The Islamic Creed and Its History

A Historical Insight into Sects and Divisions

By Shaykh Muḥammad ibn Amān ibn 'Alī al-Jāmī
العَقْلِيَةُ الإِسْلَامِيَةُ وَنَزُولَهَا

فِي مَنْهَجِ رَمَـٰضَـنِ ابْنِ ابْنِ أَمِـانِ ابْنِ أَبِي أَبِي أَجَامِيِّ
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With the name of Allāh, the One with All-Encompassing mercy, who bestows His mercy on whoever He pleases, [I begin],
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Truly all praise is due to Allah (تااب‬). And may the prayers of peace and blessings of Allah (تااب‬) be upon His servant and Messenger Muhammad (صلى الله عليه وسلم) and his family and companions and whosoever traverses upon his path until the Day of Resurrection.

As for what follows, then this is a biography of the prominent Shaykh Dr. Muhammad ibn Amān ibn 'Alī al-Jāmī (ر‬). I have summarized it from a longer biography that he originally prepared.

Introducing the Shaykh:

1. **Name**: He is Muḥammad Amān ibn 'Alī Jāmī 'Alī and he was also referred to as Abū Aḥmad.

2. **Year of birth**: He was born in the year 1349H [1930 Gregorian calendar] just as his official documents state.
His pursuit of knowledge:

The Shaykh (الشیخ) is considered from those who migrated towards Allāh (الله) and His Messenger (الرسول) and he began his pursuit of knowledge in the Sacred Mosque [al-Masjid al-Ḥarām] in the circles of knowledge that were established throughout its spacious corridors. He benefitted from the noble Shaykh 'Abd ur-Razzāq  Hamaszah (الشیخ عبد الرزاق همزة), the noble Shaykh ʿAbd al-Ḥaq al-Hāshimī (الشیخ عبد الحاق الحاشمي) and the noble Shaykh ʿAbdullāh as-Ṣūmālī (الشیخ عبد الله السومالي) and other than them from the year 1369H [or 1949 of the Gregorian calendar].

In Mecca, he became familiar with the esteemed Shaykh ʿAbd al-ʿAzīz ibn Bāz (الشیخ عبد العزيز بن باز) and accompanied him when he travelled to Riyadh in the same year that he opened the educational institute (al-Maʿhad al-ʿIlmī) which occurred in the seventies [of the hijrī calendar].

And from amongst his colleagues, from those who studied with him in secondary school at the educational institute (al-Maʿhad al-ʿIlmī) was the noble Shaykh and prominent scholar of ours ʿAbd al-Muḥsin ibn Ḥamad al-ʿAbbād al-Badr (الشیخ عبد المحسن بن حمد الابد البدر), and the noble Shaykh ʿAlī ibn Muhanná (الشیخ علي بن مهانا) - the distinguished former judge at the Supreme Islāmic court in al-Madinah al-Munawwarah, just as he would also regularly attend the various circles of knowledge in the capital of Saudi Arabia.

He benefitted and was greatly influenced by the esteemed Muftī Shaykh Muḥammad ibn ʿIbrāhīm Āl-Shaykh (الشیخ محمد بن إبراهيم آل الشيخ) who was a distinguished jurist and a scholar well versed in the fundamentals of Islāmic jurisprudence. He also studied consistently with the noble Shaykh ʿAbd ur-Raḥmān al-Afriqī (الشیخ عبد الرحمن الافريقي) just as he also studied intensively under the esteemed Shaykh ʿAbd al-ʿAzīz ibn Bāz (الشیخ عبد العزيز بن باز),
until he acquired a significant amount of his knowledge and noble manners. He also sought knowledge in Riyadh from the noble and esteemed Shaykh Muḥammad al-Amīn al-Jaknī ash-Shinqīṭī (محمد السنيقتي), the noble Shaykh and esteemed scholar of hadīth, Ḥammād al-Anṣārī ( Hammād al-Anṣārī) and the noble Shaykh and esteemed scholar ‘Abd ur-Razzāq al-‘Afīfī ( عبد الرزاق الأفيفي).

The subject of this biography was greatly influenced by Shaykh ‘Abd ur-Razzāq al-‘Afīfī ( عبد الرزاق الأفيفي) to the extent that even his teaching style was affected. He similarly benefitted from and was influenced by the noble Shaykh and esteemed scholar ‘Abd ur-Raḥmān ibn Nāṣir as-Sa‘dī ( Abdurrahman ibn Nasir as-Sad) with whom he would often write even though he did not formally study under him as he did with the noble Shaykh and esteemed scholar Muḥammad Khalīl Harrās ( مطيع الكحلاس) who also influenced him. He also benefitted from the noble Shaykh and distinguished caller ‘Abdullāh al-Qara‘āwī ( عبد الله القراوي).

His academic credentials:

- He completed secondary school at the educational institute ( al-Maḥad al-‘Ilmi) in Riyadh.
- Then he enrolled in the College of Shari‘ah from which he would graduate in the year 1380H [or 1960 of the Gregorian calendar].
- Then he received his master’s degree in Shari‘ah from the University of Punjab in the year 1974CE.
- Then he received his doctorate from Dār al-‘Ulūm in Cairo.
His station with regards to his knowledge and the praise of the scholars for him:

The Shaykh (\textit{\textsmaller{\textsuperscript{الصفاح}}}) occupied a lofty station amongst the people of knowledge and distinction since they spoke highly of him and was considered trustworthy by them. In fact, the level of trust concerning his knowledge and creed was so great that while he was still a student in Riyadh, and due to what his Shaykh ʿAbd al-ʿAzīz ibn Bāz (\textit{\textsmaller{\textsuperscript{الصافع}}}) saw from him in terms of his proficiency and seriousness in seeking knowledge; he introduced him to his excellency Shaykh Muḥammad ibn Ibrāhīm [Āl-Shaykh] (\textit{\textsmaller{\textsuperscript{الصافع}}}) in order to draft a contract with him to teach in the educational institute (\textit{al-Maʿhad al-ʿIlmī}) in Šāmiṭah, which was located in the region of Jīzān.

Likewise from the indicators of the sense of trust that exists regarding his knowledge and creed and his station amongst the people of knowledge, is that after the Islamic University was opened in the city of Medinah, he was soon after appointed as teacher, being specifically selected by his Excellency ʿAbd al-ʿAzīz ibn Bāz. And it is well-known that the Islamic University of Medinah was founded in order to spread the Salafi creed and that the University had designated Shaykh Muḥammad Amān al-Jāmī to teach in the secondary school associated with the University, and then in the College of Shariʿah with complete confidence in his creed, knowledge and methodology in order for him to take part in fulfilling the goals of the University.

So before you, dear reader, are the statements of those who have praised and commended our noble Shaykh Muḥammad Amān al-Jāmī in their writings (\textit{\textsmaller{\textsuperscript{الصافع}}}):

1) In the correspondence of his Excellency, the Grand Muftī of the Kingdom of Saudi Arabia [ʿAbd al-ʿAzīz ibn Bāz]
said about the Shaykh Muḥammad Amān (محمد الأمين) [number 64 on the ninth of Muharram 1418H]: “He is well known to me in terms of his knowledge, prominence and sound creed in addition to his efforts in calling to Allāh (باعث ورث) and warning against religious innovations and superstitions. May Allāh (باعث ورث) forgive him and cause him to reside in the widest expanses of His (باعث ورث) Paradise. And may Allāh (باعث ورث) rectify his offspring and gather us together with you and him in His noble abode; He is the Ever-Hearing and Ever-Close.”

2) The noble Shaykh Muḥammad ibn ‘Alī ibn Muḥammad (محمد علي) the second teacher in the Prophet’s mosque said in his correspondence dated the fourth of Muharram 1417H: “This noble man is a Salafi scholar of the highest pedigree due to his dedication to the Islāmic call. He has exerted much effort in his lectures in various mosques, academic symposiums both inside and outside of the country and he has beneficial written works about Islāmic creed and other topics. May Allāh (باعث ورث) reward him in the best manner on behalf of Islām and the Muslims and may He (باعث ورث) reward him generously in the hereafter certainly He is Ever-Hearing; the One who responds.”

3) And the noble Shaykh and caller Muḥammad ‘Abd al-Wahhāb Marzūq al-Bannā (محمد عبد الوهاب مازوق البناة) said about the subject of this biography: “He used to exhibit the best of what we admire from good character, sound belief and wonderful demeanour. I ask Allāh (باعث ورث) to shower him with His mercy and enter him into the most spacious dwellings of
His Paradise just as I ask that He gathers us together as brothers upon thrones facing each other.”

4) The noble Shaykh and esteemed scholar ‘Umar ibn Muḥammad Fallātah who is a teacher in the Prophet’s mosque and the head of a section of Dār al-Ḥadīth wrote in a correspondence dated the eighth of Ṣafar 1417H [or June 24th 1996 of the Gregorian calendar] what contained the following passage: “In general, then he was very truthful in his speech and steadfast in his ascription to the understanding of the people of the Sunnah. He was a strong and determined caller to Allāh ( سبحانه وتعالى) with his statements, actions and tongue. He possessed a pure tongue and was extremely eloquent and was also quick to become angered whenever the prohibitions of Allāh ( سبحانه وتعالى) had been violated. His classes in the venerated Prophet’s (صلى الله عليه وسلم) mosque which he offered and presided over speak volumes about him as do his published written works and his travels. And I have accompanied him during his travels and he was a blessed companion. He has also enjoyed the company of the noble and esteemed Shaykh Muḥammad al-Amīn ash-Shinqīṭī ( Ø ) the author of ‘Aḍwāʾ al-Bayyān’ and other titles for whom he was also a blessed companion. Travel is something that reveals the true reality of men. He did not mince words, contradict himself, argue or debate. If the evidence supported him, he would proclaim it. And if it became clear to him that it opposed him he would embrace it and return to it. This is the way of the believers as Allāh ( سبحانه وتعالى) says in His Book:
And I bear witness before Allah (الله) that he (النبي) has fulfilled much of what he was responsible for in terms of service to the religion and spreading the Sunnah of the leader of the Messengers. He has endured much hardship and extensive plotting and scheming against him but he did not turn away or relent until he met Allah (الله).

The last of his speech was the testification that nothing deserves to be worshipped in truth but Allah (الله) and that Muḥammad is the Messenger of Allah (النبي). So may Allah (الله) show him extensive mercy and enlighten his grave and reward him greatly and abundantly for what he has done for this religion and may He (الله) grant him a wonderful end and bless him in it.

May Allah (الله) unite us with him in His (الله) wonderful abode along with the Prophets, the truthful, the martyrs and the righteous who are the greatest of
companions. And may the prayers of peace and blessings of Allāh be upon our Prophet Muḥammad as well as his family and companions.”

5) Our noble Shaykh the esteemed scholar ‘Abd al-Muḥsin ibn Ḥamad al-‘Abbād al-Badr (may Allāh forgive him) the teacher in the Prophet’s mosque wrote: “I have known Shaykh Muḥammad ibn Amān ibn ‘Alī al-Jāmī since he was a student in the educational institute (al-Ma‘had al-‘Ilmi) of Riyadh and then while he was in the College of Shari‘ah in Riyadh and then when he was a teacher at the Islāmic University of Medīnah, first at the secondary level and then in the University itself. I have known him to be a person of good belief and sound direction. He placed great emphasis upon clarifying the Muslim creed upon the understanding of the Salaf and warning against religious innovations. He exhibited this in his lessons, topical lectures as well as his written works – may Allāh (may Allāh forgive him) forgive him, have mercy upon him and grant him a great reward.”

6) The noble Shaykh and esteemed scholar Dr. Ṣāliḥ ibn Fawzān al-Fawzān (may Allāh forgive him) wrote in his correspondence dated the third of Rabi‘ al-Awwal 1418H [or July 8th 1997 of the Gregorian calendar]: “Shaykh Muhammad Amān, as I know him is as follows; the people who are educated and who carry various degrees of higher studies are many. However, very few of them benefit from their own knowledge and benefit others with it. Shaykh Muḥammad Amān al-Jāmī is from those rare examples of scholars who downplays his own level of knowledge and efforts to
benefit the Muslims, and direct them through calling to Allah (بِعِزَّةِ رَبِّكُمَا) upon foresight throughout his time as a teacher at the University of Medinah, and during his time in the venerated Prophet’s mosque in addition to his travels throughout the Muslim lands abroad, as well as the various trips throughout the Kingdom to give lessons and lectures in different regions calling to monotheism, spreading the correct creed and directing the youth of this nation towards the methodology of the pious predecessors, while also warning them regarding destructive principles and deviant calls. Whoever does not know him personally should know him by virtue of his beneficial books and numerous audios which include an abundance of what he possesses of bountiful knowledge and extensive benefit. His knowledge continued to be utilized for good until Allah (بِعِزَّةِ رَبِّكُمَا) caused him to pass away. He left behind knowledge to be benefitted from in the form of his students and books. May Allah (بِعِزَّةِ رَبِّكُمَا) show him extensive mercy and forgive him and may He (بِعِزَّةِ رَبِّكُمَا) reward him generously for what he knew and acted upon. May the prayers of peace and blessings of Allah (بِعِزَّةِ رَبِّكُمَا) be upon our Prophet Muhammad as well as his family and Companions.”

7) And his Excellency, the [former] President of the Islāmic University of Medinah, our noble Shaykh Dr. Šāliḥ ibn ‘Abdillāh al-‘Ubūd (الله مغفرةً) wrote in his correspondence dated the fifteenth of Rabī‘ al-‘Ākhar 1417H [or August 30th 1996 of the Gregorian calendar]: “In the name of
Allâh, the Most-Merciful, the Bestower of Mercy. All praise is for Allâh, the Lord of the creation, and may the prayers of peace and blessings of Allâh be upon His trusted Messenger and his family, companions and their successors and whoever follows them upon goodness until the Day of Resurrection. As to what follows:

Our brother Shaykh Muṣṭafâ ibn 'Abd al-Qâdir (无线电) desired that I write something about Shaykh Muḥammad Amān al-Jāmî (无线电) concerning the good qualities that I know regarding him such that they might be embodied after him by others. So I have responded with these few words despite the fact that I was not from amongst his students or from those who were closest to him that spent a long period of time interacting and collaborating with him. However, between him and I there were several instances that I benefitted from and through them I came to know him, which initiated a mutual love for one another for the sake of Allâh (无线电) and confirmed our shared adherence to the methodology of the pious predecessors in terms of belief and refuting those who oppose it. In this regard, during the year 1395H after the migration of the purified Messenger (无线电), there were some differences that arose between us and some people from another country whom we were tried with in some issues of creed and methodology. They wished to oppose us in our Islāmic creed and in the policies in which this noble country is governed. So I wrote to his Excellency, our father Shaykh 'Abd al-'Azîz ibn Bāz (无线电) and other than him from the scholars of this call
in our land in order to express my concern over these matters.

Then I met Shaykh Muhammad Aman in Mecca at Dār al-Ḥadīth and showed him what I wrote and sought his advice in order to hear his opinion. He reinforced my conviction and explained to me in a few words the meaning of true direction and leadership, when he said that these scholars in our land - who are from the scholars of the call to Allah (الله), they are the leaders who should be taken from in matters of creed. It is only appropriate that we harbour no doubt in consulting them regarding any error that presents itself. It is only fitting that we say to them that you are our leaders in the like of these matters of creed, so if we do not find you or you cannot tolerate us then we are truly in a state of loss and there is no power or might except with Allah (الله).

Then, when we departed, I took with me this spirit which was very influential due to the decree of Allah (الله). I developed a well-grounded understanding of how we should safeguard the chain of command associated with our leadership and that we should not bat an eye at those foreigners regardless of how they adorn themselves with knowledge and the clothing of scholars; and I mean by foreigners here, those for whom the creed of the pious predecessors is foreign from those who have embraced the customs and ideas associated with Greek logic and the rhetoric of philosophers who are far from the divine revelation which consists of two parts: the Book (الكتاب) and...
Qur‘ān) and the Sunnah. They are those who are deceived by their own opinions and confused intellects and deviant doubts. And Allāh’s refuge is sought and there is no power or might except with Him (jIsjiljG).

May Allāh have mercy upon the Shaykh, Muhammad Amān, and cause him to reside in the most spacious area of His (jipjC) Paradise and may He (jIsjiljG) cause us and him to be united with the righteous from the nation of Muḥammad, the best of those who were sent. And may the prayers of peace and blessings of Allāh be upon His servant and Messenger Muḥammad as well as his family and companions and their successors as well as those who follow him upon goodness until the Day of Resurrection.”

8) And our Shaykh and professor Dr. Muḥammad ibn Ḥamūd al-Wā’ ili (†) the [former] teacher at the Prophet’s mosque and the Islāmic University of Medinah and the Vice Dean of Higher Studies and Academic Research wrote in his correspondence dated the thirtieth of Jumādā al-Awwal 1417H [or October 12th 1996 of the Gregorian calendar]: “In the name of Allāh, the Most-Merciful, the Bestower of Mercy: What I know about the noble Shaykh Muḥammad ibn Amān ibn ‘Alī al-Jāmī (†).

It has been requested of me from one of my students, who is from the closest students of Shaykh Muḥammad Amān al-Jāmī to write something regarding what I know about his and our Shaykh Muḥammad Amān, (†) because
he intends to publish a small book about the life of the noble Shaykh. So to this I say, and with Allāh is all success, my knowledge of the Shaykh (r) began in the year 1381H when this noble Saudi country established the Islāmic University of Medinah. He was from the very first of the professors there while I was one of the students there. He was from amongst a number of the scholars who used to give his students specific attention that was not restricted to the relationship between a professor and his student in class. His classes generally used to greatly emphasize the creed of the Pious Predecessors (r) to the extent that he would not pass over an opportunity to clarify the station of this doctrine. He used to do this in his lessons about creed as well as other lessons.

He used to, whenever he would talk about the creed of the Pious Predecessors and strive to instil it within his young students who have come from the depths of every mountain pass; he used to speak with the tongue of someone well versed in that doctrine. This is because he has tasted the sweetness of it and has studied it thoroughly to the extent that anyone who hears him or witnesses him speak about it will feel as though his heart fills with love and attachment to it. He has travelled far and wide for the sake of calling to it and teaching outside of the Kingdom.

He does not allow any occasion or opportunity to pass except that he clarifies the lofty nature of this creed and its purity and its comprehensiveness in the best and most
informative way. And certainly the reader will detect the truthful nature of his call in his books and treatises that he has authored. I attended his defence of his doctoral thesis at Dār al-ʿUlūm which is affiliated with Cairo University in Egypt and he strove in most of his research to clarify the purity of the creed of the pious predecessors and the soundness of their methodology. The academic nature of his personality and his abilities were on display during his dissertation when he exposed the deviance of every methodology that opposed the methodology of the Salaf, and the baseless nature of every call that targeted the sincere callers to the creed of the Salaf who committed years of their lives serving this creed, and standing by it and calling to it and refuting every doctrine or doubt used by the people of falsehood to undermine this creed.

In summary, truly the noble Shaykh ( ) possessed a strong love for the creed of the pious predecessors and was sincere in his call to it and exhausted himself in defending it. Nothing could deter him from speaking the truth in this matter, not the obstruction of the opponent, or the interruption of the opposition. May Allāh ("") have mercy upon him and forgive us and him.”

9) The noble Shaykh Dr. Muḥammad ibn ʿAbd ur-Raḥmān al-Khumayyis ( ), who is a professor at Imām Muḥammad ibn Saʿūd Islāmic University in Riyadh wrote: “Surely, the noble Shaykh Muḥammad ibn Amān ibn ʿAlī al-Jāmī – may Allāh ("") show him extensive mercy, used to be, according to my knowledge, from amongst the most intense of those
who defended the creed of the Pious Predecessors (ṣaḥaba) and those who call to it and defend it in their books, lectures and whatever symposiums that they participate in. He used to be severe in his refutation of those who opposed the creed of the pious predecessors, as though he had vowed to dedicate his life to this creed in terms of learning it, teaching it and calling to it. He recognized the importance of this creed to the success of human life. Likewise, he recognized the danger of the religious innovation which opposes this creed to the life of the individual as well as the community. May Allāh (jiiñjl) show him extensive mercy and forgive him and all of the Muslims - O' Allāh accept this, O' Lord of the creation!"

From what has preceded from the speech of the people of knowledge and distinction regarding Muhammad Amān al-Jāmī (xnln) his scholarly station becomes clear as well as his efforts and struggles while calling to Allāh (jiiñjl) over the course of forty years, just as his firm relationship with the scholars also becomes clear in addition to the importance and emphasis that he has placed upon promoting and clarifying the doctrine of Salafiyyah and refutation of the religious innovators who have rejected the path of the pious predecessors and his commitment to refuting their deviant doubts until he (xnln) he was not known except for his association to this creed and his association and emphasis upon it; all of this is complimented by his participation in the fields of Qur'ānic exegesis (tafsīr), Islāmic jurisprudence (fiqh) and his comprehensive understanding of the Arabic language.
The mention of some of his written works:

1) The book ‘Aṣ-Ṣifāt al-Ilāhiyyah fî al-Kitāb wa as-Sunnah an-Nabawiyyah fî Ḏaw’ al-Ithbāt wa at-Tanzīh’. This book is from the most beneficial of his works and it is from the works published by the Academic Council at the Islamic University in the Prophetic city of Medinah. The first edition was published in the year 1407H.

2) The second edition of the book ‘Aḍwā’ ‘alā Ṭarīq ad-Da‘wah ilā al-Islām’ was published by al-Maktab al-Islāmī in the year 1399H. This book incorporates many lectures and symposiums in several subjects related to the promotion of the creed of Salafiyyah or presenting this call to Africa or the mention of the problems associated with this call and those who call to it in this time along with the mention of appropriate solutions for those problems or a refutation of the Ṣūfīs.

3) The first edition of the book ‘Majmū‘ Rasā’il al-Jāmi fî al-‘Aqīdah wa as-Sunnah’ was published by Dār Ibn Rajab in the year 1414H.

4) His treatise titled ‘al-Muḥāḍirāt ad-Difā‘iyyah ‘an as-Sunnah al-Muḥammadīyyah’ was originally a lecture that he gave in Sudan in the year 1383H. In this book, he refutes the heretic Maḥmūd Muḥammad Ṭaha and it is from the publications of the Muslim World League in holy city of Mecca.
5) The first edition of his treatise titled ‘Haqiqah ad-Dīmūqrāṭīyyah wa Annahā Laysatmin al-Islām’ was published by Dār Ibn Rajab in the year 1414H. It was also published the previous year with the title: ‘Lil-Jazīrah al-‘Arabiyyah Khuṣūsiyyah falā tunbitu ad-Dīmūqrāṭīyyah’ which was originally a lecture given in the year 1412H.

6) The first edition of a treatise with the title ‘Haqīqah ash-Shūrā fī al-Islām’ which was published by Dār Ibn Rajab in the year 1413H.

7) The first edition of a treatise with the title ‘Al-‘Aqīdah al-Islāmiyyah wa Tārikhuha’ which was published by Dār Ibn Rajab in the year 1414H.

Some of his students:

A man who has reached this station amongst the people of knowledge who has exerted this much effort in calling to Allāh (Jalla Allāh Ta‘alā) with such love for this enduring doctrine of Salafīyyah for which he endured harm for the sake of spreading it and promoting it amongst the Muslims whether this occurred within the Kingdom of Saudi Arabia or abroad; with a man like this it is difficult to identify all of his pupils and students regardless of whether they studied with him in Jizān or in the prophetic city of Medinah or in Pakistan or in Africa or elsewhere like in his lessons in the holy Prophet’s mosque or the mosques of Jeddah or the eastern province. However I will mention some of his students:

1) Our noble Shaykh and professor and Salafī ḥadīth specialist and defender of the Sunnah and suppressor of
innovation Dr. Rabī‘ ibn Hādī ‘Umayr al-Madkhalī ( отношение).

2) The noble and esteemed Shaykh Zayd ibn Muḥammad Hādī al-Madkhalī ( отношение) who is the author of ‘Al-Afnān an-Nadiyyah Sharḥ as-Subul as-Sawīyyah’.

3) The noble Dr. ‘Alī Nāṣir al-Faqīhī ( отношение) who is a teacher in the Prophet’s mosque – may Allāh ( отношение) preserve him.

4) The noble Shaykh and professor Dr. Muḥammad ibn Ḥamūd al-Wā‘ilī ( отношение) who was a teacher in the Prophet’s mosque and the former Vice Dean of the Higher Studies and Academic Research Department at the Islāmic University of Medinah.

5) The noble Shaykh and hadīth specialist ‘Abd al-Qādir ibn Ḥabīb as-Sindī ( отношение).

6) The noble professor Dr. Ṣāliḥ ibn Saʿd as-Suḥaymī ( отношение) who is a teacher in the Prophet’s mosque and a professor at the Islāmic University of Medinah.

7) The noble Shaykh Dr. Bakr ibn ‘Abdillāh Abū Zayd who was a former member of the Committee of Senior Scholars ( отношение).

And there are many others whom it would be difficult to mention.
Some of his noble manners:

1) **From this is his advising:** He (ﷺ) used to offer advice - according to my knowledge, regarding Allāh, His Book, His Messenger, the leaders of the Muslims and the common people amongst them. And this is clear for the one who does the least amount of reflection. He certainly dedicated his life to the promotion of what is obligatory towards the Lord, the Glorified and Exalted, as it relates to His Lordship (rubūbiyyah), his sole Right to be worshipped exclusively (ulūhiyyah), and His Names and Attributes (asmā‘ihi wa ṣifātihi), according to the understanding of the pious predecessors. This is evident from his lessons, written works, lectures and refutations of those who have opposed the Qur’ān and the Sunnah. And he was just in his refutations of them and avoided zealousness and partiality.

2) **His penchant for avoiding mixing with the people:** He (ﷺ) used to be known to avoid mixing with the people except to cooperate upon goodness. The majority of his days and his time were accounted for and his method in managing time was well-known. He would leave his home to work at the University. Then he would return to his home before leaving for the noble Prophet’s Mosque to offer his lessons after the midday prayer (‘āsr), the prayer at sunset (maghrib) and the evening prayer (‘ishā’) as well as his lessons after the early morning prayer (fajr). This was his schedule until he became bedridden do to the severity of his illness.
3) **The purity of his tongue:** He used to keep a pure tongue. He would not slander, smear or backbite. In fact he would not allow anyone to backbite in his presence. Just as he also would not allow people to bring gossip and the shortcomings of the people to his attention.

If some of the students of knowledge fell into error, he would request the recording or the book [in which the error was made in] which he would [then] listen to or read it. If it became clear to him that the student erred, he would do what he was obligated to do in terms of advice.

4) **His ability to overlook and his forbearance:** In light of what he faced in terms of harm, trials, plotting, and conspiring against him; he responded to those who wronged him with forbearance and forgiveness.

And I was with him many times in the Prophet’s mosque or in the street when he was approached by some of those who used to slander him with curses or insults or pure fabrication and he would seek forgiveness them and say: “I hope that Alläh will not cause anyone to enter the Hellfire because of me.” And he would pardon those who used to speak ill of him and say: “There is no need for the one who wishes to apologize to come since I have forgiven them all.” And he would ask those who were sitting with him to convey this from him.

5) **His concern and commitment to his students:** He certainly used to be from those who gave a great amount of attention to his students specifically. This
attention would not end at the end of his lesson. Rather, he would attend their social gatherings [i.e. weddings, celebrations of a new child and other social occasions]. Similarly, he would inquire about them, tend to some of their needs and secretly rectify some of their problems or things that they were confronting in the way of difficulties in life. In general, he used to spend his money, use his position and offer his time to assist whoever was in need from his students. This selflessness from him had a profound influence upon his students and caused their sincere love for him to increase. Truly the Shaykh (الانصاري) possessed a number of wonderful characteristics. If I were to attempt to mention them all, people might consider me biased concerning him. And what I have conveyed previously from the people of knowledge is sufficient and Allāh knows best.

His Salafī creed:

In reality, I was uncertain of whether to write this section or not due to the clear nature of the Shaykh’s Salafī creed since it is known to specialists as well as laypeople. However, I have decided to write it anyways in the event that this biography will find itself before someone who knows nothing about the Shaykh. Similarly, it is from what is included in the writing of biographies that the creed of the subject of the biography is mentioned.

Some of the things that indicate his Salafī creed:

1) During the course of his lessons in Jīzān in the educational institute (al-Ma‘had al-‘Ilmī) and also in his lessons at the Islāmic University in the city of the

2) His refutations against the people of religious innovation like the Ashā‘īrah, the Ṣūfīs and the Rāfidī Shiites. This occurs in his books, his articles in academic journals in addition to his lectures and formal lessons. Look to the second edition of the book ‘Aḍwā‘ al-TCHAriq ad-Da‘wah ilā al-Islām’ was published by al-Maktab al-Islāmī in the year 1399H as an example of this.

3) This can also be understood from the previously mentioned speech of the people of knowledge which affirms his Salafi creed.

His illness and passing:

He (الله بفرحته والهدى) was afflicted at the end of his life with an incurable disease that kept him bedridden for nearly a year during which he was patient and sought the pleasure of Allāh. (ببراً وعفراً).
On the morning of Wednesday the 20th of Sha'ban in the year 1416H [or January 11th 1996 of the Gregorian calendar], his soul returned to its Creator. The funeral prayer was performed upon him after the noon (dhuhur) prayer and he was buried in al-Baqi' graveyard in the Prophetic city of Medinah. His funeral rites were witnessed by a large number of scholars, judges and students of knowledge in addition to others. With his death there was a great loss amongst the scholars who act upon their knowledge.

So we ask Allāh (الله) to forgive him and show him mercy and that He leaves a significant number of scholars who act upon their knowledge to lead the Muslims...Ămīn. And may the prayers of peace and blessings of Allāh be upon your servant and Messenger; our Prophet Muḥammad as well as his family and companions.

Written by his student:

Muṣṭafā ibn 'Abd al-Qādir al-Fulānī

On the 5th of Rabī‘ al-Awwal in the year 1419H [or June 30th 1998 of the Gregorian calendar]
in the Prophetic city of Medinah.
Commendation from Shaykh ‘Abd al-‘Azīz ibn Bāz

ثناء العلامة عبد العزيز بن باز – رحمه الله –
Commendation from Shaykh 'Umar ibn Muḥammad Falātah

واعظ النقد في إمارته الله فعّل أوّلها كما لو كريم من حاله تنير. سهيل اللسانين. ولم يعد مذهباً فيهم من البهجة والتفاؤل، بل خرج عن وليماته، عين ليقف القلب.

وألفت البشارة لأمها بالسما والشفاءة الجميلة، وعذها محبتين في معدة من الغر، وسماه محمد، وعذها العصيدة، وعذها محمد، وعذها محمد، وعذها محمد، وعذها محمد.

فإنها تمت في مساحة وسروره في قلبها، وسراءة الله مكرمةً عليه، على شكل كثبي، ومنفعة من معرفته وعرفه، ومنفعة من كنفته، ومنفعة من معرفته وعرفه.

والي الله رضواناً عليه، نسناه، وعليه الصبر وصلبه.
Commendation from Shaykh Shālih ibn Fawzān al-Fawzān
Commendation from Shaykh 'Abd al-Muḥsin ibn Ḥamad al-ʿAbbād al-Badr

ثناء العلامة عبد الحسن العباد

فما لم تكن رiséeه من جهوده في خدمة الهدى ورفاهية عقولنا وخططكم، لما كنت تضمنها من فضائلها وخصائصها، لما كانت ترشيدها في سيرهم ومسيرهم، لما كنت تقوية نسيمها وسريرها من فضائلها، لما كنت تزعمها وقومها من فضائلها، لما كنت تحققها وقائمها من فضائلها، لما كنت تزعمها وقومها من فضائلها، لما كنت تحققها وقائمها من فضائلها، لما كنت تزعمها وقومها من فضائلها، لما كنت تحققها وقائمها من فضائلها، لما كنت تزعمها وقومها من فضائلها، لما كنت تحققها وقائمها من فضائلها.
Truly all praise is due to Allāh (ta’ālā). We praise Him, seek aid and forgiveness from Him and we seek refuge in Allāh (ta’ālā) from the evil within ourselves and the evil of our own actions. Whosoever Allāh (ta’ālā) guides there is none to misguide him and whosoever Allāh (ta’ālā) misguides there is none to guide him. I bear witness that none has the right to be worshipped but Allāh (ta’ālā) alone without any partner and I bear witness that Muḥammad (sallallaahu ‘alayhi wasallam) is His servant and Messenger (sallallaahu ‘alayhi wasallam).

“O you who believe, fear Allāh as He should be feared, and die not except as Muslims.”

[Sūrah Āl-‘Imrān 3:102]
“O mankind! Be dutiful to your Lord, Who created you from a single person, and from him; He created his wife, and from them both He created many men and women and fear Allah through Whom you demand your mutual rights, and do not cut the relations of kinship. Surely, Allah is Ever an All-Watcher over you.”

[Sūrah an-Nisāʾ 4:1]

“To proceed, indeed the best speech is the speech of Allah (嘬心跳), and the best guidance is the guidance of Muhammad (صلى الله عليه وسلم), and the most evil affairs are the newly invented affairs and every newly invented affair is an innovation, and every innovation is misguidance and all misguidance is in the fire.

Indeed the creed of Islāmic Monotheism is an important foundation, and is a must for the rectification of the actions and their acceptance
by Allāh (الله). Therefore, it is the focal point of the religion and with it, Allāh (الله) sent all the Messengers, He (الله) says:

"And We did not send before you a messenger except that We revealed to him that none has the right to be worshipped but Me alone so worship Me."

[Sūrah al-Anbiyā' 21:25]

Also He (الله) said about Ibrāhīm [Abraham (ابراهيم)]:

"And (remember) when Ibrāhīm said to his father and his people: 'Verily, I am innocent of what you worship. Except He Who created me, and verily, He will guide me'."

[Sūrah az-Zukhruf 43:26-27]

Also He (الله) has ordered the nation of Muḥammad (صلى الله عليه وسلم) to take Ibrāhīm [Abraham (ابراهيم)] and those with him as an example:
“Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allāh Alone’.”

[Sūrah al-Mumtaḥinah 60:4]

Likewise, Allāh (jījīlījći;) has described he who turns away from the Religion of Ibrāhīm [Abraham (عَلِيِّبَا ابْنِ يَحْيَى)] which is the exclusive worship of Allāh (بَارَكَعِبَاابْنِ رَأْعَبَا) alone, as being foolish for turning away from this religion which is the religion of those who submit to Allāh (تَبَارَكَعِبَاابْنِ رَأْعَبَا). So, Allāh (بَارَكَعِبَاابْنِ رَأْعَبَا) chose him in this world and he is one of the righteous in the next life.

He (بَارَكَعِبَاابْنِ رَأْعَبَا) says:

“And who turns away from the religion of Ibrāhīm except he who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. His Lord said to him, ‘Submit yourself (i.e. be Muslim)!’ He said, ‘I have submitted myself to the Lord of creation.’”

[Sūrah al-Baqarah 2:130-131]
Just as He (الله) has mentioned that Ibrāhīm [Abraham (عَبْدَاللَّه)] advised his children, likewise did Ya’qūb [Jacob (عَبْدَاللَّه)] advise his children to adhere to the religion of pure monotheism, because Allāh (الله) chose this religion for them and He (الله) advised them not to die except as Muslims. He (الله) says:

وَوَاصِلُوهَا بِبَنِينَ وَبَعْطَجُوهَا بِبَنِينَ إِنَّ اللَّهَ أَصْطَفَى لَكُمُ اللَّهُ الَّذِينَ فَلَا نَمُوتُ إِلَّا إِذَا مَاتَ أَحَدٌ مِّنْهُمُ الَّذِي أَنْصَرَهُ اللَّهُ مُسْلِمًا

“And Ibrāhīm advised his children with this as did Jacob, (saying), “O my sons, Allāh has chosen for you the religion, so die not except as Muslims.”

[Sūrah al-Baqarah 2:132]

Then Allāh (الله) clarified that Ya’qūb [Jacob (عَبْدَاللَّه)] asked his sons at the time of death, who they will worship after his death. So they replied by saying they will worship his Lord and the Lord of his forefathers who is one Allāh, and they are Muslims who submit to Him (الله).

He (الله) said:

إِنَّا كَانْنَا شَهِيْدِيَةٌ إِذْ حَصِرَ رَبُّنَا الْمَوْتَ فَقَالَ إِنِّي لَيْسِيُ الْمَمْتَدُونُ مِنْ نَفْسِي

قُلُوا تَعَبَّدُوا إِلَيْهِ اللَّهَ وَإِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَجِينِهَا وَيُوسُفَ وَصِبْرُ اللَّهِ

“Or were you witnesses when death approached Jacob when he said unto his sons, ‘What will you worship after me?’ They said, ‘We shall worship your
Allāh, the Allāh of your fathers Ibrāhīm, Ishmael and Isaac; One Allāh, and to Him we submit (as Muslims)."

[Sūrah al-Baqarah 2:133]

Similarly, He (الله تعالى) has said about His Messengers like Nuḥ, Ḥūd, Sāliḥ and Shu‘aib (عليهم السلام), that they called their people with the saying:

أُنفِذُوا اللَّهُ مَا كَرَمَهُ مِنْ إِلَهٍ

“Worship Allāh! You have no other Allāh but Him.”

[Sūrah al-ʿĀrāf 7:59]

He (الله تعالى) said regarding the people of the cave:

إِنَّهُمْ فَتَنُّوا مَأْتِهما رَبُّهُمْ وَرَضِيَهُمْ هُدَايْهِ وَرَبَّتَهُمْ عَلَى فُؤُودِهِمْ إِذَا فَضَامُوا فَقَالُوا

رَبَّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نُدعُوَّا مِن دُونِهِ إِلَّا لَفَتَا إِذَا سَطَطُتَ

“Certainly, they were young men who believed in their Lord, and We increased them in guidance. And We made their hearts firm and strong when they stood up and said: ‘Our Lord is the Lord of the heavens and the earth, never shall we call upon any Allāh other than Him; if we did, we should indeed have uttered an enormity in disbelief’.”

[Sūrah al-Kahf 18:13-14]

Therefore shirk negates tawḥīd and Allāh (الله تعالى) will never forgive the sin of shirk if a person dies while persistent upon it, regardless of whether it is shirk as it relates to the Angels, Prophets, stars, idols or
whether it is related to those who some claim to be righteous or allies of Allâh (غل): from the dead or living. As He has said (غل):

إن للله لا يَغفر إلا يَضُرَّكُمْ بُدْرُكُهُمْ. وَيَغفر مَا مَاتُوا كَلَّذَا لَيْسَ بَيْكَهُمْ وَمَن يَشَّرِكُ بِاللهِ فَقَدْ أَفْرَزَّهُ

أَنَّا عَلُوُّمَا

"Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whomever He pleases, and whoever sets up partners with Allâh in worship, he has indeed introduced a tremendous sin."

[Sûrah an-Nisâ’ 4:48]

He also (غل) says:

إِنَّ للهِ لاَ يَغفر إلا يَضُرَّكُمْ بُدْرُكُهُمْ. وَيَغفر مَا مَاتُوا كَلَّذَا لَيْسَ بَيْكَهُمْ وَمَن يَشَّرِكُ بِاللهِ فَقَدْ أَفْرَزَّهُ

صَلَا بِعِيَامَا

"Verily, Allâh forgives not (the sin of) setting up partners in worship with Him, but He forgives sins other than that for whomever He wills. And whoever sets up partners in worship with Allâh, has indeed strayed far away."

[Sûrah an-Nisâ’ 4:116]

Allâh (غل) has made the nullification of a person’s actions in the life of this world, the consequence of negating tawhîd and committing shirk.

He (غل) says:
"But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them."

[Sūrah al-Anʿām 6:88]

Also He ( تعالى ) says:

وَلَمَّا أُوحِى إِلَيْهِ وَإِلَى أَلْبَسِينَ مِن قَبْلِهِمْ لَهُمْ أَشْرَكَتْ لَيْسَ عَمَلٌ وَلَكُنْ مِن المُّسْتَقِيمِينَ

"And indeed it has been revealed to you (O Muḥammad), as it was to those (Messengers) who preceded you that if you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." Rather, worship Allāh (alone and none else), and be among the grateful."

[Sūrah az-Zumar 39:65-66]

Allāh ( تعالى ) has also made the consequence of opposing tawḥīd and falling into shirk, forbiddance from entering the paradise and remaining eternally in hell and Allāh’s ( تعالى ) refuge is sought from this. That is, if the servant died upon it, while his shirk had reached the level of major shirk.

However, if it was restricted to minor Shirk, he will enter hell in accordance with the level of his shirk then he will be removed from it by way of the intercession of those whom Allāh ( تعالى ) have given permission to do so and is also pleased with and therefore he will enter paradise due to the blessing of Allāh ( تعالى ). Allāh ( تعالى ) says:
“Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrong-doers there are no helpers.”

[Surah al-Mā‘idah 5:72]

Imām Muslim (�) has narrated with the chain of narration, on the authority of Jābir (�), that the Messenger of Allāh (صلى الله عليه وسلم) said:

"Whosoever meets Allāh without worshipping others along with Him will enter paradise, and whosoever meets Allāh worshipping others along with Him will enter hell." \(^1\)

Therefore, it is for this reason Allāh (الله) stressed to His Messenger Muḥammad, (صلى الله عليه وسلم) to follow the religion of Ibrāhīm (ع) the close friend of Allāh (الله), which is the religion of tawḥīd and the abandonment of shirk in all its different colours and forms. He (صلى الله عليه وسلم) says:

\[ نَمَّ أَوْعِيَىْ النَّاسَ إِلَيْكَ أَنْ أُنِيبُ مِنْ مَلَأِ الْأَرْحَامِ حَيْبًا وَمَا كَانَ مِنْ الْمُشَرِّكِينَ \]

\(^1\) See Muslim (no.93), on the authority of Jābir (�).
“Then, We have inspired you to follow the religion of Ibrāhīm which is pure Monotheism; and he was not from the people of shirk.”

[Surah an-Nahl 16:123]

Also, Allāh (ﷻ) has informed us that the idolaters and the disbelievers from the People of the Book are the worst of all creation, and that they will be in the hellfire for eternity, and that the monotheist believers are the best of all creation, and they will be in gardens of bliss for eternity, successfully attaining Allāh’s pleasure.

Allāh (と共に) says:

‘Verily, those who disbelieve from among the people of the Scripture and the people of shirk will abide in the fire of Hell. They are the worst of creatures. Verily, those who believe and do righteous good deeds; it is they who are the best of creatures. Their reward with their Lord is gardens in Paradise, underneath which rivers flow, they will abide therein forever, Allāh is Well-Pleased with them, and they with Him. That is for him who fears his Lord.”

[Surah al-Bayyinah 98:6-8]
This is because worshipping others along with Allāh is a great oppression, as is found in the statement of Allāh regarding the advice of Luqmān to his son, when he warned him:


“O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great oppression.

[Sūrah Luqmān 31:13]

And only a small number of people are those who are saved from it, and many are negligent of Allāh’s punishment. For this reason, it is incumbent to caution and warn against shirk, and awaken the absent minded, so that they may abstain from it and attempt to save themselves from it. Allāh says:


“And most of them believe not in Allāh except that they attribute partners unto Him. Then do they feel safe such that there will not come to them an overwhelming punishment of Allāh or that the Hour will not come upon them suddenly while they do not perceive it? Say: ‘This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the people of shirk’.”

[Sūrah Yusuf 12:106-108]
So it’s for this reason, Allāh (بِنَبِیَاتِ الْمَلَأِ) has preordained a victorious group in every time and place from the nation of His Messenger, the Seal of the Prophets, Muḥammad (صَلْیُ اللهُ عَلیهِ وَرَحْمَتِهِ), who will take it upon themselves to clarify the truth and guide those who have deviated from it. They are not harmed by those who abandon or oppose them until the affair of Allāh (بِنَبِیَاتِ الْمَلَأِ) takes place.

Imām Muslim (مَنْبِیَاتِ الْمَلَأِ) narrates with his chain of narration upon the authority of Thawbān (مَنْبِیَاتِ الْمَلَأِ) a narration that comes at the end of it:

“Indeed there will be thirty liars from my nation all of them claiming they are Prophets, but I am the last of the Prophets, there is no prophet after me, and there will not cease to be a group from my nation victorious upon the truth. They will not be harmed by those who abandon them, until the affair of Allāh is established.”

When we look at the current situation of the Muslims today, we find they have abandoned the creed of tawhīd which their Pious Predecessors were upon (مَنْبِیَاتِ الْمَلَأِ). Also we find they have been attacked by the poisonous internal and external ideologies, and deviant creeds which the superstitious innovators, materialists and people who crave and desire worldly pleasures have propagated. So they stubbornly adorn the truth with falsehood, obscure the true Islāmic creed, and spread chaos in the land. They jump from place to place to the extent, a great number of people have fallen into their clutches; especially the ignorant and heedless youth. So they corrupt their own lives as well as the lives of others, and live in mazes of darkness and within the gloom of confusing misguidance, not knowing which path to take.

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2 See Aḥmad (5/396), on the authority of Thawbān (مَنْبِیَاتِ الْمَلَأِ). Authenticated by al-Albānī in as-Sahīhah (no.1999).
Allāh (ﷻ) has granted success to a distinguished scholar; the noble Shaykh Dr. Muḥammad ibn ‘Alī al-Jāmī (ﷺ), who previously served as the Dean in the faculty of Prophetic Narrations and Islāmic Studies, as well as the President of the section of Islāmic Creed in the Department of Higher Education at the Islāmic University of Medinah, just as he also was a teacher in the Mosque of the Noble Prophet (ﷺ).

This man exerted every effort in clarifying the truth from the Book of Allāh (ﷻ) and the Sunnah of His Messenger (ﷺ). Sometimes this would occur with his tongue and other times with his pen in order to enlighten those who have strayed from the straight path, and to guide those who stumble towards the correction of their Islāmic creed, by distancing themselves from the superstitions and innovations of those who blindly follow the groups that falsely attribute themselves to Islām, and who have also ripped up and divided the Islāmic nation and undermined their unity by severing the bonds that had once joined individuals, just as they have also ignited the flames of argumentation, hatred and enmity amongst them.

I say, Allāh (ﷻ) has aided this noble scholar with His (ﷻ) blessings and merit. So he has taken up the task of advising through giving lectures and authoring books, and from his works is this precious book which he has named, “The Islāmic Creed and its History”.

He (ﷻ) has made clear its content and its importance to the Muslim, just as he has made clear the reason why people have turned away from it. He also makes clear the reason for their dividing into separate groups until the Islāmic nation became groups and parties, who opposed the order of Allāh (ﷺ) not to be divided by inciting differing between them, as Allāh (ﷻ) has said:
And obey Allah and His Messenger, and do not dispute lest you lose courage and your strength depart, and be patient. Surely, Allāh is with those who are patient.”

[Sūrah al-Anfāl 8:46]

Also the author has clarified, may Allāh (jījījījījījī łŀjljG) bless him, the main sects and their beliefs that have distanced them from the religion of Iṣlām, just as he has also clarified how these groups harmed upon the Iṣlāmic nation in the past.

Rather, even to this day, their figureheads have continued to emerge to repeat the history of yesterday and that which took place in the past from evil and bloody calamity.

Then the author, may Allāh (jījījījījījī łŀjljG) reward him with good, clarified how the truthful callers appeared and how the scholars of truth broke the rigidness of the misguided people, who strayed and lead others astray, and how they exposed that which was narrated from the truth. So those who Allāh (jījījījījījī łŀjljG) guided sought light from their knowledge and clarification and those who were misguided perished.

Moreover this scholar continues following up with other books, giving advice and consultation, may Allāh (jījījījījījī łŀjljG) aid him continuously, so that the Muslims may be enlightened regarding the danger of inclining towards any of the deviant sects that falsely attribute themselves to Iṣlām.

For indeed there has appeared in these times groups that have emerged from the ideologies of these deviant sects, who modified from those ideologies whatever benefits them, and agrees with their desires, and
serves their interests and have taken to calling the ignorant heedless people to this, claiming these ideologies are from Islām. They believe that they are on to something, and that they have been given intelligence, and have attained a high level of knowledge, and experience that none other than them have attained such that they have achieved a high level of civilization, progress and advancement. But the truth is, they have been given intelligence, but have not been given righteousness. They have been given knowledge but have not been given understanding. They have also been given the faculties of hearing, seeing and the faculty of the heart:

فَمَآ أَهْنَىٰ عَنْهُمْ صَمَدْنَهُمْ وَلَا أَكْرَمَهُمْ وَلَا أَفْتِئَهُمْ وَلَا أَقْدَحَهُمْ إِنْ نَأْتُهُمْ إِذْ كَانُوا يَجَادُونَ

"But their hearing, seeing, and their hearts availed them nothing since they used to deny the signs of Allāh, and they were enveloped by what they used to mock!"

[Sūrah al-Aḥqāf 46:26]

So the result of what they gathered subjected them to the clutches of the followers of these deviant sects and ignorant confused groups. So they deviated and went to extremes and began carrying out terrorist acts, violating public safety by spilling blood, seizing wealth, and attacking peoples’ honour became the most apparent of their methods to impose their ideas on others. So they filled the lands with fear and panic until a person would fear for himself from the harm of his brother, mother, father and his wife and children. Individuals would live in fear and anxiety from what they believed would befall them of betrayal and catastrophes.

I ask Allāh (ﷻ) to return those who have previously fled to Islām once again, and that He (ﷻ) strengthens their hearts upon it and
gives them understanding of it, so that they become from those who rectify the land and not those who cause corruption in it.

Similarly, I ask Allāh (بَارِكَ رَبُّ الْمَلَائِكَةَ) to bless the noble author, and to cause his tongue to always speak the truth, and his pen to flow with the truth, and to reward him with the best from that which is good for what he has put forward, and that He (بَارِكَ رَبُّ الْمَلَائِكَةَ) make it from the deeds that were sincerely done for His Noble Face (بَارِكَ رَبُّ الْمَلَائِكَةَ) and that He (بَارِكَ رَبُّ الْمَلَائِكَةَ) causes it to make heavy the weighing of the author’s good deeds on the day when wealth and children are of no benefit except for he who comes to Allāh (بَارِكَ رَبُّ الْمَلَائِكَةَ) with a pure heart.

And peace and the prayers of Allāh be upon His Servant and Messenger Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his family and companions.

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Introduction

Al-‘Aqīdah (Creed) in the Arabic Language:

This word has several meanings in the Arabic Language. From that which the scholars of Arabic Language mention is:

‘Aqada: means to tie a knot as in to tie a rope, complete a sale and complete an agreement; to tie a firm knot or to tighten it.

Also the author of Tāj al-‘Arūs said: “And that which the scholars of the Arabic Language, and its derivatives explicitly state, is that the word al-‘aqd is the opposite to untie. It is said, ‘aqada - ya'qidahu – ‘aqdan… until he said (the author) then the word was used in the various forms of contracts and transactions and other than that. Then it was used regarding resolution and firm belief. And in Lisān al-‘Arab it states “I tied (‘aqadtu) a rope so it became tied (ma‘qūd), the same can be said about a contract. And from this is the marriage contract (‘uqdash an-nikāh).”
Moving on from these linguistic meanings, the Islamic creed is the determination of the heart and the firm belief which is not affected by doubt regarding the divine directives, Prophethood, matters of the resurrection and other than that from the things that require belief.

**The Divine Directives:**

What we mean by the divine directives is, the firm belief in Allah (الله), as it relates to His Lordship, divinity, and faith in His Names and Attributes and other than this from the things that require belief.

Therefore, it is obligatory upon the servant to have firm belief in the true existence of Allah (الله) with certainty, without any doubt, that Allah (الله) Himself is above all His creation, in a manner that befits His majesty, and in a way that is unknown to the servants since no one knows how Allah (الله) is except Him. In light of this, there is not a place that is hidden from His knowledge. Rather, He is with all of His creation, by way of His knowledge, hearing and sight, in everything that is meant by His Lordship, in a manner befitting of His Majesty, since there is nothing like unto Him (الله), and He is the All-Hearing and All-Seeing.

And He (الله), is the sole Creator of everything, and is the sole Organizer of the affairs, since He (الله) arranges everything from the heavens to the earth, and He is the Knower of everything. His knowledge encompasses all things and He (الله) precisely enumerates everything.

Therefore, the servant’s belief in these meanings of Allah’s (الله) Lordship; i.e. meaning to single out Allah (الله) alone in His Lordship, since this is the disposition that the servants have been created upon. This belief requires them to single Him out with their actions just as He (الله) is alone in His actions. So they should supplicate to Him only (الله), and they should not associate
anything with Him. Rather they do not connect their hearts to anything other than Him, and they do not turn towards anyone other than Him with love, submission and humility. Certainly none is deserving of any of this except Him:

\[\text{"Is then He, Who creates like the one who does not? Will you not then remember?"} \]

\[\text{[Sūrah an-Nahl 16:17]} \]

In addition, they affirm for Him whatever He affirms for Himself or whatever His trustworthy Messenger has affirmed for Him whom He has entrusted with His revelation and with calling the people to Him alone.

From what is also considered from the divine directives is belief in Allāh’s Predestination, and divine decree along with the belief that whatever Allāh decrees will be, and whatever He does not decree will not be, and that whatever befalls a servant is within Allāh’s knowledge and was not going to miss him, and whatever missed him is known by Allāh that it will not befall him since nothing takes place within His dominion without His Predestination, divine decree and action.

This is due to His saying:

\[\text{"أَفَلَيْكُمْ مِنْ عِلْمِ الْخَلْقِ كُنِّي لَا يُفْلِحَنَّ أَهْلَ الْكُفُوْنَى ؟"} \]

\[\text{[Al-Mu‘minūn 8:46]} \]
“Say: ‘Nothing shall ever happen to us except what Allah has ordained for us. He is our protector.’ And upon Allah let the believers put their trust.”

[Sūrah at-Tawbah 9:51]

And His (الله) statement:

ما يفتح الله للناس من رحمته فلا يمسك لهما وما يسيء فلا يمسه إلا من بعده، وهو المقيم النصير

“Whatever mercy Allah may grant to mankind, then none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.”

[Sūrah Fāṣir 35:2]

The Qur’ānic verses and prophetic narrations regarding predestination and divine decree are numerous which is evident. But the amount that we have mentioned is sufficient regarding belief in predestination, and restraint should be observed regarding delving into the secrets of the Exalted Lord associated with His Predestination, divine decree and His actions which do not occur except that they are based upon wisdom.

Therefore, just as it is impermissible to ask ‘how’ Allah’s (الله) Attributes are, too it is impermissible to ask ‘why’ regarding the secrets of His Predestination and divine decree. So it is not permissible for the believer to say, ‘why did Allah (الله) create this?’ Or, ‘why did Allah (الله) give so and so this and deprived so and so from that?’ But rather, it is obligatory to believe that He (الله) did not create anything, provide sustenance, give or withhold, or grant life or cause death, except with wisdom and this is not
something which is restricted to merely to intention of the person, just as of the people of rhetorical speech claim from the *Ashā'īrah* and the *Kullābiyyah*.

It has been confirmed by more than one of the Pious Predecessors that,

"Predestination is from the secrets of Allāh (Iraq) so we do not seek to delve into it".

Therefore, delving into this divine secret causes the feet to slip, and is from the causes of deviation and misguidance, so one should beware of this.

Furthermore, from what enters into the divine directives is belief in the angels in a general sense and specifically through belief in what Allāh (Iraq) has informed. The angels are the soldiers of Allāh (Iraq) in the heavens and the earth, who were charged with several responsibilities:

\[
\text{\textit{\text{La yubūsūn Allāh ma\'ā amīruhum wa yu'qūlu mā yu'umaron}}}
\]

"They do not disobey that which Allāh has ordered and carry out whatsoever they have been ordered with."

*Sūrah at-Tahrim 66:6*

Likewise, belief in His books, which were revealed to His Messengers with guidance and the religion of truth, is also from the divine directives. And those books are truly from the speech of Allāh (Iraq), and that the speech of Allāh (Iraq) never ceases.
“And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.”

[Surah Luqāmān 31:27]

"Qul Lo Kun Al-Baḥr Madison Al-Kalīmahī Rārāq Al-Baḥr Qul Rārāq Lo Junnāsahī."

“Say, 'If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid.”

[Sūrah Al-Kāhīf 18:109]

In addition to other than this from the particular details of this great issue.

Prophethood:

We mean by belief in prophethood, belief in Allāh’s (سُورَةُ الْمُكَذِّبِينَ) Messengers in a general sense and specifically and belief in our Prophet Muhammad (صلى الله عليه وسلم) in particular; that he is the Seal of all Prophets and that no action is accepted from any individual unless it is consistent with his guidance, and that he is the leader of all the Messengers, and the best of all Mankind, and the one entrusted with the general message sent to all of the jinn\(^3\) and mankind. It is

\(^3\) [TN]: Spiritual creatures created from fire by Allāh (سُورَةُ الْمُكَذِّبِينَ). The Prophet (صلى الله عليه وسلم) said: “The Angels were created from light, the Jinn were created from
obligatory to affirm everything that he has informed us of and to obey him in whatever he commanded, while also refraining from what he has forbidden, since obedience to him is obedience to Allāh ( سبحانه وتعالَّ) and disobedience to him is disobedience to Allāh ( سبحانه وتعالَّ).

“And he does he speak from desire. It is but revelation revealed unto him.”

[Sūrah an-Najm 53:3-4]

From the meanings of belief in the Messenger is that Allāh ( سبحانه وتعالَّ) is not worshipped except with that which he has brought, and to bear witness that he has totally conveyed the message of his Lord without withholding anything, with a type of advice that is complete such that all other advice is deficient in comparison. This also includes belief that he is the one who Allāh ( سبحانه وتعالَّ) has entrusted with His revelation and that he has fulfilled this trust in the most complete manner.

His Companions ( ﷺ) have attested to this in the greatest gathering in history at the farewell pilgrimage when the Messenger ( صل الله عليه وسلم) asked them a provocative question and they replied with an answer that soothes the chest and cools the heart. He ( صل الله عليه وسلم) spoke to them at the end of the sermon on the day of ‘Arafah, while they were in the valley of ‘Arafah, next to Mount ‘Arafah in this lavish sermon that was filled with much merciful prophetic advice and education, and asked them:

“You all will be asked about me, so what will you say?”

fire, and Adam was created from that which has been described to you.” See Muslim (no.5314).
The answer was,

"We testify that you conveyed the message and advised."\(^4\)

Allāh (تعززوجل) is the Greatest! How great is this answer, which was filled with true belief. Therefore Allāh (تعززوجل) was pleased with the Companions of Allāh’s Messenger.

Likewise, we bear witness as they do, that he has conveyed the Message of His Lord and has advised his nation. Therefore, there is nothing that brings them closer to Allāh (تعززوجل) except he has clarified it for them, called them to it and encouraged them with it. Equally, there is nothing that distances them from Allāh (تعززوجل) except that he has made it clear to them and has forbidden them from it and warned them of it, may the best of peace and prayers of his Lord be upon him.

So this is generally what we mean by belief in Prophethood, along with the belief in the signs of the Messengers, which are known by the philosophers as miracles, which are those extraordinary affairs that Allāh (تعززوجل) has made apparent upon the hands of the Prophets to affirm and establish their truthfulness.

**Belief in the Resurrection:**

As for the belief in the affairs of the Resurrection, then we mean by this: the belief in the resurrection after death and literally returning life to the bodies and whatever is related to this from the events of the plane of Judgment, and the afterlife beginning with the resurrection after death and ending with paradise and its everlasting bliss that will

\(^4\) See Abū Dāwūd (no.1905) and Ibn Mājah (no.3074), on the authority of Jābir ibn Abdillah (البدر).
never end, or the hellfire and its everlasting punishment that will never end.

So if a person lives in the life of this world and toils hard he will see the result of this and nothing will be wasted in vain. If he did well, he will receive well, and if he did poorly he will receive evil.


“O mankind, surely you are returning to your Lord with your deeds and actions and this is certain, so you will meet it.”

[Sūrah al-Inshiqāq 84:6]

As a result, it is obligatory to have faith in the afterlife and everything related to it and that it is as real as the life of this world. Rather, the afterlife is even more complete because Allāh (jUyUjG) has made it everlasting.

Similarly, it is also obligatory to believe in the life of the barzakh⁵, which separates the life of this world from the afterlife.

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⁵ [TN]: The barzakh is a state between death and resurrection and cannot be avoided as Allāh (jUyUjG) said:


“and behind them is Barzakh (a barrier) until the Day when they will be resurrected.”

[Sūrah al-Mu’minūn: 23:100].
Thus, the creed (al-'Aqidah) means, the belief of the heart in these issues and other then them, from the affairs which require belief. This is an important aspect of faith and a significant element of belief and from there stems the faith of actions and the faith of statements which is well known.

So this is a brief outline of what must be believed regarding the Afterlife. Collectively these issues consist of belief in the divine directives as we have mentioned them, and the belief in the affairs related to Prophethood with the details previously mentioned, and then belief in the afterlife as we have briefly summarized.

Therefore, this detailed creed is the Islāmic doctrine that is the subject of our discussion.

So from here we know that the creed (al-'Aqidah) is the belief in Allāh (ta'āla) and those things which must be believed about Allāh (ta'āla) regarding His perfect Attributes and excluding Him from being associated with any deficiencies or whatever is not befitting for Him; like having an associate, wife, child, minister, assistant, or someone who influences the affairs of creation as He does along with Him, as well as all of the other things we have detailed previously.

This is the complete and total picture - by the will of Allāh (ta'āla), of the Islāmic creed, which refutes the assumptions of those who claim that giving importance to the Islāmic creed and its study is a secondary matter or a luxury as it relates to knowledge which is only sought by individuals with an appetite for extra information and the nonessential sciences.

Thus, it is upon these individuals to rethink their position on this because assumption can be the most dishonest speech, and if they were to review the issue while being just with themselves; they would recognize that the Islāmic creed - just as we have previously explained - is an essential science that the Muslim can never do without. So as a
result, if it is established that the Islamic creed involves belief in Allah (مُبَارَكُ الرَّحْمَانِ الرَّحِيمِ) alone, His Words, and belief in what He and His Messengers have informed just as we have detailed before, then it is impossible for the Muslim to do without it, except if it is possible for him to do without belief itself.

However, exploring the depths of the issues of the Islamic creed and becoming familiar with the various doubts that may be associated with some of the issues of Islamic creed, to become skilled in this, and to know the sects that have deviated concerning the Islamic creed, and the ability to refute their doubts; then all of that is considered a collective responsibility (مَلِكَةُ الْكِتَابِ). So if some of the scholars who are specialists and those who are specifically talented take on this responsibility, then the rest of the people do not need to busy themselves with delving into it or whatever is associated with it, such that they will not be sinful for abandoning this.

But as for the basic fundamental Islamic creed, then knowing it is an individual responsibility (مَلِكَةُ الْكِتَابِ) and an affair that is binding upon everyone as we have mentioned. Rather, it is the foundation of the religion. Therefore, deficiency of this nature is equivalent to deficiency in faith based upon what has preceded.

So there can be no doubt that what is obligatory upon the one who takes it upon himself to teach the people, as well as the one who issues religious verdicts in addition to the judge and everyone who works in a similar capacity, is different than what is obligatory upon the layperson and the general masses, just as Shaykh al-Islām (الشَّيْخُ الْبَشَرِيَّةُ) has clarified in some of his books.

The same can be said about the rest of the Islamic sciences from the rulings of Islamic jurisprudence to the science of prophetic narrations, the explanation of the Qur’ān and other than this.
Therefore, knowledge of the Islāmic creed is the first obligation upon every Muslim male and female. In fact, it is from the most obligatory and honourable sciences. How can it not be, when the nobility of a specific knowledge is based upon the nobility of what that knowledge studies? And what is studied in this knowledge is Allāh (الله) with His Names and Attributes, recognition of His binding right upon His servants, and whatever is related to this from the issues which have been previously explained and clarified.

And the issues of this nature were the reason why the Messengers were sent, and the reason why the scripture was revealed to them and is thus the best thing attained by the hearts and the most superior, most beloved and beneficial thing to them.

So for this reason, it is upon the people with understanding to compete with one another in knowing the general and specific issues of the Islāmic creed. Everyone according to his own ability, since Allāh does not burden a soul more than it has strength to bear.

And finally this is a summarized synopsis of the Islāmic creed along with the brief mention of its status and station. I hope there are no deficiencies in it and with Allāh is the success.
A

s for the history of the Islāmic creed, then it goes back to the earliest of times and eras, since there was not a Prophet that was sent except that his call began with creed and he made it the essence of his message.

Allāh (جَلَّ جَمِيلُهُ) says to His Prophet [Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمِ) the last of His Messengers (عَلِىْهَا السَّلَمِ):

وَمَا أُرْسِلْتَ إِلَىْ نَفْسِكَ مِن رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّ عِلْمَنَا لَيْسَ لِيِّدُودُونَ

“And We have not sent before you any messenger except that We have revealed to him that, there is no deity except Me, so worship Me.”

[Sūrah Al-Anbiyā’ 21:25]

Also He (جَلَّ جَمِيلُهُ) says:
“And certainly We have sent to every nation a messenger, [declaring], Worship Allah alone and avoid anything which is worshipped besides Allah.”

[Sūrah an-Nahl 16:36]

This means that all the Prophets began their call to Allah with correction of the creed before addressing anything else from the good actions that they called to.

So for this reason, we find in chapters like Hūd, the mention of several Messengers (سُنَّةُ الْنَّسَبِ), who began their call to Allah by appealing to their respective peoples, and calling them to the Islāmic creed and its rectification, in addition to the meaning of the word Īmān and Islām as well as the foundation of the Islāmic creed i.e. none has the right to be worshipped but Allah (لا تُشْرِكُوا بِاللهِ). So this started from Nuḥ [Noah (ناوْحَ)] who was the first Messenger sent to the people of earth after polytheism occurred amongst his people.

Allah says (بِلَاءُ التَّرَمُّسِ):

وَلَنَدْعُ نُوحًا إِلَيْكُمْ بِقَوْمِكُمْ أُبَيِّنْ لَكُمْ اللَّغْوَةَ لَتَعْفَؤُوا إِلَّا إِلَيْهِ أُلْحَافٌ عَلَيْكُمْ عَذَابٌ عَظِيمٌ أَلِيمٌ

“And surely We sent Noah to his people, [proclaiming], ‘Indeed, I am for you a clear warner; so that you would not worship except Allah, surely I fear punishment for you on a day of great pain’.”

[Sūrah Hūd 11:25-26]
Also He (الله) says:

> "And to 'Ād [We sent] their brother Hūd. He said: 'O my people, worship Allāh alone; there is no deity for you besides Him'.”

[Sūrah Hūd 11:50]

Also in the same context and in the same manner, Allāh (الله) says regarding Šāliḥ (شَلِيْل) and his people:

> "And to Thamūd [We sent] their brother Šāliḥ. He said: 'O my people, worship Allāh; there is no deity for you besides Him’.”

[Sūrah Hūd 11:61]

Then Allāh (الله) continues to use the same noble context to say about Shu‘aib (شعيب) and his people:

> "And to Madyan [We sent] their brother Shu‘aib. He said: 'O my people, worship Allāh; there is no deity for you besides Him. And do not decrease from what is weighed and the scale. Truly, I see you upon
goodness, but I surely fear for you the punishment of an all-encompassing Day’.”

[Sūrah Hūd 11:84]

Also Allāh (الله) says in another context and in another chapter [of the Qur’ān] regarding Yūsuf’s [Joseph (عَزّوْلا)] debate with his two companions in prison.

“O my two companions in prison, are separate different lords better or is Allāh the One the Irresistible? Those who you worship other than Him are merely names which you and your forefathers and have invented, for which Allāh has not sent down any authority. The judgment is for none but Allāh. He has commanded that you worship none except for Him, that is the correct religion, but most of the people do not know.”

[Sūrah Yūsuf 12:39-40]

This is how the Book of Allāh (بَرَاءَةٌ وَحَمَّالٌ) clarifies the history of the Islāmic creed throughout the long history of the Prophets and Messengers, and how this creed used to be the key to their call. This means the religion of the Prophets was one, and that it was Islām.
"Truly, the religion with Allāh is Islām."

[Sūrah Āl-‘Imrān 3:19]

It was Islām with its creed and fundamentals even if their legislations and methodologies may have differed since Allāh (ottie) did this out of wisdom. As a result, every Prophet had a legislation and methodology suitable for his people, their situations, circumstances and times. Allāh (ottie) says:

{ أمور أهل الأفكار لعب عما جاء من الحق لكي تحال مصم مساعده وتهما } 68

“And do not follow their vain desires away from the truth that has come to you. To each among you, We have prescribed a law and a clear methodology.”

[Sūrah al-Mā’idah 5:48]

Thus, the issue of Islāmic creed has been connected to mankind ever since the father of mankind Adam (ottie), descended to earth, and therefore, it has been linked to mankind throughout its history as we have just seen.

Similarly, Allāh’s Book has made clear that Allāh (ottie) brought forth the Children of Adam from the loins of their fathers, after having brought forth the progeny of Adam from his spine as it has been confirmed in the Sunnah. Then he addressed them all while they were spread out, and made them bear witness upon themselves that Allāh (ottie) is their Lord and Creator, and that there is no Lord (ottie) worthy of worship but Him.

Allāh (ottie) says:
“And when your Lord brought forth descendants from the loins of the children of Adam and made them bear witness about themselves [saying]: ‘Am I not your Lord?’ They replied: ‘Yes, of course We bear witness,’ So you cannot say on the Day of Resurrection: Surely, we used to be unaware of this’.”

[Sūrah al-‘ārāf 7:172]

But in spite of this historical Islāmic creed being a matter of agreement between all of Allāh’s Messengers (سَلَّمُوَ عَلَيْهِمْ), there are found throughout history, sects that sometimes differ in their beliefs and the fundamentals of their religion, just as they sometimes differ in their methodologies and approaches to calling people to Islām, which is what we will discuss in the following chapters.
The Sects That Have Spoken Concerning the Fundamentals of Religion

Many different sects have spoken concerning the fundamentals of religion from different angles. These sects are divided into two categories:

**The First Category:** are the sects who speak concerning religion but do not ascribe themselves to Islām. The most important of them being:

1. Judaism
2. Christianity
3. Atheism
4. Dualism: and they are the ones who profess belief in two fundamental authorities: light and darkness.
5. Magians: who are those who worship fire.
6. Sabianism
7. Hinduism

8. Buddhism

9. Az-Zanādiqah: who are sects from the Bāṭinī Qarāmiṭah sect (also called Carmathians).

10. The philosophers and all of their factions. And they are the ones who claim to be infatuated with wisdom. The prefix philo- means love of wisdom and thus they call their elders wise while they call the rest of the people laypeople even if they are from people of knowledge and understanding. This is the technical term for philosophy, and they are an egotistical group of people as you have all seen.

The Second Category: are the sects who have spoken concerning the fundamentals of religion while ascribing themselves to Islām.

So now that we have briefly spoken about some of the sects that speak about religion without ascribing to Islām, let us now briefly speak about some of the sects that ascribe themselves to Islām.

As for the Muslims then they were united, in complete agreement and undivided upon the fundamentals of their religion. The era of the Companions passed while they were upon that. They were never known to have differed regarding the concept of creed or the fundamentals of the religion; instead they were a single nation.

It has been narrated by Abū 'Ubaidullāh al-Ḥākim on the authority of al-Awzā'ī who is from the most prominent scholars from the students of the followers of the Companions, who was also from the colleagues of Imām Mālik ibn Anas. It has been narrated that he said:
“We used to say, while the followers of the Companions were many, ‘Indeed Allah is above His throne and we believe in that which is found in the Sunnah regarding His Attributes.’”

And from those who many have narrated that there is a scholarly consensus upon this methodology is: the Imam Muhammad ibn al-Hasan the student of Abū Ḥanīfah and the Imam, the scholar Ibn 'Abd al-Barr. In fact, all of the books of reference in this issue indicate that the establishment of the Islamic creed continued upon a single methodology from the time of the Companions up until the seventh caliph from the caliphs of the Abbasids, al-Ma'mūn, And regarding this, al-Imām al-Baihaqī said:

“There was never a caliph from the Ummayyids or the Abbasids except that he was upon the way of the Pious Predecessors and their methodology. But once al-Ma’mūn became the caliph, the Mu’tazilah gathered around him and prompted him to negate Allah’s Attributes and to say that the Qur’ān is created.”

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6 See ad-Dahābī, Siyar al-‘Alām al-Nubulā (6/121).
The era of the noble Companions\(^7\) passed while they were all united upon a single methodology which involved acting upon the Book and the Sunnah in matters of creed and legislation. This was also the case with the students of the Companions (the tābiʿūn), who inherited the knowledge of the Companions (الصحاب)

However, at the end of the time of the Companions (الصحاب), the saying of the Qadariyyah\(^8\) occurred just as the Khawārij and the

\(^7\)[TN]: A Companion is anyone who met the Prophet (رضي الله عنه) whilst believing in him and died upon Islam as a Muslim. This includes anyone who spent any amount of time - long or short, with the Prophet (رضي الله عنه) in military expeditions, gatherings or religious rituals. See Ibn Ḥajar, al-Isabah fī Tamyyīz as-Sahābah (1/4).

\(^8\)[TN]: Qadariyyah; they are those who deny the divine pre-determination and believe that Allāh has no power over His creation and that mankind is totally independent of His Will and Power. ʿAbdullāh ibn ʿUmar (رضي الله عنه), said in reference to them, “I am free of them, and they are free from me”. See Muslim (no.8).
Shī'ah also appeared during their time. These three sects appeared at the end of the time of the Companions, during the reign of ʿAlī ibn Abī Ṭālib (علي بن أبي طالب).

9 [TN]: The Khawārij; They are those who make excommunication on the basis of major sins and rebel against the Muslim ruler whom Islām obliges obedience. They were the first sect to appear in Islām. Ash-Shahrastānī said, “Whoever rebels against the legitimate ruler, who has been accepted by the people is called a Khārijī”. See ash-Shahrastānī, al-Milal wal-Nihal (1/114).
The Khawārij and the Ḥarūriyyah

The Khawārij are considered the first sect to appear in the time of the Companions (าاءینلیو), during the rule of ʿAlī ibn Abī Ṭālib (품ثك 느대) to be precise. They appeared with their brash beliefs which were extreme in their boldness, and their abnormal isolated direction which led them to consider that not committing major sins is from the fundamentals of the religion and faith. From there they went on to explicitly claim the disbelief of the one who commits major sins to the extent that, according to them, he has clearly disbelieved in a manner that causes him to leave the religion. They also explicitly claim the permissibility of revolting against the ruler. In fact, they believe it to be from enjoining the good and forbidding the evil.

The Story of their Revolution

Some of the people of knowledge have mentioned that when the Khawārij or Ḥarūriyyah revolted, they gathered in a home of theirs or at least some of them on the outskirts of Baṣrah called Ḥarūra' and there was six thousand fighters who prepared themselves to fight ʿAlī
ibn Abī Ṭālib (رضي الله عنه). So ‘Abdullāh ibn ‘Abbās (رضي الله عنه), asked ‘Alī ibn Abī Ṭālib (رضي الله عنه) for permission to go out to debate them with hope that they may return to the truth.

So ‘Alī (رضي الله عنه) said to Ibn ‘Abbās (رضي الله عنه):

“Surely I fear for you.”

Then Ibn ‘Abbās (رضي الله عنه) replied:

“Don’t.”

Ibn ‘Abbās (رضي الله عنه) said:

“So I went to them, wearing the best clothes from Yemen.”

Abū Zumail who was the narrator of the story said:

“Ibn ‘Abbās was a handsome man with a commanding voice.”

Ibn ‘Abbās (رضي الله عنه) said:

“I went to them and came to them while they were gathered at a place called Ḥarūrā’. I gave them the Islāmic greetings of peace and then they said: ‘Welcome, O’ Ibn ‘Abbās. And what are these clothes you are wearing?’

So I said:

“What is the fault you find with me? Indeed I have seen upon the Messenger of Allāh (صلى الله عليه وسلم) better clothes than these.”
I then recited to them the statement of Allah (عَلَيْهِ السَّلَامُ):

(3^j^jQ)

"Say: 'Who has forbidden the adornment and good things that Allah has produced for his servants from his provisions?'

[Surah al-A'raf 7:32]

They inquired:

"What has brought you here?"

So I replied:

"I have come to you from the Companions of Allah's Messenger (صلى الله عليه وسلم), from those who migrated (Muhājirūn) and the helpers (Anṣār), to inform you of what they say. Because it was upon them that the Qur'ān was revealed and they are more knowledgeable of the revelation than you and it was revealed regarding them and none of them are amongst you."

Some of them argued:

"Do not argue with a person from the tribe of Quraish for indeed Allah (عَلَيْهِ السَّلَامُ) says about them:

(32j2jC?)

"But rather they are a quarrelsome people."
Ibn 'Abbās (رضي الله عنه) replied:

"I had not seen a group of people who strove as much as them, and you could see in their faces the effect of staying up at night to worship and it was as if their hands and knees gave praise of them."

So those around him left and some of them said:

"We will speak to him and see what he says."

So I (رضي الله عنه) said:

"Tell me what it is that you have against the cousin of the Messenger of Allāh (ﷺ) and his son in law and those who migrated (Muhājirūn) as well as the helpers (Anṣār)?"

They said there are three things.

So I (رضي الله عنه) said:

"What are they?"

They replied:

"One of them is that he allows men to rule in the affairs of Allāh, when Allāh (ﷻ) has said:
“Indeed the ruling is only for Allāh.”

[Sūrah al-An‘ām 6:57]

So what is for men and what is for Allāh the legislator?

So I said:

“This is one.”

Then they said:

“As for the second, then he fought but did not take captives or war booty. So if those who he fought were disbelievers, then it would be permissible to take them captive and seize their wealth but if they were believers then it would not be permissible to fight them.”

So I said:

“This is the second, so what is the third?”

They replied:

“He has freed himself from being the leader of the believers, therefore he is the leader of the disbelievers.”

I asked:

“Do you have anything other than this?”
They said:

“This is all.”

Then I said to them:

“If I read to you from the Book of Allah and the Sunnah of His Messenger, what refutes your claims, will you be pleased with it?”

They said:

“Yes!”

I explained to them,

“As for your saying, he allows men to rule in the affairs of Allah then I will read to you a verse in which Allah has allowed the men to rule concerning a rabbit worth one fourth of a dirham and other game animals as Allah (jiljil) has said:

"This is all.”

"O you who believe do not kill game while you are a pilgrim [in the state of ihram]. And if someone does so intentionally the penalty is a sacrificial animal equivalent to that which he killed as judged by two just men from you.”

[Sūrah al-Mā`idah 5:95]

Then he said:
“And you all know that if Allah had wanted, He would have established the ruling without linking it to men.”

Also, regarding the woman and her husband, Allah said:

وَإِنْ حَقَّقَ سُبُقًا بِنَبِيّهمَا فَأَبْعَثْنَا حُكْمًا بِنَحْلِهِ. وَحُكْمًا بِنَمَّ أَهْلِهِمَا إِنَّ بَلَدًا أَإِلَحَصَا وَأَوْفِينِي اللَّهُ بِنَبْيِهِمَا

“And if you fear dissention between them both, then appoint an arbitrator from his family and another from hers; if they both truly desire reconciliation, Allah will grant it to them both.”

[Sūrah an-Nisā’ 4:35]

So here Allah has made the judgment of men a trustworthy practice. Have I clarified this?”

They said:

“Yes.”

He said,

As for your saying: he fought but did not take captives or war booty. Would you take your mother, 'Ā’ishah (ra) as war booty and make lawful with her what is lawful with other than her? If you say yes, then you have disbelieved, because she is your mother. And if
you say she is not your mother. then you have disbelieved, because Allah (ﷻ) says:

\[
\text{وَرَوْقَمُهُمْ أُمَهُمْ}
\]

“...and his wives are their mothers.”

[Sūrah al-Ahzāb 33:6]

Therefore you are stuck between two issues of misguidance, whichever you insist upon, you insist upon misguidance.”

Then they began to look at each other.

I then asked:

“Have I clarified this?”

So they replied:

“Yes.”

Then he (ﷺ) said:

“As for your saying, he freed himself from being the leader of the believers, then let me offer you someone who would please you. Indeed I heard that the Messenger of Allāh (ﷺ) said to the leader of the believers:

“O ‘Alī write: this is what Muḥammad the Messenger of Allāh (ﷺ) has agreed to.”
Then the disbelievers said: “No! By Allah, we don’t know you to be the Messenger of Allah. If we knew you to be the Messenger of Allah (صلى الله عليه وسلم) we would not fight against you.” So the Messenger of Allah (صلى الله عليه وسلم) said:

“O Allah, indeed you know that I am the Messenger of Allah. O ‘Alî (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) write: this is what Muḥammad ibn ‘Abdillâh (صلى الله عليه وسلم) agrees to.”

By Allah, the Messenger of Allah (صلى الله عليه وسلم) is better than ‘Alî (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), but removing himself from leadership did not negate his Prophethood.”

Ibn ‘Abbâs (رضي الله عنه) said:

“So two thousand of them returned from what they were upon and the rest were killed due to their deviation.”

al-Ḥākim (الحَكِيمُ) said:

“This narration fulfills the conditions of Muslim (الصحيح) but was not extracted by him in his collection.”

In spite of this, many of the creation have fallen prey to the call of the Khawārij and a group of the foremost scholars have accused them with being upon the methodology of the Khawārij, just as they

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10 See al-Ḥākim, al-Mustarāk (2/163).

11 Aṣ-Ṣanāni, ‘Abd al-Razzāq, al-Muṣannaf (no.18678), Aḥmad (1/243), Ibn ‘Abd al-Barr, Jāmi‘ bayān al-‘ilm (2/962-964) and others.
considered more than one of the narrators of the prophetic narrations to be from among them as this is well known according to the people of prophetic narrations.

This is what poor understanding, lack of patience and short sightedness does to people.

The *Khawārij* perceived themselves to be upon the truth when they revolted against the leader of the believers ʿAlī ibn Abī Ṭālib (بنت‌الله)، and when they boycotted those who migrated (*Muhājirūn*) and the helpers (*Anṣār*) whom the Qurʾān spoke of, and just as they spoke with it.

The Qurʾān was established with them and with it they became established and they are the best of this nation. Even after the one known as the “Ink of the Nation” and “the Interpreter of the Qurʾān”

debated with them with what Allāh (بنت‌الله) gave him from understanding of the religion, he showed them their mistakes with what he brought of evidence from the Book and the Sunnah. And a great number of them repented by way of him. Two thousand of the six thousand fighters that had prepared to enter the battle were saved by Allāh, since He accepted their repentance while the rest were destroyed after the evidence was established upon them by Ibn ʿAbbās (بنت‌الله), who gave them advice, guided and called them to the truth in the manner we have just mentioned.

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12 Ibn ʿAbbās reported; “The Prophet (بنت‌الله) embraced me and said, “O’ Allāh (بنت‌الله)! Teach him (the knowledge of) the Book (Qurʾān)”’. See al-Bukhārī (no.3756). Likewise it has been reported that Ibn Maṣʿud (بنت‌الله) said, “The best interpreter of the Qurʾān is Ibn ʿAbbās.” See *al-Itqān* (2/493).
The Shi‘ah

The Shi‘ah are from the sects that appeared at the end of the time of the Companions during the reign of ‘Alī (ع) to be precise. This sect began due to their excessive love for ‘Alī ibn Abī Ṭālib (ع) and extreme reverence to him that led some of them to ascribe divinity to him, and worship him which was from the things that caused ‘Alī (ع) to burn a group of them to death since he had no other way out of this, due to the fact, that his strong and repeated rejection did not affect them. So then he said:

“Once I saw that the affair was an evil one, I kindled my fire and called for Qanbar (‘Alī’s servant).”

A Jew called ‘Abdullāh ibn Wahāb ibn Saba’, who was from the Jews of Ṣan‘ā’ in Yemen, took advantage of this opportunity, and the

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13 See Ibn Ḥajar, Fath al-Bārī (12/270).
partisanship of the Shi‘ah and their excessiveness towards the leader of the believers 'Alî ibn Abî Ŕālib (â•åæ••å••), by igniting the fire of tribulation between the Muslims through fabricating a narration wherein the Messenger of Allâh (صلى الله عليه وسلم) allegedly advised that 'Alî (â•åæ••å••) should be the Islamic leader after him, and that he should be made the leader of the Islamic nation by virtue of the text. Similarly, Ibn Saba’ also invented the concept of the ‘return’, which means that 'Alî (â•åæ••å••) will return to this world after his death.

In fact, Ibn Saba’ claimed that 'Alî (â•åæ••å••) was not killed, and that he was still alive, and that it is not possible for him to die because he is part divine, and that he emerges from the clouds and thunder is his voice. As well as other than this from the superstitious beliefs that are found in the books of these people and those who were affected by them, including this belief which became known as the doctrine of ‘the return’ which was a plot against Islâm and the Muslims, by the Jew ‘Abdullâh ibn Saba’ after he claimed to be a Muslim himself and partisan to the family of Allâh’s Messenger and someone with great love for them. As for the virtuous family of the Prophet (صلى الله عليه وسلم), then they are free from him. Thereafter, the Rawâfi’d adopted this...

[14] [TN]: The author of Sharh al-‘Aqîdah at-Tahawiyah’ said “The scholars have mentioned that the origin of the Râfidah began from a hypocrite who intended to innovate falsehood into Islâm and to insult the Messenger. In fact when ‘Abdullâh ibn Saba’ proclaimed Islâm, he sought to cause corruption in the religion by plotting just as Paul did with Christianity. At first, he professed piety and then enjoining the good and forbidding the evil, where until he was involved in the killing of ‘Uthmân. He later entered Kûfah, manifested extremism for ‘Alî, supporting him to gain from it necessities and this was made clear to ‘Alî, who sought his execution and fought him to Qarqîs. From Ibn Saba’, whom Ahlus-Sunnah has criticized; came this group known as the Râfidah. See Ibn ‘Abî al-‘Izz, Sharh al-‘Aqîdah at-Tahawiyah’ (p.490).

[15] [TN]: “The Râfidah are a group from the Shi‘ah. They are also known as the Ja‘fariyyah and the Mûsawiyah and have been given the name ar-Râfidah because they came to Zaid ibn ‘Alî ibn Hasan ibn ‘Alî ibn Abî Ŕâlib and said to him: ‘Free yourself from Abû Bakr and ‘Umar (ر•••).’ So he said: ‘I will not free myself from them, rather they were the companions of my grandfather and his ministers –
corrupt creed, and therefore Ibn Saba' is the source of every deviant belief which the Rawāfiḍ hold to today.

This is the story of the Shi‘ah, and the history of this sect is a long tale and many books have been written about them and all of them, if not the vast majority of them, are contemporary. So for this reason, I will suffice myself with this since what is written is sufficient and I have not come with anything new. Also from the issues which one should be aware of is that the Shi‘ah and all their sects are upon the methodology of the Mu‘tazilah regarding the Names and Attributes of Allah (الله— وهو مبتدع الحقيقة)، and Allah knows best.

meaning the Messenger of Allah ( ﷺ) – and his advisers.’ So they said: ‘Then we reject you (narfiḍuka), meaning we will abandon you and not follow you. Therefore they were given the name the Rāfidah because they rejected Zaid ibn ‘Alī from being from the leaders of the household of the Prophet ( ﷺ).’ See al-Fawzān, Ṣāliḥ Sharḥ Lum‘atul-‘I’tiqād (p.276).
From the sects that appeared during the time of the Companions, may Allāh be pleased with them, is the Qadariyyah. Generally, when the term Qadariyyah is mentioned, then what is intended by this are those who negate the Divine Decree (Qadar) and they are the followers of Ma‘bad al-Juhanī. But sometimes this word may be used for those who are excessive in affirming the Divine Decree (Qadar) and those who went to such extremes regarding the Divine Decree (Qadar) that it led them to say that the servant is compelled to do certain actions. So he acts without choice. Rather, he has no power over his actions. These people are known as the Jabariyyah, who also fall under the general name for al-Qadariyyah.

[TN]: It has been narrated that ‘Abdullāh ibn ‘Umar (رضي الله عنه) cited the Prophet (صلى الله عليه وسلم) say: “The Qadariyyah are the Magians of this Ummah. If they become ill, do not visit them and if they die, do not attend their funerals.” Authenticated by al-Albānī in as-Ṣaḥīḥ Abū Dāwūd (no.4961).
An individual named Ma'bad al-Juhanī called to the creed of the Qadariyyah for the first time in Baṣrah at the end of the time of the Companions. He generally rejected that Allāh (الله) has prior knowledge, a book wherein the fate of everything is written as well as the will of Allāh (الله). He even went so far as to explicitly state that Allāh (الله) does not know what fate will take place except after its occurrence, not to mention record it in a book or will it into existence. Rather, the servants initiate their actions themselves, so they do their actions without Allāh’s knowledge until after the servant has completed the action. They do not consider the actions of the servant to be from what is decreed by Allāh (الله). And in light of this, they differ amongst themselves regarding whether Allāh (الله) is capable of producing the like of the servants’ actions or not.

And this is the extent to which they exaggerated in their negation of the Divine Decree (Qadar) just as they went to similar extremes affirming the abilities of the servant, to the extent they made the servant a creator along with Allāh (الله), since according to their belief, every servant creates his own actions without being affected by the ability of Allāh (الله), and its influence over his chosen actions.

This is a deviant belief which is rejected by the intellect, Islāmic legislation and sound logic. It is a foreign ideology because the man who began spreading this creed, Ma'bad al-Juhanī, took it from an unknown person, who was said to be called Abū Yūnus al-Asāwarī. So then Ma'bad adopted it and it became a great trial in Baṣrah and the neighbouring areas because of him.

Ḥajjāj ibn Yūsuf al-Thaqafi punished him by the order of 'Abd al-Mālik ibn Marwān al-Umawī and this occurred in the eightieth year after the Prophet’s migration.
The Stance of Some of the Companions Who Were Present When this Innovation Began

When the innovation of the Qadariyyah appeared, the scholars of the Pious Predecessors from the Companions and their students rushed to condemn the innovation of the Qadariyyah, warn against it, and to free themselves from it and its people. They also criticized it and made clear to the people the dangers it posed to a person’s belief in Allah (الله) because the belief in the Divine Decree (Qadar) is a system based upon Islamic monotheism (at-Tawhīd) and whoever disbelieves in the Divine Decree (Qadar) has invalidated his monotheism (at-Tawhīd).

Also, some of the books of history and biographies mention that when the statement of Ma‘bad al-Juhanī reached ʿAbdullāh ibn ʿUmar ibn al-Khaṭṭāb (الْكَحْيَامُ)، he freed himself from him and his deviant speech and he made his position known to the people. The same has also been narrated regarding ʿAbdullāh ibn ‘Abbās (الْقَرْنِي). In fact, ‘Abdullāh ibn ‘Abbās (الْقَرْنِي), wished that this person’s neck could be placed within his hands so that he may squeeze it until he dies, or at least cut off his nose, and by this time he had become blind. All of this was due to his protectiveness of Allah’s Religion and the Muslim creed which for the first time had been exposed to deviant ideologies.

Also, there have been narrations of the Prophet (صلى الله عليه وسلم) and the Pious Predecessors regarding the dispraise and condemnation of the Qadariyyah and how they are the Magian’s of this nation. Rather, they are worse and more evil since they affirm many creators, since they believe every servant from the jinn, mankind and the angels creates his own actions according to their corrupt claim. In addition to this, the Qadariyyah are the opposite of the Jabariyyah who claim the servant is compelled and driven towards his actions of good or evil, and is then rewarded with good or bad which is another deviation.
But what is correct, is the middle path between these two extremes. It is what the people of the Sunnah and the community of the believers are upon; that there is no creator but Allāh ( سبحانه وتعالى). Therefore, the servant and his actions are from the creation of Allāh ( سبحانه وتعالى) and the servant performs actions due to his choice, just as he also abandons them by his own choice and this is the secret of the responsibilities placed upon the servants by Allāh ( سبحانه وتعالى), and the place where good or bad are rewarded and the knowledge of this is with Allāh ( سبحانه وتعالى) and this issue has been expanded upon elsewhere.
After the time of the Companions, towards the beginning of the second century, the methodology of the Jahmiyyah began.

The first person to introduce this ideology was al-Jaʿd ibn Dirham, since he was the first person in Islam who said:

“Allāh (الله) did not take Ibrāhīm [Abraham (عَزِيزُ اللَّهِ)] as a friend and He did not speak directly to Mūsā [Moses (عَلِيَاءُ اللَّهِ)].”

The scholars from the students of the Companions pronounced him a disbeliever because of rejecting the speech of Allāh (الله) and the speech of His Messenger (صلى الله عليه وسلم). So he was pursued until he was captured, then he was taken to the place of prayer on the day of Ḥajj and was slaughtered in public for the world to see and an example was made of him for those who allow themselves be influenced by such speech. Then the ruler of Iraq and the east, Khālid al-Qasrī (خالد بن أسري) gave the Eid sermon, wherein he said at the end of it:
“O’ people, make your Eid sacrifices, and may Allāh (ﷺ) accept it from you. For indeed I am sacrificing al-Ja’ḍ ibn Dirham, because he claims that Allāh (ﷺ) did not take Ibrāhīm as a friend and He did not speak directly to Mūsā.”

Then he ordered him to be slaughtered and it was done with a consensus among the scholars of the Pious Predecessors. So may Allāh (ﷺ) reward Khalīd al-Qasrī and the scholars from the students of the Companions with the best of rewards for their sincere action.

However, before al-Ja’ḍ was killed, Jahm ibn Ṣafwān took this creed from him, promoted it and called to it until it spread. For this reason, this creed has been attributed to him instead of his predecessor, and so it is said: The Jahmī creed.

If we wanted to know the chain for this Jahmī creed, then it is that Ja’ḍ took it from Abān ibn Sam‘ān who took it from Tālūt ibn Ukht Labīd al-A’ṣam, the Jewish magician who affected the Prophet (ﷺ) with his magic. This is the chain for the Jahmī creed as mentioned by more than one of the people of knowledge.

From here, you know that the Jahmīyyah has a Jewish chain as you have seen. So how could the Muslim be at ease with a creed that has a chain returning back to a Jew?

But with that being said, Jahm took this creed and called to it and argued in defense of it, until it became a great trial. Because of him,

17 See Ibn Kathīr, al-Bidāyah wan-Nihāyah (9/35) and ad-Ḍahābī, Mizān al-ʿīdāl (1/399).

18 [TN]: It is important to note that carrying out any capital punishment is from the responsibilities of the leader and subject to his authority only.
many people began to harbor doubts regarding the Attributes of Allāh (الله تعالى), since he used to negate all of the perfect Attributes of Allāh (الله تعالى), and all of the Attributes of Allāh (الله تعالى) are perfect, generally and specifically. So he confused the people into thinking that affirming the Attributes of Allāh (الله تعالى) somehow negates freeing Allāh (الله تعالى) of deficiencies, and he propagated doubts regarding them amongst the people.

He used to say: Affirming the Names and Attributes for Allāh (الله تعالى) means there are many eternal beings and there is no eternal being but Allāh. But the responses to this doubt are: Allāh is Eternal in His Names and Attributes and the Names and Attributes of Allāh (الله تعالى) are inseparable from His essence the Exalted and cannot be separated from Him. This is not considered multiple eternal beings. That claim would only be valid if it is said: there are beings other than Allāh (الله تعالى), and they are eternal as Allāh (الله تعالى) is. So let this be understood.

Likewise, the trial of the Jahmiyyah is considered the first known trial in the history of the Islāmic creed regarding the issue of Allāh’s (الله تعالى) Names and Attributes, since the trial of the Qadariyyah was only restricted to the issue of predestination without delving into Allāh’s Attributes, although it eventually merges with the creed of the Mu’tazilah in the end.

And in the beginning, the trial of the Khawārij was regarding the issue of what is considered faith, even though they eventually became Mu’tazilah in the end. And in the beginning, the trial of the Shi‘ah involved their excessiveness regarding the household of the Prophet (صلى الله عليه وسلم), then they also became affected by the creed of the Mu’tazilah and all of this took place in the time when the Mu’tazilah were active, during the rule of al-Ma’mūn al-ABBāsī, the details of which will come later by the will of Allāh (الله تعالى).
As for the innovation of the *Jahmiyyah* and their trial, then the scholars of *Ahlus-Sunnah* have strongly refuted it and identified the people who promote it as misguided, and warned the people from their sittings. In fact, they criticized those who sat with them and wrote books and treatises in refutation of them and this is something that is well-known to the student of knowledge.

Also, from those things which should be mentioned is that although *al-Jahmiyyah* is a name or ascription to the creed which Jahm and his followers called to, the scholars from the Pious Predecessors used this ascription for everyone who negates all of Allāh’s Attributes or some of them. So this title is used generally to refer to the *Mu’tazilah*, the *Ashā’irah* and those who resemble them from the people who negate some or all of Allāh’s Attributes. 
While Ahlus-Sunnah was battling against the Jahmiyyah and warning against them, another trial emerged that was similar to the trial of the Jahmiyyah; that trial was the creed of the Mu'tazilah.

The creed of the Mu'tazilah emerged during the time of Hasan al-Baṣrī (tabi'i), who was a well-known student of the Companions (tabi'i). Wāsil ibn 'Atā' who was the main proponent of the creed of the Mu'tazilah used to be from those who sat with Imām Hasan (ra). However, he differed with him is several issues of creed. So he withdrew (i'tazala) himself from the sittings in the mosque where Imām Hasan (ra) taught, but did not position himself far from the mosque of Imām Hasan (ra). And through his withdrawal from the sittings of al-Ḥasan (ra) he also withdrew (i'tazala) himself from the beliefs of the Muslims. Therefore he and his followers were giving the name al-Mu'tazilah.
Yet, although some references have mentioned other reasons for this name, these reasons do not oppose one another, so there is no need to mention them and list them.19

Now, the Muʿtazilah claim they affirm the Names of Allāh ( latina ) and negate His Attributes, but without indicating what they mean. But this affirmation of Allāh’s ( latina ) names does not benefit them in the least. In fact, they contradict themselves with this imaginary affirmation, because according to them, if the affirmation of Allāh’s Attributes leads to multiple eternal beings; then it is either said that His Attributes are just as eternal as Himself or otherwise this leads to the belief that new things can appear within Allāh ( latina ); that is, if it is said that they are newly occurring and not eternal. So why doesn’t this unacceptable result demand from the affirmation of the Names of Allāh ( latina ) exactly what is demanded from affirming the Attributes of Allāh? Or doesn’t it apply there just as it applies here because the situation is the same?!

This is how people become involved in contradiction when everyone who follows his own desires and gives precedence to his own limited intellect or the intellects of his scholars, opposes the clear Book of Allāh ( latina ) and the Sunnah of His Trustworthy Messenger. The Book (i.e. the Qurʾān) and the Sunnah both affirm Allāh’s Attributes ( latina ) in a manner that is befitting for Him ( latina ). But the intellects of the Muʿtazilah reject and negate this.

“Are you more knowledgeable or is Allāh?”

[Sūrah al-Baqarah 2:140]

19 See Aḥmad Amīn, Duḥā al-Islām.
Also the *Muʿtazilah* are unique in comparison to the rest of the sects regarding the development of their methodology, since they claim it is obligatory to adhere to the five fundamentals principles that they have innovated, and for which Allah (🧧) Himself has not given any authority. However, this was done after giving these fundamentals names that would be acceptable when they are heard before actually understanding their meanings.

**The Five Fundamental Principles of the *Muʿtazilah*:**

So we will now mention those innovated fundamentals that were previously mentioned and are used by the *Muʿtazilah* to oppose the fundamental principles of faith according to Ahlus-Sunnah.

**The First Fundamental Principle: *At-Tawḥīd***

The meaning of this according to them is the negation of Allah’s Attributes and this will be elaborated upon further. In fact, we have already mentioned something regarding this aspect of their belief.

**The Second Fundamental Principle: Enjoining the Good and Forbidding the Evil***

Based upon this corrupt principle, they deem it permissible to attack the honour of the Companions of the Messenger of Allah (ﷺ) and delve into the matters of interpretive jurisprudence (*al-umūr al-ijtihādiyyah*) which caused them to differ and perhaps in some cases even lead to fighting between them. However, the position of Ahlus-Sunnah regarding this situation, rather in every situation is noble, impartial and fair since it is not partial to one side or particular view based upon desires as is the case with others. Instead, Ahlus-Sunnah mention the famous statement:
“Since Allāh (سُرَاحُ) has preserved our spears from their blood, it is binding upon us to preserve out tongues and pens from attacking their honour.”

Also they used to say:

\[
\text{رَبَّنَا أَغْفِرْ لَنَا وَلِإِخْوَانِنَا أَلْبَاسَنا سَبَعًٰمَا بَيْنَ الْدِّينِ وَلَا تَجَلَّسَنَّ فِي فُلْوَاتِكَ إِنَّكَ لَلْدِّينِ}
\]

“Our Lord, forgive us and our brethren who have preceded us in faith, and do not place in our hearts any hatred towards those who have believed.”

[Sūrah al-Hashr 59:10]

Regarding the meaning of this, Aḥmad ibn Raslān ash-Shāfi‘ī (الشافعی) said in his well known piece of poetry called az-Zubad:

“And regarding what took place between the Companions we remain silent; And their reward for interpretive jurisprudence we affirm it.”

Likewise, based upon this principle of theirs, the Muʿtazilah deem it permissible to revolt against the rulers just as the Khawārij did before them. In fact, they are two groups that are closely related in some of their ideologies and this is not hidden.

Also from the affairs that need to be brought to attention is that this issue is from the matters in which the Ashāʿirah agree with Ahlus-Sunnah and there are only a limited number of these issues but this will come later, by the will of Allāh (سُرَاحُ).
The Third Fundamental Principle: The State Between Two States

This is regarding the one who commits a major sin and it means that he exits the state of faith, but does not enter the state of disbelief. This is a contrived theoretical state that does not exist in reality, because there are only two divisions, either disbelief or faith and there is no middle path between them. Therefore, the one who commits a major sin is a believer whose faith is deficient and should be described as sinful, but still remains within the sphere of faith. It has been authentically narrated from the Prophet (ﷺ) that he said:

“My intercession is for the major sinners of my nation”.

Therefore, if the major sinner was a disbeliever the intercession of those who intercede would not benefit them, since Allāh (ﷻ) says regarding the disbelievers:

\[
\text{“So no intercession of intercessors will be of any benefit to them.”} \\
\text{[Surah al-Muddathir 74:48]}
\]

All of this is in regards to the ruling of this world; but as for the afterlife, then they claim that if the major sinner dies before repenting then he will remain in the Hell forever with the disbelievers.

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20 See Abū Dāwūd (no.1905) and at-Tirmidhī (no.3074), on the authority of Anas (ﷺ).
This is a point of agreement between them and the *Khawārij*, and the differing between them is purely semantic. So based upon this claim they negate the Prophet’s (ﷺ) intercession for the major sinners in opposition to the authentic texts, some of which we have pointed out earlier.

Indeed this is a position that is presumptuous and unjust as you can see, and it is included in what is considered judging by other than what Allāh (ﷻ) has legislated which is disbelief just as the Book says;

> And whoever does not judge by what Allāh has revealed, then it is those who are the disbelievers.”

[Sūrah al-Mā‘idah 5:44]

**The Fourth Fundamental Principle: Divine Justice (How excellent is this designation, yet how evil is the way that it is used)**

According to them, this means it is obligatory upon Allāh (ﷻ) to do that which is best for the servants since if He (ﷻ) does not do this then He ( سبحانه و تعالى) must be an oppressor. And this is presumptuous just like what came before it or even more so.

**The Fifth Fundamental Principle: The Obligation of Carrying Out the Divine Promise and Threat**

So they claim that it is an obligation upon Allāh ( سبحانه و تعالى) to reward the obedient as He promised and that He punishes the sinful just as He
has threatened, and due to their ignorance or neglect, they do not distinguish, between breaking a promise and delaying punishment. “So the servants do not possess any right that is an obligation over Him and no effort is lost with Him. If they are punished then this is from His justice, and if they are rewarded then this is from His benevolence and He is the Immensely Generous.”

So delaying the threat and not punishing the wrongdoer even though He has the ability to do so is kind and it is a blessing.

As for the fulfillment of His promise by honouring His allies and supporters in the afterlife, and sometimes in the life of this world; then this is a courtesy and benevolence from Allāh (ta’ālā) to His servants.

As a result, there is nothing obligatory upon Allāh (ta’ālā) and this is what the people of the Sunnah are upon; past and present. This is because if something is an obligation this means it is binding and who can make anything binding upon Allāh (ta’ālā)??!

These are realities that are not hidden from the people of clear perception. Rather, no one is ignorant of this except the one who has withdrawn (i’tazala) from the religion of the Muslims and followed other than the path of the believers and disputes according to his desires. For this individual, the statement of Allāh (ta’ālā) applies:

“And from the people are those who dispute concerning Allāh, without knowledge or guidance, or a clear Book.”

[Sūrah al-Ḥajj 22:8]
At this time - meaning in the first three hundred years after the Prophet’s (ﷺ) immigration; the trials became compounded upon the Muslims. So as they were in the midst of a trial another would follow it up and surprise them, creating a grueling situation.

So the Mu’tazilah appeared while the people were suffering through and resisting the trial of the Jahmiyyah and their heresy. But when the Mu’tazilah appeared they had a greater influence than the other trials, since it became an official school of thought or at least semi-official. So they raised their collective voice promoting the negation of Allāh’s Attributes and the creation of the Qur’ān, without the slightest reservation. And they used logical debate and philosophical methods in their call. They were able to confuse the people despite the efforts of the Imāms of the Muslims who, thankfully opposed them and warned the people about their sittings, just as they had done with the Jahmiyyah as was previously mentioned.

But the Mushabbiḥah21 opposed them with their ideology of comparison which supposedly refuted their negation of Allāh’s Names and Attributes. This group included the Karāmiyyah and others. So they likened Allāh ( سبحانه وتعالى) to His creation in His essence as well as His Attributes, and they claimed by doing this they were refuting the negation of Allāh’s Attributes. This is utter falsehood because this is from what is considered refuting falsehood with similar falsehood. So the people fell into the doubt, like the one who seeks refuge in fire from the frying pan.

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21 [TN]: “The Mushabbiḥah are those who liken Allāh ( سبحانه وتعالى) to His creation and make His attributes from the same classification as the attributes of the creation.” See al-Fawzān, Šāliḥ, al-İrşād ilâ Şahîh al-I’tiqād (p.134).
The Historic Trial

So we have spoken in what has preceded about the influence of the Mu‘tazilah upon all the sects present at that time, since many of them adopted their ideology as their own as we have seen. In fact we have clarified the reason for this was due to the ruler at that time al-Ma’mūn, who promoted it with all of his strength and authority. So under this heading, let us now discuss this extreme trial which is known historically as (the trial of the creation of the Qur‘ān) which is how it can be described briefly without being redundant or out of fear of becoming cumbersome.

The synopsis of this trial is as follows: An extreme group from the Mu‘tazilah became empowered, as we have previously mentioned, by the Caliph al-Ma’mūn ibn Hārūn ar-Rashīd to the point that they caused him to deviate from the methodology of the pious predecessors which the Caliphs who preceded him were upon - the Umayyads and the Abbasids – just as they caused him to fall into baseless beliefs. So they enticed him with the concept that the Qur‘ān is created, that the Attributes of Allah (الصف) should be rejected and that delving into all of the divine directives require complete reliance upon his intellect and following his desires boldly, turning away from the texts of the Book and the Sunnah, while downplaying their importance, by claiming that they do not represent knowledge, but in fact repel true knowledge. This was an innovation that was unknown to the previous Caliphs before him as we have already mentioned.

Imām al-Baihaqī (بیحانی) said:

“There was never a Caliph from Banī Umayah and Banī al-‘Abbās except he was upon the methodology of the Pious Predecessors. But when al-Ma’mūn became the Caliph, the Mu‘tazilah joined him and drove him to negate Allah’s Attributes and to say the Qur‘ān is created.”
Everyone who has spoken concerning this trial agree that the Caliphate of al-Ma'mūn brought forward evil advisers from the most prominent of the *Mu'tazilah* who were involved and forcefully drove the people to accept it, without opening the door to free discussion and constructive debate as would be expected from the likes of these intellectual and theoretical issues. Rather, al-Ma'mūn appointed himself a caller whose statements could not to be challenged and his orders could not be disobeyed. Then around the year 218 A.H., al-Ma'mūn wrote to his deputy in Baghdad Ishāq ibn Ibrāhīm ibn Muṣ'āb, ordering him to call the people to the statement that the Qur'ān is created.

Therefore it was in this manner – and with this boldness - without any introduction or pretense; this leader could do nothing but comply. So he assembled a number of scholars from the leading scholars of *hadīth* and judges as well as scholars of jurisprudence, and then showed them the letter from the Caliph and informed them of his wishes and how he called them to the concept that the Qur'ān is created and that Allāh’s Attributes (الخصائص) should be negated and that He (الله تعالى), did not take Ibrāhīm [Abraham (عليه السلام)] as a close friend nor did He speak directly to Mūsā [Moses (عليه السلام)]. But the scholars abstained without hesitation from this great issue, so he began to threaten them to beat them, even though they were the scholars of the Islāmic Nation. So he cut of the wages of those who were being paid by the government. Then they differed. From them were those who outwardly approved under compulsion but hated it in their hearts, while their hearts were content with true faith, by the will of Allāh (الله). Also from among them were those who firmly remained openly opposed to it, and at the head of them was Imām Aḥmad ibn Ḥanbal (أحمد بن حنبل). He stood firmly upon his saying and remained steadfast upon his creed, and was not affected by the punishment and torture and his heart was not influenced by this trial. Rather, he was not concerned about the authority of the Caliph, his strength or the threats of his deputy Ishāq ibn Ibrāhīm. It is mentioned is some of the books of
history that the Caliph al-Ma'mūn died in Tartous before Imām Aḥmad (الامام أحمد) arrived there as he ordered that he be brought to him. But when the Caliph died, Imām Aḥmad (الامام أحمد) was returned to Baghdad.

Then the eighth Caliph al-Muʿṭasim Billāh took over the persecution and punishment, since the concept of the Qurʾān being created and calling to that became a part of the politics of the Abbasid state at that time, which the incumbent Caliph inherited from the ruler who preceded him. Then the situation continued like this up until the time of al-Wāḥiq Billāh who was the ninth Caliph from the Caliphs of Banī ʿAbbās, and the end of his reign marked the end of this foolish trial.

However Imām Aḥmad (الامام أحمد) remained after these three Caliphs, who were the Caliphs of Muʿtazilī doctrine for whom this trial died along with their deaths. Since after al-Wāḥiq Billāh, the Caliphate of al-Mutawakkil announced the passing of this trial, so Imām Ahmad began spreading the Sunnah, for which he was previously punished. So he raised his voice with the texts of Allah’s Attributes (تَولِيدُهُ) once again, after it had been abandoned and officially forbidden from being mentioned, because now Allah (الله) had brought victory.

So this is how this trial that became known as ‘the trial (al-mīḥnah)’ ended. Imām Aḥmad (الامام أحمد) renewed his call of as-Salafiyyah that became known thereafter as al-Hanbaliyyah, which is an ascription to him. And may Allah (الله) accept his striving and revival. This is why the people of his time gave him the name, ‘the supporter of The Sunnah and the subduer of innovation’, and after that he also became known as the ‘Imām of Ahlus-Sunnah’, and he is deserving of this.

With the spread of the opinions of the people of innovations that attempt to dishonour Ahlus-Sunnah; they accuse them of likening Allah (الله) to the creation and giving Him a physical body or feigning ignorance of the basic meanings of the texts of Allah’s
Attributes (tafwīd) without restriction. It is for this reason that Imām Aḥmad offered explicit statements that clarified his position and the position of all of Ahlus-Sunnah regarding the texts concerning the Attributes of Allāh ( تعالى), and this is according to what his son ‘Abdullāh ibn Aḥmad has narrated, when he said (ﷺ):

“These narrations, we narrate them as they have come.”

Also:

“Indeed whatever applies to the world of the unseen is not appropriate to delve into. Rather, in these matters we defer to Allāh ( تعالى).”

What is intended by deferring (tafwīd) here, is the deferring of how, the true essence and the reality of Allāh’s Attributes and not the deferring of the meaning, since this is an issue that no two individuals from Ahlus-Sunnah differ in; past or present.

Also from his speech is:

“From the attributes of the believer from Ahlus-Sunnah wal-Jamāʿah is deferring whatever has been hidden from him from the affairs to Allāh ( تعالى).”

Just as found in the narration of the Prophet (ﷺ):

“Indeed the people of paradise will see their Lord - the Majestic and Most High.”

22 See ibn Aḥmad al-Ḥanbal, ‘Abdullāh, as-Sunnah (p.533).

23 See al-Bukhārī (no.554) and Muslim (no.633), on the authority by Jābir ibn Abdillah ( ).
So he believes in it and does not try to compare it to anything. Also the narrations about seeing Allah (ﷻを超) which Imam Ahmad (الب) has referred to here are from the narrations that have reached the state of tawātur,24 so one should return to the book al-Ḥādī al-Arwāh ilá Bilād al-Afrah by Ibn al-Qayyim (الب).
After that long trial with the *Muʿtazilah* and the numerous tests that Imām Aḥmad (r) had completed with all types of success; he knew them thoroughly and what they were involved in, even though they tried to make it sometimes appear to the people as though they were aiding the Sunnah, which is the condition of the *al-Ashāʾirah al-Kullābiyyah*.

Imām Aḥmad (r) said while addressing *Ahlus-Sunnah wal-Jamāʿah*:

“Do not sit with the people of *kalām* even if they defend the Sunnah.”

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25 [TN]: The people of *kalām* are those who use philosophy and theological rhetoric to explain aspects of creed. They are known as *Mutakallimūn* or *Ahlu-Kalām*.

which means even if they make it outwardly apparent or it has occurred from them sometimes regarding some of the texts that they believe in, since it agrees with what they believe or their desires. And this description completely applies to *al-Ashā‘irah al-Kullābiyyah* as we have mentioned.
Understanding the Advice

This advice of Imām Aḥmad ( ) was the advice of a truly experienced Imām with foresight who lived with the people until he came to know them, their belief and their deviation even though some of them occasionally tried to make it appear as though they aided the Sunnah and defended the truth.

But in spite of all of that, it is not appropriate to believe them or consider them to be trustworthy, until they hold that this creed is the correct creed and make public their repentance from what they were upon just as Abul-Ḥasan al-Asħ'arī ( ) openly repented from the belief of the Kullābiyyah, and made clear his return to the methodology of the Salaf, which Imām Aḥmad ( ), the Imām of Ahlus-Sunnah wal-Jamā'ah had revived, as al-Asħ'arī himself ( ) said:

"Our position which we profess and our religion that we practice is: holding firm to the Book of our Lord the Most High, and the Sunnah of our Prophet ( ), and whatever has been narrated from the Companions, their students (the tābiʿūn) and the scholars of ḥadīth. This is what we hold firm
to, and to that which Abu 'Abdullāh Āḥmad ibn Muḥammad ibn Ḥanbal says, may Allāh (Ji) enlighten his face, raise his rank and reward him generously, and whoever opposes his saying is far from the truth, because the Imām is noble and is the complete leader by whom Allāh (Ji) has made apparent the truth, repelled misguidance, and made clear the true methodology. Also by way of him, Allāh (Ji) has subdued the innovators and the misguidance of the misguided, and doubts of those who harbor doubts. So may Allāh (Ji) have mercy upon this leading Imām who is exalted and honoured and great and dignified, in addition to all of the Imāms of the Muslims.” 27

Likewise, major students of his who abandoned the study of kalām altogether or regretted delving into it at the end of their lives, such as the Imām al-Ḥaramain (Abū al-Maʿālī ‘Abd al-Mālik al-Ḍjūwainī) and the father of Imām al-Ḥaramain, as well as ar-Rāzī, Shahrastānī and al-Ghazālī. Their final position regarding the study of kalām is well known amongst the students of knowledge, as is the way their affair ended in terms of their confusion, uncertainty, remorse and weeping since some of them cried like crying of someone who is bereaved.

But as for those who persisted upon the creed of al-Asḥāʾirah al-Kullābiyyah, then claimed to be defending the Sunnah, then no one will listen to this claim, rather it is contradictory.

So moving on from this concept, Imām Aḥmad ( ) used to forbid his companions from the sittings of al-Ḥārith al-Muḥāsabi, who mixed together at-tasawwuf and the study of kalām, even though he knew that he actually agreed with Ahlus-Sunnah regarding many of Allāh’s Attributes as in the example of the loftiness of Allāh (Ji), and His

27 [TN]: al-Asḥāʾir, Abūl-Ḥasan, Al-Ibānah fi Usūl ad-Diyānah (p.25)
ascendancy above His throne, as Shaykh al-Islām ibn Taimiyyah (RA) has conveyed in his *al-Fatwá al-Ḥamawiyyah al-Kubrā*.

The advice from this *Imām* shows us three levels from the levels of rejecting evil and removing it, which the Prophet (ṣallā Allāh ‘alá ‘is) indicated in his saying:

\[\text{"Whosoever from amongst you sees an evil then let him change it with his hand, and if he is not able to do so, then let him change it with his tongue and if he is unable to do so then let he change it with is heart and that is the weakest of faith."}^{28}\]

And if we were to return to the history of our Pious Predecessors, we will find they collectively engaged in, or every group of them engaged in what they were able to do in terms of rejecting evil and removing it.

And we find some of the righteous Caliphs and leaders removing evil with their hands. And we have witnessed the leader of the believers, ʿAlī ibn Abī Ṭālib (ṣallā Allāh ‘alá ‘is), who was severe in rebuking the extreme Shi‘ah that exaggerated his station until they raised him to the level of divinity, to the extent that he was forced to burn them in a fire as was mentioned; and this story is well known to the students of knowledge.

Similarly, we have witnessed ʿAbd al-Mālik ibn Marwān al-Umawī command al-Ḥajjāj to punish Maʿbad al-Juhanī for his rejection of the Divine Decree (*Qadar*). So al-Ḥajjāj crucified him, demonstrating the type of strength and brutality that he had become well known for.

Then we saw how they pursued Jaʿd ibn Dirham until they captured him and then executed him at place of the Eid prayer for all to see, as if he was sheep being slaughtered because of his well-known

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28 See Muslim (no.49), on the authority of Abū Saʿeed al-Khūṭrī (ṣallā Allāh ‘alá ‘is).
innovation, because something was heard from him that was never heard before in Islam since he openly claimed that Allah (الله) did not take Ibrāhīm as a close friend, and that He did not speak directly to Mūsā (ع). So a leader from their righteous leaders, Khālid al-Qasrī carried out his execution.

And finally, they killed Jahm ibn Ṣafwān who took on the innovation of Ja‘d and spread it until this innovation became attributed to him, and that is why it is said: *al-Jahmiyyah* and not *al-Ja‘diyyah*.

This is how the Pious Predecessors rejected evil and removed it with their hands - may Allah have mercy upon them - and this is the top level and the biggest branch for removing it, and it is a level that those in authority possess which enables them to remove evil by force, and this is specifically for them. Thus if they do not establish it, they fall into sin, and Allah’s refuge is sought.

As for the second level, then it is to reject evil with the tongue and the pen which includes rebuking evil, warning against it and clarifying its repulsiveness and dangerous consequences of remaining silent about it as well as admonition, advice, reminders and deterring others from doing evil and involving themselves in it.

Our Pious Predecessors have carried this out in the most complete manner, and from the examples of this is what has been authentically reported from ’Abdullāh ibn ’Umar ibn al-Khaṭṭāb (الخṭṭāب), who publically proclaimed himself free of the *Qadariyyah* when it was said to him:

“Indeed there are a people who reject the predestination”

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29 See Muslim (no.8), on the authority of Yahyā ibn Ya‘mar.
So right then and there he announced that he was free of those who reject it.

This type of rejecting evil is considered rejecting evil with the tongue as previously mentioned and Ibn 'Umar (رضي الله عنه) did not have the power to do anything other than this, because he was not the possessor of any power that would enable him to remove evil by his own hand.

Likewise, there is what 'Abdullāh ibn 'Abbās (رضي الله عنه) did when he announced his disapproval. In fact, he wished to remove the evil himself if he had the authority to do so. As he desired to take hold of that Qadārī and strangle him with his hands until he died, or at least cut of his nose because at that time he had become blind as previously mentioned.

So may Allāh be pleased with Ibn 'Abbās (رضي الله عنه) and we hope that Allāh (عَزَّ وَجَلَّ) rewards him for the good that he intended to do, but was prevented from keeping in mind he did not possess the authority that would make it necessary for him to remove the evil with his own hands as previously mentioned. But he carried out what he was able to by speaking out against the evil with his tongue, and may Allāh (عَزَّ وَجَلَّ) have mercy upon him. And those who rejected evil on this level from the Imāms of the pious predecessors were many. From amongst them is the following:

1. Al-Imām Abū Ḥanīfah an-Nu'mān (تَمَّ الْمَلَأِ) since he explicitly declared the disbelief of those who negate Allāh’s (تعالَى) loftiness over His creation and His being above His throne due to verses in the Qur’ān, like His saying, ( تعالى, تعالى):

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الَّذِيْنَ لَا يُقَدِّمُونَ الْقُرْآنَ عَلَى الْقَوْلِ أَسْتَوَىٰ
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"The Most Merciful is established above the Throne.”
And His saying:

"Are you certain that He who is above the Heavens will not make the earth swallow you up and violently quake?"

as well as other than this from the various proofs for Allāh's loftiness and ascendancy.

2. Also from them is Imām Abū Yūsuf (）， the student of Abū Ḥanīfah (） who has been reported as saying:

"He who busies himself with the study of kalām and seeking knowledge by way of it has committed heresy (tazandaq)."³⁰

3. Also from them is Imām Mālik ibn Anas (）， the Imām of Dārul-Hijrah who said:

"Whenever a man came to us who was more argumentative than others, we ended up abandoning what Jibrīl brought to Muḥammad (） due to his argumentation."

4. And from them was Imām ash-Shafi‘i (）， who gave a well-known religious verdict regarding the people of kalām (people of rhetoric) during an encounter where their preoccupation with rhetoric (kalām)

caused them to oppose the Book of Allah (بُصَارَتُهُ وَسَمَاعُهُ) and the Sunnah of His Messenger (صَلَّي الله ﷺ عَلَيْهِ وَسَلَّم); in this religious verdict he said:

"My ruling regarding the people of kalām (kalamists) is that they should be placed upon a domesticated donkey, and lead around to the Bedouin clans and tribes while announcing publicly that this is the reward of those who reject the Book of Allah, and busy themselves with rhetoric (kalām)." 31

Therefore, all of them rejected evil with their tongues as you see from their clear expressions and different approaches. So may Allah (بُصَارَتُهُ وَسَمَاعُهُ) reward them for what they have done for Islam and the Muslims in the best way that He rewards religious reformers and the scholars who act according to their knowledge.

After this, it becomes clear from this brief presentation of the positions of our Pious Predecessors regarding evil and the living examples that we have mentioned that they spared no effort in rejecting evil and attempting to remove it with everything they could as you have seen from these three levels.

And finally, Imām Aḥmad (الإِمَامُ أَحْمَدُ) directed precious advice to Ahlus-Sunnah in general and to the students of knowledge specifically that they do not sit with the people of kalām (kalamists), the Šūfis and all of the people of innovation who are known for their innovations.

Therefore, it is upon the students of knowledge in this era, since negligence and lack of consideration regarding sitting and befriending the innovators has appeared, to re-examine their negligent stance that shows their weak zeal and lack of consideration regarding rejecting evil and innovations, while keeping in mind the advice of the Imām of Ahlus-Sunnah, the subduer of innovations, Imām Aḥmad ibn Ḥanbal.

31 See Ibn ‘Abī al-‘Izz, Sharḥ al-‘Aqīdah at-Ṭahāwiyyah (p.75).
So they should choose to take knowledge from those teachers and scholars with whom they are pleased with their religious creed, manners, and sincere adherence to the Sunnah, and they should be weary of the innovators from the people of kalām (kalāmists), the Śūfis and the Rawāfīḍ among others out of fear they will be affected by their innovations, and so their creed will be corrupted as they are still not yet mature.

And no two individuals differ regarding the fact that the teacher has real influence upon his student if the student studies under him for a long period of time. And the least that will befall the student who seeks knowledge at the hands of innovators, is that hatred of innovations, sinfulness and disobedience will be removed from his heart and he will lose sight of the obligation to love and hate for the sake of Allāh (سُلْطِنَة), and he will not care whether he sits with the Sunnī or the innovator, but rather he judges the issue upon what he thinks to be good for the call to Allāh (سُلْطِنَة), and that the affairs are as he himself sees them, and the aid of Allāh (سُلْطِنَة) is sought and this is from the signs of a sickness of the heart which leads to a form of hypocrisy and Allāh’s aid is sought.

This is a brief presentation of how to benefit from the precious advice of this great and experienced Imām, may Allāh have mercy upon him.
Examples of Questions Used to Test Him

Before leaving the mention of Imām Aḥmad ( ), his trial and the historical issue of the creation of the Qur’an, I would like to mention examples of the questions used to test him that the Imām faced under threat and while being tortured, so that the reader may visualize the extent of this trial even if it is a little bit. When the ruler of Baghdad questioned the Imām he replied in the discourse that follows:

Ishāq ibn Ibrāhīm: What do you say about the Qur’an?

Imām Aḥmad: It is the Speech of Allāh ( ).

Ishāq: Is it created?

Imām Aḥmad: It is the speech of Allāh ( ) and I do not add to that.

Ishāq: What does “Indeed Allāh is All-Hearing and All-Seeing.” mean?
Imām Aḥmad: He is as He has described Himself.

This is the abridged version of what took place and whosoever wishes more details should return to the source books and they are many, and Allāh (بِلَادِ فِرَادِ) is the one who aids.
Also from the deviant sects is the Qarāmiṭah that appeared at a time when these sects were active.

The Qarāmiṭah, which are a Bāṭinī sect, are a branch of the Rawāfīd. The Qarāmiṭah first appeared in Kūfsah, then they spread through Iraq, Shām and throughout other surrounding countries, openly declaring that Islamic legislation is open to interpretation (i.e. distortion) and that it should not be understood from its apparent meaning but rather the apparent meaning must be disregarded.

This is how the trials and innovations followed after one another during this time. But what made the methodology of the Muʿtazilah so famous and strong, to the extent that it influenced most of the sects was the strong official support it received, since the Muʿtazilah influenced the ideology of the Abbasid Caliph al-Maʾmūn ibn Hārūn ar-Rashīd until he adopted this methodology and called to it. Then following his death, the eighth Ruler, al-Muʿtaṣīm Billāh continued with it and then after him al-Wāṭhiq Billāh, who was the ninth Ruler.
As for al-Ma'mūn, then he was greatly obsessed with the study of the ancient philosophies of passed civilizations, and so many books from these sciences were translated for him and the Mu'tazilah rushed to study these books and were influenced by them. Then they took advantage of the ruler's obsession for studying and knowledge and drew closer to him. In fact, they took advantage of him and flattered him until they became close to him and from his closest advisors. So they beautified the concept of the creation of the Qurān for him and the negation of Allah's Attributes (تَقْلُبُوا لِلَّهِ) by using the philosophy that he was impressed with. So the books of philosophy became plentiful amongst the people and all of the sects from the Jahmiyyah, the Mu'tazilah, the Rāfidah, and the Qarāmițah and other than them accepted these books and due to this, indescribable amounts of afflictions, misguidance and innovations were dragged towards Islām and the Muslims.

Therefore, this is how the methodology of the Mu'tazilah spread amongst the different sects, to the extent that even the Shi'ah adopted it as a methodology along with their own beliefs. So for this reason, you find that all of the sects from the Shi'ah practice their religion based upon the creed of the Mu'tazilah. In fact, even many of the scholars of jurisprudence, with their differing schools of thought adopted the Mu’taziț doctrine; most of them were from the Ḥanafi school of thought.32

32 This information was taken for ‘al-Khitat wal-Āthār’ of al-Maqrīzī in addition to other manuscripts and historical documents.
The Kullābiyyah Ashāʿirah

The discussion of the Ashāʿirah requires that we first speak about Abūl-Ḥasan al-Ashʿarī (الشافعي), and for this reason we say:

Abūl-Ḥasan lived in Iraq and was raised in the house of an Imām from the Muʿtazilah whose name was Muḥammad ibn ʿAbd al-Wahhāb al-Jubāʿī, who was the husband of his mother and was known as Abū Ṭālib al-Jubāʿī. He studied under him and remained with him for a number of years until he became an Imām for the Muʿtazilah, as the historical books and biographical references mention.

His Shaykh debated issues of kalām and he disagreed with him in some of those issues, like the concept that it is obligatory upon Allāh (مَنْ مَّعَنَّا رَبُّنَا) to do what is best for His servants and other than this from these issues. Therefore the falsehood of the Muʿtazilah ideology was made apparent to him so he abandoned it.

Then he took up the methodology of Abū Muḥammad ʿAbdullāh ibn Saʿīd ibn Kullāb, after looking into it and much reflection since he saw it as better than the methodology of the Muʿtazilah to some
degree, because it affirmed some of Allāh’s Attributes (الربوبية), which were the attributes that the intellect could understand. Ibn Kullāb also did not hold anything to be obligatory upon Allāh (الربوبية). So he took up his methodology and assumed his creed regarding Allāh’s Names and Attributes and predestination and he affirmed that the intellect cannot affirm or make certain knowledge obligatory before Islāmic legislation, and that even if the intellect comprehends the sciences, then they are only made obligatory through Islāmic legislation. And nothing is obligatory upon Allāh (الربوبية) as previously mentioned but rather if Allāh (الربوبية) bestows His blessing then this is from His benevolence, so if He punishes him then this is from His justice, and this is the methodology of the people of the truth and they are the pious predecessors. And the prophecies are from what is considered intellectually conceivable but obligatory due to Islāmic legislation in addition to other than this from the issues that he opposed his Shaykh, al-Jubā‘ī, in.

So it was for this reason among others that Abūl-Ḥasan (الشافعی) chose the ideology of Ibn Kullāb. But in spite of this fact, the fame of al-Ashʿarī was greater than that of Ibn Kullāb, hence it was said the school of al-Ashʿarī instead of the school of al-Kullābī and this needs to be understood well since it is very important.

His Creed During the Second Stage and the Reason Why It Spread

We mentioned earlier that Abūl-Ḥasan al-Ashʿarī (الشافعی) lived as a Muʿtazilī for a long time that amounted to nearly forty years. Then Allāh (الربوبية) granted him success in repenting from it for many reasons, some of which we have already mentioned and we have withheld other parts out of fear of being too lengthy.

Therefore, since Abūl-Ḥasan abandoned the first school of thought that he followed for the reasons that became apparent to him, so it was
a must for him to find a creed that he could practice regarding Allāh’s (الله) Attributes, specifically, and all of the things that are an obligatory article of faith in general.

So for this reason Abūl-Ḥasan (بعلحسن) inclined towards the theological school of Ibn Kullāb as mentioned earlier and took to calling to it, until many people leaned towards it when they saw him as an opponent of the Mu’tazilah, and that he was a caller with a strong personality and real influence and for him, this was the second stage.

During this stage, al-Ashtarī refuted the Mu’tazilah whom negated Allāh’s Attributes as well as those who likened Him (الله) to the creation (ال mundhabīhah) and ascribed a body to Him (ال mūjasīmāh) together at the same time. So he refuted those who liken Allāh (الله) to His (الله) creation in terms of His Essence and His Attributes, like the Karāmiyyah and other than them. But despite this he still did not quite arrive at the methodology of the Pious Predecessors which he sought and was seriously striving for and ultimately reached in the third stage of his life. But, he was still in the second stage that was considered a barzakh which separated his first theological school of thought from his last. However, his firm stance and opposition of the Mu’tazilah made his reputation take off and raised his station in knowledge and increased his strong zeal to the point that the original founder of this methodology Ibn Kullāb was no longer ascribed to it.

A group of jurists followed him upon this new Kullābī school of thought which included the likes of the Judge Abū Bakr al-Baqlānī al-Mālikī, and ash-Shahrastānī the author of ‘al-Milal wa-Nihal’, and

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33 [TN]: The Karāmiyyah are the followers of Muhammad ibn Karrām who used to exaggerate his affirmation of the Attributes of and Allāh (الله) to the point of likening Him to the creation (taṣbīḥ) and giving Him (الله) bodily form (tajamīm). See al-Fawzān, Šāliḥ Sharḥ Lum’atul-I’tiqād (p.284).
Imām ar-Rāzī the physician, and Imām al-Ghazālī as well as the father of Imām al-Ḥaramain (Abu ’l-Maʿālī ’Abd al-Mālik al-Ḍjuwainī) and Imām al-Ḥaramain himself and other than them; most of whom were scholars of the Shāfi’ī school of thought. So they championed his new school of theology, and they debated anything other than it and argued on its behalf. In fact, they authored many books about it, and so this school of thought spread vastly throughout Iraq where the Imām lived around the year 380H then he moved to Shām.

Then when Ṣalāḥ ad-Dīn ibn Ayyūb became the ruler of the lands of Egypt, he brought with him the Ashʿarī school of thought because Ṣalāḥ ad-Dīn and his judge Ṣadr ad-Dīn ibn Dirbās were upon the theological school of Imām al-Ashʿarī which they embraced in Shām, when they were serving the just ruler Ibn Zankī (الزنجي). In fact, the ruler Ṣalāḥ ad-Dīn memorized a book on the Ashʿarī creed in his childhood which Qutb ad-Dīn an-Naisābūrī wrote for him so he began making his younger children memorize this book. This was why they tightened their grip and held on so tightly to the school of al-Ashʿarī; in fact, this was all they knew. And this situation continued throughout the rule of all the Ayūbī rulers and likewise the Turkish rulers after them.

During this time, one of the Moroccan trips from Iraq brought Abū ʿAbdullāh Muḥammad ibn Tūmart. He took this Ashʿarī Kullābī creed from Abū Ḥātim al-Ghazālī and upon his return to his country Morocco, in a place called Maṣāmidah, he began educating and teaching the people the creed of al-Ashʿarī. In fact, he even wrote a book for them about the creed. So the people accepted it upon good faith.

Then at-Tūmartī, who brought the creed of al-Ashʿarī to them, died and he left behind ‘Abd al-Muʾmin ibn ‘Alī al-Qaisī, who was given the title ‘the leader of the believers’. He and his sons took power of Morocco by force after some time and they called themselves al-Muwaḥḥidīn. But they were carrying the Ashʿarī Tūmarī creed that
came from Iraq, and they strictly adhered to it and called the people to it. Rather, they compelled the people to accept it, to the extent they made it permissible to kill anyone who opposed the creed of at-Tūmartī, since to them he was the well-known Imām and considered the infallible Mahdī as al-Maqrīzī said: Taqī ad-Dīn al-Maqrīzī said in his book ‘Al-Khiṭat wal-Āthār’ while mentioning the extreme stance taken by the Muwahidīn:

“And how much of the creation’s blood have they shed due to the creed of at-Tūmartī; only Allāh who created them knows.”

It should also be noticed, that this level of extremism came from those who called themselves the Muwahidīn. This extremism which reached this level that we have observed, and this despicable campaign was not because of the creed of al-Ash‘arī, nor was it due to this new creed belonging to Abūl-Ḥasan al-Ash‘arī (الشراي). Rather, this was due at-Tūmartī who they considered the well-known Imām and the infallible Mahdī, as previously mentioned from the speech of al-Maqrīzī.

Therefore, all of these matters in conjunction are from the reasons for the spread of the creed of al-Ash‘arī, and the reason for it becoming so famous in the Islamic lands to the extent there is ignorance regarding all other schools of thought.

Also from the most important of reasons, as you have noticed is the foolishness of at-Tūmartī which made the blood of those who opposed the creed of at-Tūmartī permissible; and the likes of this foolishness has never before been recorded as far as we know.

This is how the arena was left for Abū Ḥamdān34 and this is how al-Ashā‘irah al-Kulābiyyah played with this dangerous void, during a time of weakness and division for the Salafīs as we will see by the will

34 Taken from ‘al-Khiṭat wal-Āthār’ of al-Maqrīzī with some minor changes.
of Allah (تَغَيَّبَ دُمَيْرُ). This was because they were enthusiastic and took advantage of the different circumstances as we have mentioned, and this happened before the Salafis had a chance to regain their strength and activity calling (to the truth) after having left a battle that continued for a long period of time with the Mu'tazilah and their leading personalities. So they left this battle exhausted of strength and divided all over the place.

But the situation did not continue like this without Allah (تَغَيَّبَ دُمَيْرُ) bringing forth someone who would revive the creed of the people and defend it, as Allah truthfully said:

[Surah al-Baqarah 2:251]

“And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds...”

[Surah al-Baqarah 2:251]

And this is the topic that we wish to discuss in the following chapter though it may appear strange at first glance.
We previously mentioned that all the sects that delved into *kalām* engaged in the study of philosophy during the rule of the Abbasid leader, *al-Ma'mūn* with his encouragement. In fact, he staunchly promoted it and whatever followed philosophy, like logic for example until philosophy became a force to be reckoned with among people of every level of society despite their different schools of thought because of this strong support from the Caliph. But in those difficult times, a *Salafi* scholar appeared who studied those new sciences or more correctly, those new terminologies, just as the other people studied it. But this individual studied them quietly, to the extent that he became well versed in all of the philosophical and *kalāmist* terminologies while achieving a complete understanding of the Islāmic sciences related to creed and Islāmic law, as well as the sciences of the Qur'ān and *ḥadīth*, specifically in addition to the branches of the Arabic language. This individual was none other than Taqī ad-Dīn ibn Taimiyyah al-Ḥarānī ad-Damashqī (تَقْیَ الْحَرَانِیِّ الْدَمَشْقِیّ).

But the difference between him and the others from those sects that have been mentioned was that they studied this science as if it was the goal in itself, and as if it was a beneficial science that the people need
in order to know their religion, what is obligatory upon them concerning Allāh (تَبَارَكَ وَجَلَّ) and what is impossible regarding Him (تَابَارَكَ وَجَلَّ). This is why they referred to it as the fundamentals of the religion (عُسُلُ الدِّينِ), or monotheism (الْتَوْحِيدِ), or the Islāmic creed even though these were names that they used along with their teachers which Allāh (تَابَارَكَ وَجَلَّ) had not legislated. If so, then where is the study of kalām in comparison to the real fundamentals of the religion (عُسُلُ الدِّينِ) and Islāmic creed. Rather, the difference between them is clear and not hidden from anyone.

As for Shaykh al-Islām (ٴعِلَامُ السَّلَافِ), then he studied it for a specific purpose. He studied it so as to know the way of the criminals just as he knew the way of the believers, and from the angle of:

“I learned evil not for the sake of evil but to be weary of it; and whoever does not know evil from good will fall into it.”

For that reason, knowing the two ways is very important and this is clear for those who are perceptive. And the prominent scholar Ibn al-Qayyim (ٴعِلَامُ السَّلَافِ) has spoken about this issue and provided greatly beneficial statements that the student of knowledge should know in some of his books.35

Shaykh al-Islām (ٴعِلَامُ السَّلَافِ) used these philosophical terminologies to defend Islām and it’s creed with the language of those who were attacking the creed and in a manner that they understood. So he appeared before the people all of a sudden, as a soldier armed with the weapons of his time, trained in using all the weapons used in the battlefield, and he was proficient in his use of them whenever he needed to be. So the action of Shaykh al-Islām (ٴعِلَامُ السَّلَافِ) was for the sake of reviving the Salafī methodology and re-energizing the activity of the call which is an action deserving of the modern day ascription

35 For more on this issue refer to: al-Fawā’id by Ibn al-Qayyim.
‘The destroyer of deadlock (*kasr al-jumūd*)’ because he appeared in Damascus at a time of negligence from the sects of *kalām* and religious innovations, and he bravely spoke the truth as we will see from the speech of some of the historians. He also publically professed his support of the *Salafi* methodology and openly attacked the *Ashā’irah*, *al-Kullābiyyah*, *al-Mu’tazilah*, *ar-Rawāfid*, the *Ṣūfīs* and the people who were biased blind followers in matters of jurisprudence.

As a result, the *Imām* took up this struggle after a crucial period that had passed by the *Salafīs* and their methodology while they were living as strangers, separated into the far corners of the earth. Many people left their methodology for the science of *kalām* after they rebranded it as creed as previously mentioned. The *Salafīs* had no voice that was heard prior the appearance of this *Imām*, to the extent the people were ignorant of the reality of the *Salafī* methodology and its creed. So the people began to delve into matters without guidance when explaining the *Salafī* methodology, far removed from reality between the one who says that it involves feigning ignorance of the basic meanings of the texts of Allāh’s Attributes without restriction (*at-tafwīd al-mu’tlaq*) and the idea that the *Salaf* did not understand the meaning of the texts regarding Allāh’s Attributes and the one who says that they liken Allāh (*ta’lā`) to the creation (*tashbīh*) and give Him a specific form or body (*tajṣīm*).

So Shaykh al-Islām (*Ṣāliḥ al-‘Abbās*) appeared in order to correct the understanding of the *Salafī* creed which had become strange, and in order to break the deadlock that had occurred to the progress of the *Salafī* call that was impeded by various obstacles like the science of *kalām*, that corrupted the hearts with uncertainty and doubt and *Ṣūfīyyah* which returned the people to a state that resembled the pre-Islāmic period of ignorance in the matters of worship, traditions, customs, and inherited practices that all stood in the path of its growth. So may Allāh (*ta’lā`) grant this *Imām* on behalf of Islām and the Muslims the best reward that is given to the sincere reformers.
It was with this meaning that Taqī ad-Dīn al-Maqrīzī spoke within the context of the reasons why the Kullābī creed spread while the voice of truth was weakened during this difficult period about which he said:

“And that is why the government of the Muwahidīn in Morocco made permissible the blood of those who opposed the creed of Ibn Tūmart, since according to them he was the well-known Imām and the infallible Mahdī…”

Until his statement:

“This is the reason for the spread of the Ash‘arī methodology and its fame in the Islāmic lands, since the other methodologies were forgotten and the people became ignorant of them to the extent that nothing remains today – meaning the time of the author which was the year 845.H. – of the methodologies that oppose it with the exception of the methodology of the Ḥanbalīs who were followers of Imām Abū ‘Abdullāh Aḥmad ibn Muḥammad Ḥanbal (may Allah have mercy on him)… Until seven hundred years after the migration of the Prophet (ṣallā Allāh ‘alayhi wa sallam), Taqī ad-Dīn Abūl-‘Abbās Aḥmad ibn ʿAbd al-Ḥalīm ibn ʿAbd as-Salām ibn Taimiyyah al-Ḥārānī became famous in Damascus and the surrounding areas and began to take it upon himself to promote the Salafī methodology and went to great lengths in refuting the Ashā’irah and openly criticizing them as well as the Šūfīs and the Rāfīḍah. So the people split into two groups regarding him.

1. The first group, are those who consider him an innovator and misguided and criticize him for affirming the Attributes of Allāh (glory be to Him), and other issues which include matters in which he is preceded by other scholars in addition
to other matters that they claim he has opposed the consensus of the Muslim scholars and thus does not have any predecessors. So there were many issues between him and them and both his reckoning as well as theirs is with Allah (JiyiljG) for whom nothing in the heavens and the earth is hidden.

2. Then there was another group that followed him, relied upon his sayings and acted upon his opinions. They held him to be Shaykh al-Islām and from the most prominent memorizers from scholars of Islām and even up until this day, he has many followers in Shām and a few in Egypt."

Thereafter, it is not befitting to forget that the Salafīs engaged in a fierce battle with their opponents from the Mu‘tazilah before the Ashā‘irah even appeared. And the creed of the Mu‘tazilah - as previously mentioned and as everyone knows - was the creed of a powerful nation that called to it upon the strength of its authority. But despite that, the Salafīs opposed it and stood firm in the face of that strength just as their Imām did, the Imām of Ahlul-Sunnah, Imām Aḥmad ibn Ḥanbal ( ) and this is why they were labelled the Ḥanābilah, which is an ascription to Imām Aḥmad ibn Ḥanbal ( ).

So the claim of the Ashā‘irah, that they themselves were the only ones who opposed and refuted the Mu‘tazilah is a claim that lacks proof. And any claim that is not supported with proof should not be listened to. Keeping in mind that the Ashā‘irah Kullābiyyah agree with the Mu‘tazilah on some issues, and this is clear to the student of knowledge.

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36 Taqī ad-Dīn al-Maqrīzī is referring to his own time. He died in the year 845AH, may Allāh have mercy upon him.

37 al-Khitat wal-Āthār by Taqī ad-Dīn al-Maqrīzī.
And from the most distinct of these issues is what is related to the attribute of speech, because both the Mu'tazilah and the Ashā'irah agree that the uttered speech of Allāh (الرَّحْمَانِ) is created but they differ regarding affirmation of Allāh’s (الرَّحْمَانِ) actual speech. So the Ashā'irah affirm it while the Mu'tazilah negate it and this well-known issue can be referred to in its proper place.
This is how Taqī ad-Dīn al-Maqřīzī summarizes the sudden appearance of Shaykh al-Islām (الشیخ الیسلام). Immediately after his appearance, all the sects that were present united to fight against him. So he fought against all of them by himself, relying only upon Allāh (اللہ) alone and seeking refuge for himself in only Him (اللہ).

So he debated the philosophers and confounded them. And he debated the people of logic and silenced them and obstructed them, and he debated the scholars of kalām with their various levels and schools of thought and he left them confused and uncertain, not knowing what to do. He also refuted the biased blind following people of jurisprudence and left them befuddled such that they went to sleep in doubt.

He also engaged the Sūfis and their leaders, particularly the sect that believes Allāh (اللہ) is everywhere (جمعۃ وحدۃ الوجود) and made them look ignorant. So all of them were driven to resort to the ways of those who have been utterly defeated and are thus unable to adequately respond who seek revenge from the opponent who bested them at any cost or by any means. So they went to those in authority.
to complain, employing the method of Pharaoh in order to incite emotions saying: "How long will we remain silent? He opposes the consensus; making us all look unintelligent while he has come with a new religion... How long will we remain silent while the situation is as we have described? He wishes to change our religion or to spread corruption in the land!" The same tactics were employed by Pharaoh.

From here the life of Shaykh al-Islām entered a new stage; prison, exile, and threats and intimidation, yet none of this affected the work of the Shaykh. As his teaching continued, he was exiled from Damascus to Cairo, so the Shaykh sat on the seat of instruction in order to spread small pearls in the issues of knowledge. So the students of knowledge gathered around him and benefitted from him in the knowledge of Islāmic rulings and creed, but this began to annoy a group of sectarian informants, who went around complaining about him, seeking that he be imprisoned or exiled.

Consequently they imprisoned the Shaykh, and thus the prison became a learning institution, and a place of prayer and seclusion. Then the sectarian informants sought aid from the government, so the Shaykh was then expelled to Damascus. So he brought the mosques to life with knowledge and study. Then the jealous people raised their voices in complaint. So then the Shaykh was moved into isolation at the fortress of Damascus. This was how the life of the Shaykh moved forward; exile, prison, teaching, issuing religious verdicts and authoring books. This is how the whole of Shaykh al-Islām's life was spent in the service of Islām and the Muslims, although many people do not perceive this reality.

This is the meaning of what Ibn al-Qayyim, who was his student, the direct inheritor of his knowledge and his successor in terms of calling to Islām and rectification; this is the meaning that he speaks of when he said:
“The Shaykh (الشيخ) was put to trial by evil scholars just as other reformers were. And the trial of his Imām, the one who strove greatly, Aḥmad ibn Ḥanbal is nothing but an example of how those with minds committed to rectification are afflicted. But he was patient and he persevered. Rather he perceived prison as a blessing from Allāh (الله) to him.”

Then Ibn al-Qayyim (الشیخ) said:

“Shaykh al-Islām (الشیخ) said in a letter he wrote from prison: ‘And we are experiencing great blessings that cannot be counted or calculated. All the numerous praise, good and blessings are due to Allāh (الله).’”

Then he said after some lengthy speech:

“‘There is good, mercy and wisdom in everything that Allāh (الله) decrees.’

Then the Shaykh (الشیخ) made the famous statement:

“Indeed this world has a paradise. He who does not enter it will not enter paradise of the afterlife.”

Then he said:

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38 This is the paradise of being pleased with the decree of Allāh. In fact, paradise is loving Allāh, to befriend Him (الله) and long for Him. These are the meanings of a paradise wherein the servant receives blessings in the worldly life until he is able to enter the paradise of the afterlife. And from what has been narrated from Shaykh al-Islām with this meaning is his statement: “What can the enemies say? As for me, then my Paradise is with me. My prison is a source of seclusion. And killing me is martyrdom.”
"What can my enemies do? My Paradise and my garden are in my chest; wherever I go, they go with me and they cannot be separated from me. Imprisonment, for me, is a means of seclusion. Execution is my opportunity for martyrdom. And being exiled from my land is a chance to travel."

Ibn al-Qayyim (الحجّاج) then says, after narrating this moving statement to the one with an open heart:

"No one makes a statement like this except the greatest of men. Those who are not concerned with what they face of prison, death or exile for what they believe."

Then he said:

"How few are they! Truly how few are they! In fact today they are even fewer. Are they even present!?"

And Allâh’s (الله) aid is sought.

Those who negate Allāh’s Attributes have exaggerated to the extent that they called their negation monotheism (at-Tawḥīd) as previously mentioned. Then they went on to exaggerate in their slander. So they labelled anyone who affirmed the Attributes of Allāh (tawālīd) as someone who likens Allāh (tawālīd) to the creation (mushāabhiḥ), and someone who gives Allāh (tawālīd) bodily form (mujāssim) even though they know that if it were not for the misconception then the types of intellect would be divided into three categories:

1. Affirmation of Allāh’s Attributes (tawālīd) (ithbāt aṣ-ṣifāt)
2. Rejection of Allāh’s Attributes (tawālīd) (tāʾīl aṣ-ṣifāt)
3. Likening Allāh to the creation (tawālīd) (tāshbīḥ)

Rejecting the Attributes of Allāh (tawālīd) is the result of going to extremes in freeing Allāh (tawālīd) from imperfections without guidance. As for the affirmation of Allāh’s Attributes, then it is the substantiated position and it is the truth, and the truth is always...
the position which is substantiated while falsehood is an impulsive matter that comes in opposition to what is constant. So in order to actualize the truth, place it in its proper position and clarify falsehood it is necessary for us to discuss this error. If we read through the Book of Allāh (jeljiljG) and the authentic narrations from the Messenger of Allāh (jiijjG) as well as the narrations of the Pious Predecessors of this nation, and consider the reality of the people in every time and place we will find that those who liken Allāh (jijjJiG) to the creation (al-mushabbihah) are divided into two sects without a third.

The first sect are those who liken Allāh (jijjJiG) to His creation, in terms of Himself, His Attributes, His Names and His Actions like the followers of Hishām ibn Ḥakam and other than them who say that Allāh (jijjJiG) takes on such and such a shape. Or they say – out of insolence and arrogance – Allāh (jijjJiG) takes on the shape of a handsome young man. This is what following one’s desires does to people. So as the Prophet (jiijjJiG) said:

“If you are not shy then do as you wish.”

Also they say regarding the Attributes of Allāh (jijjJiG) that they are like the attributes of the creation since anything other than this cannot be understood as they claim. So if it is said regarding the issue of Allāh’s Names and Attributes, the Mushabbiyah, then it is these people who the scholars intend, and they do not have an established presence today - and all the praise is due to Allāh - with its own structure and callers as the other sects do. This is a relief from Allāh (jijjJiG) and He is the All-Knowing and Wise.

40 See al-Bukhārī (no.6120), on the authority of Abū Maṣʿūd al-Badrī (jijjJiG).
As for the doctrine of those who believe or mistakenly understand that everyone who affirms Allāh’s Attributes as they are found in His Book and the Sunnah of His Messenger (ṣaḥīḥ) upon their apparent meaning in a manner that is befitting for Allāh (‴)، then he is a person who likens Allāh (‴) to the creation (mushabbih) and someone who gives Allāh (‴) bodily form (mujassim), then this is a corrupt understanding and an evil notion, because there are only three categories of people in this issue as we have mentioned:

1. Affirmation [ithbāt]
2. Rejection [taʿīl]
3. Likening [tashbīh]

The details of this are well-known to the students of knowledge. And the truth is one and cannot be multiplied just as it is clear and not concealed from those who seek it from its source which is the Book of the Allāh (‴) and the authentic Sunnah of His Messenger (ṣaḥīḥ). It is flawless, while falsehood is doubtful even if it is consistent. So labelling everyone who affirms the Attributes of Allāh (‴) as those who liken Allāh (‴) to the creation (mushabbih) and those who give Allāh (‴) bodily form (mujassim) would lead people to make a ruling upon the best and finest people from this nation from the Companions (ṣaḥabah) and their students (the tābiʿūn) and claim that they too liken Allāh (‴) to the creation, and give Allāh (‴) bodily form because they also affirm the Attributes of Allāh (‴) without the slightest hesitation in the light of the Qurʾānic verses and the Prophetic narrations. And this does not harm them in anyway, because names do not change the reality of something, and terms are specific to those who use them and are not binding upon others.
So people constantly differ regarding the term body (jism) just as they do with every term. So those who negate Allāh’s Attributes intend by the term body (jism), everything that is described with attributes; that He sees with vision, He speaks through speech and He observes with sight. The meaning of these attributes are affirmed for Allāh (บ่นะด้วยจืรา) in a manner that befits Him as previously mentioned, without sharing any of the realities of these attributes, their distinct characteristics and necessary qualities with anyone. And if there is any type of sharing that occurs between Allāh’s Attributes and the attributes of His creation then it exists in an unrestricted imaginary or conceptual state that has no place in reality. For example, knowledge, whenever it is unrestricted and not associated with either the Creator or His creation, does not exist except in an imaginary state without any connection to reality. No sensible intellect would differ on this since the brain can imagine things that are impossible since imagination is not restricted. But as for what exists in reality, then only things that are exact and specific. This is why we say, after ascribing the Attribute of the Creator to the Creator, and after ascribing the attribute of the creation to the creation, there is no sharing that exists between the attribute of the Creator and the attribute of the creation. Rather, the Attribute of the Creator is specific to Him and befit His Majesty, and the attribute of the creation is appropriate and suitable to them and their existence. And this issue is extremely clear for those who specialize in it.

So one should understand this well, because it is extremely important. As for one who embraces this reality, he is relieved and at ease, but before he embraces this, he was always uneasy and will did not taste the coolness of certainty.

So moving on from what we have established, we do not negate the Attributes of Allāh (บ่นะด้วยจืรา) out of fear that terms like al-Mu’ātilah, al-Mushabbihah or al-Mujassimah will be applied to us. Do we curse the Companions of Allāh’s Messenger, may Allāh be pleased with them all, so that the Rawāfiḍ will not label us Nawāṣib? Rather, we love all of the Companions of Allāh’s Messenger, and are pleased
with them without making a distinction between them. In fact, will we negate predestination and disbelieve in it so that we are not labelled al-Jabariyyah by al-Qadariyyah? Never, as we have previously mentioned, the terms people use do not change the reality of things and their core. And how fine are the words of Ibn al-Qayyim regarding this and how truthful was he when he said with strength and bravery:

“And we do not reject what the truthful one informed us about Allah and His Names, Attributes and Actions because the enemies of the hadīth and its people label us hashaviyyah and we do not reject the Attributes of our Creator, His loftiness over His Creation and His Rising above His Throne, because of those who are like Pharaoh and reject Allah’s Attributes label those who affirm the attributes as mujassim or mushabbih.”

Then he said,

“So if affirming His rising above His thrown is tajslm, then certainly I am a mujassim. And if affirming His Attributes is tashbih, then I will not hide my tashbih. And if tanzih is rejecting His Rising and His Attributes or the fact that He speaks, then from this tanzih we free our Lord with His Success and Allah is Most High and Most Great.”

Then Ibn al-Qayyim said,

“May the mercy of Allah be upon Imam ash-Shafi‘i, since he paved the way for the people in this issue with his saying: ‘O traveler stop at al-Muḥassab in Minā. And raise your voices in rejoice when sitting in Khaif and an-Nāḥiūd, if

41 [TN]: al-Muḥassab, Khaif and an-Nāḥiūd are places where pilgrims of Hajj stop in Mina when performing Hajj.
being a Rāfīḍī is loving the family of Muḥammad ﷺ
Then let Mankind and Jinn bear witness I am a Rāfīḍī.”

And this approach that Ibn al-Qayyim () used was called (a door) that Imām ash-Shafī‘ī () opened for the people, if we were to follow him and stop at it to apply it to the callers of today, we would find that they differ. We would find some of them are callers that have been harmed for the sake of Allāh (), just as those before them were harmed when they clarified the truth and advised the servants regarding their creed, worship, manners, rulings and politics until they were labelled with names that scare the people away from them like Wahhābiyyah and those who have brought a new religion or a fifth school of thought and other than that from the terms used to scare the people. This was at the beginning of the call, but they remained patient and resolute until Allāh () aided them and the call moved forward and continues to do so at their hands. So those who were enemies of the call returned and became supporters of it and the whole situation completely changed.

Let me mention for example the true story of a caller who graduated from the Islāmic University of Medinah and then left to work in some of the African lands, and continues to do so today. I went to visit him in his workplace and he was a caller who was strong and grounded in his knowledge, and had good grasp of the knowledge of hadīth, tafsīr and ‘aqīdah and what was apparent to me, was that he was truthful in his beliefs, and in holding firm to it, as far as I know, and I do not praise him above Allāh (), as He is more knowledgeable concerning us and him.

So this caller would sit with the students of knowledge in his humble home and in the mosque he prayed, in addition to his job teaching in the school. So he would teach them and enlighten them. But when he

42 Refer to Ibn al-Qayyim, Mukhtasir as-Ṣawā‘iq al-Mursalah.
became famous in that land and the students of knowledge went to him, the Ṣūfīs became agitated. And the most despised people to the Ṣūfīs have always been the students of knowledge because the Ṣūfī Shaykhs live on the gifts and visitations of the people and the exploitation of the people through charlatanism and the claim of miracles and the establishment of parties celebrating the birth of the Prophet (صل الله عليه وسلم) and other than this from the twisted paths that they take in their lives.

As a result they revolted against this caller and took to harming him. They would throw harmful things at his door at night and on his path to the mosque. And they would attempt to justify these things with by claiming that he interfered with their livelihood and damaged their reputations. As a result they put forward a complaint against him to the judge of that place, who was a Christian. So he entered into the issue in order to preserve security as they say. So the callers, as well as his opponents from the Ṣūfī Shaykhs, were in attendance before the judge. When the case was presented, the judge asked the Ṣūfī Shaykhs about what was their complaint was regarding him. They wanted to exaggerate the issue so they said:

“This Shaykh has come to us with a new religion that opposes our religion and our creed. We are people from well-known Ṣūfī orders, and no one has interfered with us before him.” So this Christian judge said to them: “Where did you people learn Islām?” They said: “We learned here, in our country and in some of the neighbouring countries.” So then he asked them: “Where did this Shaykh come from with this new religion as you all claim?” They replied: “He came to us from Saudi Arabia.” Then the judge said to this caller: “O’ Shaykh! Where did you study?” “I studied in al-Makkah al-Makarramah and al-Madīnah al-Munawwarah.” the caller answered, and this caller was a student in the Dārul-Hadīth school in Mecca before the Islāmic University opened. He then joined the Islāmic University and graduated from the faculty of Islāmic
Jurisprudence. So he said to him: “Do you have a diploma?” He replied: “Yes, I have a diploma from the Islamic University in Medinah.” The governor then turned to the Shaykhs and said: “Your situation is quite strange! Isn’t the origin of your religion from Saudi Arabia; more specifically Mecca and Medinah?” “Of course.” They exclaimed. “Then how is it that you oppose a scholar holding a university diploma in Islam from the city of your Prophet (ﷺ) who has come to you from the place where your religion originated?!“ asked the judge.

Then he began reprimanding them as they deserved. From the things that were said to them was that this man is a Christian who only has a general understanding of Islam but he should be considered like the one with a modern education. He understood that these scholars of the Ṣūfī orders could possess some superstitions that have no foundation, just like what was with some of the Christian priests of the past who revived some of the religious rituals that had no foundation in Christianity just like the noticeable superstitions that some Muslims hold.

Then he said to them:

“When my colleagues and I returned from Europe, from our studies, we found that the Christian priests of the past did religious rituals that have no foundation in Christianity and I fear that this might be the case with these Ṣūfī Shaykhs. But as for your companion, he has studied and possesses academic credentials; therefore it is upon you to study under him if you wish to do so, but if not, then do not try to harm him after today.”

And so the Shaykhs of the Ṣūfī orders were defeated and the truth and the supporter of it were aided by a Christian judge in an unexpected manner.
And after this the voice of truth was raised in that city and the surrounding areas. In fact, this case echoed all over those lands and this is how the truth prevails and falsehood is destroyed.

"Indeed Allāh will aid this religion even with a sinful man."\(^{43}\)

This is what the Prophet (ṣallā Allāhu ʿalayhi wa sallam) said. Allāh (ṣallā Allāhu ʿalayhi wa sallam) is the greatest, indeed the Messenger of Allāh (ṣallā Allāhu ʿalayhi wa sallam) was truthful.

And the stance of this Christian judge and his approach in the discussion had a great effect upon the spread of the Salafi call and the destruction of the Ṣūfīsm or at least silenced their voice in some of the regions of that land where this caller was active. So this republic became known as the most prominent land in Africa for spreading the call to Allāh (ṣallā Allāhu ʿalayhi wa sallam) at that time.\(^{44}\)

I have another example similar to this but I feel this example is sufficient, and this is a living proof that the final affair will favour those who are mindful of Allāh and that along with hardship there is ease, just as Allāh (ṣallā Allāhu ʿalayhi wa sallam) has informed. And the truth will prevail in the end and nothing will prevail over it just as the dawn must come no matter how long the night may be. Therefore, there is nothing upon the callers to Allāh (ṣallā Allāhu ʿalayhi wa sallam) except to arm themselves with the weapon of knowledge and to prepare themselves with patience and perseverance upon hardships, endured for the sake of Allāh (ṣallā Allāhu ʿalayhi wa sallam), while being truthful and sincere to Allāh (ṣallā Allāhu ʿalayhi wa sallam), and the end result will favour them because the end result is for those who are mindful of Allāh (ṣallā Allāhu ʿalayhi wa sallam).

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\(^{43}\) See al-Bukhārī (no.3062), on the authority of ABū Hurārā (ṣallā Allāhu ʿalayhi).

\(^{44}\) The republic that was referred to here was Kenya and the region that was mentioned was Karisa.
Since, one hardship will never overcome two eases.

Even if another category of caller is found who have not been granted success. They try to earn favour from the people who came as callers to them in order to guide them and try to flatter the Shaykhs of the Śūfī orders by claiming to use wisdom and gentleness according to them. But this category of caller is small in comparison to the callers who have been granted success like the example we gave and the success is with Allāh (تااربندیگان). So it is upon those youth who are preparing to call to Allāh (تااربندیگان) with foresight, and those who arm themselves with the weapon of knowledge and understanding, to prepare themselves for sensible Salafi Islāmic work by:

**Firstly:** It is upon the youth to be serious in pursuit of knowledge and to continuously refer back to the books of the Sunnah, creed and the subjects related to faith as well as the study of some of the branches of the Arabic language.

**Secondly:** It is upon them to study the biographies of the callers and reformers of the past and present so that they may follow in their footsteps, proceed in the same manner and that they use them as the foundation in their approach to calling others, being patient and not being bothered by the repulsive names that the enemies of their call use in order to slander them and scare the people away from accepting their call.
Thirdly: It is upon them is to distance themselves from inclining towards any specific group, organization or movement that claims to work for Islām as far as what is apparent to the people, but really have other objectives. Also it is not befitting for the caller to affiliate himself with those groups and organizations or be on their payroll, use their name or work under their systems and under their specific banner regardless of whether they agree with the Sunnah or oppose it, since the caller may have not matured in his knowledge and intellect. And the like of this type of inclination are from the well-known obstacles in the path of attaining beneficial knowledge for the sake of Allāh (بُعْدُ) alone. These inclinations are from the affairs that corrupt the hearts and do away with love and hate for the sake of Allāh (بُعْدُ) which is a reality that must thrive amongst the Muslims.

Fourthly: The student of knowledge should strive in carrying this knowledge sincerely for the sake of Allāh (بُعْدُ) and with His supervision, without looking for the praise and gratification of the people regarding him, and without seeking their pleasure because this involves the anger and displeasure of Allāh (بُعْدُ) and excusing them for what they are upon of innovation and false superstitions with the claim of using wisdom, as some people claim. In reality, there is no wisdom in this whatsoever because wisdom, in short, is using gentleness in its proper place and using harshness in its proper place.

And it is not befitting for the student and the caller to Allāh (بُعْدُ) to forget that the one whose praise is truly beneficial, and whose blame is truly disgraceful is Allāh (بُعْدُ) alone. As for the praise of the creation then it does not benefit you just as their blame does not harm you. Therefore, what are you seeking with your flattery, sycophancy and insincere networking? And we will return to main point of this discussion after this slight digression.
As for the second group from the (mushabbihah), then they are those who try to liken the Creator (الَّذِي خَلَقَ الْأَرْضَ وَالْإِنْسَانَ) to the creation and give their figureheads and Shaykhs many of Allāh’s (بِلَدَيْنِ) Attributes, whether they realize it or not like those who believe that Shaykh al-Marābī al-‘Ārif Billāh, - according to their expressions, knows the affairs of the unseen and what is hidden in the chests of the murīd and the laborious Dervishes who serve him while following instructions which the Śūfi Shaykhs of the past and present came up with which include the obligation for a murīd to keep his thoughts and his innermost emotions to himself in the presence of the Shaykh al-Marābī so that the Shaykh cannot see these thoughts inside of him and destroy him or at the very least prevent him from being elevated within the Śūfi ranks, since no goodness or promotion can be attained except through the intervention of the Shaykh al-Marābī, according to Śūfi belief just as those who study them know.

Also they have a saying that maybe they used as an example wherein they say:

"The murīd should be to his Shaykh like a dead person is to the one who is washing him. Motionless and free of desires except when the Shaykh al-Marābī moves him however he wishes."

This is from the teachings that the Śūfi sheikhs have laid down and they are heretical teachings that call for the worship of other than

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45 [TN]: The murīd is: literally ‘he who seeks’, in Śūfi mystical parlance, the novice or postulant or seeker after spiritual enlightenment by means of traversing the Śūfi path in obedience to a spiritual director.

46 [TN]: The dervish is: an individual who has chosen the Śūfi path. The origin of this Persian word is unclear, but it is generally taken to refer to someone who is poor or a beggar. In Śūfism, the term, like the Arabic term faqīr (poor), refers to someone who is humble and who has renounced the world in order to follow the Śūfi path.
Allāh 2) as you can see, due to the fact that it makes Shaykh al-Marābī someone who knows all things, and is able to manipulate the affairs of creation particularly after his death because throughout his life he was engaged in service, as they say, and they mean by this, he was engaged in worship. But as for after his death, then he is now free to benefit his murīds, and to regulate their affairs by bringing about good for them and removing harm from them. And this is even more despicable than the idolatry of the earlier polytheists:

\[\text{"And they and their forefathers possess no knowledge thereof, great are the words that they say with their mouths. Indeed they only speak lies."}\]

[Sūrah al-Kahf 18:5]

And this is a creed that is found in their books which their followers, supporters and sympathizers all believe. This type of tashbīh, even if many people do not realize that it is, is in reality dangerous tashbīh and disbelief in Allāh (تعالى), His Messenger and His Book concerning which Allāh (تعالى) says:

\[\text{"Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allāh."}\]

[Sūrah an-Naml 27:65]
This example of *tashbīḥ* is the religion of the extreme Ṣūfīs, whose excesses sometimes lead them to the concept of *hulūl*⁴⁷ or *waḥdah al-wujūd*⁴⁸ which is the religion best represented by the one they call Muhyī ad-Dīn ibn al-'Arabī at-Ṭā‘ī who is the figurehead behind *waḥdah al-wujūd*, whom some of the people of knowledge say about him that his disbelief is greater and more despicable than the disbelief of the *Quraish* before Islām.

And he is the one who said:

"There is nothing in this cloak but Allāh."

And he is the one who said:

"And what are dogs and pigs except our Allāh, and Allāh (الله) is nothing but a monk in a church."

And he has followers from the Ṣūfīs and his disbelief is similar to that of Ibn Fārid, and Ibn `Ajībah and Ibn Sabīn and al-Ḥallāj and the like of their heresy.⁴⁹ And due to their extreme disbelief and being far from the reality of the religion, their leaders use the following names that reveal *shirk* whenever they are mentioned or heard like:

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⁴⁷ [TN]: *Hulūl* is: In theology (*kālām*) and mysticism (*taṣawwuf*) *hulūl* expresses ‘infusion’, the indwelling of Allāh (الله) in a creature; it is often a synonym for *ittiḥād*.

⁴⁸ [TN]: *Waḥdah al-wujūd* is: The unity of being. Doctrine formulated by the school of Ibn ‘Arabī, which postulates that Allāh (الله) and His creation are one.

⁴⁹ And whoever wishes to examine this religion in detail then let them look at the books: "*Fuṣūṣ al-Hikam*" and "*Futuhāt al-Makkiyyah*" which are both by ibn ‘Arabī at-Ṭā‘ī. And for more of what we have mentioned refer to: "*Hadhihi Hiya aṣ-Ṣūfīyyah*" by Shaykh ‘Abd ur-Raḥmān al-Wakīl and "*Muṣarri’ at-Taṣawwuf*" by al-Buqā‘ī and this is the last of the scholars of the seventh century after the *hijrah*. 
1. **Al-Ghawth al-A'zam** (the greatest Ghawth\(^{50}\))

2. **Al-Qutb or Qutb az-Zaman** (the Qutb\(^{51}\) or the Qutb of his era)

3. **Al-Awtād** (The Awtād\(^{52}\))

In addition to other than these names.

So after this long digression in which we intended to clarify some issues, we will return to our discussion about Shaykh al-Islām where we were discussing his struggles and his reform.

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\(^{50}\) [TN]: According to the Šūfis, the Ghawth is: “The Qutb at the exact time when he is turned to and he is not called a Ghawth at any other time.” See *Mujam Istilāhāt as-Šufiyah* (p.185).

\(^{51}\) [TN]: The term Qutb has been given as an honorific title to great Saints. The dictionary of Šufi terms says about the term Qutb: “He is the one who is the place where Allah (JusjiljC) looks in the world during every time and he is upon the heart of Isrāfil.” See *Mujam Istilāhāt as-Šufiyah* (p.162).

\(^{52}\) [TN]: The term Awtād is a Šufi term that refers to: The 3rd category of the hierarchy of the Rijāl al-Ghayb, comprising four holy persons, also called al-Umud “the pillars”. Each of them is charged with the surveillance of one of the four cardinal points, in the centre of which they have their dwelling-place. The dictionary of Šufi terms further elaborates about the term Awtād when it said: “They are the four men who are at the places of the four directions of the world: east, west, north and south. Due to them, Allah (JusjiljC) preserves those directions because they are the places where Allah looks.” See *Mujam Istilāhāt as-Šufiyah* (p.58).
Finally, after a great amount of striving and continuous sacrifice, Shaykh al-Islām (الشيخ الإسلام) died in prison in the fortress of Damascus, meaning in seclusion just as he himself called it. In seclusion, he would focus upon the worship of his Lord, the addressing Him secretly and reciting His Book and reflecting over it.

Afterwards, he left behind for the readers a great library that even those who try cannot identify all of them with certainty based upon knowledge of their content since the works of the Shaykh continue to be scattered about here and there and spread throughout the world.

And what Shaykh ‘Abd ur-Rahmān ibn Qāsim (عبد الرحمن) was able to gather in that great compilation of his is just a portion of that library. And truly the Shaykh [Ibn Taimiyyah (الشيخ تيمية)] remedied with most of his works the issue of creed and defended it. And it is sufficient enough as an example that we mention the most distinguished of these books and from among them are the following:
1. Minhaj as-Sunnah

2. Dar at-Ta‘ārid baina al-‘Aql wa an-Naql

3. Kitāb al-Imān

4. And some of the books in the compellation of Ibn Qāsim and other than that.

The Shaykh passed on his knowledge and station in calling to Allāh (j.Sy.j.G) and defending the correct creed to his distinguished student who had no peer in his time Ibn Qayyim al-Jawziyyah. So he took up that which was left to him in the best manner. He recognized its right, and was trustworthy in managing it and he did not spare any effort in fulfilling the trust of supporting and aiding the Salafi methodology, since he authored books and treatises in defense of the Salafi creed and traversed the path of his Shaykh in forbidding the evil and clarifying the truth with evidence. Then he was imprisoned just as his Shaykh was, rather both Shaykh al-Islām and the prominent scholar Ibn al-Qayyim died in prison at the fortress of Damascus. And the activity of Ibn al-Qayyim in calling to Allāh (j.Sy.j.G) and rectification is considered an extension of the efforts and reform of his Shaykh and thus received a portion of the harm that his Shaykh did, since every reformer must experience harm and affliction because they operate upon the methodology of the Prophets, and the most severe in terms of affliction are the Prophets, then those who are most like them. But Allāh (j.Sy.j.G), from His Mercy and Gentleness towards His servants, tests them in accordance to the strength and weakness of their faith. So whoever is strong in his faith, his trials are more intense and
whoever’s faith is delicate and weak, then his trial is lessened just as it has been authentically narrated from the Prophet (ﷺ).

So after the death of Shaykh al-Islām ( ), the prominent scholar Ibn al-Qayyim stood alone in the arena and carried the banner of the call and rectification and continued the path of the call. Then he saw that the time had come for a direct attack as opposed to defense from the borders because being satisfied with mere defense brought about a feeling of weakness. So he attacked pre-Islāmic ignorance and its various types in its own back yard and wrote books about this, attacking the opponents in the arena with all the strength of a believer and thus agitated them, shook the very ground beneath their feet and cast them into confusion. From these works are the following:

1. Āṣ-Ṣawā’iq al-Mursalah ‘alá al-Jahmiyyah wa al-Mu’ātilah.


So you see the two books and what they contain of knowledge and the style used in them both; all of this informs us that this prominent scholar and reviver did not see it fitting to stop at mere defense, as I have previously mentioned, but rather it is a must that work in the field convey a feeling of strength, power and courage.

53 This narration was extracted by al-Bukhārī, at-Tirmīthī and ibn Mājah with the wording: “The most severely afflicted people are the Prophets then those who are most like them and then those who are most like them. And a person is afflicted in accordance to his religion so if he is firm in his religion the afflictions are more intense and if his religion contains weakness then the afflictions correspond with his religion; so afflictions do not cease to afflict the servant until he walks on the earth without any sins.” Authenticated by al-Albānī in as-Silsilah al-Sahīhah (no.143).
“And to Allāh and His Messenger and the believers belong the power.”

[Sūrah al-Munāfiqūn 63:8]

This is the condition of the caller to Allāh (ta’lā), when he is focused upon Allāh (ta’lā), devoted to Him, and is truthful to Him, and He knows what is concealed within the hearts. This is how he continued to progress in reviving the seventh century and this was an extension of the revival of the third century that Imām [Aḥmad] ash-Shaibānī established.
The Continuation of the Call and Its Opposition

The Revival of the Twelfth Century Hijrī:

The Islamic nation lived off the remnants of that abundant rain — although in intervals — that poured down upon the land of Islam successive periods beginning with the time of ash-Shaibānī [Imām Aḥmad] ( ), when the land was irrigated and absorbed the water and thus, those who Allāh ( ) wished good for from His worshippers benefitted from it.

So every time pre-Islamic ignorance emerged in some or all of its forms that tried to change the understanding of Islam and to hide its characteristics and constrict the chests of everyone concerned with the affair of Islam and the situation of the Muslims and the need demanded revival and blowing dust from the face of the truth. At this point Allāh ( ) brings forth someone from the nation who will revive for them their religion until cloud of ignorance and the pre-Islamic period of clears, so that the face of Islam can shine so that
those for whom Allāh (ﷻ) wanted good may act upon it with sound understanding and insight since:

"Whosoever Allāh wishes good for He gives him understanding in the Religion." 54

Then in the twelfth century, the caller who strove so fiercely, Imām Muhammad ibn 'Abd al-Wahhāb (_Beginning of verse_ ), noticed that the intense winds of the hurricane that hit the Islāmic creed and legislation with great strength had changed its teachings and moved things from their proper places and tossed them wherever they fell. So due to this much of the people's understanding changed and so the people were deceived in many of the religious issues and innovations that had nothing to do with Islām appeared.

So the young caller saw that he must make the necessary preparations for establishing the revival and returning the affairs back to the correct state which it was upon before the storm. So he saw that there was a need for an increase in knowledge, understanding, extensive reading, connection with the modern world and knowledge of the general situation of the Islāmic world. So the young man decided to embark on a long journey for knowledge that included some of the Arab lands, while before this he studied under his father Shaykh 'Abd al-Wahhāb (End of verse) who was a well-known judge in 'Uyyainah. He studied under his father jurisprudence, and some _tafsīr_ and _ḥadīth_, while at the same time he would spend long hours looking through the books of the two great scholars and revivers, Imām Ibn Taimiyah and his student Ibn al-Qayyim, and he benefitted greatly from this and was greatly affected by it.

54 See al-Bukhārī (no.71) and Muslim (no.1037), on the authority of Mu‘āwiyyah ibn Abī Sufyān (End of verse).
Then he began that journey with a blessed and successful start, by travelling first to the two Holy Mosques. He left for Hajj to the blessed city of Mecca and completed his pilgrimage to the House of Allah (الله). Then he went to the prophetic city of Medinah and visited the mosque on the Messenger of Allah (صلى الله عليه وسلم) and then extended his greetings to the most noble of the callers, our Prophet Muḥammad ibn ʿAbdillāh (صلى الله عليه وسلم) and his two companions. He then began connecting himself with the scholars of the prophetic city of Medinah at that time in order to seek knowledge from them.

From the scholars present in Medinah at that time, whom the Shaykh took knowledge from was ʿAbdullāh ibn Ibrāhīm ibn Saif Āl-Saif (السفي) who was originally from Majmaʿ in the region of Najd. So Shaykh Muḥammad ibn ʿAbd al-Wahhāb (ال(IEnumerable)ا) studied under him extensively and took understanding from him. Shaykh Ibn Saif saw in this young Ibn ʿAbd al-Wahhāb (الIEnumerableا) nobility and rare intelligence. So he recognized there was good in him and loved him and took special care of him and exerted great efforts while teaching him.

Ibn Saif (الIEnumerableا) realized that this youth felt pain due to the issues of pre-Islāmic ignorance that he saw were widespread, from extreme exaggeration regarding righteous people and the worship of them and the things that the people of Najd were upon at that time from baseless beliefs and practices from pre-Islāmic ignorance. These matters increased Shaykh Ibn Saif’s love and respect for him since they were bound by the strongest of ties which is the Salafī creed. So Shaykh Ibn Saif introduced him to some of the scholars of Medinah, like:

- Shaykh Muḥammad as-Sindī (الIEnumerableا)
- Shaykh ʿAlī ad-Dāghistānī (الIEnumerableا)
- Shaykh Ismāʿīl al-ʿAjlūnī (الIEnumerableا)
- Shaykh ʿAbd al-Laṭīf al-Aḥsāʾī (الIEnumerableا) and other than them.
And the Shaykh informed them of what the youth harbored inside himself of great distress due to the various forms of pre-Islamic ignorance from the different types of religious innovations and *shirk* and his determination to rectify this if he is able to.

So this youth remained patient upon seeking knowledge in Medinah, and sat with some of those whom we have mentioned from the scholars. His focus in his study was upon the science of *hadith* and when he made the decision to leave Medinah he received academic *ijāzahs* from some of the scholars he studied under. At the head of the scholars from whom he received *ijāzahs* was Shaykh Ibn Saif (anonymized) who gave him an *ijāzah* for *Sahih al-Bukhārī* and the *Musnad* of Imām Shāfi‘ī (anonymized) and the four *Sunan* and other than them from the books of *hadith* as some of the books of reference mention.

So the Shaykh departed Medinah for Basrah turning towards his homeland of Najd. Then he remained in Basrah from some time seeking knowledge from some of the scholars there and at the head of them was Shaykh Muhammad Majmū‘ī (anonymized), and he benefitted greatly from this scholar in the branches of Arabic language and *Hadith*. So Shaykh Majmū‘ī noticed, while he studied under him, that Ibn ‘Abd al-Wahhāb was not an ordinary student.

Rather, he was poised for greatness. He was poised to establish a complete Islamic call and to bring about general rectification that involved rectification of the creed and rulings, so that Islam would become the only source of judgment as opposed to customs, practices,

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[TN]: The term *ijāzah* according to the people of *hadith* is: “One of the means of transmission according to the scholars of *hadith* and it essentially means permission to narrate verbally or in writing. The people began to need *ijāzahs* when the books of *hadith* were compiled.” See al-A’ zamī, Muḥammad Ḍayā‘ ar-Rahmān *Mu’jam Muṣṭalahāt al-Ḥadīth wa Laṭā’if al-Asānīd* (p.8).
traditions and other laws just as it involved the rectification of the political situation and behavior in light of Islām. This is because Islām is the only thing suitable to bring about rectification and there can be no rectification except with Islām.

As for those who claim in these times that they want to rectify the society and prepare it to accept Islām, then afterwards they will implement Islāmic rulings upon them; then this just numbs the nerves, so that the people will go to sleep and not do anything and then they will be asked to implement Islāmic law. So with what will they use to rectify before Islām?! Did the Noble Prophet (ﷺ), who was the distinguished leader of the reformers and those who rectify begin rectifying that pre-Islāmic society of ignorance with anything other than Islām and then impose upon them Islāmic law? If so, then what was that thing? There was nothing else! Rather, he began with Islām and its fundamentals then it lesser branch issues and rulings, and the best guidance is that of Muḥammad (ﷺ).

So the caller to Allāh, Ibn ‘Abd al-Wahhāb (الواهد) seriously took to seeking and attaining knowledge just as he also took to trying to rectify the affairs as much as he was able. So he began writing small treatises regarding calling to Allāh (الله) and spread them amongst the people and held discussions with them, explained for them and clarified for them until it became for him a permanent rectification movement according to what was possible, especially while he was in Basrah in the final days of his study.

Some of the references mention that the journey of Muḥammad ibn ‘Abd al-Wahhāb (الواهد) after Medinah included Shām and Iraq and that he took knowledge for the most well-known scholars of those places like he did with Ibn Saif (السفي) and as-Sindī (السندي) in Medinah and al-Majmū‘ī (المجمعي) in Iraq and Shaykh ‘Abd al-Latīf (اللاتي) in al-Ahsā‘ then he ultimately returned to his homeland.
The Shaykh’s Return to Najd for the Call to Allāh and Rectification

After this successful journey for knowledge, during which he benefitted abundantly, the Shaykh returned to his homeland after he had increased himself in knowledge and understanding and after having studied the situation of the Muslims in a number lands and coming to the realization that the Muslims had a dire need for sweeping general rectification and reform just as they had a need for immediate radical correction of their belief regarding their Lord and the focus of their worship, and their position regarding the Sunnah of their Prophet (ṣallā Allāh ‘alayhi wasallāh) who was sent to guide them and the one who they will be asked about in their graves as well as their stance regarding the Book of their Lord which they had abandoned, since they would not return to it to learn their creed and the rulings of their religion.

In fact, the Shaykh realized and it was confirmed during his journey to the lands that he visited and from what he witnessed in his region of Najd was that the Islāmic nation was in great need for an end to the chaos they lived in and that it must come to an end so that the lifestyle could change to a complete and correct Islāmic lifestyle which addresses all aspects of life.
So moving on from this realization, the Shaykh was determined to establish widespread rectification, as we have shown previously attempting to change the creed of his homeland of Huraimalā’ after seeking aid in Allāh (الله) alone. And he spoke out against the general people for their attachment to other than Allāh (الله) and their directing worship or some aspects of worship to other than Allāh (الله) like swearing by other than Allāh (الله), slaughtering, having fear and hope and other than this from the issues that were widespread there at the time. But this type of rebuke was something new and strange there, this is why his call, in the beginning was met with rejection, refutation and dispute.

Some writers describe the Shaykh when he began calling the people to the worship of Allāh (الله) alone and their stance towards him:

"Truly this situation was delicate and problematic and requires continuous courage and faith that enables a person to remain unaffected by the harm that is received for the sake of Allāh’s (الله) pleasure and the pleasure of the truth that he is content with and for the sake of saving humanity from suffering. Similarly the situation requires complete preparation which includes strong speech and striking proof so that he may confront the doubts and misconceptions that are inevitable. Then the situation requires a strong supporter that will protect his back and defend his call."

And the situation was as the author described it, extremely difficult, but Allāh made the Shaykh Muḥammad firm upon the call to Allāh (الله), despite all the punishment and difficulties that confronted the call in the beginning and the attempts to stop it whether this was internal like what came from his family before the truth was made clear or externally like what came from the people of desires and in light of this Allāh (الله) protected him. And this call did not stop for
a moment ever since it started, but rather it went from good to better in terms of its activity and influence.

Some books mention that Shaykh Muḥammad ibn ‘Abd al-Wahhāb’s (Opera Omnia) father was from those who disputed with him in the beginning and the same can be said about his brother, Sulaimān ibn ‘Abd al-Wahhāb (Opera Omnia). But in the end they became content with the correctness of the call and returned to the truth.

Then while the Shaykh was preoccupied with his call, at a time when he did not have much support, some foolish individuals tried to kill the Shaykh in Ḥuraimalā‘. So the Shaykh departed from that place and went back to his homeland, his birth place ‘Uyyainah and continued the call to Allāh (Opera Omnia) and rectification there, where the Prince of ‘Uyyainah, ‘Uthmān ibn Ḥamad Mu‘ammar who initially welcomed his call after the Shaykh explained it to him and that was a call established upon the Book and the Sunnah, and that its most important priorities are purifying the creed and peoples’ manners and correcting the rulings so that Allāh’s (Opera Omnia) Book becomes the reference point for the all rulings which are further explained by the pure Sunnah. And that those who establish this call only desire the face of Allāh, and the reward in the afterlife from Allāh (Opera Omnia) alone; so the Prince agreed to offer support.

Subsequently the call became active and the Shaykh took to practical rectification and ordered that some trees be cut down since the people held spiritual attachment to them. Rather, they worshipped and magnified them. He also leveled the dome that was built upon the grave of Zaid ibn Khāṭṭāb. All of this was done with the aid of the Prince.

Then finally the Shaykh established the prescribed Islāmic punishment upon a woman who confessed several times in front of him to committing illicit sexual relations (zīnā) after he had confirmed she was of sound mind and sought purification.
After this incident, the affair of the Shaykh became famous and his reputation spread all over Najd and the surrounding areas. Even some of the princes who were held in good standing with Ibn Mu'ammar and who shared mutual interests with him condemned the incident of establishing the prescribed Islamic punishment, and requested that he abandon the Shaykh; rather they requested that he exiled him from his land.

Thereafter the Shaykh left ‘Uyyainah and went to ad-Dir‘iyyah in the year 1158H and met with a man from the nobles of that land, as mentioned in some books. His name was ‘Abd ur-Rahmān ibn Suwailim and the Shaykh stayed with him for a few days until the Prince ad-Dir‘iyyah, Prince Mu‘ammad ibn Sa‘ūd (الله) learned about him and visited the Shaykh with some of his brothers and followers. So the Shaykh called them to holding firm to the creed of pure Islamic monotheism (tawḥīd) and clarified to them that Allah sent all the Messengers for the sake of pure Islamic monotheism (tawḥīd) and this monotheism had become weak within the hearts of some people. Then he recited to them some Qur'ānic verses and supplicated to Allah for the Prince Mu‘ammad ibn Sa‘ūd in hope that Allah (اللہ) will make him a leader for all the Muslims after all the splitting and division and that the leadership would be for him and his offspring after him.

So Allah (اللہ) opened the heart of the Prince Mu‘ammad ibn Sa‘ūd (اللہ)، and he accepted the call and loved the Shaykh and he gave him glad tidings of support and that he will stand by him against those who oppose his call and his rectification or stand in his way. So they made an agreement to continue upon the call to Allah (اللہ) regardless of what the situation may be. So the call became more active than ever before since it began in Huraimalā’ in a state of weakness where the Shaykh feared for himself and his call until he left and returned to ‘Uyyainah in secret until he was exiled from there as we have already mentioned. After the call was exposed to a great disturbance when the Shaykh began to implement the practical
elements of his call, then the stage of \textit{ad-Dir'iyyah} came which was the third stage wherein the call became stable.

This is the way of Allah (الله) regarding the revivers and reformers. Fear, agitation, exile but then assistance, firmness and flourishing and it continues to do so, and will not cease doing so.

\[
\text{وَلَنْ تَعْدِلْنَ أَمْوَالَكُمْ ۛ أَلَّا تَبْدِلُونَهُمْ}
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"And never will you find a change in way of Allah."

\begin{flushright} [Sūrah al-Fath 48:23] \end{flushright}

Also let us read the promise of Allah where He (الله) says:

\[
\text{وَلَنَصْرَنَّكَ اللَّهُ مِنْ يُصْرِرُونَ إِنَّ اللَّهَ لَقَوْمِ عِينٍ ۛ اللَّهُ يَمْكُثَنَّهُمْ فِي أَلْقَآرِ أَكْسَابًا الصَّدَاقَةَ وَمَاتَوْا الْرَّجُلَةَ وَآسَرُوا بِالْمَعَارِفِ وَذَهَبُوا عَنْ السَّمَكَةِ وَالْفَيْضَ} \]

"And Allah will aid those who aid Him indeed Allah is All-Strong All-Mighty; those who if Allah establishes them in the land, they establish the prayer and pay the zakāh, enjoin the good and forbid the evil and with Allah rests the outcome for all matters."

\begin{flushright} [Sūrah al-Ḥajj 22:40-41] \end{flushright}
From here the affair entered a new phase, the safe and serious call to Allāh (َّاللَّهُ ﷺ), since the Shaykh and reviver had begun calling to Allāh (َّاللَّهُ ﷺ), rectifying, teaching and correcting, while the supporter followed the progress of the call and guarded it from behind with his sword, until the call and the affair of the Shaykh became apparent. So delegations began to visit the center of the call in ad-Dir‘iyah to the extent that Prince Ibn Mu‘ammar became remorseful for exiling the Shaykh and came to the Shaykh seeking his forgiveness, so the Shaykh forgave him.

From here the people took to knowledge, worship and striving in Allāh’s cause in a safe and tranquil environment wherein they enjoined the good and forbade the evil and where those who obeyed Allāh (َّاللَّهُ ﷺ), from the scholars and the students of knowledge were honoured while those who were stubborn and corrupt people were humiliated. Then the Shaykh saw that it was not enough to stop at
rectifying ad-Dir‘iyyah
 and the surrounding areas. But rather it was a must that the call continued forward.

So it was a must that he convey it with every means available to him. So the Shaykh began writing to leaders, Princes, and judges in the region. From them were those who Allāh (jjiG) guided and obeyed and so returned to the truth and became from those who aid the truth and the callers to the truth and they were many. And also from among them were those who refused and mocked the call and were stubborn and this is the way of Allāh (jSyiljC) as we have learned from the history of the call and its callers.

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56 [TN]: A town in current day Saudi Arabia located on the northwestern outskirts of Riyadh.
In addition to that serious teaching and training, the Shaykh took to authoring books and treatises, most of which were about the subject of *Islāmic monotheism* (*tawḥīd*) of worship since the Shaykh saw that the people had a greater need for it than any other knowledge which was their reality. In fact, the Shaykh did not restrict himself to authoring books. Rather, he began trying to put an end to those malicious accusations that preceded his call everywhere and remedied them by distributing various treatises that were sent out in clarification of the position of the Shaykh and his call regarding the four *Imāms* and that it was a position of honour and respect for them, and not a position of rivalry or disregard for their schools of thought as the opponents of his call propagated.

So the Shaykh affirmed what he wrote, and spread to the people that he did not oppose what the *Imāms* of guidance were upon, from the four *Imāms* and other than them, and they were many from the call for holding firm to the Book of Allāh (ﷻ) and using it to judge
between the people and emphasis upon adhering to the guidance of Allah’s Messenger (ﷺ) without giving precedence to the speech of anyone over Allah’s Messenger (ﷺ), because he is the Messenger of Allah. And how could you give precedence to the speech of an ordinary person over a Messenger sent from Allah (ﷻ)?

And from the affairs the four Imāms and their most prominent students called to was, not to blindly follow others and this is a subject that is important to every reformer and the Imāms certainly clamped down on it in order to restrict following to the Messenger of Allah (ﷺ). And similarly this is what all the rectifiers did after them like Imām Ibn Taimiyyah (ٍٔ) and his student Ibn Qayyim al-Jawziyyah (ٍٔ) and this is something that is known by everyone who reads their books and written works and it is from the affairs that the rectifier of the twelfth century also established.

The Shaykh spread a number of treatises in order to clarify his position and methodology in his call. From these works is a treatise on qadar and qada’ and a treatise on his stance regarding the Companions of the Messenger of Allah (ﷺ) and his position regarding the texts of Allah’s Attributes in the Book and the Sunnah, and understanding them just as they have come upon the methodology of the Pious Predecessors. And he does not have a methodology that opposes the methodology of the Pious Predecessors. These treatises have reached many countries and the Shaykh intended by spreading and disseminating them that the people might learn about the reality of his call and his creed as they truly are and most of these treatises have been documented in his biographies.

Thus, I think it would be nice to mention one of those treatises here that deals with the issue of Allah’s Attributes and clarifies his creed. I will convey its original text as it is deeper in its meaning and more likely to affect the soul.
The Shaykh says after the usual introduction, the utterance of the basmallāh, and seeking blessings from Allāh (jidjd) and invoking the peace and salutations of Allāh (jsjljD) upon the best of creatures Muḥammad (sallallahu 'alaiw sulphur): 

The actual text of the treatise:

“What we believe and practice as part of our religion is the methodology of the pious predecessors of this nation and its great Imāms from the Companions (sunnah) and their students (the tābiʿīn) and their followers may Allāh (jalallahu 'alaiw tahāra) grant them all good from the four Imāms and their followers may Allāh (jalallahu 'alaiw tahāra) be pleased with them all, which is belief in the verses of Allāh's Attributes and the hadīth regarding them; acknowledging them and accepting them as they have come without likening them to the creation (making tashbīh) or citing examples of them (tamthīl) or negating them altogether (taʿīl).

Allāh (jalallahu 'alaiw tahāra) says:

وَمَن يَتَوَلَّى مِن بَعْدِ مَا نَزَّلَ لَهُ الَّذِي نَزَّلَ إِلَيْهِ وَمَن يَتَأَلَّمْ عَنْهُ غَيْرَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ نَظَرُوا مَا ذِيَتْ مَعَهُمْ وَيَعْقُبُهُمْ عَذَابَ الْعَدُوَّينَ

“And whosoever contradicts the Messenger after guidance has been made clear to him and follows other than the path of the believers We will leave him upon the path he has chosen and burn him in the fire and what an evil destination.”

[Sūrah an-Nisāʾ: 4:115]

And Allāh (jalallahu 'alaiw tahāra) was pleased with the Companions of His Prophet (sallallahu 'alaiw tahāra), and those who follow them upon the best
of faith since it is definitively known that they are the ones intended in the noble verse:

"And the first and the foremost [in belief] from the Muhājirūn [those who migrated from Makkah to Madīnah] and the Ansār [the inhabitants of Madīnah who welcomed the Prophet] and those who followed them upon goodness; Allāh is pleased with them, and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow..."

[Surah at-Tawbah 9:100]

And He (ta'ālā) says:

"And Allāh was pleased with the believers when they made the pledge beneath the tree."

[Surah al-Fath 48:18]

So it has been established in the Book that whoever follows their path is upon the truth and whoever opposes them is upon falsehood. And from their path in the matter of creed is belief in the Names and Attributes of Allāh (ta'ālā) that He described Himself with in His Book and through His revelation or upon the tongue of His Messenger without increasing upon it or decreasing from it and without exceeding the limits or without explaining them or interpreting them in a manner that
opposes their apparent meaning or compares them to the attributes of the creation. Rather, they accept them as they have come and return knowledge of them back to the one who said it, and their meaning back to the one who originally spoke it and the latter took it from the former and some of them advised others to follow and they cautioned us against following the path of the people of innovation and differing concerning whom Allāh (ﷻ) said:

(إِنَّ الَّذِينَ فَرَقُوا وَبَيَّنُوا وَكَانُوا يَسِيرُونَ لَنَسْتَ مِنْهُمْ فِي سَبِيلٍ)

"Indeed those who split up their religion and became sects you have nothing to do with them."

[Sūrah al-An‘ām 6:159]

And He (ﷻ) said:

(وَلَاتَكْفُوا كَالَّذِينَ فَرَقُوا وَأَخَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ اللَّهُ وَأَوْلَاهُ وَأُولَاهُمْ عَذَابًا عَظِيمًا)

"And do not be like those who split and differed after clarity came to them and for them is a great punishment."

[Sūrah Āli- Imrān 3:105]

The proof that their methodology is what we have mentioned is that they conveyed to us the Magnificent Qur‘ān as well as the news regarding Allāh’s Messenger (ﷺ) trusting it, believing and accepting it without doubting it or being skeptical regarding the truthfulness of the one who said it. They did not reinterpret the texts that are related to Allāh’s
Attributes nor did they liken them to the attributes of the creation since if they really did do that, it would have been transmitted from them. But rather they rebuked the people who asked about the ambiguous texts and went to great lengths in preventing them; sometimes with harsh words and sometimes by beating them.

And when Malik (اَبْنُ سُلَيْمَانِ), was asked about Allāh’s (بُعُدُوُّ عَلَيْهِ) rising above the throne, he replied with that famous statement and ordered that the man to be thrown out. And this response from Malik (اَبْنُ سُلَيْمَانِ) concerning Allāh’s (بُعُدُوُّ عَلَيْهِ) rising is enough and sufficient for all Allāh’s (بُعُدُوُّ عَلَيْهِ) Attributes, like His Descending, Coming, His Hand and His Face and other than that. So it is said regarding His Descending, His Descending is known but the how is unknown. And belief in it is obligatory and asking about it is a religious innovation. And the same can be said about the rest of Allāh’s Attributes. They are just like the Rising of Allāh (بُعُدُوُّ عَلَيْهِ) that is found in the Book and the Sunnah.

And it has been authentically narrated from Ar-Rabī’ ibn Sulaimān that he said:

“I asked ash-Shāfī’ī (الشَّافِيِّ) about the Attributes of Allāh (بُعُدُوُّ عَلَيْهِ) and he said: ‘It is forbidden for the intellect to picture Allāh (بُعُدُوُّ عَلَيْهِ), and for the imagination to define Him, or for the minds to definitively interpret, or for the people to consider, or for the hearts to ponder, or for the consciences to encompass, or for the thinkers to try and understand except what Allāh (بُعُدُوُّ عَلَيْهِ) has described Himself with upon the tongue of His Prophet (صَلَّى الله عَلَيْهِ وَسَلَّم)’.”
It is also confirmed from Ismā‘il ibn ʿAbd ur-Raḥmān aṣ-Šābūnī (الإسماعيلي) that he said:

“Indeed the people of ḥadīth who hold firm to the Book and the Sunnah describe their Lord with the attributes, He has mentioned in His Book and His Messenger (صلى الله عليه وسلم) has bore witness to them for Him in what can be found in the sound narrations and what has been narrated upon the trustworthy upright narrators, and they do not believe these narrations involve likening His Attributes to the attributes of the creation, nor do they delve into how they are like the mushabbihah do. And they do not distort the speech from its proper meaning as the Muʿtazilah and Jahmiyyah do. For the people of the Sunnah sought refuge in Allāh (عَزَّ وَجَلَّ) from distorting the meaning of Allāh’s Attributes (tashbīh), or delving into how they are (takyīf), and He bestowed upon them understanding and knowledge, until they traversed upon the path of pure Islamic monotheism (tawḥīd) and freeing Allāh (تَبَالغُ وَتَقَلِبُ) from any deficiencies (tanzīh) and abandoned the concepts of negating Allāh’s Attributes (tāʾīl) and likening Allāh (تَبَالغُ وَتَقَلِبُ) to the creation (tashbīh) and sufficed themselves with negating associating any deficiency to Allāh as in His (تعالَ) saying:

[Surah ash-Shūrā 43:11]

“And His (تعالَ) saying:

“There is nothing like unto Him and He is the All-Hearing, All-Seeing.”
"He begets not nor was He begotten and there is nothing like Him or comparable unto Him."

[Sūrah al-Ikhlāṣ 112:3-4]

And it has been authentically reported from al-Ḥumaidī the Shaykh of al-Bukhārī and other than him from the Imāms of hadith that he said: "The fundamental principles of the Sunnah are..." Then he mentioned some of them, and then he went on to say:

"What the Qur’ān and the hadith mention, like:

"And the Jews say Allah’s hands are closed. May their hands be closed and may they be cursed for that which they say. Rather, both His hands are open; He spends from His bounty as He wishes."

[Sūrah al-Mā’idah 5:64]

And like:

"And the heavens will be rolled up in His right hand."

[Sūrah az-Zumar 39:67]
And whatever is similar to this from the Qur’an and the hadith we do not reject or offer false interpretation. We stop where the Qur’an and the Sunnah stopped and we say:

\[
\text{الرَّحْمَٰنُ عَلَى الْقَرْنِ أَسْتَوَى}
\]

"The Most Merciful rose above His throne."

[Sūrah Ta Ḥa 20:5]

And whosoever claims other than this is a Jahmī.

Therefore the methodology of the Pious Predecessors, may Allah have mercy upon them is affirming the Attributes of Allah (بِكَارَةٍ وَرَضُّانَ) and understanding them according to their apparent meanings and negating any concept of how they are, because speaking about Allah’s Attributes is an extension of speaking about His essence just as the affirmation of His essence is an affirmation of His presence and not an affirmation of how He is or a comparison to the creation. The same applies to His Attributes and this was what all of the pious predecessors practiced.”

And if we were to mention all of what we have read from the speech of the pious predecessors regarding this it would have become far too long.

So whosoever desires the truth and seeks to promote what is correct will suffice himself with what we have mentioned. And whoever intends to argue and seeks hearsay will not be increased in anything but deviation from the right path, and Allah (بِكَارَةٍ وَرَضُّانَ) is the one who grants success.”

And what we have mentioned is the text of a treatise of the Shaykh regarding his creed concerning the Names and Attributes of Allah
And it is just one of those treatises that the Shaykh used to spread far and wide that explains his creed, his call and his reform.

And in this treatise the Shaykh affirmed that from the creed of the Companions and their students (the *tabi‘ūn*) and those who followed them upon good was that they all believed in the Attributes of Allāh (الصفات)، as they have been conveyed without trying to perceive how they are and without transgressing the limits of the Qur‘ān and the Sunnah.

This is the way of Imām Aḥmad ibn Ḥanbal and his methodology since he said:

“No one should go beyond the Book and the Sunnah regarding the Attributes of Allāh...”

or an expression close to this.

And the Shaykh Ibn ʿAbd al-Wahhāb (الفرائض) confirmed the creed of the Pious Predecessors in this treatise and established the proof for it when he (الفرائض) said,

“And the proof that their methodology is what we have mentioned is that they conveyed to us the Magnificent Qur‘ān as well as the news regarding Allāh’s Messenger (رسول الله ﷺ) trusting it, believing and accepting it without doubting it or being skeptical regarding the truthfulness of the one who said it. They did not reinterpret the texts that are related to Allāh’s Attributes...”

Until the end of what was mentioned in this treatise, and this was an accurate conclusion as you can see. And this is the way of the scholars from the Pious Predecessors from the past and present regarding
supporting their statements with evidence. This is sound and acceptable logic for those who are sensible as opposed to the useless debate that does not produce results.

The call of the Shaykh was in complete agreement with the reality of the situation, and was not based upon unsubstantiated falsehood and did not lean towards the use of an insensible approach. Instead, it identified the illness then applied the remedy to the illness, and perhaps might even require amputation regardless of the temporary pain which may affect the patient. However, the outcome always remains praiseworthy as opposed to the approach that leads the patient to believe that he is not sick and that they are in the best health. This is because this approach explicitly addresses the patient regarding his illness and strives to cure it in order to achieve good health without distracting him with deceptively false political goals.

This is why you see that his call focuses on fighting against the various traditions which were followed in the region that involve acts of idolatry like supplicating to other than Allāh (الله), calling upon other than Allāh (الله) for aid, slaughtering, taking oaths and seeking unlawful intercession, or travelling to mosques other than the three holy mosques, or building upon graves and decorating them or hanging drapes upon them or gathering near tombs or graves, because some of these actions are clearly *shirk* while others are a means towards *shirk*, and must be prevented since preventing them is from eliminating the paths towards evil which is an important Islāmic concept as the student of knowledge knows.
Was the Call Affected by the Death of the Reviver and his Supporter

The Imām Muḥammad ibn Saʿūd, who was the supporter of the Salafī call and the fighter in Allāh’s cause died in the year 1179H. Then Muḥammad ibn ʿAbd al-Wahhāb passed away in the year 1206H - may Allāh have mercy upon them both.

Therefore, do you think that the call died along with them or was it affected by their death, or did it continue? From the issues that must be understood is that if you look back at history, you will inevitably discover the following reality; that whenever a reviver or a rectifier establishes a call, if the call is based upon the ingenuity of an ambitious individual who is attempting to bring about rectification and reform, then this call will die or weaken to say the least, when the person behind this idea and the founder of the movement dies.

But there is a call that will not die when the one who calls to it dies. Therefore, it is upon us to know the difference between the call that dies with the death of its proponent and the call that remains after the death of its proponent. In fact, it continues and does not stop. And in order to clarify this we say there are two types of calls.
1) A call that is started by a thinker after he has carefully considered and planned extensively, while laying down conditions which he holds to be important for the success of his call, regardless of whether it is in accordance with the Sunnah or whether it opposes it. Similarly, this individual sets up internal regulations that will move the call forward and control it since he believes that his call serves the Muslim nation or a group of people that believe in it. Then this individual tries to convince the people of his idea and its merits, clarifying its aims and calling to it, and it is ultimately followed by a group of people. So he forms a group that aligns itself with him and supports him.

So the ability for this call to continue or not after the death of its main proponent is determined by one of two situations:

- **The first situation:** The main proponent of the idea who is also its ideologue dies before preparing a successor who will push the call forward after him. In this situation the call undoubtedly dies instantly with the death of its main proponent, and this is a matter that is known through common sense. This is how the laws of life proceed without looking at the matters that are unconventional or extraordinary circumstances.

- **The second situation:** The proponent of the idea dies, and a successor to him was found who was prepared to lead and proactive regarding the call. In this situation, the call may remain for some time which may be prolonged or brief. However, the call will fade with time, become affected, lose its value and then disappear and history is the best witness to what has been mentioned because the basis of this call is the idea of a man and human planning and the ideologue who came up with the concept died and is no more.
Therefore, the call too must also end, and that is inevitable. And there are many proofs of this out there in the modern world so we do not need to list them all; rather it is better to generalize.

2) As for the second call, then it is a call established by a rectifier and reviver although, the meaning of revival here, is different from the meaning of revival in the first call. The first call as we have said was based upon a human idea and it tries to claim that it has come with something new. And maybe it actually comes with something new that may be accepted or rejected. Nevertheless, it is a human attempt that is not connected to revelation. As for the second call, then its foundation is the religion of Islām and it is already firmly established, but the proponent realizes that the Muslims have abandoned the teachings or some of the teachings of Islām since he sees they have abandoned the Book of their Lord (الْقُرْآنِ) and neglected the Sunnah of their Prophet (صلى الله عليه وسلم), so they do not make the Qur’ān a reference point for their creed, acts of worship, dealings with one another and other than that and the Sunnah has no apparent value to them. So he calls them to return to Islām and to understand it as the pious predecessors did, and to explain it just as the predecessors from the Muslims did and to practice and believe in it as they did.

This is the meaning of revival with the second call. Therefore, it is not a human idea but rather it is the revival of the Islāmic legislation and its creed and the rectification of what has been corrupted from the affairs of the religion. So the like of this call will remain after the death of the reviver.

The call of Ibn ‘Abd al-Wahhāb is from this second type as you can see. And this is why it did not die with the death of it supporter firstly, nor because of the death of its reviver secondly. So the Islāmic call
remains and will always remain, by the will of Allāh (({...\text{...}})) so long as the Islām which is its foundation remains, until Allāh (({...\text{...}})) raises the Book of Islām from the earth when Allāh (({...\text{...}})) orders the end of the world.

So when the Imam and reviver died and his supporter before him, trustworthy men took over the call and assumed the responsibility for calling to it, supporting it, aiding it and defending it. These trustworthy men were the scholars of Āl-Shaykh and their students and the rulers and leaders from Āl-Shaykh. So the call continued on its way opening the lands and the hearts of the servants, and it still continues to proceed in a good and active way to the extent that it has reached places one would never have thought it would reach due to the size of the earth and its great length. And it will continue on its path, by the will of Allāh (({...\text{...}})) and due to His accommodation.

It will not be harmed by those who oppose it until all of those opposing ideologies are removed and so the light of sincere Islāmic monotheism (tawhīd) is apparent and the legislation of Islām rules all over the world because the final outcome is for those mindful of Allāh (({...\text{...}})).

And the people of this call do not make things up, if Allāh (({...\text{...}})) wills. Rather, they work and convey and all of them hope for, rather, they are certain of victory, prominence and continuation due to their faith in what the truthful and trustworthy Muḥammad, the Messenger of Allāh (({...\text{...}})) informed them of when he gave glad tidings to the callers to the truth and the people of the true creed that they will be victorious and prominent and that they would not be affected by those who oppose them and their call no matter how hard they may try to betray them since he (({...\text{...}})) said:
“There will not cease to be a group from my nation triumphant upon the truth until the affair of Allāh come while they are upon that.”

And in another wording by Muslim in the narration of Jābir (البصائر):

“There will not cease to be a group from my nation who fight upon the truth. They will be triumphant until the Day of Judgment. So ‘Īsā [Jesus the son of Mary] will descend to them and their leader will say: ‘Lead us in prayer.’ He will say: ‘No.’ Some of you have been made leaders over the others, an honour that Allāh has given to this nation.”

And in the narration of Abū Hurāirah (البصائر) reported by Ibn Mājah (سنن) the Prophet (صلى الله عليه وسلم) said:

“There will not cease to be from my nation a group who are guardians over the rule of Allāh they will not be harmed by those who oppose them.”

And in the narration of ‘Umar ibn al-Khaṭṭāb (البصائر) which is collected by al-Ḥākim (البصائر):

“There will not cease to be a group from my nation triumphant upon the truth until the Hour is established.”

57 See Muslim (no.1920), on the authority of from Thawbān (البصائر).

58 See Muslim (no.52-53), on the authority of Jābir (البصائر).

59 See Ibn Mājah (no.7), on the authority of Abū Hurārah (البصائر). Al-Albānī authenticated it in Ṣaḥīḥ Ibn Mājah (no.7291).
And this knowledge is considered to be from the signs of the prophethood of the Messenger of Guidance Muḥammad (ṣallallāhu ʿalayhi wa sallam).

And the scholars of hadīth have reconciled between these narrations and authentic hadīth that states:

“The Day of Judgment will not be established except upon the most evil of people.”

This is because the intent of the word (until) here means that the Hour is close, since that is when the wind will come which will take the soul of every believer, and this is what is intended by the affair of Allāh (ṣaw) here. This is what they said and it is a good assessment and it is a successful reconciliation if Allāh (ṣaw) wills.

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60 See al-Ḥākim (4/496) on the authority of ‘Umar (r). Al-Ālānī authenticated it in Šahīh Ibn Mājah (no.7287).

61 See Muslim (no.2949) on the authority of Ibn ‘Maṣ’ūd (r).
The Effects of the Salafi Call in Saudi Arabia

This blessed call of Salafiyyah has had an internal affect in the lands of Saudi Arabia, and these affects are experienced first hand by all those who live in this country, whether they are citizens or expatriates alike. It has also had external affects which are no less apparent than the internal ones.

As for the internal affects then it’s possible for us to summarize them into two sections:

1) From the most distinct and general benefit for the country and the servants is the establishment of a Salafi Islāmic country in the heart of the Arabian Peninsula. The Saudi Arabian government has announced that its constitution is the Noble Qur’ān and it truly judges by the legislation of Islām and this is not merely an empty claim. And Saudi Arabia has preserved the holy sites of Islām, the blessed city of Mecca and the prophetic city of Medinah such that Allāh (الله) has fortified it in the earth. So Saudi Arabia has enjoined the good and forbade the evil, and therefore Allāh (الله) has bestowed upon them success, firmness, power
and dignity in such a way that He has not bestowed upon other than them. So the Saudi Arabian society enjoys what no other society enjoys, from the blessings of safety, tranquility and prosperity in life. All of this is from the blessings, favours and generosity of Allāh (jiljG) and He is the one that bestows blessings and favours. Then also from the favours is ruling by the Islāmic legislation and holding firm to the Islāmic creed of Salafiyyah and defending it and supporting it and encouraging those who establish it; and this is something that is also experienced first hand, and does not require specific proof as I have said. So we ask Allāh (jiljG) to grant success to all, so that we might thank Allāh (jiljG) for this blessing, in order for it to continue because being thankful is connected to the blessings while ungratefulness is from the reasons that prompt of the removal of blessings or receiving it with disobedience or turning away from Allāh (jiljG) and the practical teachings of His religion.

And mere claims are of no use with Allāh, because He (jiljG) knows what is in the chests and is not deceived by the empty statements and loud cries that fill the air, so therefore we should be truthful with Allāh (jiljG) the Knower of what is concealed in the chests.

And then I continue my speech by saying there is no Islāmic call found in the modern world for which a country was founded upon its methodology other than the call of Imām Muḥammad ibn 'Abd al-Wahhāb (jiljG), as Allāh (jiljG) recognized and He is the All-Knowing Well-Informed, from the two Imāms Ibn Sa'ūd (jiljG) and Ibn 'Abd al-Wahhāb (jiljG) their truthfulness and sincerity to Him in their actions. And Allāh (jiljG) does not accept anything but actions that are sincerely done for His sake. So through
them, Allah (جَلَّ جَلَّ الْعَلِيُّ) brought forth this good for the Saudi Nation and then blessed them both in their nation until it completed its journey and the effects of this speak for themselves.

This is how the blessed call of Salafiyah was embodied in the establishment of the Saudi Arabia at the heart of the Arabian Peninsula, so that it may be a refuge for every Muslim in any country of the world who is oppressed in his religion and to Allah alone belongs all the praise and merit.

2) As for the second section from the effects of this blessed call, then it is embodied in the educational syllabus that is followed in Saudi Arabia since the educational governing bodies in Saudi Arabia have required that the prescribed curriculum for the religious subjects is based upon the Salafi methodology for all levels of study beginning with primary school and ending with higher education.

So the Saudi youth begins by studying creed upon the methodology of the Pious Predecessors from the first year of primary school, then he continues to study creed and the Islamic legislation upon the same methodology with a gradual and varied increase until the doctorate level. Similarly, this methodology is also applied to the visiting international students from outside of Saudi Arabia for studies in the Saudi Arabian Islamic Universities so that the graduate upon this Salafi methodology and then return to their countries to warn the people that they return to, and call them to the methodology that they have studied that has become strange to many but they have studied it and believe in it. So you do not find in the Saudi Arabian Islamic Universities and you will not find, by the will of Allah (بِلِ الْغَفُورِ رَحِيمًا), a competing methodology to contend with the Salafi methodology as we have previously indicated and this is from the fruits of the efforts.
exerted by that *Salafi* Imām and reformer who subdued every innovation in the Religion.

Therefore, the *Salafi* methodology is truthfully from the greatest effects of this blessed call. And from the things that intuitive educators are always mindful of is ensuring that their methodology is always correct and that they present a good example. So the student’s scholastic bliss matured and the youth will grow up to be a conscientious and righteous young person and a beneficial member of the society. So the society that consists of the likes of these young righteous people who have studied that virtuous methodology and graduated at the hands of righteous men will be a true Muslim society that understands the meaning of Islām, emphasizes it, does not want to exchange anything for it and is not pleased with anything but it. In fact, this society is collectively pleased with Allāh (jījīl) as their Lord, Islām as their religion (upon the correct understanding) and with Muḥammad (ṣallallāhu alaīhi wassallam) as their Prophet, example and leader.

So if these things are realised, by the will of Allāh (jījīl), then the merit is for Allāh (jījīl) then the reformer and reviver who called the people to this good and to this guidance. So for him, there will be a reward for every person that acted upon the methodology that he called to and clarified for the people and nothing is decreased from the reward of those who act upon it. This is why the truthful and trustworthy one, Muḥammad (ṣallallāhu alaīhi wassallam) the Messenger of Allāh (ṣallallāhu alaīhi wassallam) gave glad tidings to the callers to the truth who try to bring people back to correctness in spite of those misleading obstacles in the road as he (ṣallallāhu alaīhi wassallam) said:

"Whosoever calls to guidance then for him is the reward and the reward he who acts upon it until the Day of Resurrection."62

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And he (ﷺ) also said:

"The guide to good is like the one who does it." 63

Therefore, in affirmation of this truthful narration from the Prophet of Allâh (ﷺ), we hope there will be for him and whoever supported and assisted him in the call a reward similar to the one who acts upon this Salafî methodology of the Pious Predecessors after him, since his call is considered the cornerstone of what Saudi society enjoys today in terms of sound creed, applying Islâmic legislation and firmness upon the religion and similarly what both Saudi and expatiate foreign international enjoy in some of the Saudi Islâmic Universities from the study that pure and virtuous methodology that is immune from the poison that has crept into many educational syllabi in many of the universities and educational institutions throughout the modern world from the views of the people of kalâm, philosophy, the excesses of the Şûfîs and other then this from the types of heresy.

So may Allâh (may Peace be upon him) reward Muḥammad ibn ʿAbd al-Wahhâb and Muḥammad ibn Saʿūd with the best of what He rewards the righteous callers with and may He accept their actions from them as He is the Generous and Magnificent.

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62 See Muslim (no.2674), on the authority of the authority of Abû Hurârah (may Peace be upon him).

63 See Muslim (no.1893), on the authority of Abû Maṣ’ûd al-Ansârî al-Badrî (may Peace be upon him).
The Effects of the Call in Today’s World

Indeed this blessed call is considered, as some of the orientalists have said: “the initial spark for the modern Islāmic awakening for the entire Islāmic world.” This is what one orientalist has said, and the goodness is such that even enemies can recognize it.

Truly, it is the initial spark for the modern Islāmic awakening and a conscientious awareness that follows the methodology of the pious predecessors which consists of every good and noble characteristic. And this type of following or adherence to the methodology of the first generation is the secret behind the blessing. This is why you find that its effects are apparent today in almost every continent in the world, especially in the African continent where the Salafī schools have spread in an eye-opening manner that demands attention and has opened vast horizons there. And those schools that have spread here and there teach the syllabus that is followed in Saudi Arabia, which is the Salafī methodology which we have previously discussed.

This is also the case in India since in some of the provinces of India and Pakistan there are some schools and private universities that teach the same curriculum in the religious subjects.
And in the modern world, there are many who follow the Salafi methodology, believing in it and calling to it. In India, they are known as Salafis and Ahl al-Hadith. And in some of the Arab countries they are known as Ansār as-Sunnah al-Muḥammadīyyah (literally the supporters of the Sunnah of Muḥammad صل الله عليه وسلم) as in Egypt and Sudan, Somalia and Thailand. And they are known in Shām as the Salafis and all of them call to a return to Islām in the issues of creed and rulings upon the correct understanding of it as well as abandoning the knowledge of kalām that has come between the people and understanding the correct creed which the first generation was upon and they remove it (kalām) from their academic curriculum in all stages of their educational system and replace it with the Salafi methodology which is founded upon the Book of Allāh ﷺ and the Sunnah of the Messenger of Allāh ﷺ, which is the only thing that the pious predecessors were known for.

And for the Islāmic University Medinah and Imām Muḥammad ibn Saʿūd Islāmic University in Riyadh there is a noble role, righteous act and a praiseworthy activity on display due to their commitment to spread the Salafi creed in those remote regions of Africa, East Asia, India and in many of the Arab nations. And this is also represented by the international expatriate students that come to these two universities from those remote places and graduate every year with fluctuating numbers who then return to their countries in order to warn their people and spread amongst them the sound Salafi creed.

So I ask Allāh تُعَزُّ وَتَجَلَّى to make those who are responsible for these institutions to increase them in success and sincerity to Allāh ﷺ.

And finally, indeed the Salafi Islāmic creed has steadily and progressively continued forward as we have mentioned and it is continuing to make steady progress. And those who have entered into it do not turn away from it due to their desire for something else if they understand its true reality. Its sky rains down without lightning or...
unpleasant thunder and it always sends down rain. And this rain that descends in complete tranquility and continuous, however it never harms the soil nor unearths it. Rather, it irrigates the earth until it becomes fertile and brings forth its vegetation and gives from its good provisions.

And the people of this creed do not carry drums with them while spreading this creed or when they convey it. Instead, their actions are known for their results and the fruits. And the one who made the statement about this creed and its progression was truthful when he said: “What am I compared to your slow movement; that slowly moves and yet comes first.”

And I ask Allah (джиилиГ) for success and sincerity, indeed He is the Best of those are asked of and the Most Generous of those who give. And may peace blessings and salutations be upon the Messenger of Guidance and the Prophet of Mercy, Muḥammad (صلى الله عليه وسلم) his family and Companions.

The preparation of this book was completed on Wednesday night the seventh of Rajab from the year 1409H which corresponds with February 13th 1989CE.
All the praise is due to Allah, He who taught with the pen and taught mankind that which he knew not. And I bear witness that none has the right to be worshipped but Allah (سُلْطَانُ الْأَمْلَى) without any partner and I further bear witness that Muhammad (صلى الله عليه وسلم) is His servant and Messenger. And may the peace and blessings of Allah (سُلْطَانُ الْأَمْلَى) be upon His servant and Messenger Muhammad (صلى الله عليه وسلم) his family and his Companions.

As for what follows, then indeed what is important when authoring books is not the sheer number of lines and pages, but rather what is truly important is the skillful quality in which the truth is clarified and proven and falsehood is erased and thus disappears.

And how many books are authored with eloquent styles of expressions where only the most unfortunate of words have been chosen for it. So when the intelligent person of sound intellect reads it he feels bored from the very beginning and does not benefit in the slightest way from reading it. And if by chance, this person does
benefit from reading it he leaves with his chest filled with a feeling of sickness, wanting to scream from what he is filled with:

“O’ if I hadn’t read these foolish lines.”

As for the books that do not contain this burden, but instead produce expressions that come spontaneously without intentionally embellishing or exaggerating the style of speech, in order to clarify the radiant truth and to remove the darkness of falsehood. So surely when the person of sound intellect and understanding reads it he does not experience any feeling of boredom. Instead, he wants to read more of it, and commit himself to the reading until it is possible for him to complete it in one sitting.

If the Muslim was to read this book ‘The Islāmic Creed and Its History’ by the noble Shaykh Dr. Muḥammad ibn ‘Alī al-Jāmī with patience and deliberation, he would never become tired of reading it, and he would learn from it the reality of Islāmic monotheism (tawhīd), and the ideologies of the sects that have falsely ascribed themselves to Islām as well as their dangers and evil effects upon confused intellects and diseased hearts. And if the Muslim knew this he would renounce these sects and fight against their ideologies and those who embrace them and he would know the path of truth and would traverse upon it without oppressing anyone from the Muslims or other than them because the oppressor’s wrongdoing will only comes back to him as Allāh (jalālullāh Huwa) says:

\[
\begin{align*}
\text{Bāyāthu' al-nās 'inda 'inna tābiyyatīm 'anna alladhi mā nāzakā 'inda mīmārīn}
\end{align*}
\]

“O Mankind indeed your oppression is against your own selves, a brief enjoyment of this world then you
will return unto Us and We will inform you of that which you used to do.”

[Sūrah Yūnus 10:23]

I say: if the Muslim reads this book carefully he will attain much good since it strives to correct the Muslim’s creed and it sincerely attempts to ensure that it will remain correct for the sake of Allāh (الله). And it rectifies what is between him and Allāh (الله) regarding his worship just as it also rectifies what is between him and the people regarding their worldly dealings. And it also rectifies what is between him and his own soul so he will not oppress it by exposing it to Allāh’s (الله) punishment in the worldly life as well as the hereafter.

Also from the strangest of affairs is that in this time there has appeared within the Muslim world, as I have mentioned in the introduction of this book, waves of violence, terrorism and fierce criminality which these isolated groups of immoral individuals most of whom are misguided youth who were overcome by the devil who caused them to forget Allāh (الله) and take to causing corruption in the land without bringing about rectification. They permit spilling the blood of the people and the seizing their wealth and wrongfully dishonour them due to oppression and enmity. They cause destruction and devastation and they destroy the crops and livestock while claiming to possess understanding in the religion and distinction in their doctrine and their hearts and their hearts are completely empty concerning their claims because they are ignorant and uneducated in their religion. They do not know anything from the Book except their false assumptions and it is nothing but empty conjecture. So woe unto them for the crimes committed by their hands and woe to them for what they have earned.

So I say to the youth in every region of the Muslim world, do not dig up the graves of these sects that falsely and illegitimately ascribe themselves to Islām, since they have long since died and been buried and covered with dirt. So do not re-resurrect them again so that life is
given to their blameworthy ideologies under the guise of new names that help them hide behind Islam while Islam is free from all of them. They will poison your hearts and distort your natural pure disposition and transform your lives into misguidance and wretchedness.

So I say to the youth, return to the Book of Allah (سورة الفاتحة) and the Sunnah of His Messenger (سورة الاقصى) and learn from them both the creed of pure Islamic monotheism (توحيد) according to what the scholars from the Pious Predecessors have clearly and truthfully clarified for us, may Allah (سورة النور) be pleased with them in their books. And from these works is this wonderful book, so that you and your generation may return to the realm of Islam, and so that you may bring life to the Muslim nation and unite the hearts of its children so they may become like a single body and their unity becomes apparent as Allah (سورة التوبة) said:

وَلَنَفْتَرَ هَذَا الدِّينُ عَلَى إِيَمَانِ أَمْنُكُمْ وَحِيدًا وَلَنَفْتَرَ فَأَلْقُوْنِ

"Indeed this Nation is your Nation and I am your Lord so fear me alone.”

[Sūrah al-Mu’minūn 23:52]

And I ask Allah (سورة الفاتحة), the Lord of the mighty throne, to make the tongue of the author always speak truthfully and his pen flow with the truth and that He makes everyone who reads his work or hears him benefit and that He grants the author the best reward that is given to the truthful and sincere.

Similarly I ask Him (سورة الفاتحة) to grant us all success in achieving what He loves and is pleased with, since concerning this He is Ever-Able to do all things and He is the One able to respond. And all praise is due to Allah (سورة الفاتحة), who through His blessing completes righteous actions. And may the prayers of peace and blessings of Allah (سورة الفاتحة)

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be upon His servant and Messenger Muḥammad ( صلى الله عليه وسلم ) his family and Companions.

Dr. Sa'd 'Abd ur-Raḥmān Nadā 1414H.
The Murji'ah are those who hold the position that actions do not enter into belief (īmān), and belief (īmān) is merely affirmation of the heart and statement of the tongue only. The extreme from amongst them limit belief to the heart only. They also deny that belief (īmān) increases and decreases.

The Murji'ah is divided into four groups;

The first group: They are those who say that belief is merely acknowledgment, even if this is not supplemented with affirmation. This is the position of the Jahmiyyah, and this is the most evil and the ugliest of statements. This is disbelief in Allāh (الله), since the polytheist of the past, Pharaoh, Ḥāmān, Qārūn and Iblīs all acknowledged (the Lordship) of Allāh (الله) in their hearts. However, because they didn’t utter this upon their tongues, nor testify this in their hearts, nor act upon it with their limbs - this acknowledgment did not benefit them.
The second group: They are those who say that belief is attestation of the heart only, and this is the statement of the Ashā'īrah. This likewise is a false statement since the disbelievers affirm (the Lordship of Allāh etc) in their hearts, they know that the Qur'ān is true and that the Messenger (ṣallīllāhu 'alayhi wa sallam) is true, and the Jews and Christians know this. Allāh (ta'ālā) said:

*Surah al-Baqarah 2:146*

And they attest to it with their hearts. Allāh (ta'ālā) says about the polytheists:

*Surah al-An'ām 6:33*

"We know indeed the grief which their words cause you (O’ Muḥammad): it is not you that they deny, but it is the Verses (the Qur’ān) of Allāh that the wrong-doers deny."
So these people did not utter (the belief) upon their tongues nor did they act with their limbs, even though they attest to it with their hearts, yet they did not become believers.

The third group: The Karāmiyyah and they are the opposite of the Ashā'irah. They are those who say that belief (imān) is utterance of the tongue even if the person does not believe in his heart. Without doubt, this is a false statement since the hypocrites - those who are in the lowest level of hellfire, say; “We bear witness that none has the right to be worshipped in truth except Allāh and Muḥammad is the Messenger of Allāh.” with their tongues and they act with their limbs, however they do not have faith in it, nor do they affirm it with their hearts. This is just as Allāh (اللāه) says:

[Surah al-Munāfiqūn 63:8]

And Allāh (اللāه) says:

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"They say with their tongues what is not in their hearts."

[Sūrah al-Fath 48:11]

The fourth group: The position of the Murji‘ah al-Fuqahā, and they are the lightest of the groups in terms of irjā’ – those who say imān is belief in the heart and statement upon the tongue, however actions do not enter into it. This is the statement of the Murji‘ah al-Fuqahā and this statement is false since there is no belief (imān) without action.64

As for the people of truth - Ahlus-Sunnah, then they hold the position that belief (imān) is attestation with the heart, affirmation with the tongue and actions with the limbs. It increases with obedience to Allāh and decreases with disobeying Him.

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General Indexes
Index of Arabic Terms

Ahlul-Bayt

Lit; people of the House. The household of the Prophet Muḥammad (صلى الله عليه وسلم).

Ansār

Lit; helpers. The Medinah citizens that helped and welcomed the Prophet Muḥammad (صلى الله عليه وسلم) and the Muhājirūn upon their migration to Medinah.

Awliyā’

Lit; ally, friend, loyal friend, Sig; walī. Derived from the word wilāyah meaning closeness.

Awtād

A Şūfī term that refers to: The 3rd category of the hierarchy of the Rijāl al-Ghayb, comprising four holy persons, also called “al-Umud” the pillars”. Each of them is charged with the surveillance of one of the four
cardinal points, in the centre of which they have their dwelling-place. The dictionary of Sufi terms further elaborates about the term Awtād when it said: “They are the four men who are at the places of the four directions of the world: east, west, north and south. Due to them, Allāh preserves those directions because they are the places where Allāh looks.” (See: Mu’jam Iṣṭilāḥat as-Sufiyyah p.58).

Barzakh
The state between death and resurrection and cannot be avoided as Allāh said: “... and behind them is Barzakh (a barrier) until the Day when they will be resurrected.” (Sūrah al-Mu'minūn 23:100).

Basmallāh
This is to say, B-ismi-llāhi r-raḥmāni r-raḥimi (With the name of Allāh, the One with All-Encompassing mercy, who bestows His mercy on whoever He pleases, [I begin). It means, before doing anything, I begin by naming and remembering Allāh, seeking His help in everything, asking Him alone for aid in all my affairs

Dervish
An individual who has chosen the Sufi path. The origin of this Persian word is unclear, but it is generally taken to refer to someone who is poor
or a beggar. In Ṣūfism, the term, like the Arabic term faqīr (poor), refers to someone who is humble and who has renounced the world in order to follow the Ṣūfī path.

**Dir‘iyyah**

A town in Saudi Arabia located on the northwestern outskirts of the Riyadh.

**Ghawth**

According to the Ṣūfis, this is “The Quṭb at the exact time when he is turned to and he is not called a Ghawth at any other time.” See *Mu‘jam Iṣṭilāḥat as-Ṣūfiyyah* (p.185).

**Ḥashawīyyah**

Lit; a people who lack deep thought and intellect. A name most often used towards Ahlus-Sunnah by the people of innovation in a derogatory sense. Imam Ahmad ibn Ḥanbal said “As for the people of rhetoric opinion, they call the people of Sunnah, Nābīta and Hashawīyyah. The people of rhetoric opinion lie!” (Ibn Abī Ya‘lā p.36).

**Ḥulūl**

In theology (kalām) and mysticism (taṣawwuf) ḥulūl expresses ‘infusion’, the indwelling of Allāh in a creature; it is often a synonym for ittiḥād.

**Ijāzah**

Lit; permission. One of the means of transmission according to the
scholars of hadīth and it essentially means permission to narrate verbally or in writing. The people began to need ijāzahs when the books of hadīth were compiled. See al-ʿazmī, Muḥammad ʿayār-rahmān, Muʿjam Muṣṭalahāt al-Ḥadīth wa Laṭāʿif al-Asānīd (p.8).

Jāhiliyah

Pre-Islamic period of ignorance before the advent of Prophet Muḥammad (ṣallallāhu ʿalayhi wa sallam).

Jinn

Spiritual creatures created from fire by Allāh. The Prophet (ṣallallāhu ʿalayhi wa sallam) said: “The Angels were created from light, the Jinn were created from fire, and Adam was created from that which has been described to you.” (Muslim no.5314).

Kalām

Lit; speech, speculative theology. Those who use philosophy and logic to explain aspects of creed. They are known as Mutakallimūn, Ahlu-Kalām.

Muhājirūn

Lit; migrants. The citizens of Mekkah that migrated to the city of Madinah.

Murīd

Lit; he who seeks. In Ṣūfī mystical parlance, the novice or postulant or seeker after spiritual enlightenment.
by means of traversing the Ṣūfī path in obedience to a spiritual director.

**Mushabbihah**

A name given to those who perform *tashbeeh* - they ascribe Attributes for the Creator, but declare them to be the same as those of the creation. A name most often used by *Jahmiyah* towards *Ahlus-Sunnah* in a derogatory sense.

**Mutawātir**

A narration according to the scholars of *ḥadīth* refers to: "Whatever has been narrated by a group of people so large that they cannot be counted and it would be unimaginable that they would all agree to lie." *(Mu'jam Muṣṭalāhāt al-Ḥadīth wa Laṭā'īf al-Asānīd p.348)*

**Quṭb**

The term: "*Quṭb* has been given as an honourific title to great Saints…" The dictionary of Ṣūfī terms says about the term *Quṭb*: "He is the one who is the place where Allāh (ta'ālā) looks in the world during every time and he is upon the heart of *Isrāfīl*." (See: *Mu'jam Iṣṭilāḥāt as-Ṣūfiyyah* p.162).

**Salaf as-Ṣāliḥ**

*Lit;* the Pious Predecessors. The technical term used in reference to the first three generations of the Islāmic *Ummah*.
**Salafi**
A follower of the first three generations of the Islamic *Ummah*.

**Sunan**
See *Sunnah*.

**Sunnah**
Lit; way, path. *pl; Sunnan*. The actions and statements and silent approvals of the Prophet Muhammad (ﷺ) that have been reported in authentic *ḥadīths*.

**Tābiʿun**
Lit; the followers. The generation that followed the era of the Prophet (ﷺ) and the Companion.

**Tāghut**
Lit; a false Lord. *Pl; Tawāghīt*. Anything that is pleased with being worshipped or anything that is worshipped besides Allāh (ﷻ).

**Tawḥīd**
Lit; monotheism, unification. To absolutely single out Allāh in his Worship, Lordship and Names and Attributes. It is to make all of your worship solely for Allāh alone.

**Uyyainah**
A village in Najd, central Saudi Arabia, located some 30 km northwest of the Saudi capital Riyadh.

**Waḥdah al-wujūd**
Lit; the unity of being. Doctrine formulated by the school of Ibn ‘Arabī, which postulates that Allāh (ﷻ) and His creation are one.
Index of Sects and Groups

Asha'irah
The school of theology supporting the use of reason and speculative theology (kalām) to defend the faith, which attempted to demonstrate the existence and nature of Allāh through rational argument.

Jahmiyyah
A name given to the followers of Jahm Ibn Safwān. They are those who philosophically pondered about Allāh which led them to believe in the creation of the Qur’ān.

Karāmiyyah
They are the followers of Muḥammad ibn Karrām who used to exaggerate his affirmation of the Attributes of and Allāh to the point of likening Him to the creation (tashbīh) and giving Him bodily form (tajṣīm). See 211
Khawārij

Lit; renegades. Khawārij: They are those who make excommunication on the basis of major sins and rebel against the Muslim ruler whom Islam obliges obedience. They were the first sect to appear in Islam. Ash-Shahrastānī said, “Whoever rebels against the legitimate ruler, who has been accepted by the people is called a Khārijī.” See ash-Shahrastānī, al-Milal wal-Nihal (1/114).

Lit; Those who withdraw or stand apart. The term came to refer specifically to an Islamic school of speculative theology that flourished in Iraq. The theological school is traced back to Wāṣil ibn ‘Atā’.

They are those who hold the position that actions do not enter into belief (imān), and belief (imān) is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit belief to the heart only. They also deny that belief (imān) increases and decreases.

Qadariyyah

They are those who deny the divine pre-determination and believe that Allāh has no power over His creation.
and that mankind is totally independent of His Will and Power.

**Qarāmiṭah**

They are the followers of Ḥamdān al-Qarmat, an Ismā‘īlī missionary in the rural district of Kufa, who was given the surname Qarmat (meaning either that he was short-legged or red-eyed).

**Rāfidah**

*Lit;* rejectionists. A group from the extreme Shī‘ah who are known as the Rāfidah. They have been given the name Rāfidah because they came to Zaid ibn ‘Alī ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib and said to him: ‘Free yourself from Abū Bakr and ‘Umar.’ So he said: ‘I will not free myself from them, rather they were the companions of my grandfather and his ministers — meaning the Messenger of Allāh (ṣallallāhu alaihi wasallāhu) — and his advisers.’ So they said: ‘Then we reject you (narfuḍuka), meaning we will abandon you and not follow you. Therefore they were given the name the Rāfidah because they rejected Zaid ibn ‘Alī from being from the leaders of the household of the Prophet (ṣallallāhu alaihi wasallāhu).” (Sharḥ Lum‘atul-I‘tiqād by Shaykh Ṣāliḥ al-Fawzan p.276).
Our Da’wah

1. We believe in Allāh and His Names and Attributes (تَحْرِیفٌ وَتَلْبیسَةٌ وَتَمْثِیلُ وَتَاوِیلَةٌ وَتَأَوِّلَةٌ), as they were mentioned in the Book of Allāh (تَحْرِیفٌ وَتَلْبیسَةٌ وَتَمْثِیلُ وَتَاوِیلَةٌ وَتَأَوِّلَةٌ) and in the Sunnah of the Messenger of Allāh (تَحْرِیفٌ وَتَلْبیسَةٌ وَتَمْثِیلُ وَتَاوِیلَةٌ وَتَأَوِّلَةٌ), without tahrīf (distortion), nor ta’wil (figurative interpretation), nor tamthil (making a likeness), nor tashbih (resemblance), nor ta’til (denial).

2. We love the Companions of the Messenger of Allāh (تَحْرِیفٌ وَتَلْبیسَةٌ وَتَمْثِیلُ وَتَاوِیلَةٌ وَتَأَوِّلَةٌ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (تَحْرِیفٌ وَتَلْبیسَةٌ وَتَمْثِیلُ وَتَاوِیلَةٌ وَتَأَوِّلَةٌ) with love that is permitted by the Islamic legislation.

3. We love the People of Ḥadīth and all of the Salaf of the Ummah from Ahlus-Sunnah.
4. We despise ‘Ilm ul-kalām (rhetoric theological), and we view it to be from amongst the greatest reasons for the division in the Ummah.\(^{65}\)

5. We do not accept anything from the books of fiqh (jurisprudence), nor from the books of tafsīr (explanation of the Qur’ān), nor from the ancient stories, nor from the Sīrah (biography) of the Prophet (صلى الله عليه وسلم), except that which has been confirmed from Allāh (الله) or from His Messenger (صلى الله عليه وسلم). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

6. We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur’ān, or the authentic and authoritative hadīth. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated hadīths.

7. We do not perform takfīr (excommunication) upon any Muslim due to any sin, except Shirk (polytheism) with Allāh (الله), or the abandonment of Prayer, or apostasy. We seek refuge in Allāh (الله) from that.

8. We believe that the Qur‘ān is the Speech of Allāh (الله), it is not created.

\(^{65}\)Imām ash-Shāfi‘ī (شافعي) said: “My ruling regarding the people of kalām (kalāmists) is that they should be placed upon a domesticated donkey, and lead around to the Bedouin clans and tribes while announcing publically that this is the reward of those who reject the Book of Allāh, and busy themselves with rhetoric (kalām).”\(^{65}\)See Ibn ‘Abī al-‘Īzz, Sharḥ al-‘Aqīdah at-Ṭahāwiyyah’ (p.75).
9. We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allah (الله) the Glorified, and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this.’ ‘So co-operating upon righteousness and piety (taqwā) and mutual advising necessitates warning against evil and not co-operating with the wicked.’

10. We do not deem it correct to revolt against the rulers, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

11. We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

12. We restrict our understanding of the Book of Allah (الله) and the Sunnah of the Messenger of Allah (صلى الله عليه وسلم) to the understanding of the Salaf of the Ummah from the Scholars of hadith, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to the society what Allah (الله) has prohibited.

13. We believe in ‘cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.’

14. We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.
15. We believe that there will be no honour or victory for the Muslims until they return to the Book of Allah (سَيَّدِلَّهُمْ عَلَى الْفَرْخَ وَسَيَّدِلَّهُمْ عَلَى الْفَرْخَ) and to the Sunnah of the Messenger of Allah (صلى الله عليه وسلم).

16. We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da’wah.

17. We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allah (صلى الله عليه وسلم).

18. Our da’wah and our ‘aqidah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold nor silver. We say this so that no one may have hope in buying out our da’wah, nor should he think that it is possible for him to purchase it from us for dinār or dirham.

19. We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them.

20. We do not accept a fatwā except from the Book of Allah (بَرَاءَةُ الرَّحْمَانِ) and the Sunnah of the Messenger of Allah (صلى الله عليه وسلم).

These are glimpses into our ‘aqidah and our da’wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh (بَرَاءَةُ الرَّحْمَانِ) knows best.66
