرْآنِ [الأَثْمَرُ: 29] وَقُولُواْ: مَثْلُ الْقُرْآنِ مَثْلُ مَثْلِهِ [النَّجِيرُ: 2]. وَقُولُواْ: يَوْمَئِذٍٓ يَكُونُ فِي الْكُرُوكِ لَا يَكُونُ فِيهِ شَفَاعَةٌ كَيْبًا إِلَّا مَنْ يَبْدِئُهُ بِعَفْأَةٍ أَوْ يَقْدِرُهُ أَوْ يَقْدِرُهُ أُولَٰئِكَ لَا يَخْبِرُهُمُ الْسَّمَاءُ وَلَا الْأَرْضُ وَلَا يَخْبِرُهُمُ الْعَرْوُ [البَقْرَةَ: 203]. وَقُولُواْ: وَقَدْ نَطَلَّ مِمَّا فِي الْكُرُوكِ لَا يَكُونُ فِيهِ شَفَاعَةٌ كَيْبًا إِلَّا مَنْ يَبْدِئُهُ بِعَفْأَةٍ أَوْ يَقْدِرُهُ أُولَٰئِكَ لَا يَخْبِرُهُمُ الْسَّمَاءُ وَلَا الْأَرْضُ وَلَا يَخْبِرُهُمُ الْعَرْوُ [البَقْرَةَ: 203].

(1) مَيْا بِمَعْقِفٍ ذِي قَوْمٍ لِّكَأْسِهِ. (2) فِي إِلْهٍ النَّسْخِ: (خِلَاقًا لِّمَا لَعْبَةً). وَأَلْقَى مَعْقِفَةً (ص: 248) حَاشَةً (1).
كتاب التوحيد

قال أبو العباس (1): "ثقة الله تعالى سواء كل ما يفعله الشعرون، فتُم أن يكون له في ملك أو وسُم منه، أو يكون عوناً لله، ولم يبق إلا الشفاعة، فبين أنها لا تنفع إلا من أذن له الغرب، كما قال تعالى (2): "لا يُشْعُفُونَ إلا لِيُنْقِلَ (الإنباء : 28).

فهذا الشفاعة التي يتطاولها الشعرون هي منفعة يوم القيامة، كما تناقش القرآن، وأخبر النبي ﷺ أن يأتي فسيستمتعون، ويشهدون. لا بد أن الشفاعة أولاً، ثم بقال له: "أرفع رأسك، وقل: نسمع، وسأسمع، وافشخ نفخ.

وقال أبو هريرة ﷺ: "من أمعد الناس في شفاعة؟ قال: من قال: لا إله إلا الله، خالصاً في نقله.

فهذا الشفاعة لأهل الإخلاص بإذن الله، ولا تكون إلا من أشرك بالله (3).

وحقيقة أن الله - سبحانه - هو الذي يتفنَّن على أهل الإخلاص (4).

فبفِنْجِرَهُمُ الْوَسُّوْسَةُ دُعِاؤُهُمْ مِنْ أَذِنِّهِ أن يُسْمَعَ، أو يُسْمَعَ لِيَكُونَهُمُ، وينال العقَم المحمود.

فقد فُكِّرُنِي الفُكْرُ، فأصبحت الشفاعة بيخدي في مواضع، وتركت قد بين النبي ﷺ أنها لا تكون إلا لاهل التوحيد.

(1) هو: أحمد بن عبد الحليم بن نعمة الحراني - رحمه الله - ت (728هـ). وكلامه هذا في كتاب الإيمان الكبير، وهو ضمن مجموعة الطائفي (م 3-160) وما ذكره المصنف موجود في (م 77-9).

(2) في: كتاب الإيمان: (كما قال عن الملاحظة).

(3) في: كتاب الإيمان: زيادة: (ولا تكون إلا إذا كان الله).

(4) في: كتاب الإيمان: (على أهل الإخلاص، والتوحيد).

(5) في: كتاب الإيمان: زيادة: (وذلك منفعة مطلقة).

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PURITY OF FAITH

(باللغة العربية)

نُزِّّلَتْ نُزُولًا

فَلَمْ أَكْبَرْنَا مَنْ أَكْبَرَ}

[القصص]
كتاب التوحيد

وقالوا: {إِنِّي لَا بِهِدِيَّةٍ مِّنْ أَحَبَّكَ وَلَكِنْ اللَّهُ يَهِيَّدِي مِّنْ ذَكَارِي} (النور: 113)، وأَلْوَّل اللَّهُ فِي أَيِّ سَـّالِبٍ.

فيهُ أسئلة:

الأولى: تفسير {إِنِّي لَا بِهِدِيَّةٍ مِّنْ أَحَبَّكَ وَلَكِنْ اللَّهُ يَهِيَّدِي مِّنْ ذَكَارِي} (النور: 56).

الفحص: {ما كَانَ اللَّهُ وَقَالَهُ كَانَ أَحَبَّكَ أَحَبَّةً إِلَّا مَثَلَّهُ مَثَلُ الرَّجُلَى} (النور).

الثانية: تفسير قوله: {فَلْ آتَيْنَاهُ الْبِلَاءَ} (أبو طالب).

ثالثة: وهي المسألة الكبيرة: تفسير قوله: {قُلْ لَا إِلَهَ إِلَّا اللَّهُ} (بخلاف ما عُلِّمَ من تَدْحِيي القرآن).

رابعة: أنَّ أَبَاهُ جَهَلٌ وَمِن مَّعَةٍ بِغْرَفُونَ مَرَّادًا اللَّهِ إِذَا قَالَ الرَّجُلُ: قُلْ: {لَا إِلَهَ إِلَّا اللَّهُ}.

خامسة: جَبَلَةَ وَمَتَابَعَتُهَا إِسْلَامٌ مَّعَهُ.

السادسة: الرَّجُلُ أَمَامَ إِسْلَامٍ عَيْنَْ اللَّهِ عَمَّا مَّن يُحَرِّفُهُ وَأَسْلَمَهُ.

السابعة: كَوْنُهُ استَغْفِرَهُنَّ فَلَمْ يُغَفِّرُهُمْ يَلْهَبُهُ عَن ذَلِكَ.

التاسعة: مَتَّعَةُ أُخْشَابِ الشَّوَاعِيِّ إِلَى الْإِسْمَالِ.

الثامنة: نَفْرَةٌ تَعْظِيمٌ الأَسْلَافِ وَالأَكْبَارِ.

العاشرة: الشَّهَابَةَ لِلْمُتَعَلِّقِينَ فِي ذَلِكَ لَا نَشْتَهِلِ أَيِّ جَهَلٍ بِذَلِكَ.

الحادية عشرة: الشَّهَاءَ يَكُونُ الأَعْمَالِ بِالخَوَايِمِ لَا أَقْلَاهَا لَفَقْحَةً.

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بأب

ما جاء أن نهب كفر بني آدم وتركهم دينهم هو الغفلون في الصالحين وقول الله ﷺ: «وأعلموا الجحيم لا تمسوا فيه ولا تبتولوا على الله إلَّا الحق» (النساء: 171).


وعن عمر، أن رسول الله ﷺ قال: «الجحيم كما أطرب التصابرين من جذامين، إنهما آمنان، فقولوا: عبد الله ورسوله». أخرجاه:

قال (1): قال رسول الله ﷺ: «إيَّاكَما والفلوُنُ، فإنما أحلك من كان يُفكِّكُمُ»

(1) في: إرعة اللفن (1/184).
(2) في: إرعة اللفن: بعد هذا: (كان هؤلاء قوم صالحين في قوم نوح عليه السلام، فلما سألوا...).
(3) كذا بدون ذكر الرأوي، وهذا ما تلفت عليه أكثر النص، وقد ذكر الإمام سليمان في: البتيم (ص: 34) أن المصنف ترك يضاهاها. وجاء في نسخة عطية: (وفي: الصحيح).
كتاب التوحيد

الغلو...

وَلَمْ يَكُنْ عِنْيَ أَبَنَ مَشْعَرَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «هَالَكَ الْمُنْتَفِعُونَ».

قالوا: ثلاثاً.

فِي هَذِهِ مَسَائِل:

الأولى: أنَّ مَنْ قَدَّمَ هَذَا الْبَابَ، وَبَاتَبَاءَ بَعْدَهُ، كَانَ غَرْبَةً لِلْإِسْلَامُ،

وَرَأَى مِنْ قَدْرَةِ اللَّهِ، وَقَلْبِهِ للْقُلُوبِ الْعَجْبِ.

الثانية: مَعْرِفَةُ أَوَّلِ شَرِكٍ حَدَثَ فِي الأَرْضِ، أَنَّهُ كَانَ بِشَهْدَةِ الصَّالِحِينَ.

الثالثة: مَعْرِفَةُ أَوَّلِ شَرِكٍ غَيْرِهِ بَعْضِهِ مِنْ الأَنْبِيَاءِ، وَمَا سَبَّبَ ذَلِكَ، مَعْرِفَةً أَنَّ اللهَ أَرْسَلَهُمُ.

الرابعة: [مَعْرِفَةٌ سَبِيلٍ] ۝ قَبْلُ الْبَيْعِ مِنْ كَوْنِ الشَّرَائِعِ وَالْفِيْطَرِ تَزَهَّرهَا.

الخامسة: أنَّ سَبِيلَ ذَلِكَ كُلُّهُ مَرْجَعُ الْحَقِّ بِالبَاطِلِ: فَالْأُوْلُ مَعْرِفَةُ الصَّالِحِينَ، وَالثاني فُلْحُ أَنْاسٍ مِنْ أَهْلِ الْيَلِدِ وَالْذِينَ شَيَّبُوهُمَا أَرَادُوا بِهِ خُيْرًا فَظَنَّ مِنْ بَعْدِهِمُ أَنَّهُمْ أَرَادُوا بِهِ فِيْرًا.

السادسة: تَفْسِيرُ الآيَاتِ الَّتِي فِي سُورَةِ نُوح.

السابعة: [مَعْرِفَةٌ] جِبَالُ الْأَرْضِ فِي كَوْنِ الْحَقِّ يَنْفَضُ فِي قَلْبِهِ وَبَاطِلِهِ

عن ابن عباس، قال: قال رسول الله ﷺ: وجاء في النسخة المدرجة ضمن تحقيق التجريد:(١) [٢٢٢]: (والمسلم عن ابن عباس - رضي الله عنهما - قال) فذكره. وعلى كل حال فإن عباس - رضي الله عنهما- هو راوي هذا الحديث، ولكن لم يخرجه مسلم، بل أخرجه أحمد، والنسائي، ابن ماجه، وقال النووي، ابن تيمية: (إسهام صحيح، على شرط مسلم).

(١) ما بين معقوفين أثنتين من: [النساءر (ص 32)، والفتح (١/٣٧٨)].

(٢) ما بين معقوفين وكذلك الزيدة الأثنين أثنتين من: [النساءر (ص ٣٢٢)، والفتح (١/٣٧٨)].

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PURITY OF FAITH

ثامنة: فيسأله لما نقل عن [بغض] الفلك أن الدعاء سبب للعفْر.[1]

التاسعة: معرفة الشيطان بمؤثره الدعاء، وله حسن قصد الفاعل.

العاشرة: معرفة القاومين للكلام، وهي الظهير عن الغفلة، ومعرفة ما يقول إله.

الحادية عشرة: معرفة المكذوب على القبر لم يُعبَّد صلى الله عليه وسلم.

الثانية عشرة: معرفة الظهير في النعمة والحكم في إزالتها.

الثالثة عشرة: معرفة علمّه لأن هذه الفصول وشدة الحاجة إليها مع الغفلة.

رابعة عشرة: وهم أجمع العجب: قراءتهم (أي: أهل الدعاء) إما في كتاب التفسير والحديث، ومعرفتهم بمعنى الكلام، وكان الله جالبهم ويبين لهم حتى اعتقدوا أن أهل قوم نوح هو أضل العبادات، واعتقدوا أن ما تنهى الله ورسوله عنه فهو الكفر المبين للدم والم المال.

خامسة عشرة: التصريح بأنهم لم يبدوا إلا الشفاعة.

السادسة عشرة: فجعل أن العلماء الذين صرموا الصور أرادوا ذلك.

السبابعة عشرة: البينان الطويل في قوله: «أقولوا إنا أرسلناكم أن تؤمنوا أظهرت التّسارى ابن مريم»، فضلوا الله وأسلموا على من بنى البلاغ المبين.

الثامنة عشرة: تصير أهالي بيثاك المتطهرين.

التاسعة عشرة: التصريح بأنها لم تُعبَّد حتى ظن العلماء فيما تبّين معرفة قده وجوده، ومعرفة قليه.

(1) جاء بذلك في: النبأ (ص 212) ، وى التقليد (1/787): (ورأيها أحب إلى إيليس من المعصية لأن المعصية يُجاب عنها، والبدعة لا يُجاب عنها). وظهر الصياغة أنها من كلام المصنف - الله أعلم.
كتاب التوحيد

العشرون: أنَّ سبب فَقْدِ الْعَلَمَ مَوْتِ الْأَرْضِ

[19] باب

ماجِئه من التفليض في من عبد الله عند قبر زوجي صالح؛ كيف إذا

عبدة؟

في الصحيح عن عائشة، أنَّ أم سلمة ذكرت لرسول الله ﷺ كنيسة رأيتها
بأرض الخنجية، وَمَا فيها من الصور، فقال: "أولئك إذا تأت فيهم الركاب
المالك أو العين الصالح; فنوا على قبره منجدًا، وصُوَّروا فيه تلك
الصور، أولئك شراًً الحارث بإعنا الله!"

فهُوا جميعاً زائري الكنيسة: فينة الفنورة، وفترة الثلاثيلة.

أولهم: "عنها، قالت: لما تزود رسول الله ﷺ طفًى يطهير خيمة له على
وجهه، فإذا أغمَّه بهما، كشفه، فقال وهو كذلك: "الفاتنة الله على اليهود
والنصارى، العدلما فيهم أنسابهم مساجده، أخذُوا ما صنعوا، وَلَوْ لذاك;
أبْرَزُوا،" وتَعِينُ عونه أن يتخذ منجدًا. أخر جاهز.

وليس لمسلم عن جندب بن عبد الله، قال: "سعت النبي ﷺ قبل أن يموت
بَخَمْسِي، وهو يقول: "إني أبُرأ إلى الله أن يكون لي نجوم خليل، فإن الله قد
أخذني خليلًا كما أخذ إبراهيم خليلًا، ولَوْ كنت مُنحًا من أني خليلًا؛
لا أخذه أبي بكري خليلًا، ألا وإن من كان فِنَّ…” التحش، نحن وَلَوْ أننا كنا
مساجد، ألا فلا نتخذ التنور مساجد، فإني أنهما كم عن ذلك.

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فقد تَعَظَّمَ عَنْهُ في آخِرُ حَيَاتِهِ، ثُمَّ إِلَّا أَنْ -وَهُوَ هُوَ السَّبِيعِ- مِنْ فَعْلَةٍ.

وَالصَّلَاةُ عَنْدَهَا مِنْ ذَلِكَ، وَإِنْ لَمْ تَتَّبِعَنَّ مَسَاجِدَ، وَهُوَ مَعْطُوَّ فُوُلْدُهَا: ﴿فَخَلَصْنَاٖ ْمَسَاجِدَنَا إِلَّا أَنْ يَخْلُصَ مَسَاجِدُهُ﴾، فَإِنَّ الصَّحَابَةَ لَمْ يَكُونُوا يَئِبِّنَوا حَوْلَهُ قَبْرَهُ مَسَاجِدًا، وَكَلْ لِلْمَوْضِعِ فَصِيدْتُ الصَّلاةَ فِيهِ، فَقَدْ أَنْبِدَ مَسَاجِدًا، إِلَّا كُلُّ مَوْضِعٍ يُصَلِّى فِيهِ;

يَتَقُّوِّمَ مَسَاجِدًا، كَمَا قَالَ ﴿فَجَعَلْنَا لِلْأَرْضِ مَسَاجِدٌ وَتِلْكَ عُرُوْقٌ﴾.

ولَأَحَدَّتْ بِيْنَ جَينَدٍ عَنْ بِنْيَانِ -رَبِّيِّ اللَّهَ ﴿ضَرْعُرٌ﴾ ﴿مَوْعِدًا﴾: ﴿إِنَّ مِنْ شَرِّ أَنفُسِكَ، أَنْ تُذْرِكِهَا وَقَاتِلِينَ أَنْ تَكُنْ مَرْضًا، وَوَزَرَ أَبُو حَاتِمَ فِي صَحِيحِهِ﴾.

فِي قِسَائِلٍ:

الأولى: ﴿ما ذَكَّرَ الرَّسُولُ فِي مَنْ يَبْتَغُونَ مَسَاجِدًا يُبَدِّلُ اللَّهُ فِيهِ عَنْدَ قَبْرٍ رَجِلٍ صَالِحٍ﴾، وَلَوْ صَلَحَتْ ثَغْرَةُ الفَاعِلِ.

الثانية: ﴿تَمَهَّطَ عَنْ النَّمَاثِلِ وَغَلظَ الأَمَرِ فِي ذَلِكَ﴾.

الثالثة: ﴿البَيْعَةُ فِي مَبْلَغِهَا فِي ذَلِكَ، كَذَٰلِكَ تَبْتَغُونَهَا وَأَنْ تَنْفِقُونَ بِمَقَادِيمِهَا﴾.

الرابعة: ﴿إِنَّهُ عَنْ فُحْلِهِ عَنْدَ قَبْرٍ قَدْ بَثَّ الْأَمَرَ فِيهِ﴾.

الخامسة: ﴿كَيْفَ تَبْتَغُونَهَا وَأَنْ تَنْفِقُونَ بِمَقَادِيمِهَا﴾.

السادسة: ﴿أَنْ يَمْكُفْنَكُمُ الْحَيَاةَ وَالْكَسْرَاءَ فِي قَبْرِ أَبِيَّنَاهُمْ﴾.

السبعَة: ﴿أَنْ يُرَادَ تَحْذِيرُ إِبَانَ عَنْ قَبْرٍ﴾.

التاسعة: ﴿إِنَّمَا الْعَلِيّةُ فِي عَبْدٍ إِبَازِ فَرْطٍ﴾.

التاسعة: ﴿فِي مَعْنَى أَتَخَذَهَا مَسَاجِدًا﴾.
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العشرة: أنه قرأ في نين من أخذها مسجداً وبتين من قوم عليهم الصاغة، فذكر الديريقة إلى الشرك قول وقومهم مع خاتمهم.

الحادية عشرة: ذكره في حته بإذنه قبلي مي وخمس الروى على الطائفتين

الثاني عشرة: ما أمرت به لمن شهد من الباه.

الثالثة عشرة: ما أدرك به من الحلة.

الرابعة عشرة: التضريح بأنها أغلى من المحتبة.

الخامسة عشرة: التضريح بأن الصدوق أفض الصحاينة.

السادسة عشرة: الإشارة إلى خلافته.

ما جاء أن الغلوض في قبور الصالحين يصيرها وثنان تفند من دون الله

وأ왼 النجم، قال: (كان يئث لهم الشرك، نفمات؛ فعكردوا على قبره).

وقد قال أبو الجوزاء، عن ابن عباس: (كان يئث السوين للمجاج).
الثانية: تقديم العبادة.

الثالثة: أنه لا يسمح إلا بمبادئ وقائع.

الرابعة: قوله بهذا النصيف الأسباب للمساجد.

الخامسة: دخول الشدة الغضب من الله.

السادسة: وهي من أهمها: صمته معرفة عبادة الله الذي هي من أكبر الأؤواني.

السادسة: صمته معرفة عبادة الله الذي هي من أكبر الأؤواني.

السابعة: صمته معرفة عبادة الله الذي هي من أكبر الأؤواني.

التاسعة: صمته معرفة عبادة الله الذي هي من أكبر الأؤواني.

العاشرة: نعمة من أمرها.

[21]باب

ما جاء في جملة المضطفي جناب التواجيد، وسُنَّ كل طريق يؤدي إلى الشرك.

وقوله الوثيمي: «لقد جاء مصدر رسول الله ﷺ بين أشياء مصدر عزيز عليكمًا

عيسى مُحْيِّي على حكم اللهмолعمينك رجاءً يرجوا» [التبيلة].

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "لا تجعلوا
كتاب التوحيد

بيوتكم فورًا، ولا تجعَّلوا قريباً عيداً، وصلوا عليّ؛ فإن صلاتكم تبتغى
حيث تنتظم. رواء أبو داود بإسناد حسن، ورواية هفت.
وًعن على من الحسن -رضي الله عنه- أنه رأى رجلاً يجيء إلى فرج
كان عند قبر النبي، فبدخل فيها، فبدعه، فقال: أن أحدكم حديثا
سماحته من أبي بع جدٍ عن رسول الله ﷺ؛ قال: «لا تتخذوا قريباً عيداً، ولا
بيوتكم فورًا، وصلوا عليّ؛ فإن صلاتكم ليبتغى آين كئم. رواء في
المختارة».

فيهٍ تسأل:
الأولى: تفسير آية (ثرأة).
الثانية: إبعاده أثَّر عن هذا الجمِّ عابة البغد.
الثالثة: ذكر جوسروه على، و tàغفي، ورغبته.
الرابعة : نهيه عن زيارة قبره على وجه مخصوص مع أن زيارته من
أفضل الأعمال.
الخامسة: نهيه عن الإكثار من الزياره.
الستاد: حذره على التأخير في البيت.
السادسة: أن يقتصر الله في الصلاة في المغفرة.
الثامنة: تنيل ذلك بأن صلاة الرجاء وسلامة عليه يبلغه وإن بعد؛ فلا
حاجة إلى ما يتوجب من أراذا الخرب.
التاسعة: كونه في البزج تُعرَض أعمال أُقيم في الصلاة والسلام.
وقوله تعالى: «قل هل أتقنتم بقدر ما تذكرون من ألسنة اللهﷺ وضيكتكم» [المائدة].

وقوله تعالى: «قل أطيعت علوا أن أطيعهم لا يجعلوا عنهم تسجيلك علىٌ إلا كله» [الكهف].

ولمسلم: عن ثقيب - رضي الله عنه - أن رسول الله ﷺ قال: "لبي طين من كن قال قل لكم خذوا الفذة بالفذة، حتى لو خلووا جحرة ضبة لدخلهم".

قالوا: يا رسول الله ﷺ يهود والنصارى؟ قال: "فمن؟"، أخبروا.

وأبي سعيد - رضي الله عنه - أن رسول الله ﷺ قال: "أن رسول الله ﷺ قال: "إن الله رزى في الأرض، فرزاه مسناها ومشاربها، إن أبي سيئيل بحدها ما رأوي لي منها، وأغطيته الككونين: الأحمر والأبيض، وإن سألت ربي لأتيني أنها تتعلق بسيئة بعامة، والآيسنت عليه ملؤا من سؤى أنفسهم، فإنك تبصصتهم، وإن ربي قال: يا محمد! إنما أنفسي كما أنا إلى إذا قضيت قضاء فذة لغيره، وإن أغطيتك لأني أملك أنها تتعلق بسيئة، والأ
كتاب التوحيد

المسلمين علّمهم علّمً عمرو بن ليث، فيشيع بعضهم، وعذر فّا جمع علىهم من أمرهم، حتى يكون بعضهم بهملك بعضًا ويتشيّ بعضهم بعضًا.

وزاء التزاقين في ضعيفهم، وورثًا: [و] إذا أُخِفَ على أثري الأئمة المشهورين، وإذا وقع عليّهم الشك، لم يرتفع إلى يوم القيامة، ولا تقوم الشاعة حتي تلبق حي من أثري بالمشتركون، وحتي تفهَّم قلائق بين أثري الأولان، إذا سيكون في أثري كثائرون ذلة أثري، كلهم يزعم الله نبي، وأنا خاتم النبيين، أنا نبي نبي، لا تزال طائفة من أثري على الحق مستورة، لا يعلمهم من حذلهم) (1)، حتى يأتي أمر الله بارك وعظام.

في تساؤلات:
الأولى: تفسير آية الناقة.
الثانية: تفسير آية الوائدة.
الثالثة: تفسير آية الكهف.

الرابعة: وهم أهلها: ما معنى الإيمان بالجنب والطاعون في هذا الموضوع؟ هل هو اعتقاد قلب أو هو موافقة أصحاً بها مع بعضها؟ وعرفه؟

المؤمنون: قولهم: إن الكفار الذين يفرقون كفرهم آخذة سيّلاً من المغتنمين.

(1) في إحدى النسخ المخملية: ولا من خالفهم، وكذا بعض الطبعات، وفي التفسير (ص 473)، ومفيط طبعات فتح المجيد.
السادسة: وُهِيّ المقصود بالتوحجة: أن هذا لا يزال أن يوجد في هذه الأئمة.
كما تكون في حديث أبي سفيان.

السابعة: تنصيبه بَوْقُوْعٍ هُم - أَطْلِعَ: عبادة الأئمة - في هذه الأئمة في
جُمُوعٍ كُبْرَى.

الثامنة: العجْبُ المُعَجِّبُ: خروج من يدعي الله، مثل المختار، مع تكلُّبه بالشهادتين، وتضرَّبته بأنه من هذه الأئمة، وأن الرسول حين، وأن
القرآن حين، وفيه أن مهَّدداً خانم النبيين، ومع هذا يصنف في هذا كله، مع
القضاء الواضح، وقد خرج المختار في آخر عصر الصحابة، وتبَعَه قدماً
كثيراً.

التاسعة: البصارة لأن الحق لا يرَوْعُ بالكلبة كما زار فيهما، بل لأكثر
عليه طاقة.

العاشرة: الآبة العظمى: أنهم مع قلبه لا يضرَّهم من خذَّلهم، ولأَن لون
خالقهم.

الحادية عشرة: أن ذلك الشرط إلى قياَمِ الشاعة.

الثانية عشرة: ما فيه من الآيات العظيمة: منها: إخباره بأنه الله روى له
المعارق والمغارب، وأخبره يعني ذلك فوقع كما أخبره يخلف الجنوب
والشمال. وإخباره بأنه أعطي الكنيزتين. وإخباره بإجابة ذكره لأمته في
النَّبِئِين. وإخباره بأن الله شعن الثالثة. وإخباره بِيِّفُوْعِ السَّبْبِ، وأَلا
يوقع إذا وقع. وإخباره بإفالة بغضهم بغضًا، وأَلا بَيِّفُوْعَهُم بغضًا.
وتخوفه على أَقَهْيَ رَنَّ من الأئمة المُضْلِئين. وإخباره بِبُطْوُرَ المُشْتَبِئين في

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هذه الآية: وَإِلَّا نَذَاكَةُ بَيْنَ الْطَّائِفَةِ الْمَتَصَرُّورةِ، وَكُلُّ هَذَا وَقَعَ كَمَا أَنْبِيَ، مَعَ أَنَّ كُلَّ وَاحِدٍ مِنْهَا أَنَّكَ لَمْ تَكُونَ فِي الْمُلْكِ١.

الثالثة عشرة: حَكْمُ الْخَوْفِ عَلَى أَلْيَامِ تْنَيِّيْنِ الأَطْغَائِينِ.

الرابعة عشرة: القُنْوِيَةُ عَلَى مَعْنَى عَبْدَةٍ الأَزْنَانِ.

٣٣ بَابُ مَاجِئَةٍ فِي السَّخَرِ
وَقَوْلُ اللَّهُ ﴿وَلْقُلْتُ كُلَِّمَاهُمَا آمَنُوْا بِاللَّهِ وَيَحْبُسُوهُمَا فِي الْأَجْهَرَ وَيُعَذَّبُوهُمَا﴾
(البقرة: ١٠٢).

وَقَوْلُهُ ﴿يُؤْمِنُونَ بِالْجَبَّةَ وَالْطَّغَائِينِ﴾ (النساء: ٥١).

قَالَ عُمْرٌ: (الجِبَّةُ: السَّخَرِ. وَالْطَّغَائِينِ: الشَّيَاطِينُ).

وَقَالَ جَابِرُ: (الطِّوَاغِيَّةُ كَهْنَةٌ كَانَ يُتَبَيَّنُ عَلَيْهِمْ الشَّيَاطِينُ، فِي كُلِّ حَيٍّ)
وَاحِدٍ.

وَقَالَ: (أَبِي هُرَيْرَةُ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اجْتَبَىَ الْمُزَيْجَةَ). قَالَ: (يَا رَسُولَ اللَّهِ وَمَا مَنَّ؟ قَالَ: الْشَّرْكُ بِاللَّهِ، وَالسَّخَرُ، وَقَتَلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الْرَّبَاءَ، وَأَكْلُ مَالِ الْيَمِينِ، وَالْتَوْهِّي بِعُبُودِ اللَّهِ، وَقُدْفَتْ الْمُحْقَنَاتُ الْقَافِلَاتِ الْمُؤْمِنَاتِ).

وَقَالَ (الصَّحِيحُ: أَلَّهُ مَوْقُوفُ).

١١١ (فِي نسخة: (المهذّب)).
PURITY OF FAITH

وفي (صحيح البخاري) عن بُعِيلة بن عامر، قال: (كتبت عمر بن الخطاب رضي الله عنه: أن امتلؤا كل ساحر وساحرة). قال: (فقتننا ثلاث سواحرة).

وصبح عن حفصة رضي الله عنها; (ألها أمرت بقتل جارية لها سحرها، فقتلت).

وكذلك صبح عن جنده.

قال أحمد: (عن ثلاثمائة من أصحاب النبي ﷺ).

فيه مسائل:

الأولى: تفسير آية التوبة.

الثانية: تفسير آية الأمساء.

الثالثة: تفسير الجنة، والطاغوت، والفرقة بينهما.

الرابعة: أن الطاغوت قد يكون من الجن، وقد يكون من الإنسان.


الستندة: أن الساحر يكون.

السبع: أنه يقتل ولا يستنثب.

التامرة: ووجد هذة في المسلمين على عهد عمر; فكيف بعد؟!

[24]باب

بيان شيء من أنواع السحر

قال أحمد: حذلتنا محمد بن جعفر. حذلتنا عوف، عن حيان بن
الكثير من الطبقة الأولى، قال: "البيعة: رجل الطبق، والطبق: الحَنَّان بالزمٍ.
والطريق، والطريق: من الطبق.
قال عوف: (البيعة: رجل الطبق، والطريق: الحَنَّان بالزمٍ.
والطريق: قال البحرين: (رجل الشيطان). إنسان الجَدَد.
والأثري ذو الأثري، والكثير، وابن جَنَّة في: "صحيح في: المَسْتَدْنِمِهِ: "
وأبو ابن عباس -رضي الله عنهما- قال: قال رسول الله ﷺ: "من اقتبس
شعبة من النجوم: فقد اقتبس شعبة من الشبه، زاده راهد. رواه أبو داود،
وإسناده صحيح.
والكثير من حديث أبي مُرْثِيا: "من حدّد مَفَاتِح، ثم نقل فيها، فقد
سَحْر، ومن سَحْر: فقد أشار، ومن تعلق سحراً، وكيل إليه.
وأبو ابن مُشْعُود: أن رسول الله ﷺ قال: "آله أَبْسِلْهُمْ ما العضلة؟ هى
المعينة، الفائدة بين النور. رواه مسلم.
ولهم: - عن أبي عمران - رضي الله عنهما- أن رسول الله ﷺ قال: "إِنِّي مِن
البيعة بِأَيْخَازِهِ.
"فيما قال...
الأولى: أن البيعة، والطريق، والطَّرْقَةُ من الطبق.
الثانية: تفسير البيعة، والطريق، والطريق.
الثالثة: أن علم النجوم نوع من السحر.
(1) أي: أن هولاء أُكْتَشَف في رواية الحديث بالمسند منه دون التفسير، وهو كلام: عوف،
والحسن.
الرابعة: أنَّ العقْدَةُ مَنْ النَّفْسِ مِنْ ذلِكَ.
الخامسة: أنَّ الْحَيْثُ مَنْ ذلِكَ.
السادسة: أنَّ مِنْ ذلِكَ بَعْضُ القُضَاحَةِ

[25]باب
ما جاء في الكهان ونحوهم
رزى مسلم في صحيحه عن بعض أقوال النبي ﷺ، عن النبي ﷺ، قال: "من أتي غزاة: فسألته عن شيء، فصدمته; لم تقبل له صلاة أربعين يومنا.

وعن أبي موتيرة، عن النبي ﷺ: قال: "من أتي كاهنة، فصدمته بما يقول، فَقَدْ كَفَرَ بِهِ نَّارٍ عَلَى مَحْمُودٍ". رواه أبو داود.

واللازغة والحاكم، وقال: "صحيح على سننهم". عن أبي موتيرة. 9: "من أتي غزاة أو كاهنة، فصدمته بما يقول، فقد كفر بما أنزل على محمود".

ولا يعقل - يُقَدِّرُ بـ ـ عن ابن مسعود مفهومًا.
وعن عمار بن هريرة عن عيسى بن مضيف: "ليس من تحيِّر، أو تطير أن، أو".

ما بين محققين ياض وقال شيخنا الدكتور الفريان في: "فتح المجيد" (2/4) (يضا في جميع الأصول الخطية التي أطلعت عليها من كتاب التوحيد، وشرحه). وسائره: "النور" (ص 169)، و "فتح المجيد" (2/ 889) وجاء في نسخ كتاب "الجديد" (2/ 287) (عن ابن عباس). والصواب أن هذا الحديث من رواية أبي هريرة.

رضي الله عنه - مرفوعًا.

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التّكَهُّنِ، أو التّكَهُّن لَهُ، أو مَـسْـحِر، أو مَـسْـجِرُ لَهُ، وَمِن أَنَى كَاـهِنًا، فَقَـتَّلَهُ بِما
يُقْتُلُ، فَقَـدْ كَفَّرَ بِما أَنْزَلَ عَلَى مَعْلُوَّمَاتٍ، رَوْاَهُ الْبَـزِّارُ وَهُنَاكَ جَمِيلٌ.
رَوْاَهُ الطَّلِيبُانِيُّ فِي الْأُوَّلِ، يَسْتَنادُ حَسَنٌ، مِن حَدِيثِ ابْنِ عَباسٍ، دُوَّنَ
قَوْلُهُ: «وَمَن أَنَى إِلَى أَخَوِّهِ»، قَالَ الْبَـخْـسِيُّ: «الْعَزَّازٌ إِلَّا مَـكَّةُ مُـعَرَّفَةُ الأُمُورِ بمَتَّاعٍ يَـبْـنِدُهَا
عَلَى الْعَـسِيرِ، وَمَكَانُ الصَّالَةُ، وَتَخْوَلُ ذَلِكَ».
وَقَبِلَ: مَـكَّةُ الكَاهِنُ، والْكَاهِنُ: هُوَ الَّذِي يَتَّخِذُ عَشْرَةَ المَعْتَضِدِينَ فِي
المُسْتَقَّلِ.
وَقَبِلَ: الْلَّذِي يَتَّخِذُ عَشْرَةَ الْمَسْتَقَّلِ.
قَالَ أَبُو الْعَبَّاسِ بْنُ بُطَيْفَةَ: «الْعَزَّازُ: اسْمُ الْكَاهِنِ، وَالْمَعْتَضِدِ،
وَالْمَلَكِ، وَتَخْوَلُ، يَمْنَ يَتَّخِذُهُ فِي مَـعَارِفِ الأُمُورِ فِي الْعَـسِيرِ».
وَقَالَ ابْنِ عَباسٍ فِي قَوْمٍ يَتَّخِذُونَ أَبَا جَادٍ، وَيَتَّخِذُونَ فِي الْتَّجْرِ: (ما أَرَى
مِنْ فَعْلِ ذَلِكَ لَهُ أَعْجَابُ الْهُدَى مِن خَلِيَّةٍ).
فِيِهِ مَسْأَلَةٌ:
أَوَّلَهَا: لَا يَتَّخِذُ مَعْتَضِدُ الْكَاهِنِ مِعَ الإِيمَانِ فِى الْقُرْآنِ.
ثانية: التَّصِـرِيحُ بِأَهْلِ هَٰذَةِ.
ثالثة: ذَكَرَ مِنْ نَكَهَّنِ لَهُ.
رابعة: ذَكَرَ مِنْ نُطِيرُ لَهُ.

(1) في: {شرح السنة} (2/182).
(2) في: {مجمع الفتاوى} (3/713) وعند: (اسم عام للكاهن ...).
الخامسة: ذُكرَ مَن شَجِرَهُ.

السادسة: ذُكرَ مَن تَعْلَمَ أَيَاجَاد.

السابعة: ذُكرَ الفَرْقَ بَينَ الكَاهِنِ وَالْغُرَافِ.

[32]باب

ما جاء في النَّسْرَة

عن جابر، أن رسول الله ﷺ سَيَلَّ عَن النَّسْرَة؟ فقال: هِيَ مِن عَمْلِ الشَّيْطَانِ. رَأى أَحَدُهُ يَسْتَنْدَ وَجْهًا، وَأَبَوَدَ، رَوَاهُ: (سَيَلَّ أَحَدَهُ عَنْهَا؟)

فَقَالَ: أَبُو سَمَّعُوهُ يَكْرُهُهُمْ مَعَهُمْ.

وَقَدْ غَيْرُهُ الْمَسْأَلَةِ عَن فَنَادِيَةٍ: (أَلَّا يَنفَعُ النَّسْرَةِ عَن هَٰذَا). قَالَ: لا يَنفَعُ النَّسْرَةِ عَن هَٰذَا، فَأَنْتِيٓ، فَمَنْ يَعْتَقِلُهُ. نَسْرَةٌ.

وَرَوَى عَن الْخَيْسَرِ. أَنَّهُ قَالَ: (لا يَرْجَعُ النَّسْرَةُ إِلَى السَّاحِرِ).

قَالَ عَن أَبِي الْيَزِيدِ: (الْفَرْقَةُ: خَلُّ السَّحْرَ عَن النَّسْرَةِ، وَهِيَ تَنَوَّعُ: خَلُّ يُسْحِرُهُ بَيْنَهُ، وَهُوَ الَّذِي مِن عَمْلِ الشَّيْطَانِ، وَعَلَى يُعْمَلُ فَوْقُ الخَسْرِ، فَيُنْفَعُ النَّسْرَةُ عَلَى الْكَاهِنِ وَالْغُرَافِ، فَيُنْفَعُ عَلَى النَّسْرَةِ، وَالثَّانِي:

الْفَرْقَةُ: الْمُقْتَرِبُ، وَالْمُتَّوَدُّ، وَالأَدِيدُ، وَالْمَلَايِتُ، وَالْمَلَكُ، وَالْمُعَلِّمُ، وَفَهَّادُ جَأْبِرُ).

فيهْ قَسْمَاءٌ.

الأَوْلِي: النَّسْرَةُ عَن النَّسْرَةِ.

الثاني: الفَرْقَةُ بَيْنَ الْمُنْهِمِّ عَنْهَا، وَالْمُرْخَصِ فِيهِ مَعَائِرُ قَوْلٍ (1) الإِشْكَالُ.

(1) في بعض النسخ: (عَمِّيْل).
باب [27]
مالة في التعبير
وقوله تعالى: (لا إله إلا الله، وإليه التوبه وليست أعظم بين أنفسهم لا يؤمنون).
[الإعراف]
وقوله: (قلوا لهم: إن تصرفنا بأل.cidأ أو أصلحهم لما ينفرت)
[يس]
عن أبي هريرة -رضي الله عنه- أن رسول الله ﷺ قال: «لا عذو، ولا طبرة، ولا خانة، ولا صفرة». أخرجاه.
زاوُنتِم: (ولانفوة، ولنفوة).
وَلَنَفَّمَا: عن أبي; قال: قال رسول الله ﷺ: «لا عذو، ولا طبرة».
ويُجرِجِي الصَّفْحَة: قالوا: وما هذا؟ قال: «الجِلَّةُ الطَّيْبَةُ».
ولأبي ذَوَّاد بُعْنَاد صَحِيحٌ: عن عَبْدِهُ بن عَمَرٍ، قال: ذُكرت الطَّيَّرَةُ عند رسول الله ﷺ، فقال: «أحسنها الصُّحَّةُ، ولا أنفوهِ»، فاأرد أَحَدُكَما مَا يَكُرُّهُ، فَلَيْفُ اللَّهُمَّ لَا يَأْتِي بِالحَسَناتِ إلا أنتَ، ولا يَدْفَعُ السِّيَامَاتِ إلا أنتَ، ولا أنفوه ولا أنفوه الِإِكِّ».
وَلَهُمَا: عن حديثين، مَنْ عَنْبَدْ مَنْ عُبَدْ مَنْ عُبَدْ مَنْ عُبَدْ، وَلَبِينَا إِلَّا، ولَبِينَا إِلَّا، وَلَبِينَا إِلَّا، وَلَبِينَا إِلَّا، وَلَبِينَا إِلَّا، وَلَبِينَا إِلَّا، وَلَبِينَا إِلَّا، وَلَبِينَا إِلَّا.
(1) جاء في: {تحقيق التجريد: 299/2} (مما جاء في التعبير وغيره).
(2) في الحديث، إضمار، والتقدير: وما مما إلا وقد وقع في قائمه، من ذلك، ونظر الشروح.

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وَلَوْ خَذَلَ الَّذِينَ يُشَجَّعُونَكُمْ عَنْ دِينِ الدُّنْيَا فَأُولَٰئِكَ الْكُفَّارُ أَشْرَكُونِ. قَالُوا: فَمَا كَثَرَةَ ذَلِكَ؟ قَالَ: فَأَنْ تَكُونُ اللَّهُ سَاَلِيًا إِلَّا أَشْرَكُوكُمْ وَأَشْرَكُوا الْطَّيْرَةَ وَالْإِبَاضَةَ وَالْإِلْجَامَ وَالْعَمْرَةَ وَالْحُجَّاجَ وَالْحَجِّ. وَزَوْلَةً مِنْ حَدِيثِ الفَضِّلِي بْنِ عَبَّاسِ: "إِنَّمَا الطَّيْرَةَ مَا أَنزَلَهُ اللَّهُ وَأُوْزِعَهُ آمَنَّاكُمَّ أَوْزِكَ."

فِي سَيِّدٍ عَلَى:

الثانية: نَقْبُ العَذْرَى.

الثالثة: نَقْبُ الطَّيْرَةِ.

الرابعة: نَقْبُ الْهَمَاءَةِ.

الخامسة: نَقْبُ الصَّفَرِ.

السادسة: أَنَّ الْقَالِبَ لَيْسَ مِنْ ذَلِكَ بَلْ مَسْتَحِبٌ.

السبعة: تَقْسِيَ الْقَالِبِ.

التاسعة: أَنَّ الَّذِينَ يُقَالُونَ فِي الْقُلُوبِ مِنْ ذَلِكَ مَعَ كَرَاهِيَّةِهِ لا يُضَرُّ بِذِهَنِيهِ اللَّهُ.

بالْتَوْعِي.

العاشرة: ذَكَرُوا يَقُولُونَ مِنْ وَجَدَةٍ.

الحادِيَّة: التَّصَرِّيجُ بِذِكْرِ الطَّيْرَةِ شَرَكٌ.

الحادِيَّة: تَقْسِيَ الطَّيْرَةِ المَذْهَبُوَةَ.

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[باب] 
ما جاء في الترجيح
وقول الله تعالى: {لا إله إلا الله، وحده لا شريك له، لطيف، رحيم} [الأعراف] .
وقوله: {قلوا: لا إله إلا الله، وحده لا شريك له، لطيف، رحيم}} [يس].
عن أبي هريرة -رضي الله عنه- أن رسول الله ﷺ قال: {لا عدو، ولا طيرة، ولا إهداماً، ولا إفسادًا. أخرجه}. 
وأحمد بن حنبل: {ولا إهداماً، ولا إفسادًا}. 
وعن أنس: قال: قال رسول الله ﷺ: {لا عدو، ولا طيرة، ولا إهداماً، ولا إفسادًا}. 
ويعقب الفأر: قالوا: وناقلان: قال: {=x.} 
وأبو داود، بينما يقال: {عند عقبة بن عامر}. قال: ذكرت الطرية عند رسول الله ﷺ. فقال: أحسنها الفأر، وابتدعها، وإذا رأى أحدهم ما يكره، فقيل له: اللهم لا تأتي بالحسنت إلا أنت، ولا يدفع النعيم إلا أنت، ولا يدفع العذاب إلا أنت، ولا يخول ولا يحول إلا أنت}. 
وأما ابن حبيب ابن منصور متوفع: {الطرية شرك، الطيرة شرك، وما من إلا الائحة، ولكن الله يذوبهما بال município}. ورواية أبو داود، والشافعي، وصاصحة، وجعل آخره: من قولاب بن منصور.
(1) جاء في: تحقيق التجريد (2/1999) (ما جاء في الترجيح وغيره).
(2) في الحديث: إضمار، والتقدير: وما صنّف إلا وقد وضع في كل شيء من ذلك. ونظر الشروح.
PURITY OF FAITH

وعن أبي مالك الأشمربي - رضي الله عنه - أن رسول الله ﷺ قال: "أرضع في أئمة من أمر الجاهلية لا يتركونهم: الفخر بالأخلاق، والطعن في الأنساب، والاستشقة بالنجوم، والتباحث. وقال: "الناشئة إذا لم تنب قبّل موتها؛ تقام يوم القيامة وعليها سبالت من قطران، ودريغ من جرح.


ولهم من حديث ابن عباس - عنده، و المهني: "قال بعضهم: لقد صدق نوهو كذا. فأنزل الله ﷺ هذه الآيات: فاكل أفيض، أو يدفع النجوم، أو يقزف، أو تعلمون عليه. إن ملؤاً كليم في كنت هو تكتمب، لا يمشى إلا المعلون الذين تأتيه كليمين أَفْتَىٰ لِمَا نُذِهِنَّ، وَتَعْلَمُونَ رَقٍّ مَّنْ كَذَّبَ الْقُرْآنَ [الواقعة].

 فيه مسائل:

الأولى: تفسير أية الواقعة.

الثانية: ذكر الأئمة من أمر الجاهلية.

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كتاب التوحيد

الثالثة: ذكر الكفر في بعضها.

الرابعة: أن من الكفر ما لا يخرج من الجلالة.

الخامسة: قوله: "أصبح بين عبادي مؤمن يعاني ويكذب، بسبب نزول التغمة.

السادسة: التقطن للإيمان في هذا الموضوع.

السبعة: التقطن الكفر في هذا الموضوع.

الثامنة: التقطن لقوله: "تلقى جبريل نذة كذا وكذا".

التاسعة: إخراج العالم للتقليم للمساءلة بالاستفهام عنها; قاله:

«أتذرون ماذا قال ربيكم؟»

العاشرة: وعيدة النافحة.

باب


وقوله: "عَنِّي أَنْ يُسِرِّنَّ اللَّهُ قَالَ: "لا يُولِمَ أَحَدُكُمْ حَتَّى أُكْرِبَ إِلَيْهِ".

خلاء الإيمان: أن يكون الله ورسوله أحباب إليه بما سواهما، وأن يحب.
العزة لأبيه إلا الله، وأن يكره أن يعود في الكفر بعد إذ أنقذه الله بنه، كما يكره أن يفهد في النار.

وفي رواية: «أن يعيد أحد خلائفة الإيمان حتى...» إلى آخره.

وعله ابن عباس، قال: (من أحب في الله، وأحبض في الله، ووذأ في الله، وعاد في الله، فإنما ننازل ولائية هذا ذلك، وأن يعيد عبده طعم الإيمان، فإن كثرت صلاته وصدقة حتى يكون كذلك، وقد صار عامة مواحاة الناس على أمرهم، ذلك لا يجد على أهل شيخته) رواه ابن جرير.

و قال ابن عباس في قوله: «وقطعتم بيمه الأسبال في» (البقرة) قال: «المودة».

فيه مسائل:

الأولى: فسيرة البيتة.

التامة: تفسير آية البقرة.

الثالثة: وجوب محتيحة: (وقد نفدها) على الناس، والأهل، والإمثال.

الرابعة: أن فهي الإيمان لا يدَّل على الخروج من الإسلام.

الخامسة: أن للإيمان خلاوة قد يبغيه الإنسان و قد لا يجد.

السادسة: أعمال القلب الأربع (1) التي لا تتنازل ولاية الله إلا بها، ولا يجد أحد في الإيمان إلا بها.

السبعة: فهم الصحباء بتوافق أن عامة المواحاة على أمرهم.

(1) كذا في كل النسخ والصحيح: (الأربعة).
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الثامنة: تفسير: (وَمَنْ فَطَرَ مِنْ بَيْتِ اللَّهِ) [البقرة: 116].

النافعة: أنَّ من المشركين من يُحب الله حسبًا.

المائعة: الوَجِيد عَلَى مِنْ كَانَ الشَّمْسِ أَحْصَى إِلَيْهِ مَيْنَاءه.

الحادية عشرة: أنَّ من أُخْدِدْ بِذَا تُسَاوِي مَجْهُولَةً مَجْهُولَةً. فَهُوَ الْشَّرْكُ الأكْبَرُ.

باب

قول الله تعالى: ﴿إِنَّمَا ذُكِّرْنَ الْكَافِرِينَ بِعَلَى مَا فَلَّ قَالُوا وَفَاعَلُونَ إِنَّمَا نَفْقَتُنَا ﴿[آل عمران].

وقوله: ﴿إِنَّمَا يَعْلَمُ مِنْ دُونِ اللَّهِ أُمَّهَا وَأُمُّيَّةٌ وَأَخْسَرُ وَأَقَامَ الْقُلُوْبَ ﴿(وَمَعَ الرَّسُولِ أَنَّ يَسَسَ إِلَّا اللَّهُ فَمِنْهُمْ أَوْلَيَاءُ أَن يَكُونَنَّ مِنَ الْمُهَادِيثِ). [النحو: ]

وقوله: ﴿وَمِنْ أَلَّا إِنْ يَقُولُ مَا كَانَ مَنْ يَقُولُ إِلَّا أَوَّلَهُ فِي الْجَهَّلِ فِي نَيْسَةِ النَّاسِ كَذَٰلِكَ أَمَرَّهُمْ ﴿[العنكبوت: 10-11].

عن أبي سعيد - رضي الله عنه - مرفوعًا: ﴿إِنَّمَا يَعْلَمُ مِنْ دُونِ اللَّهِ أُمَّهَا وَأُمِّيَّةٌ وَأَخْسَرُ وَأَقَامَ الْقُلُوْبَ ﴿(وَمَعَ الرَّسُولِ أَنَّ يَسَسَ إِلَّا اللَّهُ فَمِنْهُمْ أَوْلَيَاءُ أَن يَكُونَنَّ مِنَ الْمُهَادِيثِ).
PURITY OF FAITH

الناسي يسخط الله تعالى، وأسخط عليه الناس. رواه ابن حبان في "صحيحه".

فئة تساؤلات:

الأولى: تقسيم آية آل عمران.

الثانية: تقسيم آية "برأته".

الثالثة: تقسيم آية المتكبرون.

الرابعة: أن اليمين يضعف وتقوي.

الخامسة: علامة صفاية، ومن ذلك هذه الثلاث.

السادسة: أن إخلاص الخوف لله من الفروض.

السابعة: ذكر النواء من فعله.

الثامنة: ذكر عقاب من ترَكَه.

ب*

قال تعالى: "وَعَلَيْ أَقْوَأَ فَتَوَكَّلَ إِن كَانَ مُؤَمِّنًا" [الملائكة: 22]

وقوله: "إِنَّمَا الْمُؤَمِّنُ أَلِينَ إِذَا ذَكَرَ اللَّهُ غَرُورًا قُوَّمِيْهِمْ" [الأغفال: 2].

وقوله: "كَانَتُ الْقُرْآنَ سُجُودًا للهِ وَرَبِّهِ عَلَى الْمُؤَمِّنِينَ" [الأغفال: 18].

وقوله: "وَرَبِّيِّ الْجَبَّارُ عَلَى الْأَقْوَأَ قَوْمِيكَ" [الطلاق: 3].

وَعَنَّاِ بْنِي عَبَّاسَ، قَالَ: "حَسِبْتُمُ اللَّهَ وَجَهَمَ النُّحلِ" [آل عمران: 49].

قالوا إبراهيم: "عليه السلام"، حين أتي في النار، وقالها محدث صلى الله عليه وسلم.
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الله: «إِنَّالَّاَقَاسْ يُقُومُواْ يَمْكُرُوهُمْ فَزَادَهُمْ إِيمَانًا» (آل عمران: 173). رواه
البخاري، والنسائي.
فيه مسائل:
الأولى: أن التولك من القرآن.
الثانية: أنهم مشركون الإيمان.
الثالثة: تقسيم الآيات الأفقال.
الرابعة: تقسيم الآيات في آخرها.
الخامسة: تقسيم الآيات الطلاق.
السادسة: عظم شأن هذه الكعبة، وأهلها قون إبراهيم، ومحرره في
الشذال.

باب
قولوا للناس: «أُنَبِّئُونَكُم بَعْضُكُم بَعْضٍ» [الأعراف].
وقولوا: «وَمَن يَبْتَغِي مِنْ رَحْمَتِنَا إِلَّا أنَّا نَعْفَرْنَآ إِلَّا لِلْمُتَّقِينَ» [الحجر: 56].
وَعِنِي ابن عباس، أن رسول الله ﷺ سيئ على الكبائر؟ قال: «الرشد بالله،
والليأس من وُجِّه لله، والأمان من مُكر الله».
وَعِنِي ابن مسعود، قال: (أكبر الكبائر): الإشراف بالله، والأمان من مكر
الله، وال önüne من رحمته لله، والليأس من وُجِّه لله). رواه عبيد الرزاق.
فيه مسائل:
الأولى: تقسيم آيات الأعراف.

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الثانية: تفسير آية الحج.
الثالثة: شيبة العيد في من أمَّ مَكَّة الله.
الرابعة: شيبة العيد في الفتوح.

[4][بَن]
من الإيمان بالله الصبر على أقدار الله
وقول الله تعالى: "وَمَنْ يَتَّقِينَ وَاللَّهُ يَعْلَمُ أَيْنَ آمَنُوا وَيُدَّعِي عَلَيْهِمَا "
التغابين.
قال علقمة: "هو الرجل تُصِيبه المصيبية، فجَعَل آمنا من عند الله، فَيُرَبِّهِ وَيُسَلِّمُهِ.
وفي: صَحِيح مَشْهُدُ عن أبي مَرْيَم، أن رَسُول اللَّه ﷺ قال: "فَأَنَا فِي النَّاسِ حَمَى يَوْمَ الْيَومِ، وَالْيَوْمَة حَلِيَاءٌ للجَيْبُ، غير أنني أَنتِ." 
ولهذا: عن ابن مَسْعُود مَرْفوعًا: "لَا يَمْثِلْ مِنْ صَدْرَ الْجَلْدِ وَشَقَّ الجَيْبِ"، وهكذا بِتَحَذَّرِ الجَيْبِ.
وَعَنْ أَبِي، أنَّ رَسُول اللَّه ﷺ قال: "إِذَا أَرَادَ اللَّهُ بِمَعْدُوَّنَاءِ اإِيْلَمَهُ، يَعْلَمُ لَهُ" (1) في الدنيا، وإذا أَرَادَ بِمَعْدُوَّنَاءِ اإِيْلَمَهُ، عَنْ كَنَّةَ يَدَنِيه، حتَّى (2) يَوْفِيِّهِ الْيَوْمَةِ، وَقَالَ النَّبِيُّ ﷺ: "إِن عَظِمَ الْجَزَاءُ مَعْ عَظِمِ الْبَلَاءَ، وإن الله - تعالى - إذا

(1) في بعض النسخ: (بالمقربة). والثبوت مخالف لمصادر الحديث.
(2) كذا في النسخ وهو موافق روایة الطالع (3991) وابن مدني (3131) ويعقوبي (2188) (الفرقة). ويعقوبي في: (شرح مشكل الآثار) (400) والحاكم (4/180) (الفرقة). ويعقوبي في: (الأسماء والصفات) (3131) والبيهقي في: (شرح السنة) (1435) (الفرقة).
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أحبب قومًا؛ ابتلاعهم، فمن ورضي؛ فلة الرضا، ومن سخط؛ فلة الشخط.

حَسَنَهُ الْزَمَّدي.

فِيِهِ مَسَائِلٌ

الأولى: تفسير آية التقاليد.

الثانية: أن هذا من الإيمان بالله.

الثالثة: الطُفُن في النسب.

الرابعة: شدة الوعيدين في ضرب الخدودة، وضيق الجيوب، وذُعِبَتْ خُوفٌ

الجاهلية.

الخامسة: علامة إرادته الله بعَيْبِيهِ الحَيَّ.

السادسة: إرادته اللهو الشهو.

السابعة: علامة حُب الله لِلْعَيْبِ.

التامنة: تَمْرِيحُ الشِّخْطِ.

الثامنة: توابُ الرَضَأَ بالبلاء.

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[[باب

ما جاء في الزّياء

وَقُولَ اللَّهُ تَعَالَىَّ: لَيْنَ إِنَّمَا أَنَا بِكُلِّ شَيْءٍ مَكْرُورٍ إِلَّا إِنَّمَا أَنَا إِلَيْهِمْ الْمُرْضَدُ فَقَانَ

يَكِبْرَا إِلَهَنَا رَبّنَا لَيْنَ الْمِلْكَ إِلَيْهِمْ وَلَا يَكُونُ لَنَا شَرِّكٌ فِيهِنَا أَلّا إِلَّا الْحَقَّ ذَلِكَ الْكِتَابُ [الكهف]

عن أبي هريرة مَرْفَعًا: قال الله تعالى: أَنَا أَلْحَقَّ الشَّرْكَاءَ عَنِ الشَّرَكِ،

منَ عَمَلَ عَمَلًا أَشْرَكَ مَعِيَ فِي غُرُورٍ، فَكَاَنُوا وَشَرَكَةٌ، رَأَى مُسْلِمٌ.
PURITY OF FAITH

وَعِنَّ أَبِي سَعِيدَ مَرْفُوْعًا: "أَلا أَخْبَرُكُم بِمَا هُوَ أَخْمَصُ عَلَيْكُم عَلَيْكُم مِّن
الصَّبِيعِ الدِّجَالِيِّ؟" قَالُوا: مَعَ. قَالَ: "الشُّرَكُ الخَيْمِيِّ، يَقْبَمُ الرَّجُلُ
فيَّصِلُّي وَعَضْاً ثَلَاثٍ لَّتُؤْرِيَنَّ مِنْ نُظُرِ الرَّجُلِ، رَوَاءَ أَحَدَهَا.
فيهَ قَسَائِلٍ
الأولى: تَقْسِيمُ دِيَارِ الكَفَّارِ.
الثانية: الأَهْلُ العَظِيمُ في رَدّ الدُّعَا المُرْجِبِ إِذَا دُخِلَتْشِيُّهُم مَّيْتِهِم اللَّهُ.
الثالثة: دِيَرُ السَّبَيْبِ المُوْجِبِ لِذَلِكَ، وَهُوَ كَمايَلُ الْحَبِي.
الرابعة: أنَّ مِنَ الأَشْبَابِ أَهْلُ عَبْدِهِ خَيْرُ الشَّرَكَاءِ.
الخامسة: خَوْفُ النَّبِيِّ ﷺ عَلَى أَصْحَابِي مِنَ الْزِّيَاءِ.
السادسة: أَنَّ اللهُ ﻟَأَنْفِرَ ذُلْكَ بِأَنَّهُ مَرُّهُ يَصْلِّي اللَّهُ، لَكِنَّ يَرَيْنَهُ لَمَا يُرَى مِنْ نُظُرِ
الرَّجُلِ إِلَّا بَانِيٍّ.

[36] بَابُ
من الشُّرَكِ إِذَا الْإِنْسَانُ بِغْنِهِ النَّديٍّ
وَقُولُ اللَّهُ ﻟِلَّهِ: "أَلَمْ يَرَى الْحَبِيَّةُ النَّديَّةَ وَرَأَيْتُ ثَمِينَهُمُ الْمَدْنِيَّةَ؟ إِنَّ فِي
وُفِّيَهَا إِلَّا وَسَلَامٍ ﷺ أُنزِلَهَا لِيَسْتَكْبِرُهَا ﷺ. إِنَّ كَلَِّمَتَاهَا ﷺ نِعْمَةَ مَكْرَهُ ﷺ. وَيَسْتَحْسَرُوا
يَّ أَنَّ فَيَتَّبَعُونَ ظَٰلِمَةً رِبَّهَا.[١١٦] (عَلَى: ١٦).

يُوَلَّى بِكُلِّ ذِي أَخْبَارٍ يَقْبَمُهُ فِي رَسُوْلِ اللَّهِ ﷺ.

في: "الصَّحِيحُ" عِنَّ أَبِي مُرْفَعٍ - رَضِي الله عَنهُ - قَالَ رَسُوْلِ اللَّهِ ﷺ:
"تَسْمِعُ عَبْدُ الدِّيَارِ، تَسْمِعُ عَبْدُ الْمَرْزَمِ، تَسْمِعُ عَبْدُ الخَمِيسَة، تَسْمِعُ عَبْدُ
الْخَمِيسَةٍ، إِنَّ أَفْتَيْيِّي، رَضِيَ اللَّهُ عَنْهُ، وَإِنَّ لَمْ يَقْبَمُ، تَسْمِعُ وَأَنْتَكُسْ، وَإِذَا
شَيْكْ أَلاَّ أَنْتَقُضُ، طَوْيَ لِيَبَدِّي أَخْبَارٍ يَقْبَمُهُ فِي سَلِيبِ اللَّهِ، أُشْتَـ
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رَأِيَةُ،ْ مُثْقَبَةَ قَدْمَةَ،ْ إِنْ كَانَ فِي الْجِرَاسَةِ؛ْ كَانَ فِي الْجِرَاسَةِ،ْ إِنْ كَانَ فِي الْجِرَاسَةِ.ْ عَلَى الْجِرَاسَةِ،ْ لَمْ يُؤْذَنَّ لَهُ،ْ وَإِنْ شَقَعَ؛ْ لَمْ يَنْفَعَ;

فيه مسائل

الأولى: الإراذة الإنسان الثلثا بعمل الآخرة.

الثانية: تفسير آية مود.

الثالثة: تسمية الإنسان المخلص: عـبـد الـذـبـار، والـذـكـر، والـخـيـصـة.

الرابعة: تفسير ذلك بـالله إـذ أـطـى رضيـه، وـإـن لـم يـعـظ سـهـط.

الخامسة: قوله: ﴿تَبْكَسَ وَتَتَّكَسَ﴾.

السادسة: قوله: ﴿وَإِذَا أَشْبَكَ فَلَا تَثْقَبَ﴾.

السبعـة: الشئـة عـلى المجاهد المزورـوـي يـليك الصفا.

باب[37]

مـن أَطَفَ العـلـماء وأَلـمَرَأَةِ فِي تَخْرِيـم مَا أَحْلَ اللَّهُ أَوْ تَخْلِيل مَا حَرَّمَهُ;

فَقَدْ أَخَذَهُمْ أَرْبَابًا;

وَقَالَ: ابن عَبَّاسٍ: (يُوْرَشِكَ أنْ تَنْمَلَ عَلَيْكُمْ حَجَارَةً مِنَ الْكَنَايَةِ، أَقُولُ: قَالُ رَسُولُ اللَّهِ صلى الله عليه وسلم: وْتَعْلُوْنَ: قَالُ أَبُو بَكْرٍ وَعُمْرُو). 

وَقَالَ الامام أَحْمَدُ بنَ حَنْبَلِي: (عـجـبـتُ بـقـدـمـهُ عَرْفُوا الإسـتـدـانَةَ وَصِيَّتَهُ بِذَهَبُونَ إِلـى رَأِي سَـفـيَـةَ، وَاللهُمَّ تَعَالَى يَقُولُ: ﴿فَلَيْسَ لَهُمْ أَذىٰٓ عِنْدَكَ﴾ [النسور: 67]، أَنْ يَعْمَدُوُّنَ فِي فَتْحٍ ﴿أَيْمَٰٓ﴾ ﴿فَنَيَشْتَهُ أَوَّلَمْ يَعْمَدُوُّنَ فِينَازٍٓ﴾. 

وَعَنْ عَبْدَالله بنِ نَافِعِ: أَنَّهُ سَمَعَ النَّبِيَّ ﷺ بِقِاْرَةَ هَذِهِ الآيَةِ: ﴿أَفْتَكَنُوآ﴾.
"أحبب إليكم آدم وأمه بريدة والموهابية آبراهيم عليه السلام الخمسة أجراه الله مجمعماً، واحتجب بهما رزقة أهلهما، ورزقتها ما خرج الله قمحهما. فلما جاء فقل: "فكيفن عبادتما؟" فقل: "يداً". قال: "فكيفن عبادتما؟" قال: "يداً". وأيداً، والموهابية رضي الله عنها، فإذا سائلت:

الأولى: تفسير آية الثور.

الثانية: تفسير آية (نور أرض).

الثالثة: التبليغ على معرفة العبادة التي أكرها جدًا.

الرابعة: تشمل ابن عباس بأبي引き وحمزة، وتمشيل أحمد科技进步.

الخامسة: تغيرها في الأحوال إلى هذه الحالتها، حيث صار عدد أكثر عبادة

الوعظين هي أفضل الأعمال، وتنسب الولاية، وعبادة الأخبار هي الجمل،

واللفقة، ثم تغير الأحوال إلى أن عبض من دون اللوم من ليس من الصالحين،

وعمية بالمعنى الثاني من هؤلاء الجهلاء.

[82]

قال الله تعالى: "أعلم الذين يتبعون أنهم استواهم المزية، أولًا، إلقاء وما أشيء من سبيلهم، ويدرون أنهم يتبعون إلى الفذل، فقد أدرى أن يكسبوا بالطريقة. وترى، إن الله يتذكرهم، يدركهم بعداً، فكيفن إذا أثبتهم

الرسل، رأيت المولفين يصعدون عيناً صعداً، فكيفن إذا أثبتهم

معينةً؟ بما قد تأتيهريهم، ثم جاء ولد يجلفون، فإنه كان في هؤلاء.

(1) في إحدى النسخ: (تحوال الأحوال)
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(الناساء) 

وَوَقُولُهُ: "وَإِذَا أَنْبِئَتْهُمْ لَا تَهْزَمُوا إِلَىٰ الآبِينَ قَالُوا إِنَّا نَحْنُ مَعْصِرُونَ " 

[البقرة: 111) 

وَقُولُهُ: "وَلَا تَهْزَمُوا إِلَىٰ الآبِينَ قَالَ إِنَّكُمْ قَرْبَتُهُمْ »[الأعراف]. 

وَقُولُهُ: "فَأَقْضَمُوا الْمَهْدَ مِنْهُمْ وَمِنْ أَحْسَنِ أَمْثَالِ آيَاتِنَا لَعَلَّهُمْ يُؤْتَى " 

[المعاذنة]. 

عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ رَقَبَةَ نَخْلَةٍ، أَلَّا يَنْبِئُنَّ أَحَدُكُمْ أَنَّهُ يَلْبِسُهُمُ الْفُرُوشَةَ يَكُونُ هَوْاءً تَتُبَرَّكُوا بِهِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هَذِهِ صَحِيحَةُ، رَوَاهَا فِي كِتَابٍ " 

الْجُرْجُج، فِي إِسْتِحْضَارِهِ. 

وَقَالَ الشَّعَارِيُّ: (كَانَتِ بَيْنَ يَدْ يَسْلُكُ مِنْ الْمَعْلُوَانِ وَرَجُلَ مِنْ الْبَيْدُودَ حُكْمَةٌ، 

فَقَالَ الْبَيْدُودُ: يَتَخَاكَمُ إِلَىٰ مَعْجَدٍ لِلَّهِ \(لا أَقْرَأُ آيَةً حَيْثُ نَأْخُذُ الرُّشْوَا - وَقَالَ الْمَعْجَدُ: يَتَخَاكَمُ إِلَىٰ الْبَيْدُودُ، لِيَلْبِسَهُمْ يَأْخُذُونَ الرُّشْوَا، فَأَلْقَا قَطَنَةً إِنَّهُ كَاهِنٌ مِنْ جَهَنَّمَةِ فَيَتَخَاكَمَا إِلَيْهِ، قَرَّلَتْ: "فَرَأَتْ إِلَىٰ الْبَيْدُودَ يَرْضَاوَ " الآيَة 

(الناساء: 60). 

وَقَالُهُ: "فَرَأَتْ فِي رَجُلٍ أَخْصُصَهُ، فَقَالَ أَحَدُهُمْ: "عَرَضْتُ إِلَىٰ النَّبِيِّ ﷺ. " 

(1) شرح الإمام سليمان هذه الآيات وما تبعها إلى آية: (69) على أنها من كلام المصطفى، انظر: "شرح العزيز الحميد" (ص: 550-556). 

(2) في: التيسير (ص: 566-570) تُلَمَّى هذه الآية على التي قبلها. 

(3) (الأنبياء)، لم ترد في بعض النسخ وهي متبعة عند ابن جرير في جامع البيان عند تفسير الآية المذكورة.
وقال الآخر: إلى كعب بن الأشريف، ثم تزافعا إلى عمر، فذكر له أحدثهما القصة، فقال للذي لم يرض برسول الله: أكذب؟ قال: نعم. فسرته بالشريف فقتله.

فيه تساؤل:
الأولى: تفسير آية النساء، ومنافيها من الإعارة على فقه الطاغوت.
الثانية: تفسير آية البقرة: { وإذا قيل لهم لا تفسيروا في الأرض } [البقرة: 11] 
الثالثة: تفسير آية الأشراف: { ولا تفسيروا في الأرض بصدق إصلاحها } [الإعراب: 62]

الرابعة: تفسير آية { أحكم الله يوم القيامة } [المائدة: 50].
الخامسة: مقالة الشعبي في سبب نزول الآية الأولى.
الستة: تفسير الإيمان الصادق، والكاذب.
السابعة: فصيحة عمر بن العارف.
الثامنة: كون الإيمان لا يحصل لأحد حتى يكون هو وأتباعه يعج بجواره 

[74]باب من جد شهيد من الأسماء والصفات
وقولوا لله تعالى: { وهم يكفرن بالرين } { فل هو رنين لا إله إلا هو عليه } [الرعد].

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وفي "صحيح البخاري" قال علي: (حدثنا الثامن وابن يعفوف، أنبردوان
أن يكتب اللوردوس وردوس). وروى عنه الزرعي، عن معاذ، عن ابن طاووس، عن أبيه، عن ابن عامر.
علّام: (أن الرجل زاده الخفقان لحما حديثا عن النبي ﷺ في الصلاة
استنكارا لذلك، فقال: ما فرق هؤلاء؟ يجدون رئة عند مسجد، ويجلسون
عند مسجد؟) إنه إنسى.
ولما سمعت غريث رسول الله ﷺ ذكر الزخرف، أدركوا ذلك، فأنزل
الله ﷺ عليهما: (وَمَثُّلَ بِكُفُّرِكُمْ بَيْنَ الْزَّنَهَرِ وَالْحَمَّامِ) [الرعد: 30].

فيه قسائى:

الأولى: وقعت الإيمان يجحد شهود الأسماء والصفات.

الثانية: تفسير الآية الزخرف.

الثالثة: تزود التدابير مما لا يفهم الشامع.

الرابعة: ذكر الصلة أن يفضّ إلى تكذيب الله ورسوله ﷺ، ولزلم
يتعهد المفكر.

الخامسة: كلام ابن عباس يعني استنكار شبة من ذلك، وأنه أهلته.

[40] باب

قول الله تعالى: "يَكُونَ يَجَابُ الَّذِينَ يَلْهَرُونَ وَيُعْرِكُونَ
الكتابين" [النحل].

قال مجاهد من عمه: (هدى قول الزوجي؛ هكذا نقله ورثة ابن أبي)

وقال عون بن حنيف الله: (بقولون: أولًا لأنه، لم يكُن كلمة).
وَقَالَ أَبُو الْعَبَاسِ (١) بعَدِّ حَدِيثٍ زَيْدٍ بِنَ حَالَدٍ الَّذِي فِيهِ: "أَنَّ اللَّهَ - تَعَالَى - قَالَ: أُشْنِي مِن مُهَيَّبِي مُؤْمِنِي وَكَافِرِيَّ. . . ." الحَدِيثُ، وَقَدْ تَقَدَّمَ: (وَهَذَا كِرَمُ).
في الكِتَابِ، وَالسِّنَةِ، يَلْدُمُ سَبِّحَانَهُ مِنْ يُضِعِفْ إِنَادِهِ إِلَى عَظِيمٍ وَبَشَّرِيّ بِهِ. قال بعض السُّلفِ: (هو كُفُولُهُمُ: كَانَ الْرَّجُلُ طَيِّبٌ، وَالْمَلَكُ حَادِثًا . . . وَنَخَرُ جَلَّ ذَلِكَ مِمَّا هُوُ جَارٍ عَلَى أَلسُنَّةِ كِرَمِ).
فيهُ قَصَائِدٌ:
الأَوْلَى: تَقُيِّسُ مَعْرُوفَةَ الْعَمَّةِ وَإِلَكاَرَهَا.
الثانية: مَعْرُوفَةُ أَنَّ هَذَا جَارٍ عَلَى أَلسُنَّةِ كِرَمِ.
الثالثة: تَقُيِّسُ هَذَا النَّكَلُ: إِلَكاَرَهَا الْعَمَّةِ.
الرابعة: اِجْتِمَاعُ الصُّدُّوْمِينَ فِي الْقُلُبِ.

باب
ثُمَّ اسْتَمَلَى: (فَقَالُوا يَا أَسْتَمِعُوا كُنَّا نَتَّبَعُونَهُنَّ)
[البقرة]
قال ابن عباس في الآية: (الأندلس هو الشرك، أخفى من ذِيبِ الثُّمَّال عَلَى صَفَافَةٍ سَوَادٍ، وَأَقْبَلَ وَهَلَكَ، وَخَبَثَ بِمَا عَلَى، وَخَبَثَ، وَقَالُوا: أَلَا كُلِّيَهُ هَذَا؛ لَأَكَانَا الْعَصِبُونَ، وَلَنَا الْبَطْلُ فِي الدَّارِ؛ لَأَنَّ الْعَصِبُونَ، وَقَولُ الْوَجْلِي إِلَى صَاحِبِهِ: مَا شَاءَ اللَّهُ وَشَيْتَ، وَقَولُ الْوَجْلِي:}

(١) هو: شيخ الإسلام ابن تيمية رحمه الله.
نُولَآ الله وَفُلَانٌ؛ لَا تَجُّلُّ فِيهَا فَلُانَا، هَذَا كُلُّهُ شَيْرٌ.

روايُاتٌ أَبِي حَامِدٍ.

وَعِنْ حَرَابٍ بِالْخَطَابِ - رَضِيَ الله عَنْهُ - أَنَّ رَسُولَ اللَّهُ ﷺ قَالَ: مِنْ حَلَفٍ بِقَلْبِ اللَّهِ; فَقَدْ كَفَرَ، أَوْ أَشْرَكَ. رَوَاهُ تَرْمِيذُي، وَحَسَنٌ، وَصَحِيحٌ الحَاكِمُ.

وَقَالَ ابْنُ مَسْعُودٍ: (أَلَّا أَحْلَفُ بِاللَّهِ كَذِبًا، أَحْبَتْ إِلَيْهِ مِنْ أَحْلَفِ يُبْهِرُهُ).

صَادِقًا.

وَعِنْ حُلْيَةٍ - رَضِيَ الله عَنْهُ - عِنْ النَّيْبِ ﷺ قَالَ: «أَلَا تَكُونُوا مَا شَاءَ اللَّهُ وَفُلَانٌ». فَلَا تَكُونُوا مَا شَاءَ اللَّهُ وَفُلَانٌ، وَلَكِنْ تَكُونُوا مَا شَاءَ اللَّهُ وَفُلَانٌ.» 

روآهُ أَبُو دَاوُدٍ بَيْنِي صَحِيحٍ.

وَجَاءَ عِنْ إِبْرَاهِيمَ النَّجَاحِيِّ: (أَلَّا يَكُونُ بِقَوْلِ الرَّجُلٍ) أَعُوْذُ بِاللَّهِ وَبِكَ، وَيَجُوزُ أَنْ يَكُونَ بِاللَّهِ وَبِكَ). ﷺ قَالَ: (وَتَكُونُ نُولَآ اللَّهِ وَفُلَانٌ، وَلَا تَكُونُوا نُولَآ اللَّهِ وَفُلَانٌ).

فِيهِ مَسَاءَلٌ

الأولى: تَمْسِيرُ آيَةَ الْبُقْرَةٍ فِي الأَنْثَادِ.

الثانية: أَنَّ الصَّحَابَةَ - رَضِيَ الله عَنْهُمْ - يُقَسَّرُونَ الآيَةَ التَّالِيَةَ فِي الشَّرَكِ.

الأَكْبَرُ أَنْ تَكُونَ الْأَصْغَرُ.

الثالثة: أَنَّ الحَلَفَ بِقَلْبِ اللَّهِ شَيْرٌ.

الرابعة: Aَنَا إِذَا حَلَفَ بِقَلْبِ اللَّهِ صَدَافُ فَهُوَ أَكْبَرُ مِنَ الْيَهُودِ العَمُوسِ.

الخامسة: المَرْقُوتَانِ (الْوَلَوْيَةَ وَالْعُمَّ).
[42] باب
مَجَاجِذِ فِيْ مِنْ لَمْ يُزَخَّرْ بِالخَلِّفِ بِالله
عِنَّ ابن عَمَّر - رضي الله عنهما - أن رسول الله ﷺ قال: «لا تخلُقوا
بِآبائِكم، مِن خَلِفٍ بِالله، فَلْيُصْفِكُوْنَ، وَمِن مُخْلَفٍ بِالله، فَلْيُزَخَّرْ، وَمِن لَمْ يُزَخَّرْ، فَلْيُصْفِكُوْنَ».

فيه مسائل:
الأولى: النَّهي عن الخلف بالآباء.
الثانية: الأمر لم يُخلَفَ لَهُ الْلَّهُ أن يُزَخَّر.
الثالثة: وَجِدُونَ لَم يُزَخَّر.

[43] باب
قَوْلُ مَا شَاءَ اللَّهُ وَشَنت.
عِنَّ قَتَّالٍ: (أَلَّا يَهُوَّدَاءِ أَبِي الْبَيْتِ ﷺ)، فقال: إنْ كُنْتُ نَشَرَّةً، فَقُولُونَ: مَا
شَاءَ اللَّهُ وَشَنت، وَقُولُونَ: وَالْفَتْحَة، فَأَمْرَهُمُ الْبَيْتِ ﷺ، (إِذَا أَرَادُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا أَن يُذْهِبُوا A

وَلَا بِأِنَّ مَجَاجِذٍ: عِنَّ عَبَّاس بن عَبَّاس، قال: رَأَيْتُ كَأَنَّي أَتَبَيْنَ عَلَى
نَفَرٍ مِّنَ الْبَيْتِ، فَلَـْث: إِنْ كُنْتُ لَا أَنْتُمُ الْقُرْوَمَ لَوْلَا أَنْكُمْ تَقُولُونَ: غَزِيرُ ابن اللَّهِ.

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قالوا: وأنتم لأثم القوم لولا أكمن تقولون: ما شاء الله وشاء مackage. ثم تمرت
بتفر من التضاري، قلتم: إنكم لأثم القوم لولا أكمن تقولون: المسيح ابن
الله. قالوا: وأنتم لأثم القوم لولا أكمن تقولون: ما شاء الله وشاء مackage.
فلما أصبحتم؛ أخبرتم بها من أخبار، ثم أنتم النسي، فأخبرتمها، قال:
هل أخبرتم بها أختكم؟ قلتم: نعم. قال: فخُم الله، وأثني عليه، ثم
قال: آنذاك بعد: فإن طفيلة رأى رؤيا أخبر بها من أخبار بك، وإنكم قلتم
كلمة كان بمعني كذا وكذٌّ أن أنهاكم عنها؛ فلا تقولوا: ما شاء الله وشاء
مackage، ولكن قولوا: ما شاء الله ورضيه.

فيه تساؤل

الأولى: معرفة اليهود بالشرك الأصغر.
التانية: فهم الإنسان إذا كان له مقوى.
الثالثة: قولته: «أجعلني هدى وبيدي»، فكيف بما قال: «يا أكرم
الخليق» ما في من ألوه ومنها؟ ...، والبيتي بعده.
الرابعة: أن هذا ليس من الشرك الأكبر. يقوله: «يمعنكي كذا وكذٌّ».
الخامسة: أن الوراثة صالحة من أقسامه.
السادسة: أنها قد تكون بسبب الفرع بعضا للأحكام.

(1) قوله: (باكر الخلق) لم ترد في بعض النسخ.
من سب الدهر فقد أذى الله
وقول الله تعالى: "و قالوا إلى النبي ﷺ: إذا هم بذلوا من طر ملأت الأطوار (الجائية)
وفي الصحيح عن أبي مُزَيزة عن النبي ﷺ، قال: "قال الله تعالى: يُؤذيني ابن آدم، يشبع الدهر، وأنا الدهر، أقلب الليل والنهار"
وفي رواية: "لا تسبوا الدهر، فإن الله هو الدهر"
فمفسِرسائل:
الأولى: النهي عن سب الدهر.
الثانية: تسمية أذى الله(1).
الثالثة: التأكيل في قوله: "فإن الله هو الدهر"
الرابعة: أنه قد يكون سابعا، وآلهُم يقصد به.

[45] باب
النسبي يقاطع الفضاء ونحوه
في الصحيح عن أبي مُزَيزة عن النبي ﷺ، قال: "إني أحنف اسم عند الله، رجلي نسي ملك الأغالب، لأملك إلا الله"
قال شفيق: (فيَّارب ما أمان نداء)
وفي رواية: "أخطر رجلي على اللهيون الفقيمة، وأصحبه".

(1) في نسخة (نسبيه; آذي الله).
قُولُوا: "أَخْطَأْتُ، أَوْضَعْتَ،*" 

فيه تساؤل:

الأولى: تَهْيَىُ عَنَّ أَبِي الْحَكْمَةِ، يَنْفِحُ الْأَمْلَكِ.

الثانية: أَنَا مِنِّي مَعَائِمَةُ بِمَتْغِيَّةٍ كَأَنَّى قَالَ مُفَيْيَانًا.

الثالثة: الْقَطْعُ لِلْمُقْطَعِ يَكُونُ هَذَا وَلَنْ يَخْتُرَ، تَقْطُعُ الْقُلُبِ لَمْ يَقْضِدُ.

معنى:

الرابعة: القَطْعُ أَنَّهُ هَذَا أَجْلَ (١) الْمُعَلَّمَينَ مَسِيحًا.

[٢٤٢]باب

اختيار أَسْمَاءِ اللهِ مُقْطَعًا، وَتَفْسِيرِ الْأَسْمَاءِ أَجْلَ ذَلِكَ

عَنْ أَبِي شُرْتَجِ، أَنَّهُ كَانَ يَكْتُبُ أَبَا الْحَكْمَةِ، فَقَالَ لَهُ الْبَيْتِيُّ: "إِنَّ اللهَ هُوَ الْحَكْمُ، وَإِلَيْهِ الْحَكْمُ،" فَقَالَ: إِنَّ قَوْمِي إِذَا اخْتُلِفْتُمْ فِي شَيْءٍ أَنْتُونِي،


فيه تساؤل:

الأولى: الْحَمْزَاءُ صَفَاتُ اللهِ وَأَسْمَاءُ اللهِ وَلَوْلَا تَقْصِدُ مَعْتَادًا(٢).

الثانية: تَفْسِيرُ الْأَسْمَاءِ أَجْلَ ذَلِكَ.

الثالثة: الْحَيْثُ أَكْبَرُ الْأَبَانِيَّةُ لَكُنْ. ١٣٣٠

(١) في نسخة: (الإِجْلاَلُ اللَّهِ)؛ وفي أخرى: (أَنَّهُ إِجْلاَلُ اللَّهِ).

(٢) في إِحْدَى النِسَخَاتِ: (اِحْتِزَامُ أَسْمَاءِ اللَّهِ، وَصَفَاتِهِ، وَلَوْلَا أَقُلُّ مَعْتَادًا).
[47] باب
من هزيل بن سفيان فقه ذكر الله أو القرآن أو الرسول
وقول الله تعالى:} {ولكن سألتهم أن يقرنك إنما كسبتم غضب وغلب.
[النوبة].

عن ابن عمر رضي الله عنه قال: الرسول صلى الله عليه وسلم في غزوة تقول: ما رأينا مثل فرائنا هولايا، أغلب بطراء، ولا أدرك أسلمًا، ولا أفرح عند اللقاء، يبني: الرسول الله صلى الله عليه وسلم وأصحابه.

قوله: فذكر له عوف بن مالك: كنت، ولكنك منافق، لأخير رسول الله صلى الله عليه وسلم، فدعا عوف إلى رسول الله صلى الله عليه وسلم، فوُجد القرآن قد سبقه، فجاء ذلك الرجل إلى رسول الله صلى الله عليه وسلم، وقى رسول الله صلى الله عليه وسلم، فقال: بالرسول الله صلى الله عليه وسلم إنما كنا نخوض ونتحدث حدث الرجاء نقطعه بعناء الطريق). قال ابن عمر: (كما أنظر إليه متعلقاً ينشدة نافئة رسول الله صلى الله عليه وسلم، وإن الحجارة تكسب رجلها، وهم يقول: إنما كنا نخوض ونلتزم. فقوله: له رسول الله صلى الله عليه وسلم: {أَاوَوَوَذَاكَيْهَا، ورسوله، كنتم تستعبدون، لا تنضرون، قد كفنتين بمثلكي.} [النوبة]:

فيه مسائل:

الأولى: فهي الغضبة؟ أغلى من هزيل بهذا؟ فإنه كفر (1)

الثانية: أن هذا تفسير الآية فيمن فعل ذلك كابنهم كان.

في بعض النسخ: (كافر).
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الثانية: الفرق بين الصحابة، وبين الصحابة لله ورسوله،
الرابعة: الفرق بين العقوم الذي يجمع الله، وبين الخلفية على أهدهم.
الخامسة: أهل الأئمة ماء يتبني أن يقبل.

[84] باب

ما جاء في قول الله تعالى: { ولا أريد أن أكون ساحة وتكانيني بقديوم ضرارة ستنة ليقولون هكذا} و{ وإن أصلت الناس إيمانًا وإن نجحت إلى يومي إن لي بعذر فحصن تقيان} [فصلت].
قال مجاهذ: (هذا يعملي، وأنا محفوق به).
وقال ابن عباس: (ثريدة: من عندي).
وقوله: { قال إنما أريد على غفلة عنية} [الفصل: 78].
قال قتادة: (علي علم مبني بوجوه الكاسبي).
وقوله: { على علم من الله أي لتهل}.
ومعنى قوله قول مجااهذ: (أوتيته على شرف).
قال: حمالة، فذبح عنة قدره، فأعطي لونًا حسنًا، وجيدة حسنة.
قال: فأتي الناس أحب إليك؟ قال: الإبل أو البقز (من أشاطيح)".

(1) هو راوي الحديث: إسحاق بن عبد الله بن أبي طلحة، وقد وقع التصرير باسمه في رواية.
فأخبرني ناقة عشراة، وقال: بارك الله فيك.
قال: أقبل الأفعري، فقال: أي شيء أحب إليك؟ قال: نحر خمسة، وليذهب عنه الذي قد قذري الناس به، فلم يذهب عنه، وأعطى
شغرا حستا. فقال: أقبل المال أحب إليك؟ قال: البقر أو الإبل. فأطيع
بقرة خالية. وقال: بارك الله لك فيها.
قال: أقبل الأعمر، فقال: أي شيء أحب إليك؟ قال: أن يزكى الله إلى
بضري، فأعطى له المال. فلم يذهب عنه. فقال: أقبل المال
أحب إليك؟ قال: الفتن. فأعطى بها وليداً.
فأتبع هذا ورث الله هذا، فكان له هذا وليداً من الإبل، ولهذا وليداً من البقر، ولهذا وليداً من الفتن.
قال: ثم إن الله أياً الأشر في صورته وجميلةه، فقال: زجُل يشكين ذَد
انقطعت بي الجبال في سفري. فلأبلغ لي اليوم أو الباله. ثم بَيْك. أسألت
باليدي أعطاك اللُوْن الحسن، والجلد الحسن، والمال، بيبرً أبلغ بيه في
سفري. فقال: الحفوق كثيرة. فقال له: كأنى أشرك؟ ألم تكن أجر
بُنذرك الناس، قيصر، فأعطاك الله عز وجل المال؟ فقال: إنما وُرث هذا
المال كابرى عن كابير. فقال: إن كنت كاذبًا، فصبر على الله إلى ما كننت.
قال: وأقبل الأفعري فصوته، فقال له يقول ما قال له بهذا، ورَزَع عليه ملَّ
ما زار عليه هذا، فقال: إن كنت كاذبًا، فصبر على الله إلى ما كنت.
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قال: وأتي الأشقر في صورتيه، فقال: رجل مسئكون ابن سبيلي، قد انقطعت يد الجبان في سقره، فلما بتلمبلي اليّ اليومن ألا كله دم بك، أسألتك بالذي رأيت على بصرك، ما أبلغ بيا في سقره. فقال: قد كنت أعلني فرحة الله إليّ بصره، فعلما ما شئت، ودع ما شئت، فوالله لأ أجنادك اليوم يشي وتحت الله، قال: أسيدك مالك، فإذا البثينم، فهذى رضي الله عنك، وشطبت على صاحبك. أخرجنا فيم مسائل.

الأولى: تفسير الآية.
التانية: مامتى: ذُيُوُن ذلك (فصلت: 50).
التالته: مامتى: إذا أشتهرت بخير من متعه (الفصل: 78).
الرابعة: مافي هذه الفصة العجبية من العبء العظيمة.

[43]باب

قلوا الله تعالى: (قلتني عذتكم صرما جحلا لم شرده، تو أتينا فصل الله عنا بشرى). [الأعراف]

قال ابن حزم(1): انظروا على تخريم كل اسم متعلق لله، كعبد عمو، وعبد الكعبة. وثامأذهب ذلك، حاشا عبد المطلوب.

ومن ابن عباس في الآية(2): قال: إذا نشأهها، أدعه، فتأهبه إلييس، فقال: إني صاحبكم الذي أخر جناكم من الجنة،

(1) في: مراثب الإجماع (ص 15).
(2) أي: في معنى الآية المخرج لها، وهي: (قلتني عذتكم صرما).
أو لأجعلن له فقري أثلي فخرج من يطبك، فبشره، ولأخلمن، ولأخلمن: بشرهما، سخطت عند الخوارج، فأثلي أن يطبه، فخرج مبتا، ثم حملت، فأثليها قال مثي قوله، فأثلي أن يطبه، فخرج مبتا، ثم حملت، فأثليها فذكر لهما، فذكر لهما تحيه بره، فبشرهما عند الخوارج، فذكر قولهم:  

لمرشدته فيما اعتنها [الأعراف: 190]، رواه ابن أبي حاتم.

ولا يستند صحيح: عن فهدة قال: (شركاء في طاعته، ولم يكن في عبادته).

ولا يستند صحيح: عن مجاهد، في قوله:  


وذكر معناها عن الحسن، وسعيد، وغيرهما.

فيه مسائل:

الأولى: تخريج كل اسم متعلق لله.

الثانية: تفسير الآية.

الثالثة: أن هذا الشرك في مجرور تسمية لم تقص حقيقته.

الرابعة: أن هيئة اللهد جزء من النطع.

الخامسة: ذكر الشرك الفرق بين الشرك في الطاعة والشرك في العبادة.

باب

قول الله تعالى:  

[الأعراف: 180]  

ذكر ابن أبي حاتم عن ابن عباس:  

[طبعه في安庆]  

(1) في بعض النسخ: (الطيبتي).
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[الأعراف: 180] (يُشْرُكُونَ).

وعنَّهُ: (سَمَا اللَّهُ مِنِّي الإِلَهَ، وَالْمَعْزِي مِنَ الْفَزِيرِ).

وعنِّي الأُمَمِيِّ: (يُدْخِلُونَ فِيهَا مَا لَيْسَ مِنْهَا).

فيهُ مَسَٰلِّ.

الأولى: إناث الأشقاء.

الثانية: كُنْتُها حُسْنَى.

الثالثة: الأَمْرُ بِالْخَالِدِينَ.

الرابعة: تَزُّوِّجُ مِنَ غَارِضِي مِنَ الجَاهِليَّينَ المُّلْجَدِينَ.

الخامسة: تَسْلِيمَ الْإِلَهَيْنِ.

الستة: وَعِيَّدُ مِنْ أَلْحَدَ.

[١٨١] بابٌ

لا يَقْالُ: السَّلاَمُ عَلَى اللَّهِ.

في الصَّحِيحِ عن ابن مسعود - رضي الله عنه - قال: كَانَ اذ كَانَتِ السَّلَامُ.

في السَّلَامُ: فَلَنَا: السَّلاَمُ عَلَى اللهِ مِن عِبَادِهِ، السَّلاَمُ عَلَى فِلَانٍ وَفِلَانٍ.

فَقَالَ الْبَيْتُ: اللَّهُمَّ فَأَنتُوْلُو: السَّلاَمُ عَلَى اللهِ، فَإِنَّ اللَّهُ هوَ السَّلاَمُ.

فيهُ مَسَٰلِّ.

الأولى: تَسْلِيمَ السَّلَامِ.

الثانية: أَمُّ الْعَجْجِيَّةِ.

الثالثة: أَحَبَّا لاَ تَصْلُحُ اللَّهِ.
الرابعة: العلامة في ذلك.
الخامسة: تعلمهم النعمة التي تصلح لهم.

قول الله تعالى: إن شئت في الصبح، وإن أي يرجى، إن رسل الله قال: لا يقل
أحدهكم: اللهم ساموني إن شئت، اللهم ارحمني إن شئت. ليضمن
المسألة: فإن الله لا تغيير في أمره.

أول السؤال: «ولنيظهر الوجبة، فلكلن الله ينفي آثارة في أطاعته».
فيه تساؤل:
الثانية: بيان العلامة في ذلك.
الثالثة: قول الله تعالى: «أعظام الوجبة».
الرابعة: إ Pháp العلامة.
الخامسة: التعبير لهذا الأمر.

لا يقولون (2) عني، وأمي في الصبح، عن أي مريزة، إن رسل الله قال: لا يقل أحد كم: أطم Emerald ويل ترجم، ولا يقول: صيادي ومولاي.

(1) في بعض النسخ: لا يقولون. وكلاهما ورداني: صحيح البخاري (698)، وسما ونا: صحيح مسلم (2769).
(2) في بعض النسخ لا يقول.
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ولا يقل أحدكم: عبدي وأمي. ولا يقل: فتاني وفتاني وغلامي.
فيه فسائِل:

الأولى: الله عن قول: عبدي وأمي.

الثانية: لا يقولون العبادة له: ربي ولا يقال له: أطمهم برك.

الثالثة: تعليم الأول قول: فتاني وفتاني وغلامي.

الرابعة: تعليم الثاني قول: مثلي ومثلي أو.

الخامسة: التبأبةُ لله، وهو تعبيرٌ التوحيد، حكى في الألفاظ.

[45] باب

لا يزيد من سأل بالله

عن ابن عُمر - رضي الله عنهما - قال: قال رسول الله: "دمن سأل بالله؛ فأعطيوه، ومن استمع الله؛ فأعيدهوه، ومن دعاكم؛ فأجبوه، ومن صنعت إليكم مطرفًا؛ فكلواوه، فإن لم تجدوا ما تكافأوه، فاذعوا الله حتى تروا الذختم قد كافأتموه"، رواه أبو داود، والنسائي، ويستدعي صحيح.

فيه فسائِل:

الأولى: إجابة من استمع الله.

الثانية: إعطاؤه من سأل بالله.

الثالثة: إجابة الله.

الرابعة: المكافأة على الصبيحة.

الخامسة: أن الدعاة مكافأة ألم لم يخير إلا علبه.

السادسة: قوله: "حتى تروا الذختم قد كافأتموه".
لا يسأل بوجه الله إلا الجنة. عن جابر قال: قال رسول الله ﷺ: لا يسأل بوجه الله إلا الجنة. رواة: أبو داود.

فيه تسائل:
الأولى: النبي عن أن يسأل بوجه الله إلا غاية العطالة.
الثانية: إثبات صفة الوجه.

ما جاء في الدلوق:
وقول الله تعالى: «يقولون أن كان لنا من الأمر شيءًا ما فعلناه» (آل عمران: 154).

وقوله: «عليكم أن تعلم إن عملكم، وأشك في يالله، ولأقربني، وإن أصابك شيء؛ فلا تقل لبني مالك: فعملت، لكنك كذلك» (1)، ولكن قل: قد الله وما شاء فعل، فإن (وال): تفتيح عمل الشيطان.

فيه تسائل:
الأولى: تفسير الآية في آل عمران.

(1) هذا نحو رواية مسلم (2664)، وفي تحقيق التجريد (498/2): (ولو أني فعلت كذا وكذا، ولكن أقل ...). وهو موافق لرواية ابن ماجه (749)، والنسائي في: عمل اليوم والليلة (325)، وغيرهما. وفي بعض النسخ: (ولو أني فعلت كذا، كان كذا).
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الثانية: النهي الصريح عن قول: (أن) فإذا أصابك شئ.

الثالثة: تعليل المسألة، بأن ذلك يفتح عمل الشيطان.

الرابعة: الإرشاد إلى الكلام الحسن.

الخامسة: الأمر بالجنس على ما يتقع مع الاستيعاب بأي الله.

الستسة: النهي عن ضد ذلك و罝 العجز.

[باب]

النهي عن سبّ الريح (1)

عن أبي بن كعب رضي الله عنه، أن رسول الله سمعه قال: (لا تسهبوا الريح، فإذا رأيتكم ما كفروا: فقولوا: اللهم إنما نسأل من خير هذه الريح، وخير ما فيها، وخير ما أمرت به، وخير ما ضل ذلك، وخير ما فيها، وخير ما أمرت به). صحفه الترمذي.

فيه مسائل:

الأولى: النهي عن سبّ الريح.

الثانية: الإرشاد إلى الكلام التأنيف إذا رأى الإنسان ما يكون.

الثالثة: الإرشاد إلى أنهما مأمور.

الرابعة: أنها قد تؤدي بخير، وقد تؤدي بخير.

[باب]

قول الله تعالى: (فطغتون وفقو择ون، نواب عرزكم). هل من أثر من تحوّل ذلك في الأمر كله، أو يقظون في أوقتكم كما لا يقظون لأنه يقظون.


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كان لنا من الآخرين قومًا ما قيلوا لها فلَوّ كلم تقول: ليس ثورة الذين كتب عليهم القتل إلى مسجدهم، وليست أمه ما في صندورهم، وليست حقًا ما في صندركم، والله تعالى بلذاء الصدور وإن [العمران].

وقوله: {على الدين كله، وهذا هو طور السوء الذي طن} (المفتاح: 11). قال ابن أبي طالب (2): فكرت هذا الحلق بالله، شبعانة - لا ينصر رشوة، وأنا أمره سبصمل. وكرر أن لما أصابته لم يكن بقدر الله وحكيمته. فكرن بإكثار الحكمة، وإكثار القهر، وإنا أن أن تيمن أمر رشوة، وأن يظهر على الدين كله، وهذا هو طور السوء الذي طن، المتالفون والمشركون في سورة الفتح.

إذنما كان هذا طور السوء، لأمه غن ما تليه به - شبعانة - وما تليه بيكته، وحذوه، ورغبيو الصداق.

فمن قدر أن يصير البال على الحق إفالة مسجدة تتضمن معها الحق، أو أدرك أن يكون ما جرى بقضايا وقدعوه، أو أدرك أن يكون قادرًا بحكمه بالغة يسجع عليها الحمد، بل رفع على ذلك ليشتهيته مجرد، فهذا من أهل التنية كلها.

فوللي الذين كفروا من آثار [ص].

وأذكر الناس يتشلون بالله نحن السوء فيما ينصر بهم، وفمن يفعله يغفرهم، ولا يسلمون من ذلك إلا من عرف الله وأصموا وصパイته ومؤمن بحكمته وحوله.

فليغني الليثي الناصِح لنفسه بهذا، ولتبث إلى الله، ولتستغفره من ظله.

(1) في: تزداد العادة (3/205-211) والنقل باختصار.

(2) في بعض النسخ: (ظه). والمثبت موفق لما في الزاد (3/205).
باب ما جاء في مفاهيم القدر

وَقَالَ ابْنُ عُمَرُ (وَالَّذِي تَنَسَّىِ ابْنُ عُمَرِ بِيْكَوْءَ، أَنَّ كَانَ لَهُم مِّثْلُ أُحُدٍ ذَهَبًا، ثُمَّ أَلْفَقَ فِي سَبِيلِ اللَّهِ مَا قَلِبَ اللَّهُ مِنْهُ، حَتَّى يُؤْمِنُ بِالْقَدْرِ، ثُمَّ اسْتَدْلَلَ بِقُولِ الْبَيْتِ: «الإِيمَانُ أَنْ تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُلِّهِ، وَرَسُولِهِ، وَالْيَوْمِ الآخرِ، وَيُؤْمِنُ بِالْقَدْرِ مَثَلَّهُ وَشَهَارِهِ.») زَوَاءُ مُسْلِمٌ. رَأَى مُسْلِمٌ:

وَعَنْ عَبْدَةَ بْنِ الصَّبَاحِيِّ، أَنَّهُ قَالَ لَهُنَّ: «إِنَّكُمْ إِلَّا إِنْ تُجِدُّنَّ عَلِيمَ الْإِيمَانِ».

(2) إلى هناثى كلام شيخ الإسلام ابن القيم.
تحت تعلّم أنّ ما أصابت لَمْ يَكُن لِيُخطأ، وما أخطأت لَمْ يُكُن ليُصيب،
سياحة رسول الله ﷺ يقول: "إِنَّ أَوَّلَمَا خُلِقَ اللَّهُ الْقُلُومُ، فَقَالَ اللَّهُ: اكْتُبْ
فَقَالَ: رَبِّ! وَمَاذَا أَكْتُبْ؟ قَالَ اكْتُبْ مَقَادِيرٌ كُلٌّ مَّيْئِ: حَتَّى تُقُومُ السَّاحِةُ، بِأَن
بَنَيَّ سِيمَعَ رَسُولُ اللَّهِ ﷺ بِهِ، يَقُولُ: "فَمَاتَ عَلَى غَيْرِ هَذَا، فَلِيَسْرُ وَيْرُيَتْ،
وَفِي رَوَايَةٍ لَّا أَحْدَثُ: "إِنَّ أَوَّلَمَا خُلِقَ اللَّهُ تَعاِلَ الْقُلُومُ، فَقَالَ اللَّهُ: اكْتُبَ
فَجَرَّتْ فِي ذَلِكَ الْسَّاحِةِ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ،
وَفِي رَوَايَةٍ لَا يَنِبَعُ وَهِبْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "فَمَاتَ لَمْ يَوْمَ يَوْمَ الْقُدرِ
خَيرَةٌ وَشَهْرُ أَخْرُجَةَ اللَّهِ الْأَلْفِ.
وَفِي "الْمُسْتَحِيْرَةَ" وَ"الْسَّنَةِ" عِنْدَ أَبِينَ الْأَدْبِي، قَالَ: "أَنْبَتَ أَبِي هَذَا وَهِبَ،
فَقَلْتُ: فِي نَفْسِ شَيْءٍ مِّنَ الْقُدرِ، فَحُدِّثْتُ بِشَيْءٍ، تَعَلَّمَ اللَّهُ تَعَلَّمَهُ مِنْ تِلْبِي،
فَقَالَ: "أَنْبَتَ مِثْلُ أَصَابُتِكَ، مَا تَعَلَّمَ اللَّهُ مِثْلُ ذَلِكَ خَيْرَةً مِّنْ الْقُدرِ، وَتَعَلَّمَ أَنَّهَا
أَصَابُتَ لَمْ يَكُنْ لِيُخطأ، وَمَا أخطأت لَمْ يُكُن ليُصيب، وَلِلَّهِ مَثْلُ عَيْنِ الْقُدرِ
هَذَا، لَكَنْتِ مِنْ أَحَلِّ اللَّهِ، فَقَالَ: أَنْبَتَ عَبْدُ اللَّهِ بِنَ اسْمَعُوُودٍ وَهُدْيَةٍ بِنَ الزِّمَانِ
وُرَيَّدُ بِنَ كَبِيرٍ، فَكُلُّهُمُ حَدِيثُ يَعْمَلُ ذَلِكَ عَيْنَ النَّكِيرِ، حُكْيَةِ صَحِيحَةٌ، رَوَاهُ
الْخَاَكَمُ (صَحِيحَهُ).
فِيْهِ: قَسَائِلٌ;
الاَّوْلِيَّةُ: بِيَانُ فَرْعَوَةِ الإِسْتِمْامَ غَيْرِ الْقُدْرِـ(١).
الثانيَّةُ: بِيَانُ كَيْفِيَةٍ الإِسْتِمْامِ يُهَوِّـ(٢).

(١) في نسخة: (بيان كيفية الإيمان بالقدر).
(٢) في نسخة: (بيان فرض الإيمان).
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الثالثة: إِخْبَاطٌ عَالِمٌ مِنْ لَمْ يُؤُمِّنُهُ

الرابعة: الإِخْبَاطُ أَنَّ أُحَدَّاهَا أَجَابَوْا بِجَرَاءَةٍ حَتَّى يُؤُمِّنُهُ

الخامسة: ذَكْرُ أَوْلِيَاءِ اللَّهِ

السادسة: أَنَّ خَرِيجَةَ الْإِسْمَاعِيْلِ يَلْقَى السَّاعَةَ إِلَى يُقَامِ السَّاعَة

السادسة: بِذَلِكَ أَنَّ لَمْ يُؤُمِّنُهُ

التاسعة: عَادَةُ الْكَلِفِ فِي إِلَى الْإِسْمَاعِيْلِ، يُكْليْنَا إِلَيْهِ عَدْمًا إِلَيْهِ عَدْمًا

الثامنة: أَنَّ الْإِسْمَاعِيْلَ أَجَايِبُ بِما يَرْبِيلُ شَهِيْتَهُ

إِلَى رَسُولِ اللَّهِ ﷺ فَقُطًّا

[10] باب

ماجىء في المُصْوَّرِين

عَنْ أَبِي هَرْثُوبَةٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ ﻟَهَا تَعَالَى: وَمَنْ أَظْلِمُ مَنْ يَضْمِنُ ذَلِكَ يَلْقَى كَحْلَفَيْنِ، فَيُخْلِقُوا حَبَّةً، أَوْ يَخْلِقُوا أَخْرَجُوا»

وَبَعْدَهُمَا: عَنْ عَائِشَةٍ ﷺ، رَضِيَ اللَّهُ عَنَّهَا، قَالَ: رَسُولُ اللَّهِ ﷺ قَالَ: «أَشْدُدُ النَّاسِ عِدَادَابُ يَوْمِ القِيَامَةِ الْعَلِيمِ يَضَاهِئُنَّ يَلْقِيَ اللَّهُ»

وَبَعْدَهُمَا: عَنِ ابن غَيْبِي، سَمَّى رَسُولُ اللَّهِ ﷺ قَالَ: «كُلُّ مُصْوَّرٌ فِي النَّارِ، يَشْكِرُ أَنْ يُكَلِّفَ صَوْرَةً تُقَلِّبُهَا إِلَى يَدَيْهِ فِي جِهَنَّمَ»

وَبَعْدَهُمَا: عَنِ التَّهْجِيِّي، مَفْرَوْعًا: «مَنْ صَوْرَةً صَوْرَةً فِي ذَلِكَ، كَفِّي أَنْ يُضَلُّ فِيهَا الرُّوحُ، وَلَيْسَ بِكَانِخٍ»
PURITY OF FAITH

...الْمُنْسَلِمِ: عَنِ أَبِي الْعَلَاءِ، قَالَ: قَالَ بْنُ عُلِيَّ: (أَلَّا أَبْتَلِكَ عَلَى مَا بَيْنِي)

عليَّ رسول الله ﷺ: أَلَّا تُنْسِعْ صُورَتُهَا إِلَّا طَمَسْنَتَا، وَلَا أَقْبَرْنَ مَيْتاً (إِلَّا أَسْنِتِهَا)

فيهِ مُسَئِلُ،

الأولى: التَّفْلِيقُ الشَّدِيدُ فِي الْمُصَوْرِينَ

الثانية: التَّفْلِيقُ عَلَى الْعَلَةَ، وَهُوَ (1) نَزُولُ الْأَدْبَرِ ‏مَعَ الْلَّهُ ﷺ ﻟِقُولُهُ: (وَمَنْ أَظْلَمُ مِنْ ذِهَبَ يَخْلُقُ كَخَلْقٍ)

الثالثة: التَّفْلِيقُ عَلَى تُدْرِكِهِ وَعَجْزِهِمُ؛ ﻟِقُولُهُ: (فَلَبِنَّهُمْ ذَرَّةٌ أَوْ حَبْسٌ أو شَكْرَةٍ)

الرابعة: التَّصَرِّيقُ بِهِمْ أَشْدَّ النَّاسِ عَدَاءًا

الخامسة: أَنَّ اللَّهَ يَخْلُقُ بَعْدَ كُلِّ صُورَةٍ نَسْتَهُ يَعْدُدُ يَبْعُدُ بِهَا الْمُصَوْرُ في

جَهَمَ

السادسة: أَنَّهُ يَكْفَلُ أن يَنْفُخُ فِيهَا الْرُّوحُ

السادسة: الأمْرُ يَتَسَامِسُهَا إِذَا كَجَدتِ

[1] باب

ما جَاءَ فِي كَثِرَةِ الْخَلِيفِ

وَقُولُوا اللَّهُمَّ أَنْ تَنْفَخُ فِيهَا الْرُّوحُ، وَأَنْ تَكْفَلُ، ﻟِقُولُهُ: (وَأَنْتُمْ تَرَاهُمْ) (الْمُهْدَى: 89).

عَنِ أَبِي هُرَيْرَةَ: رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولِ اللَّهُ ﷺ ﻟِقُولُهُ:

الْخَلِيفُ مَنْقَطِعُ لِلْمُلْهَمَةِ، مَفْحَقُ لِلْكَثْبِ، أُخْرَجَهَا.

وَعَنِ سَعْمَانَ، أَنْ رَسُولِ اللَّهُ ﷺ ﻟِقُولُهُ: (دِانَانَةٌ لَا يَكْفُلُهُمُ اللَّهُ ﷺ) وَلَا (1)

(1) كُلُّ مَا كَانَ في كِتَابِ النَّسْخِ، وَلَمْ يُقَدِّرِ الْأَقْرَبُ (وَهُمْ).
كتاب التوحيد

يركزهم، وَقَدْ هُمْ عَذَابٌ أَليمٌ: أَشْيَاطٌ زَانٍ، وَخَالَيْنَ مُسْتَكْبِرَينَ، وَرَجُلٌ جَعَلَ اللهُ بَسَاطَةً: لَا يَشْقَرُ إِلَّا أَبْيَضُهُمْ، وَلَا يَنْبُثُ إِلَّا أَبْيَضُهُمْ. رَأى الطَّبَرْانِيُّ يَسْتَمْعً. صَحِيحٌ.

وَفِي «الصحيح»: عَنْ عَمْرَانِ بْنِ حَسَنٍ - رَضِيَ اللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللهُ ﷺ: "هُمْ أَذْهَابُ أَذْهَابٍ قَرْنِي، ثُمَّ الَّذِينَ بُعْدُهُمْ، ثُمَّ الَّذِينَ بُعْدُهُمْ (قَالَ عَمْرَانُ: فَلَا أَذْهَبُ أَذْهَابٍ بَعدَهُمْ تَلَائِمًا ثُمَّ أَذْهَابًا) فَإِنْ يَمْكُرُنَّهُمْ وَلا يَعْمَسُوْنَ، وَيُنْفِرُونَ وَلا يُؤْمُنُوْنَ، وَيُظْهَرُنَّهُمْۚ وَسَيَشْقَرُونَ الأَذْهَابُ، وَيَعْمَسُوْنَ وَلا يُنْفِرُوْنَ، وَيُؤْمِنُوْنَ وَلا يُظْهَرُوْنَ، وَيَشْقَرُونَ الأَذْهَابُ.

وَفِيهِ: عَنِ ابْنِ مُسْهُدٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: دِيَابُرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ

(1) قوله: (قومًا) كَا يَنْحَبِسُ عَلَى أَنْ يُقَسَّمَهُمْ (إن)، وَهَذَا لَا إِشْكَالٌ فِيهِ، وَهُنا إِشْكَالٌ كَثِيرٌ.
تعربنهم، ثم الدين أحلوتهن، ثم يحيى قوم نسيش شهادة أحدهم بيئته، ونبيعته شهادته.

وقال إبراهيم: (كأنما يصبروننا على الشهادة، والمهد، ونحن صغار).

ففيه قسايل:
الأولى: الوضية بحفظ الأيمن.
الثانية: الإخبار بأن الخلف منفقة للساحة، مشفعة للبركة.
الثالثة: الزعيدة السيد في من لا يبيع إلا يبيعه، ولا يبَّري إلا يبَّريه.
 الرابعة: التشبه على أن يبْنَبَ يغطس مع خلة الداعي.
الخامسة: ذم الذين يحللون ولا يبشركون.
السادسة: شناؤه على القرون الثلاثة أو الأربعة، وذكر ما يُحدث بعدهم.

السابعة: ذم الدين يشهدون ولابشركون.

التاسعة: كُون السلف يضرون الصغار على الشهادة والمهد.

[399]باب
ما جاء في ذم الله وذمة نبيه [ه].

وقوله تعالى: {وأولئك يهدي الله إذا ههدئه ولنفضوا أيمنهم بعد تسركدها} [النحل: 91].

في بعض النسخ: (رسوله). وقوله: (ما جاء في ذم الله ...)، أي: ما جاء من الأدلة على وجوب حفظ ذمة الله وذمة رسوله، والوفاء بها.
كتاب التوحيد

وَمَنْ بَرَّأَهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَفْرَى أَيْمَرًا عَلَى جَنِّيَةٍ أَوْ سَرايٍّ;

أَوْصَاءٌ يَقُولُونُ الْلَّهُ، وَمِنْ مَعْلُومٍ مِنْ الْمُشْرِكِينَ حَيَا، قَالَ: «اَهْزَا إِيَّاهُ، اللَّهُ ﷺ»:

سَبِيلِهِ، قَاتِلُوا مِنْ كَحِيلِهِ، الْحُرُّوا وَلَا قَتَلُوا وَلَا تَفْرَقُوا، وَلَا تنظُّروا، وَلَا تَمْكِلُوا،

وَلَا تَقِلُوا وَلَا تَوَادُوا، وَإِذَا لَمْ تَلْبِسْ عَمْوُكَ مِنْ الْمُشْرِكِينَ، فَأَذَاعُوا إِلَى ثَلَاثٍ

خَصْانٍ (أَوْ خَلْلِيَّ)، قَاتِلُوا مَا أَجَابُوكَ، فَأَفْلِحُوا مَنْ تَحْزَأَ مَنْ تَحْزَأَ، فَأَذَاعُوا إِلَى الْإِسْلَامِ، فَإِنَّ أَجَابُوكَ، فَأَفْلِحُوا مَنْ تَحْزَأَ، فَأَذَاعُوا إِلَى الْتَحْكُُوُلِ

قُلُوهُمُ إِلَى دَايَرَةِ الْمَهْجُورِينَ، وَأَخْرَجُوهُمْ أَنْ تُفْلِحُوا ذَلِكَ، فَلْهُمْ مَا

لِلْمَهْجُورِينَ، وَتَحْزَأُوهُمْ مَنْ تَحْزَأُوهُمْ، فَإِنَّ أَجَابُوكَ، فَأَذَاعُوا بِنَفَأَ،

فَأَخْرَجُوهُمْ أَنْ تُفْلِحُوهُمْ كَأَهْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حَكْمُ اللَّهِ تَمَالَى

[لَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ]، وَلَا يَكُونُ لَهُمْ فِي الْفَتْحَةِ وَالْبُقْعَةِ ثُمَّ ءِنَّهُمْ؛

إِلَّا أَنْ يَجْرِيَوا مَعَ المُسْلِمِينَ، فَإِنَّهُمْ أَبْوَاءَ فَانْشَأَّهُمْ الْحَزْرَةُ، فَإِنَّهُمْ

أَجَابُوكَ، فَأَفْلِحُوا مَنْ تَحْزَأَ مَنْ تَحْزَأَ، فَإِنَّهُمْ أَبْوَاءَ فَانْشَأَّهُمْ بِاللَّهِ وَقَاتِلُهُمْ.

وَإِذَا حَاضَرُوا أَهْلِ حَسَنٍ، قَالَ: أَجَابُوكَ أَنْ تَجْعَلُ لَهُمْ ذِيَةَ اللَّهِ وَذِيَةَ نِيَبَةٍ، فَلَا

تَجْعَلُ لَهُمْ ذِيَةَ اللَّهِ وَذِيَةَ نِيَبَةٍ، وَلَكِنَّ اجْعَلُ لَهُمْ ذِيَةَ أَضْحَاكَيْكَ،

فَإِنَّكُمْ أَنْ تُقَلِّبُوا ذِيَةَكَمْ وَذِيَةَ أَضْحَاكَيْكَ مَهْنِعُونَ مِنْ أَنْ تُقَلِّبُوا ذِيَةَ اللَّهِ وَذِيَةَ

نِيَبَةٍ، وَإِذَا حَاضَرُوا أَهْلِ حَسَنٍ، قَالَ: أَجَابُوكَ أَنْ تَزِلُّوهُمْ عَلَى حَكْمٍ اللَّهِ، فَلَا

تَزِلُّوهُمْ عَلَى حَكْمٍ اللَّهِ، وَلَكِنَّ أَنزِلْهُمْ عَلَى حَكْمٍ مَّكَانَكَ، فَإِنَّكَ لَا تَدْرَى أَنْ تَصِيبُ

فَيَقْرَأُوا حَكْمَ اللَّهِ أَلَّا رَوْاهُ مَا شَاءَ. رَوَاهُ مَسْحُورٌ.

(1) ما بين محفزين لم يرد في أخر النسخ، واستندت كتب من أصل الحديث.
فيه مسائل:

الأولى: الفرق بين يد الله، ويد الله، وذخة المُسلمين.

الثانية: الإرشاد إلى أقل الأمر بين خطر.

الثالثة: قُوله: "أُحْرِىَّوا بِهِمْ اللَّهُ في صُبْرِ اللَّهِ".

الرابعة: قُوله: "قَالُوا أَنَّكُمُ كَفَّرْتُمْ بِاللَّهِ".

الخامسة: قُوله: "أَشْرَمُوا بِاللَّهِ وَقَاتِلُوهُمْ".

السادسة: الفرق بين حكم الله وحكم العلماء.

السابعة: في كون الصحابي يحكم عند الحاجة يحكم لا يذري أي واقٍ.

حكم الله أم لا؟

[32] بإذن
ما جاء في الأفهام على الله

وفي حديث أن الهوارية أن القائل رجل عابد قال أبو مُحِيّة: "كَفَّرْتُ بِكَلِمَتِهَا أو بَقِيتَ ذِنَاتُهَا وآخُرتُهَا".

فيه مسائل:

الأولى: التخدير من الكأني على الله.

الثانية: كون الكأني أقرب إلى أخينا من شاراك تغلب.
كتاب التوحيد

الثالثة: أَنَّ الْجَهَّةَ مِثْلُ ذَلِكَ.

الرابعة: فِي مَا هَذِهِ الْقَوْلَ: «إِنَّ الْرَّجُلَ يَسْتَفْهِلُ الْكَلِمَةَ...» إِلَى أَخْرَهُ.

الخامسة: أَقْرِرْنَ مَعْرُوفَةً يُسِبِّبُ مُؤْنِنَ أَكْرَمَ الأمَّاتِ إِلَيْهِ

[۱۴۱] باب
لا يتثنّى بالله على خلقه

عن جبير بن مُعَذَّب رضي الله عنه، قال: جاء أعرابياً إلى النبي ﷺ، فقال: يأيها رسول الله! لَهِيَكَ الأَكْلَسُ، وجَعَّلَ الْيَتِلَ، وَمَلَكَ الأَمْوَانَ؛ فاسْتَفْهِلْ لَا رَبِّكَ، فَإِنَّكَ تَتَنَبَّئُونَ بالله على خلقه، وَيَدُّ عَلَى الْلَّهِ. فقال النَّبِيُّ ﷺ: اسْتَفْهِلْ اللَّهِ شَيْخَانَ اللَّوَا. فَمَا زَانَ يَتَنَبَّئُ حتى عُرِفَ ذَلِكَ فِي وَجْوَهِ أَضْحَابِهِ. ثُمَّ قال: (۱۱۰) وَيَذَّكَّرُونَ أَنْذِرُونَ الْلَّهَ؟ إِنْ شَاءَ اللَّهُ أَعْفَ أَنْذِرُونَ ذَلِكَ، إِنْ لَنْ يَتَنَبَّئُ بالله على خلقه. وَيَذَّكَّرُ الدُّحَيْت. رَوَاهُ أَبُو داوُد.

فِي التَّسَاؤلِ:

الأولى: إِلَّا كَأَلَّا عَلَى مَنْ قَالَ: (لا يتثنّى بالله على خلقه).

الثانية: تَمْثِلُهُ تَنَبَّئُونَ عَرَفَ فِي وَجْوَهِ أَضْحَابِهِ مِنْ هَذِهِ الْكَلِمَةِ.

الثالثة: أَقْرِرْنَ مَعْرُوفَةً (لا يتثنّى بالله على خلقه).

الرابعة: التَّسَاؤلُ عَلَى تَقْسِيمِ (شيخانَ اللَّوَا).

الخامسة: أَنَّ المَسْتَفْهِلَينَ يُشْأَلُونَ هَذِهِ الْكَلِمَةِ

(۱) في بعض النسخ: (ثم قال النبي ﷺ). والمثبت وفق رواية أبي داود (۱۴۷۶).
[15]باب
ماجاه في حماية النبي ﷺ ﻦﺤﻴﺔ التوحيد وسند طرقم الشراك
عن ﻋـﺪسرائيل ﻣﻦ الشخشير ﺭضي الله عنه، قال: ﻛَانَ ١٠ُ وُفُدْدِي ﻋﻦ ﺛَأَرُي إِلَى
رسول اللَّه ﷺ، فَقَالَا: ﻷَنْ ﺳَيَدُنا. فَقَالَ: ﺳَيَدُ ﷺ، وَقَالَ: ﻷَنْ تَقُولُوا ﻧَقْوَلُكُمْ أو ﺑَأَخْرَى، وَلَا
يَبِتْجَرُونَ ﺑِكَمْ ﺑِمُجَدِّدٍ. "رَوَاهُ أ١ ﺑِوْ ذَا ﺑَيِّنَةَ ﺑَيِّنَةٍ.
وَأَنَّ ﺳَيَدَ ﺭضي الله عنه: أَيْنَ ﻛَانَ قَالُوا: ﻷَنْ ﺛَأَرُي إِلَى
١٦٢٢ وَأَنَّ ﺳَيَدَ ﻛَانَ قَالُوا: ﻷَنْ تَقُولُوا ﻧَقْوَلُكُمْ، وَلَا
يَبِتْجَرُونَ ﺑِكَمْ ﺑِمُجَدِّدٍ. "رَوَاهُ أ١ ﺑِوْ ذَا ﺑَيِّنَةَ ﺑَيِّنَةٍ.
مَنْ أَنْتَ ﻛَيْنَ تَرَكْتِي ﷺ، ﻓَعَلَيْكُمْ ﻛَتِيرٌ. "رَوَاهُ ﺑَيِّنَةَ ﺑَيِّنَةٍ.
</p>
كتاب التوحيد

عن ابن مشمون: رضي الله عنه، قال: (جاء حبّي من الأخبار إلى رسول الله ﷺ).
قال: بأخفيفًا: إنما تجد أن الله يجعل السماء على إسطع، والأرض على إسطع، والشجر على إسطع، والسماء على إسطع، والشجر على إسطع، وسائر الخلق على إسطع، فقوله: أنا الملك. فسألت النبي ﷺ: حتى بدنت نوادي؛ ثم تصدقنا يوم القيامة، ثم قرأ: (وهم آدموا الله حقاً، وأرض جلية قبضت).
(الزمر: 17).

وفي رواية لسلمان: (والمَجَال والمِجْلَر على إسطع، ثم يظهرُون فيقول: أنا الملك، أنا الله).

وفي رواية للباحي: (يجعل السماء على إسطع، والسماء والشجر على إسطع، وسائر الخلق على إسطع، ثم يكثرُون فيقول: أنا الملك، أنا الله).

ولسلمان عن ابن عمير: (ثم يظهرُون فيقول: أنا الملك، أنا الله).

وقال ابن جريج: (دمته يوسع، أخبرنا ابن وهب، قال: فقيل: أنا النبي، أنا الله).

(1) جاء هنا في بعض النسخ زيادة: (منف علبي)، ولا أرى لها معنى لأن المصنف سبجج الحديث بعد ذكر الروايات.

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كانوا يعيشون في الرغبة في تطهير.

قال: "وَقَالَ أَبُو ذَرٍّ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ الله์ ﷺ بِشَكِّ: "ما الكُرْشُيُّ في العرْشِ\textsuperscript{1} الأكْلَّقَةِ من خَيْبَةِ أَلْفِيْنَ ظُهْرِيُّ قَلاَعَيْنَ\textsuperscript{2}

الرضي،\textsuperscript{3}

وَقَالَ إِبْنُ أَبِي تَمْشَعْرٍ: قَالَ: "(بِينَ السَّمَاءِ الْأَلْبَا، وَلَتَيْنَ تُلُبُّهَا خَمْسَ يَوْقَةً مَّعَامٍ،\textsuperscript{4}

وَبِينَ كُلِّ سَمَاءٍ) خَمْسَ يَوْقَةً مَّعَامٍ، وَبِينَ السَّمَاءِ السَّابِقَةِ الْكُرْشُيُّ خَمْسَ يَوْقَةً مَّعَامٍ،\textsuperscript{5}

وَبِينَ السَّمَاءِ السَّابِقَةِ الْكُرْشُيُّ خَمْسَ يَوْقَةً مَّعَامٍ، وَالْعِرْشُ فَوْقَ السَّمَاوَاتِ، وَلَعَلَّهُ فَوْقَ الْعِرْشَ، لَا يَنَالُهُ شَيْءٌ مِّن أَمْثَالِهِ.\textsuperscript{6}

أَخْرَجَهُ إِبْنُ مَهْدِيٍّ عَنْ حَمَّادٍ بِنْ سَهْمَاءٍ عَنْ عَاصِمٍ عَنْ زَيْدٍ عَنِ أَبِي طَيْمٍ عَنْ عَبْدِ اللَّهِ. قَلَّةُ الْحَافِظُ الْأَدْبِيُّ (7) رَجُلُ الْلَّهِ تَعَالَى، قَالَ: "وَوَلَّى طَوْرَقٍ.\textsuperscript{7}

وَقَالَ الْعَبَاسُ بِنِيْ عَبْدِ المُطْلِبِ رَضِيَ اللهُ عَنْهُ، قَالَ: "قَالَ رُسُولُ اللَّهِ ﷺ:

دَكَّوْنَا كَمْ بِينَ السَّمَاءِ وَالأَرْضِ؟، فَلَمَّا: اللَّهُ وَرَسُولُهُ ﷺ أَعْلَمُ: قَالَ: "بِكُلِّ سَمَاوَاتٍ خَمْسَ يَوْقَةً مَّعَامٍ، وَبِينَ كُلِّ سَمَاوَاتٍ خَمْسَ يَوْقَةً مَّعَامٍ.\textsuperscript{8}

(1) في بعض النسخ: (بين كل سما وسماء)، ونذكر موقوف رواية ابن خزيمة في: "التوحيد" (١٥٠)، والطبري في: "المجمل الكبير" (١٩٨)، والبيهقي في: "الأسماء والصفات" (٨٥١)، والهذائي في: "حُكَّم" (٢٢)، والدفعي في: "اللواء" (١٧). وعندما إلا البيهقي زيادة: (لمسيرة) بعد (سماء)، وعند القاضي في: "الرد على الجهمية" (٨١)، وأبو السؤل في "الموضوع" (٢/٤٧)، والبيهقي في: "الأسماء والصفات" (٨١٥)، (بين كل سماءين.

(2) في: "كتاب الملوك" (١/٤١٧).
كتاب التوحيد

سَلَةٌ، وَكَأَفِفْ كُلّ سَمَاءٍ مِّصِيرًا لَّهُمَا مِّثْلًا شَيْئًا، وَكَيْنَ الشَّمَاءِ الْكَابِعَةُ
والْمُرْهِمْ بَخْزٍ بِأَخْطَفُهُ وَأَخْلَاءُ كَمَا بَيْنَ الشَّمَاءِ وَالأَرْضِ، وَاللَّهُ مَعَاءَلُ ظُهُرٍّ
ذُلْكَ، وَلَيْسَ يَخْفَى عَلَيْهِ شَيْءٌ مِّنْ أُمُّ الْخَلْقِ أَنَّهُ جَزَاءٌ أَبَدًا وَعِزْوَةٌ.
فيهِ مَسَأَلَةٌ
الأُوْلَى: تَسْأَلُهُ تَقَالَى: فَوَالْأَرْضُ جَيْبُهَا قَلْبُهَا وَالْيَمِينُ.
[القمر: ٢٧].
الثانيَّة: أَنَّ هَذَا الْعِلْمُ وَأَمْثَالُهُ بَاَذِيْةٌ عَنْدَ الْيَهُودِ الَّذِينَ فِي رَمِيْهِ، وَلَمْ
يُكُفِّرُوهُ، وَلَمْ يَتَأْوِلُوهُ.
الثالثَة: أَنَّ الْخَيْرَ لَنَا ذَكْرُ اللَّهِ صَدِيقًا، وَنَزَّلَ الْقُرْآنَ بِتَقْرِيرِ ذَلِكَ.
الرابعَة: وَفُوْقُ الصُّحُفِ مِنْ رَسُولِ اللَّهِ سَلَّمَ دَكَّرُ الْخَيْرُ هَذَا الْعِلْمُ
الْعَظِيمُ.
الخَامِسَة: التَّضَرِيحُ بِذَيْكَ الْبَيْتِنَى، وَأَنَّ السَّمَامَاتِ فِي الْيَدِ الْيَمِينِ,
والآخرينَ في الآخرينَ.
السَّادِسَة: التَّضَرِيحُ بِتَسْبِيْحُهَا الْشَّمَالِ.
التَّسْبِيحُ: ذَكْرُ الْجَبَارِيْنَ وَالْمَكْتَبِيْنَ عَنْدَ ذَلِكَ.
التَّثْامِيمُ: دُلْكُهُ (كَذَلِكَ فِي كَتَابِ أَحَدِكُمَا).
التَّاسِعَة: عَظِيمُ الْكُرْيِيْنِ بِالْبِيْتِيْنِ إِلَى الْسَّمَاءِ
العاشرة: عَظِيمُ الْمُرْهِمْ بِالْبِيْتِيْنِ إِلَى الْكُرْيِيْنِ.
الحادِيَّة: عَظِيمُ الْعَرْشِ غَيْرُ الْكُرْيِيْنِ وَالْمَاءِ.
الثانية عشرة: كَمْ يَتَّنِّيّنَ كُلُّ سَمَاءٍ إِلَّا سَمَاءٍ.
التالته عشرة: كَمْ يَتَّنِّيّنَ السَّمَاءُ السَّابِعَةَ وَالْكُرْزِيَّةَ.
الرابعة عشرة: كَمْ يَتَّنِّيّنَ الْكُرْزِيَّةَ وَالْقَمَى.
الخامسة عشرة: أَنَّ الْعَرْشَ فَوْقَ الْقَمَى.
السادسة عشرة: أَنَّ اللَّهَ فَوْقَ الْعَرْشِ.
السابعة عشرة: كَمْ يَتَّنِّيّنَ السَّمَاءَ وَالأَرْضِ.
الثامنة عشرة: كَبْ نُّ كُلُّ سَمَاءٍ خَمْسُ مِثْلِ سَمَاءٍ.
التاسعة عشرة: أَنَّ الْبَخْرَ الَّذِي فَوْقَ السَّمَاوَاتِ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ خَمْسُ مِثْلِ سَمَاءٍ وَاللَّهُ أُفْلُحُ.
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلِّ اللَّهُ عَلَى سَيِّدِناً مُحَمَّدٍ وَعَلَى آلِهِ وَصَحِيحَه.
أَجْمَعِينَ.
APPENDIX ONE

Revision Questions

Chapter 1

1) What is the purpose of man’s existence, quote an evidence.
2) Define ‘Ibādah, quote evidences for your definition.
3) Define Tawhid, quote an evidence.
4) Define Ṭāghūt and quote evidences for your definition.
5) What is Allāh’s right over creation?
6) What is creation’s right over Allāh?
7) What does it mean for creation to have a right over Allāh?
8) What was the Messenger’s last testament?
9) What does the author mean when he says, ‘Worship is Tawhid’?
10) What is ‘The Verse of the Ten Duties’?
11) Is it permissible to withhold knowledge?
12) Can we say, “Allāh and His Messenger know best”? 
13) In this chapter, we learn of the Prophet’s humility, how?
14) In this chapter, we learn of Mu‘ādh’s excellence, how?

Chapter 2

1) Quote an evidence that shows that Tawhid leads to the forgiveness of sins
2) What is the condition that must be met for someone to be prohibited from the Fire?
3) What is the correct import of the Testification of Faith?
4) The Testification outweighs all of creation, yet many of who say it will find their scales light. Explain.
5) What is the significance of both ‘Īsā and Muḥammad being referred to as Allāh’s servants and Messengers?
6) What does it mean when we say that ‘Īsā was Allāh’s word and His spirit?
7) Do we need to work deeds in order to enter Paradise?
8) Quote an evidence proving that Allāh has a face.

Chapter 3

1) How does a person perfect Tawhid?
2) Why was Ibrāhīm called a nation and described as having pure natural belief?
3) What is ruqyā and kay?
Appendix One: Revision Questions

4) Is it permissible to perform *ruqya*?
5) What are the conditions that must be met to be one of the seventy thousand?
6) Are there more than seventy thousand who will enter Paradise without account?
7) Does every Prophet have followers?
8) What is the foundation and peak of *Tawhid*?
9) One of people’s greatest mistakes is to be deceived by the majority. Is this a valid statement? Explain.
10) The Salaf were not pretentious, explain.
11) How did the Prophet (ﷺ) use allusions?
12) How do we learn of his (ﷺ) fine conduct?

Chapter 4

1) Define *shirk*.
2) Should we fear *shirk*? Why?
3) What is minor *shirk*?
4) Define *riyā’*.
5) Why is it significant that Ibrāhīm asked to be saved from *shirk*?
6) What is the explanation of *La ilāha ill’Allāh* that we learn in this chapter?
7) What is *du‘ā’*?
8) Can it be directed to another besides Allāh? Why?
Chapter 5

1) What is the Prophet’s way?

2) Quote an evidence from this chapter showing the necessity of sincerity. Explain.

3) What is the first obligation? Quote an evidence.

4) Who are the Ahlu’l-Kitāb?

5) What is the Muslim’s goal in this life?

6) How does the hadith dealing with Khaybar show the Companion’s excellence?

7) We learn of ‘Ali’s excellence. How?

8) How does it demonstrate faith in the decree?

9) Mention a miracle performed by the Prophet (ﷺ) mentioned in this chapter.

10) Explain how the chapter shows an example of fine conduct?

11) What is the reward of guiding a person to Islām?

12) How do we learn that shirk is filthy?

13) Can a person take an oath when passing verdicts?

Chapter 6

1) Define raja’ and khawf.

2) How does Ibrāhīm’s stance exemplify Tawhīd?

3) What is the on-going word?

4) How are rabbis and monks lords besides Allāh?

5) How is one’s property and wealth protected?
Appendix One: Revision Questions

6) Do the polytheists love Allāh? Explain.

7) If someone loves something more than Allāh, has he worshipped it? Explain.

8) Is it sufficient for a person to believe in Allāh’s oneness but refuse to reject all that is worshipped besides Him? Explain.

Chapter 7

1) Is it permissible to wear a thread, ring or the likes to curb harm? Why?

2) How does the verse of al-Zumar support your answer?

3) Define a Tamimah.

4) Define a Wad'ab.

5) Explain the significance of what Hudhayfah did.

6) Can we object harshly? When?

7) How do we learn that different levels of objection can be employed?

8) What is the meaning of the supplication against someone who wears a tamimah or a wad'ab?

Chapter 8

1) Define Ruqyā.

2) Define 'Azīmah.

3) Define Tiwalah.

4) What does it mean to be “left in its charge”?

5) What is difference of opinion concerning hanging Qur'ānic verses on someone?
6) Who is the Prophet (ﷺ) innocent of? Explain.

7) The reward of cutting a talisman off a person is mentioned. Explain how this is derived? Is it a definitive proof?

8) In what circumstances can ruqýá be used?

Chapter 9

1) Who were Lāt, 'Uzzah and Manāt?

2) What was Dhāt Anwāt?

3) Define Tabarruk.

4) Is every form of Tabarruk prohibited? Explain.

5) What did these Companions actually want to do?

6) Why did the Allāh’s Messenger compare their request to the Children of Israel’s request?

7) How do we learn from this incident that shirk is major and minor?

8) How do we learn that the Sharī'ah closes all avenues to evil?

9) How do we learn that the way of the Ahlu'l-Kitāb and the pagans is blameworthy?

10) Can a person who has recently abandoned disbelief be sure that everything previous bad habit of his has disappeared? Explain.

Chapter 10

1) What is the meaning of nusuk and dhábūh?

2) Why is it shirk to direct it to another besides Allāh?
Appendix One: Revision Questions

3) What does it mean to live and die for Allâh?
4) What does la'n or cursing mean?
5) Who are the four categories of people that Messenger of Allâh cursed in the hadîth of 'Ali?
6) What are the two interpretations of muhdith?
7) How can a person curse his parents?
8) How does the incident of the fly show the extreme aversion to shirk that the believer feels?

Chapter 11

1) What was Masjid al-Dirâr?
2) What was the Masjid founded on taqwa?
3) Define nadhr?
4) Must one fulfil a vow in all circumstances?
5) Can a specific place be specified in a vow? Explain.
6) Can we imitate the celebrations of the polytheists?

Chapter 12

1) Explain with evidence how making a vow is an act of worship
2) What is the proof that fulfilling a vow is obligatory?
3) What is the expiation of making an impermissible vow?

Chapter 13

1) Define istî'âdhab
2) Is performing *isti‘adhah* with someone besides Allāh *shirk* in all cases?

3) Cite an evidence showing that Allāh’s words are uncreated. Explain.

4) What does “from the evil of what He has created” mean?

5) If we do something that benefits us, is this a proof that it must be correct? Explain.

Chapter 14

1) Define *istighābah*.

2) Is *istighābah* with anyone besides Allāh *shirk* in all cases?

3) What is the relationship between *istighābah* and *du‘ā*?

4) Why did the Prophet (ﷺ) say, “Succour is not sought with me...”?

5) Is invoking someone besides Allāh beneficial?

6) Cite an evidence showing that there is no one more misguided than a person who invokes another besides Allāh. Why is this so?

7) Supplicating to another besides Allāh is a cause for that person hating the supplicant. Is this true? Explain.

8) How did the Messenger (ﷺ) defend the sanctuary of *Tawḥīd*?

Chapter 15

1) List some reasons why worshipping others besides Allāh is futile.

2) How was the Prophet (ﷺ) hurt at Uḥud?
Appendix One: Revision Questions

3) Why did Allah say, "You have no part in the affair"?

4) Explain the significance of the Prophet's words to his daughter and aunt.

5) Explain how the Prophet showed his earnestness in da'wah.

Chapter 16

1) Explain the subject matter of the verse quoted.

2) The verse uproots the tree of shirk from the heart. How?

3) How does a soothsayer or fortune-teller sometimes say the truth?

4) What is an eavesdropper?

5) Souls have a propensity to accept falsehood. Explain.

Chapter 17

1) Define Shafā'ah.

2) How has Allah repudiated all the arguments of the polytheists.

3) Intercession as believed by the pagans does not exist. Explain.

4) What are the conditions of Shafā'ah?

5) Who is most fortunate by reason of the Prophet’s intercession?

6) What is the essential point of intercession?

7) What is al-Maqām al-Maḥmūда?

8) Mention some categories of Shafā'ah.
Chapter 18

1) What type of guidance has been affirmed for Allāh?
2) Can anyone besides Allāh guide, if so, in what sense?
3) Was ‘Abdu’l-Muṭṭalib a Muslim, explain your answer?
4) What was the main argument used by the pagans to convince Abū Ṭālib? Why was it a strong argument in their eyes?
5) How does this incident shed light on the true meaning of the Testification?
6) Can the believers seek forgiveness for the polytheists?
7) How do we learn from this that keeping bad company is harmful?
8) Can we venerate righteous people and elders? Explain.

Chapter 19

1) What does it mean to be extreme with regards the righteous?
2) What were the excesses of the People of the Book?
3) Who were Wadd, Suwā‘, Yaghūth, Ya‘ūq and Nasr?
4) Describe the manner in which they came to be worshipped.
5) How does this tie in with the topic of intercession?
6) Why is it sufficient to say that the Messenger (ﷺ) is Allāh’s servant and Messenger.
7) What destroyed the previous nations?
8) What was the first thing to be altered of the religion of the Prophets?
9) People have a propensity to accept innovation. Explain.
Appendix One: Revision Questions

10) How was truth mixed with falsehood in this scenario?
11) Truth will diminish in people’s hearts. Is this true? In every case?
12) Explain the harm of innovation as seen through this chapter.
13) Can we retreat to graves to work good deeds?

Chapter 20

1) What is the tribulation of graves?
2) What is the tribulation of images?
3) Explain how the Messenger (ﷺ) stressed the prohibition of taking graves as Masjids
4) Who are some of the worst people?
5) Why was the Prophet’s grave not in the open?
6) What is the ruling of praying at a grave?
7) What is the difference between a khalil and a habib?
8) Who are the two Khalils?
9) How do we learn that Abū Bakr is the best Companion?
10) Who were the Rāfidah and the Jahmiyyah?

Chapter 21

1) How can a grave become an idol that is worshipped?
2) Who was al-Lāt?
3) How did he come to be worshipped?
4) What is the difference between a wathān and a sanam
5) Who was cursed by Allāh’s Messenger (ﷺ)?

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Chapter 22

1) Explain the character of the Prophet (ﷺ) as seen in this chapter.

2) What does it mean to make a house into a grave? Explain.

3) What does ṣalāḥ mean?

4) Do we have to be at the Prophet’s grave to send ṣalāḥ and ṣalām on him? Explain?

5) What does it mean to take to a grave as a place of ‘Īd?

Chapter 23

1) What does al-Jibṭ mean?

2) What does having faith in al-Jibṭ and Ṭāghūt mean?

3) Who are the Muslims prophesised to follow?

4) Is that good or bad? Explain.

5) What are the red and white treasures?

6) What did the Messenger of Allāh (ﷺ) fear for his nation?

7) List all the prophecies contained in this chapter and show how they have come true or are coming true.

8) What were the two supplications answered and one that was not?

Chapter 24

1) Define al-Siḥr.

2) What is the ruling of magic and list some reasons why.
Appendix One: Revision Questions

3) What is the prescribed punishment for a magician?
4) List the mortal sins mentioned in this chapter.
5) What is the difference between al-jibt and al-ţāghūt?

Chapter 25

1) Explain how augury is a type of magic.
2) What is tarq? How is it magic?
3) What is tiyarah? How is it a type of magic?
4) Why is astrology a type of magic?
5) What does it mean to blow on knots?
6) What is al-‘adh and how is it a type of magic?
7) What is bayân and how can it be magic?
8) Is every magician a disbeliever?

Chapter 26

1) What is a kābin?
2) What is an ‘arrāf?
3) What is the ruling of going to one?
4) How are the two punishments mentioned in the ḥadīth reconciled?
5) What does it mean to not have one’s prayer accepted?
6) Is it permissible to ask someone to do magic on your behalf?
7) Is it permissible to ask someone to interpret omens for you?
8) What are the letters of Abū Jād?
Chapter 27

1) Explain what *Nushrab* means.
2) Explain what is permissible of it and what is prohibited.

Chapter 28

1) What is a *ḥāma*?
2) Explain the various meanings of *safar*.
3) What does *naw*’ mean?
4) What is a *gūl*?
5) Explain what an evil omen is.
6) Explain what a good omen is.
7) What is the expiation of falling prey to an evil omen?
8) How is the influence of an evil omen removed?

Chapter 29

1) Define astrology.
2) What are the categories of learning about stars?
3) Who are the three who will not enter Paradise?
4) Why were the stars created?
5) What is the difference of opinion concerning learning about the phases of the moon? Explain.
Appendix One: Revision Questions

Chapter 30

1) What are the four traits of Jāhiliyyah that this nation will not abandon?

2) What is the punishment of women who wail?

3) Does everything that is labelled as kufr take a person outside the fold of Islâm?

4) Who awoke as disbelievers and who awoke as believers?

5) What is the ruling of someone who ascribes Allâh’s favours to someone else?

Chapter 31

1) Define true faith.

2) What are the three qualities needed to relish the sweetness of faith?

3) How is the walâyah of Allâh attained?

4) How is the love of Allâh brought about and increased?

5) What are the worldly effects that a believer is warned against loving too much?

6) How do we learn that some polytheists love Allâh a great deal?

Chapter 32

1) Who are Shaytân’s friends?

2) Define fear of Allâh.

3) What is yaqîn?
4) What are the signs of its weakness?
5) How do we learn that it can fluctuate?
6) What are some of the benefits of seeking Allâh’s good pleasure?

Chapter 33

1) Define *tawakkul*
2) Is *tawakkul* a condition of faith? Cite evidences for your answer.
3) What are the qualities of the true believer mentioned in this chapter?
4) What does it mean when we say Allâh is enough for us?
5) What was the statement said by both Ibrâhîm and Muḥammad (ﷺ) and when was it said?

Chapter 34

1) What does it mean when we say that Allâh devises?
2) How does one feel secure against Allâh’s devising?
3) Why are people who despair of Allâh’s mercy misguided?
4) What are the mortal sins mentioned in this chapter?
5) Why is committing *shirk* a mortal sin?

Chapter 35

1) Define *Qadr* and *Qadâ’*
Appendix One: Revision Questions

2) Define ṣabr
3) Define ridā'

4) What is the reward of someone who has faith in Allāh and accepts His decree with patience? Cite evidence.

5) Why is wailing or striking cheeks prohibited?
6) What is the call of Jāḥiliyyah?
7) What is the sign that Allāh wants good for a person?
8) What is the reward of being content when faced with tribulation?
9) What does the statement “is not of us” mean?

Chapter 36

1) Define al-Riyā'
2) What is hidden shirk?
3) Allāh stands in no need of shirk, why?
4) What is the ruling of a deed that is only partially done for Allāh?
5) What is the difference between al-Riyā' and al-Sumḥah?

Chapter 37

1) What is the ruling of doing a religious deed for a worldly end?
2) What does it mean to be a servant of the dīnār or rich cloth?
3) What is tūba?
4) Who is the servant promised this as mentioned in this chapter, what are his qualities?
Chapter 38

1) What is the meaning of rabb?
2) How are scholars or leaders made into lords?
3) Why did ibn ‘Abbās fear that stones would rain down on some people?
4) What did Imam Ahmad define a testing trial to be?
5) What was ‘Adi’s misunderstanding concerning the meaning of worship?

Chapter 39

1) Can a believer turn to a taghūt for judgement? Cite evidence.
2) How is corruption on the earth carried out?
3) What is the judgement of Jahiliyyah?
4) Why did ‘Umar kill the man? What was his justification?
5) What is true and false faith?

Chapter 40

1) How did the pagans disbelieve in al-Rahmān?
2) Why should we speak to people according to what they can understand?
3) What are the categories of rejecting Allāh’s Names and Attributes?
4) Why did ibn ‘Abbās rebuke the person shuddering when he heard a ḥadīth concerning Allāh’s attributes?
Appendix One: Revision Questions

5) What is a mutashabih and muhkam verse?

Chapter 41

1) How are Allāh’s blessings recognised?
2) How are they rejected?
3) Give examples of how people attribute Allāh’s blessings to others.
4) Is it possible for two opposites to coexist in the heart? Explain.
5) If blessings are inherited from father to son, is this a greater or lesser blessing from Allāh?

Chapter 42

1) Define a nidd.
2) How are the statement that ibn ‘Abbās mentioned examples of shirk?
3) Are they example of major or minor shirk?
4) Why is a false oath by Allāh better than a true oath taken by another?
5) Explain the difference between using waw and thumma in the examples stated in this chapter.

Chapter 43

1) Why must we be truthful when swearing by Allāh?
2) Why should we accept an oath when sworn by Allāh?
3) Do we accept such oaths unrestrictedly?
4) Is it permissible to swear by one’s fathers?
5) What does it mean to “have nothing to do with Allāh?”

Chapter 44

1) Why is it prohibited to say, “Whatever Allāh willed and you willed”?
2) Why must we be careful when formulating such statements?
3) How do we learn from this chapter that the Jews knew about minor shirk?
4) We should accept the truth no matter who it comes from. Explain.
5) How do we learn that a righteous dream is a portion of revelation?

Chapter 45

1) What does it mean to curse time?
2) What does it mean to derogate Allāh?
3) What is the difference between derogating and harming?
4) Can someone harm Allāh?
5) Why is cursing time a case of derogating Allāh?
6) What does the statement, “Allāh is time” mean?
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Chapter 46

1) Why is the most ignoble name with Allah, 'King of kings'?
2) Do the terms Khāliq al-Khalq, Qādi al-Quḍāt etc come under this category? Explain.
3) Do the Names al-Rahmān, al-Quddūs and other Names unique to Allah fall under this category?
4) Can a scholar be called Qādi al-Jama‘ah?
5) How do we understand Allah’s Attribute of anger.

Chapter 47

1) How and why do we revere Allah’s Names?
2) In what circumstances should a person change his name?
3) Is it permissible to be named after Allah’s Names? Explain.
4) What is a kunyā and what is a laqab?
5) What is the etiquette of taking on a kunyā?

Chapter 48

1) What is istihzá?
2) What is the ruling of mocking the religion?
3) Why is it given this ruling?
4) Explain the reason why the verse quoted in this chapter was revealed.
5) Why were the people not excused?
6) What is the difference between tale-carrying and sincere ad-
Chapter 49

1) What quality is the verse cited in this chapter condemning?
2) List the points of benefit derived from the story quoted.
3) Explain the etiquettes and meaning of the phrase, “I can see none by Allah and then you.”

Chapter 50

1) Explain the meaning of the verse
2) How can a person ‘associate in obedience not in worship’?
3) What is the difference between obeying and worshipping?
4) It is permissible to take on a name denoting servitude to someone besides Allah?
5) How do we learn that Allah granting a daughter is a blessing?

Chapter 51

1) Explain the term al-Asma’ al-Husnâ.
2) What does ilhâd mean?
3) What are the categories of ilhâd?
4) What are the etiquettes of supplication?
5) What is the person guilty of ilhâd threatened with?
Appendix One: Revision Questions

Chapter 52

1) What is the meaning of *al-salâm*?
2) Why is it unbefitting to direct to Allāh?
3) What is the greeting that does befit Allāh?
4) We see the fine conduct of the Messenger (ﷺ). Explain

Chapter 53

1) Why should we not say, ‘Allāh give me this, of you want to.’
2) Why should we be resolute and make our aspiration great?
3) How does this tie in with the topic of *Tawhīd*?

Chapter 54

1) Is it permissible to refer to someone as *rabb* or *sayyid*?
2) Why have these titles been prohibited?

Chapter 55

1) Why should someone who asks by Allāh not be turned away?
2) Are there any circumstances where such a person can be turned away?
3) What is the ruling of accepting an invitation?
4) If one cannot return a gift, what should he do instead?
Chapter 56

1) Why must only the greatest of things be asked of by Allāh’s face?
2) Is this just restricted to asking for Paradise?
3) If someone is asked by Allāh’s face, should he respond?
4) Can someone ask Allāh by His face for some worldly thing?
5) How do we affirm Allāh’s face?

Chapter 57

1) What is the ruling of saying “If only....”
2) Are there any exceptions to this ruling? If so, what are they?
3) What should a person say instead of “If only....”?
4) Why is this ruling given?
5) Why did Allāh rebuke those who said the words quoted in the verses?
6) Is it allowed to give up and give in to despair?

Chapter 58

1) Why is it prohibited to curse wind?
2) What should we say when we something in it that we dislike?
3) What area of Tawhīd is violated when a person curses wind?
4) Who commands wind? Who directs it?
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Chapter 59

1) What is Jahiliyyah?
2) What are the thought belonging to Jahiliyyah?
3) What were the bad thoughts about Allah that went through their minds?
4) How can a person be saved from such things?
5) What is meant by Allah's curse?

Chapter 60

1) What is the ruling of faith in the decree?
2) What is the ruling of denying the decree?
3) What are the different levels of faith in the decree?
4) What does "is not of me" mean?
5) What was the first thing created?
6) How can the reality of faith be attained?
7) How is this faith actualised?

Chapter 61

1) Why has the image maker done something wrong?
2) What will the image maker be charged to do?
3) What did the Prophet (ﷺ) send ‘Ali to do?
4) How do we learn of Allah’s omnipotence?
5) What is the ruling of making images and idols?
Chapter 62

1) What is a *yamin*?
2) What does it mean to guard oaths?
3) What is the expiation for breaking oaths?
4) How is the sale of goods hastened by making oaths?
5) Who are the three that Allāh will not speak to or purify?
6) Why is this?
7) How do we learn that sin is worse if the motivation for doing it is weak?
8) How many generations are the best of generations?

Chapter 63

1) What does it mean to make Allāh your guarantee?
2) What is the difference between Allāh and His Prophet’s protection and the Muslims’ protection?
3) How do we learn that the lesser of two evils should be taken?
4) Summarise the Prophets’ advice to the leaders of an army?
5) What is *taqwa*?
6) What is *jizya* and why is it levied?
7) What are the options that are offered to the enemy before engaging in war?
8) Explain migration and its ruling.
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Chapter 64

1) How does one presumptuously swear by Allāh?
2) What happened to the person who did this?
3) How do we learn that a person could be forgiven through something that he hates?
4) What are the different ways in which one can say, “By Allāh, Allāh will/will not do this.”
5) How is this incident an example in action of the Prophet’s saying, “A person could say a word attaching it no importance...”

Chapter 65

1) Define intercession.
2) Why is Allāh not sought as intercessor with his creation?
3) What was the Prophet’s reaction when he heard someone doing this? Why did he say subhānAllāh?
4) Why did he not rebuke them for seeking him as an intercessor with Allāh?
5) Is it allowed to ask someone to supplicate for rain? What is istisqa’?

Chapter 66

1) What did the Prophet (ﷺ) mean when he said, “Say what you must...”
2) What is the station that Allāh has assigned him?
3) Give examples of extremism in this context.
4) How did the Prophet safeguard the sanctuary of *Tawhid*?
5) What is the ruling of calling someone *sayyid*?

Chapter 67

1) What does it mean to *measure Allāh with His true measure*?
2) Does Allāh have hands? If He does, how are we to believe in them?
3) Does Allāh have a right and left hand? Explain.
4) Why did the Prophet laugh at the words of the rabbi?
5) How does the Footstool compare to the Throne and the seven heavens?
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Do not swear by your fathers.
Whoever swears
Do not take my grave as a
place of festival and
Do you have any lingering
influences of the affairs of
Do you know (the distance)
between heaven and earth?
Do you know what your Lord
has said?
Does it please you that you
will be left in its charge?
Every image maker is in
the Fire.
Everything has a reality and
the servant will
Evil omens are *shirk*, evil
omens are *shirk*!
Faith is to believe in Allāh,
the Angels, the Books,
From the weakness of certainty
is that you
Fulfil your oath. No oath
in disobedience
Glory be to Allāh!
Glory be to Allāh!
Glory be to Allāh! This is like
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Mūsā said, 'My Lord, teach me something
None of you believes until I am more beloved to him
None of you [truly] believes until his desires accord
None should stand for me, only Allah should be stood
None will experience the sweetness of faith until
Nushrah is a deed of Shaytān
O Allah! Curse so-and-so and so-and-so
O Allah! Do not make my grave an idol that is worshipped
O Allah, I ask you for the best of it, the best in it
O Allah, there is no good save Your good and no
O Allah, You alone bring good and you alone avert evil
O Banu 'Abd Manāf, purchase your souls
O Gathering of the Quraysh purchase your souls
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Vows are of two types: one that is for Allāh

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Was it for an idol or a graven image?

Were you to spend the likes of Uhud in gold (as charity)

What I fear for you most is minor shirk.

When a righteous man of theirs dies

When Allah decrees a matter in the heaven, the angels
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By Allāh, I have never heedfully sworn

By the One in whose hand is the soul of Muhammad

Contentment, rīdā is that you not please the people at the

Do you want to receive a sealed testament from

Due to the good and the

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During the Battle of Tabūk, in a gathering

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AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀTINIYYAH: A sect of the Shi'a, the followers of Ismā'il ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

ḤASHWIYYAH: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Ḥadith, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazīlī who said that 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the
Names and Attributes of Allah.

KARRAMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbih*).

MUTAKALLIMUN: Speculative Theologians, adherents to *kalām*.

MU'TAZILA: Followers of Wāsīl ibn 'Atā' al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARAMIŢA: A sect holding the same belief as the Bāţiniyyah and followers of Maymūn ibn Daysān.

FALASIFA: Those philosophers who promoted the ‘wisdom’ of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sinā.
The Companions

‘Ā’ISHAH: bint Abū Bakr as-Ṣiddiq, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many hadith from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘ABDULLĀH BIN ‘ABBĀS: bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Munāf al-Qurashi al-Hāshimi, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the Hijrah and was called the ‘Ocean of knowledge’ due to his vast knowledge. He took part in the Jihad in North Africa in the year 27H and died in the year 68H.

‘ABDULLĀH IBN ‘AMR: bin al-‘As bin Wa’il bin Hāshim bin Su‘ayd bin Sa’d bin Sahm as-Sahmi. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

‘ABDULLĀH ABŪ JĀBĪR: bin ‘Amr bin Ḥazzām bin Thalabah al-Anṣārī al-Khazraji as-Sulami, amongst those who gave the pledge of ‘Uqbah. He
witnessed **Badr** and was martyred at **Uḥud**.

"**'ABDULLĀḤ BIN MASʿŪD**: bin Ghāfil bin Ḥabīb al-Ḥadhīlī Abū 'Abdur-‘Raḥmān. One of the scholars amongst the Companions and he witnessed **Badr** and the following battles. He had many virtues and died in the year 32H.

"**'ABDULLĀḤ BIN 'UMAR**: bin al-Khaṭṭāb al-‘Adawī, Abū 'Abdur-‘Raḥmān, the noble Companion and scholar. He reported many *ahādīth* from the Messenger (ﷺ) and died in the year 73H.

"**'ABDUR-RAHＭĀN BIN AUF**: bin Awf bin Abd Awf bin al-Ḥārith al-Qurashi az-Zuhāri, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abysinia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

"**ABŪ BAKR AS-SIDDIQ**: 'Abdullāh bin 'Uthmān bin Āmir al-Qurashi. The first Khalifāh of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

"**ABŪ AD-DARḌĀ’**: Uwaymir bin Malik bin Zayd bin Qays al-Khazrajī al-Anṣāri. There is a difference of opinion concerning his name. He accepted Islām on the day of **Badr** and witnessed **Uḥud**. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

"**ABŪ DHARR AL-GHIFĀRĪ**: Jundub bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness **Badr**. His virtues are many and he died in the year 32H.

"**ABŪ HURAYRAH**: 'Abdur-‘Raḥmān bin Ṣakhir ad-Dusi. His name is greatly differed over. He accepted Islām in the year 7H and reported the most *ḥadīth* from the Prophet (ﷺ). He died in the year 59H.

"**ABŪ MŪSĀ AL-ASH'ARĪ**: 'Abdullāh bin Qays bin Salīm. He had a
Biographical Notes

beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABŪ SAʿĪD AL-KHUḌRĪ: Saʿd bin Mālik bin Sinān bin ‘Ubaid al-Anṣārī al-Khazraji. He and his father were both Companions and he witnessed all the battles that followed Uḥūd. He was one of the scholars amongst the Companions and reported many ahādīth from the Messenger (ﷺ). He died in the year 74H.

ABŪ ‘UBAIDĀH BIN AL-JARRĀḤ: ‘Āmir bin ‘Abdullāh bin al-Jarrāḥ bin Hilāl al-Qurashi al-Fahri, one of the ten promised Paradise. He accepted Islam early on and witnessed the battle of Badr and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

‘ALĪ BIN ABĪ ṬĀLĪB: bin ‘Abdul-Muṭṭalib bin Ḥāshim al-Qurashi al-Ḥāshimī, the fourth Rightly Guided Khalīfah and one of ten promised Paradise. He accepted Islam at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

ANAS BIN MĀLIK: bin an-Nadr bin Damḍam al-Anṣārī al-Khazraji, the servant of the Messenger (ﷺ). He witnessed Badr but was not of age to actually participate. He died in the year 93H.

AL-BARĀʾA IBN MĀLIK: bin an-Nadr al-Anṣārī. He witnessed Uḥūd and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of Tūṣṭor.

JĀBIR BIN ‘ABDULLĀH: bin ‘Amr bin Ḥarrām al-Anṣārī as-Sulami, he witnessed the second pledge at ‘Uqbah while he was still a child. It is said that he witnessed Badr and Uḥūd and he reported many ahādīth from the Messenger (ﷺ). He died in the year 74H.

KHUBAIB BIN ‘ADĪ: bin Mālik bin ‘Āmir al-Awsī al-Anṣārī. He witnessed Badr and was martyred during the lifetime of the Prophet (ﷺ).
when he was captured by the polytheists in Mecca.

MU'ĀDH BIN JABAL: bin ‘Amr bin Aws al-Anṣārī al-Khazrajī, Abū ‘Abdur-Rahmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur’ān. He was present at the pledge of ‘Uqbah and witnessed Badr and the following battles and was martyred due to a plague in the year 17H or 18H.

MU'ĀWIYAH: bin Abū Sufyān bin Ṣakhir bin Ḥarb bin Umayyah bin ‘Abd Shams al-Qurashi al-Amawi. He accepted Islam in the year of the Conquest and witnessed Hunain and al-Yamamah. He was one of the scribes who would write the revelation and died in the year 60H.

SA'D BIN ABĪ WAQQĀS: Sa'd bin Mālik bin Aḥīb bin ‘Abd Munāf al-Qurashi az-Zuhri Abū Ishaq bin Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

'UMAR BIN AL-KHĀṬṬĀB: Abū Ḥafs 'Umar bin al-Khaṭṭāb bin Nufayl al-Qurashi al-‘Adawi, the second Rightly Guided Khalīfah and one of the ten promised Paradise. He accepted Islam five years before the Hijrah and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

'UTHMĀN BIN 'AFFĀN: Dhu an-Nurayn 'Uthmān bin ‘Affān bin Abū al-'Ās bin Umayyah al-Qurashi al-Amawi, the third Rightly Guided Khalīfah and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allāh. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthum. He was martyred in the year 35H.

AZ-ZUBAIR: bin al-Awām bin Khuwaylid bin Asad al-Qurashi al-Asadī, Abū ‘Abdullāh. He migrated to Abysinnia on both the migrations there and accompanied the Messenger on all his military expeditions. He was one of the ten promised Paradise and died in the year 36H.
Biographical Notes

Others

AL-AWZĀ'I: 'Abdur-Raḥmān bin 'Amr bin Muḥammad, Abū 'Amr, one of the great scholars of his time. He was well versed in ḥadith, fiqh and the military expeditions undertaken by the Prophet (ﷺ). The Muslims have agreed as to his excellence and being an Imām. His fiqh dominated Spain for a time and he died in the year 158H.

ABŪ DĀWŪD: Sulaymān bin al-Ash'ath bin Ishaq bin Bashīr, Abū Dawūd as-Sijistānī, the Imām, Ḥafiz and author of the famous Sunan. He died in the year 275H.

AHMAD: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū 'Abdullāh, the Imām of the Sunnah and author of the famous Musnad. He was known for his knowledge of ḥadīth, fiqh, and his taqwā and asceticism. He died in the year 241H.

AL-BAYHAQĪ: Aḥmad bin al-Ḥusayn bin 'Alī bin 'Abdullāh bin Mūsā, Abū Bakr al-Bayhaqī al-Naysabūrī al-Khursawjīrī al-Shafi‘ī. The Imām, Ḥafiz, ascetic and one of the main proponents of the al-Shafi‘ī school. He studied under a host of the leading scholars of his time and a large group took from him. His works are marked by their meticulousness and reliability, amongst them are: as-Sunan al-Kubra, Ma‘rifah as-Sunan wal Āthār, al-Asmā‘was Sifāt, al-Ī‘tiqād, Dala‘il an-Nubuwwah and Shu‘ab al-Imān.

AL-BAZZĀR, AHMAD BIN ‘AMR: Abū Bakr, Aḥmad bin Amr bin Abdulkhaliq Al-Basri was one of the eminent and learned Hadith scholars who had attained the rank of Ḥafiz in the memorization of Hadith. He authored two books on Hadith which are Al-Musnad Al-Kabir and Al-‘Ilal. He studied under At-Tabarānī and others. Al-Bazzār died in 292 H.

BUKHĀRĪ: Muḥammad bin Ismā‘īl bin Ibrāhīm bin Al-Mughirah, Abū ‘Abdullāh. He was born in the year 194H and became one of the Imāms of ḥadīth and was nicknamed ‘The Leader of the Believers in Ḥadīth.’ He died in the year 256H.
AD-DAHHĀK: bin Muzāhim al-Hilālī, Abū al-Qāsim al-Khurasānī, the Imam of tafsīr. He was trustworthy and precise and a student of Sa‘īd bin Jubair. He died in the year 105H.

IBN ḤIBBĀN: Abū Hātim Muḥammad ibn Ḥibbān al-Tamīmī al-Bustī, the Ḥāfiz, Mujtahid and author of the famous Sahīh ibn Hibbān. He died in the year 354H.

IBN KATHĪR: Imād al-Dīn Ibn Kathīr, was a scholars of tafsīr, language, history and hadith. He was born in Jandal in a province of Basrah and then moved to Damasus where he died. His works works include the famous commentary of the Qur’ān, entitled Tafsīr al-Qur’ān al-‘Azīm.

MUSLIM: bin al-Ḥajjāj bin Muslim al-Qushayrī, Abū al-Ḥusain an-Naisābūrī, the Ḥāfiz and one of the great Imāms of this nation. He is the author of the Sahīh which is the most authentic book of hadith after Bukhārī. He died in the year 261H.

AN-NASĀ‘Ī: Aba ‘Abdur-Rahmān Aḥmad bin Shu‘ayb bin ‘Ali al-Khurasanī The author of the famous Sunan, the mujahid and Ḥāfiz. He was known for his strictness in grading hadith narrators.

SHAYṬĀN: Also called Iblīs. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shayṭān is derived from the verb šatana which means to be distant, and indeed Shayṭān is distant from all good.

AT-TIRMIDHĪ: Muḥammad bin ‘Īsā bin Sawrah bin Mūsā bin ad-Ḍaḥḥāk as-Sulamī at-Tirmidhī, the Imam, Ḥāfiz and the author of the famous Sunan. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.
INDEX OF ARABIC WORDS

AWLIYĀ': plural of wali, friend, ally, loyal companion. From the word wilāyah meaning loyalty and closeness, the opposite of enmity.

BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

BID'AH: innovation, that which is newly introduced into the religion of Allāh.

DA'ĪF: weak; the hadīth that is neither sahih nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mauḍū', fabricated.

DHIKR: remembrance, recollection, technically referring the remembrance of Allāh.

DU'Ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (du'a 'ibādah) and supplication of request (du'a mas'alah). The first type of du'a can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of du'a is whereby one explicitly asks his Lord of something such as ‘O Allāh! Grant me good in this world and the Hereafter.’ The second type includes the first type and the first type necessitates the second type.
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HADĪTH: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (matn) and the isnād. Rarely the term is also used to refer to a text attributed to a Companion or a Tābi'i.

HASAN: good, fair. A hadith whose isnād is continuously linked of just, morally upright narrators but whose precision (dabī) falls short of the requirements of the sāḥīh hadith; containing no irregularity (shādīh) and no hidden defect ('illah). A hadith can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

IHSĀN: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

'ILM: knowledge.

ĪMĀN: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

ISNĀD: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

ITTĪBĀ: following, technically referring to following the Sunnah of the Prophet (ﷺ).

JĀHILIYYAH: Pre-Islamic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

JAHL: ignorance.
Index of Arabic Words

KALĀM: speech, discourse. Technically used to refer to dialectics and scholastic theology.

KHALĀF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. khulafā'. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islamic state. Also called Amīr al-Mu'mīnin or Leader of the Believers.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

MURSAL: disconnected. A hadith whereby a Tabī'ī narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of da'if.

QADR: Divine Decree and Destiny.

QUR'ĀN: The actual Word of Allah revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

RUQYĀ: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allah who in reality gives the cure.

ṢĀBR: patience and steadfastness, the restraint of oneself to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allah, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. Ikhlās can never be complete without ṣidq and ṣidq can never be complete without ikhlaṣ and the two can never be complete without ṣabr. The person is patient through Allah, i.e. seeking His aid Alone; for Allah, i.e. arising out of love for Him and the desire to draw close to Him; and with Allah, i.e. doing only that which He wills.

ṢĀHĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

ṢĀḤĪḤ: correct, authentic. A hadith which has a continuously linked isnād, of just, morally upright and precise narrators; containing no irregularity (shādāh) or hidden defect ('illah). Hence five conditions have
to be met: the ḯnāḏ being continuously linked; the justice (ʿadl) of the narrator; the precision (dabt) of the narrator; its not being ṣhāḏh; and its not containing an ʿillāb. The ḥadīth can be ṣahīḥ in and of itself, or it can contain a defect but still be ruled to be ṣahīḥ due to supporting evidences.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the ʿṢāḥibah, the Ṭābiʿūn and the Ṭabʿ Ṭābiʿūn due to the ḥadīth, ‘The best of people are my generation, then the one that follows, then the one that follows.’

SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

ṬABIʿUN: The generation following that of the Companions.

TABʾ ṬABIʿUN: The generation following that of the Ṭabiʿūn.

TAQWA: the basic meaning of which is setting a barrier between two things. This is why it is said that one ittaqā with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has taqwa (muttaqi) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

TARQ: the practice of divination through drawing lines in the earth or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein.

TAWHĪD: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

TIYYARAH: seeing bad omens in things.

WAHDATU-L-WUJŪD: The unity of existence, the heretical belief that Allāh is everywhere and everything.
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Abū Nu'aym, Aḥmad ibn ′Abdullāh al-Asfahānī
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Ibn Rajab, 'Abdu'l-ʿRahmān ibn Ahmad Zaynu'l-Dīn

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