A textbook on orthodox Sunni creed

THE CREED OF

AL-WĀSİTİYYAH

being a translation of al-'Aqidah al-Waṣīṭyyah

by Shaykhul-Islām Ḥāmid ibn Taymiyyah

[661-728 AH]

Translated by Abū Rumaysah

with annotations from other works of Ibn Taymiyyah

and accompanying Arabic text.
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
“Nothing is like Him; and He is the All-Hearing, the All-Seeing.”

*al-Shūrā* (42): 11
THE CREED OF AL-WĀSĪTIYYAH

al-ʿAqīdah al-Wāṣītiyyah
A textbook on orthodox Sunni creed

THE CREED OF AL-WĀSIṬIYYAH

being a translation of al-'Aqīdah al-Wāṣītīyyah

by Shaykhul-Islām Ahmad ibn Taymiyyah

Translated from the original Arabic by
Abū Rumaysah
with annotations from other works of Ibn Taymiyyah
and accompanying Arabic text.

DAAR US-SUNNAH PUBLISHERS
BIRMINGHAM
CONTENTS

Transliteration Table 12

INTRODUCTION 13

THE LIFE OF IBN TAYMIYYAH 17
    His Teachers 21
    His Students 22
    The Praise of the Scholars for him 23
    His Sayings 29
    His Death 33
    His Works 34

THE AUTHOR'S INTRODUCTION 37

CHAPTER ONE 41
    Knowledge 43
    Might 44
    Hearing and Seeing 45
    Will 45
Love 47
Mercy 49
Pleasure and Anger 50
Coming 52
Face and Hands 53
Eyes 54
Hearing 55
Seeing 56
Plotting and Planning 57
Forgiveness and Pardon 58
Might 58
Majesty 59
Oneness 59
Rising over the Throne 52
Highness 64
Withness 66
Speech 68
Looking at Allāh 73

CHAPTER TWO 74

CHAPTER THREE 81
Allāh is above His creation 81
Allāh is close to His creation 83
The Qur'ān is the Word of Allāh 84
Seeing Allāh on the Day of Rising 85

CHAPTER FOUR 86
The Punishment of the Grave 86
The Events of the Last Day 87
**Transliteration Table**

*Consonants. Arabic*

initial: unexpressed medial and final:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ء</td>
<td>d</td>
</tr>
<tr>
<td>ب</td>
<td>b</td>
</tr>
<tr>
<td>ت</td>
<td>t</td>
</tr>
<tr>
<td>ث</td>
<td>th</td>
</tr>
<tr>
<td>ج</td>
<td>j</td>
</tr>
<tr>
<td>ح</td>
<td>h</td>
</tr>
<tr>
<td>خ</td>
<td>kh</td>
</tr>
<tr>
<td>ض</td>
<td>d</td>
</tr>
<tr>
<td>ط</td>
<td>t</td>
</tr>
<tr>
<td>ظ</td>
<td>z</td>
</tr>
<tr>
<td>ع</td>
<td>u</td>
</tr>
<tr>
<td>غ</td>
<td>gh</td>
</tr>
<tr>
<td>ف</td>
<td>f</td>
</tr>
<tr>
<td>ق</td>
<td>q</td>
</tr>
<tr>
<td>ك</td>
<td>k</td>
</tr>
<tr>
<td>ل</td>
<td>l</td>
</tr>
<tr>
<td>م</td>
<td>m</td>
</tr>
<tr>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>ه</td>
<td>h</td>
</tr>
<tr>
<td>و</td>
<td>w</td>
</tr>
<tr>
<td>ي</td>
<td>y</td>
</tr>
</tbody>
</table>

*Vowels, diphthongs, etc.*

Short:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>a</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
</tr>
</tbody>
</table>

long:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>a</td>
</tr>
<tr>
<td>ی</td>
<td>i</td>
</tr>
<tr>
<td>ع</td>
<td>u</td>
</tr>
<tr>
<td>ی</td>
<td>i</td>
</tr>
</tbody>
</table>

Diphthongs:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>او</td>
<td>aw</td>
</tr>
<tr>
<td>ی او</td>
<td>ay</td>
</tr>
</tbody>
</table>
INTRODUCTION

Ibn Taymiyyah wrote, ‘A Shafi‘i judge from Wasiţ visited me while on his way to Hajj. His name was Radhiyul-Din al-Wasiţ and he was clearly a righteous and religious man. He complained of the state of people in the lands (of Iraq) and in the Tatar lands: their ignorance, injustice and the loss of religiosity and knowledge. He asked me to write a tract on creed for him that he and his family may rely on. I excused myself saying that people had already authored numerous works on the topic and I advised him to choose some of those written by the Imams of the Sunnah. He insisted that I write one saying that he would only accept a treatise written by myself. So, while sitting after ‘Asr, I wrote this tract for him and copies of it have been spread throughout Egypt, Iraq and other places.’

This then was the reason why the author penned this creedal work. Despite its being written in such a short period of time, in one afternoon, and being relatively short in length, the tract is comprehensive and marked by its terse and precise statements. It summarises the early works written by the Imams of the Sunnah and presents the creed highlighted therein in a clear and lucid manner. As one would expect of the author, the work draws heavily on the

1 Majmu‘ Fatwa‘, vol. 3, pp. 164, 194
Qurʾān and authentic ḥadīths of the Messenger (ﷺ).

It commences by listing articles of belief concerning Allāh, in particular His Names and Attributes and the principles which must be applied to understand them. It then moves on to discuss topics such as the Qurʾān, seeing Allāh, the punishment of the grave, some of the descriptions of the Last Day and the events that will occur therein, the divine decree, faith, the Companions and the Awliya’.

Of significant note is that the creed closes with a discussion about the moral conduct that a Muslim should adhere to; by this the author intended to show that the Islamic creed is not mere dogma but has a practical role, translating into ethical conduct conducive to the betterment of the individual and society.

The writing of this creed generated a great deal of controversy amongst ibn Taymiyyah’s contemporaries and he was accused of anthropomorphism and deviancy. In the year 705H gatherings were convened in which the creed was read and discussed at length, and the author interrogated. Ibn Taymiyyah himself later wrote down his recollections of what had occurred in those gatherings.² In these recollections he writes that when asked about his creed that he was propagating, he replied, ‘Creed is not taken from me or from those greater than me. It is taken from Allāh, His Messenger (ﷺ) and the consensus of the Salaf of this nation. Anything in the Qurʾān and the authentic Sunnah, such as what is found in Šāhiḥ Bukhārī and Šāhiḥ Muslim, must be believed.’³ The point being made here was that the source of creed was revelation, not the views and opinions of men; as such he was laying out the premise of the tribunal, stating that it could only be conducted if based on the three sources he


³ Majmūʿ Fatāwā, vol. 3, pg. 161
Introduction

had mentioned. It was in keeping with this that when one of the attendees tried to achieve a compromise by stating that, since ibn Taymiyyah was a Ḥanbalī, everyone should agree that this tract was a creed written in accordance to the way of Imām Aḥmad, the author responded by saying, ‘I have compiled the creed of the Salaf, one and all. Imām Aḥmad is not to be particularised with it for he is merely someone who conveyed the knowledge that was brought by the Prophet (ﷺ). Were Aḥmad to concoct something that the Messenger did not bring, we would not accept it. This [tract] comprises the creed of Muḥammad (ﷺ).’ He said this because the assumption implicit in the suggestion was that other Imāms could well have different but equally valid creeds.

Furthermore, ibn Taymiyyah wrote that he repeatedly challenged his opponents to bring one word from those who lived in the first three generations that were praised by the Prophet (ﷺ) which opposed what he had written asserting that he would then retract his position. He gave them three years to meet his challenge. It was never met.

The gatherings concluded with the resolution that the information contained in the treatise was correct and the tract, acceptable.

Shortly after and despite his being cleared of the charges levelled against him, he was again summoned before a committee in Egypt to answer certain theological charges. The judge to preside over this committee was ibn Makhlf, a well known antagonist of ibn Taymiyyah, and for this reason ibn Taymiyyah refused to answer any

4 Majmū‘ Fatāwā, vol. 3, pp. 169, 197, 203
5 Majmū‘ Fatāwā, vol. 3, pp. 161, 197
questions posed him arguing that it was unfair to have his opponent judge him. His outburst infuriated the judge who sent him to prison. One year later he was offered a conditional release which he declined and a further six months later he was released on pardon by the Amīr, Muhannā ibn Īsā.7

The text is important in that it offers the reader a deeper insight into the correct creed and enhances one’s appreciation of the simplicity of the Islāmic creed in its pristine purity away from the sophistication of many philosophers, ‘thinkers’ and ‘academics’. This insight and appreciation will, by the permission of Allāh, preserve the reader from falling into doubts and suspicion, remove any lingering doubts and assist the Muslim in his journey to Allāh through this worldly life.

Two critical editions of the text were used to prepare this translation: Abū Muḥammad Ashraf ibn ‘Abd al-Maqsūd, Aḍwā‘ al-Salaf, Riyaḍ, 1999 and ‘Alawī ibn ‘Abd al-Qādir al-Saqqāf, Dār al-Hijra, Riyaḍ, 1995. Brief explanatory notes were added drawing from various works of ibn Taymiyyah amongst others and also from the explanation of Khālid ibn ‘Abdullāh al-Muṣliḥ.

Abū Rumaysah
29th Shawwāl 1429AH
28th October 2008

7 cf. Maṭrūdī, The Hanbali School of Law and ibn Taymiyyah, pg. 19
HE is Aḥmad ibn ‘Abdu’l-Ḥalīm ibn ‘Abdu’l-Salām ibn ‘Abdullāh ibn Abū Qāsim ibn Taymiyyah al-Ḥarrānī Taqī al-Dīn Abū al-‘Abbās ibn Shihāb al-Dīn. He was born in Ḥarrān, an old city within the Arabian Peninsula between Syria and Iraq, on the tenth or the twelfth of the month Rabī‘u’l-Awwal in the year 661H. He and his family were later forced to flee to Damascus due to the occupation by the Tartars.

He came from a family of scholars, his father and grandfather were both scholars as were three of his brothers: ‘Abdu’l-Rahmān, ‘Abdullāh and his half-brother, Muḥammad.

During his early studies of Islām, he never ceased to amaze his teachers at the strength of his memory, keen intelligence and depth of understanding. It is said that he was first allowed to give legal verdicts at the age of nineteen and he began teaching at Dār al-Ḥadīth al-Sukrīyah at the age of twenty-two.

1 Ar. Shām, in those days represented the areas of Syria, Jordan and Palestine.
He became famous for his knowledge of hadith, indeed he was a Hāfiz (Hadith Master), and for his knowledge of the Qur’ān and its related sciences, he impressed all with his circles on tafsīr. He also attained expertise in Usūl al-Fiqh and Fiqh, knowledge of the differences of opinions present amongst the scholars, writing, mathematics, history, astronomy and medicine. Many of the scholars of his time testified that he had attained the rank of Mujtahid.

He always showed a great concern for the affairs and welfare of the Muslims and this manifested itself greatly in his efforts during the Jihād against the Tartars, Christians and Rawāfiḍah wherein his displays of bravery, courage and inspiring talks were one of the most important factors in the Muslims victory against their enemies. These efforts won the praise and admiration of many scholars and indeed the ensuing generations of Muslims to this very day.

Aside from the physical Jihād, ibn Taymiyyah launched an intellectual struggle against the various deviant sects and heretical ideas of his day. He refuted the Shi’a, the People of Theological Rhetoric (Ahl al-Kalām) - such as the Jahmiyyah, Mu’tazilah and many of Asha’rīah, the philosophers who promoted the school of the early Greeks (falāṣifa), the majority of Sūfi sects and paths and the adherents of other religions. His criticisms were not based on a lack of understanding, rather he first gained an in-depth knowledge of each of these schools and as such his critique of them was systematic, acute and valid. For example it is said that his refutation of Greek philosophy was one of the most devastating attacks ever leveled against them. His refutation of Christianity was outstanding and his rebuttal of the Shi’a completely demolished their beliefs and innovations from root to branch.²

² When this is understood, the critique levelled against him by some that ‘his learning exceeded his intellect’ can safely be relegated to the trash bin.
Ibn Taymiyyah

Needless to say, these refutations, and his very direct methods of refuting, made him many enemies and as a result his life was full of trials and persecutions. His enemies were careful to look for anything by which they could attack him and they eventually found what they were looking for in his works of belief entitled ‘Aqidah al-Wasitiyyah and ‘Aqidah al-Hamawiyyah. Due to their total misunderstanding of what he wrote, they accused him of anthropomorphism and had him imprisoned on more than one occasion. Ibn Kathîr mentions that some scholars sat with ibn Taymiyyah to debate with him concerning his ‘Aqidah al-Wasitiyyah and the debate ending with their agreeing with him in what he had written.\(^3\) Similarly ibn Kathîr mentions that some scholars debated with him concerning ‘Aqidah al-Hamawiyyah and his replies to their accusations could not be rebutted.\(^4\) Ibn Taymiyyah was again imprisoned because of a legal ruling he gave concerning divorce, and yet again he was later imprisoned for a legal verdict he issued prohibiting making journeys for the purpose of visiting graves. It was during this imprisonment that he passed away.

With regards his personality and worship, he exerted a huge and lasting influence on all who met him and he was known for his worship and glorification of the Islâmic laws, both inwardly and outwardly. His complete reliance upon Allâh can be best summed up in what his student, ibn al-Qâyyim, relates from him when he was told that his enemies had plotted to kill him or imprison him,

If they kill me it will be martyrdom for me. If they expel me, it will be migration for me; if they expel me to Cyprus, I will call its people to Allâh so that they answer

\(^3\) Ibn Kathîr, Bidâyâ wa ar-Nihâyâh [Vol. 14, under the heading ‘Aqd Majâlis al-Thalâtha].

\(^4\) Ibn Kathîr [14/5].
me. If they imprison me, it will be a place of worship for me.\(^5\)

Ibn al-Qayyim himself said,

Allāh knows, I have never seen anyone who had a better life than his. Despite the difficulties and all that expunges comfort and luxury, nay, things completely opposite to them; despite imprisonment, intimidation and oppression, ibn Taymiyyah had a purer life than anyone could. He was the most generous, the strongest of heart and the most joyful of souls, with the radiance of bliss in his face. When we were seized with fear and our thoughts turned negative; and the earth grew narrow for us, we would go to him. No sooner did we look at him and hear his words, all these feelings would leave us to be replaced by relief, strength, certainty and tranquility.\(^6\)

Al-Bazzār said,

I was of those who knew well his habits, he would not talk to anyone unnecessarily after the prayer of Fajr and would remain performing the \textit{dhikr} of Allāh in a low voice which perhaps could just be heard by one sitting next to him; and frequently would he direct his gaze to the sky. This he would do until the Sun had risen high and the time in which it is prohibited to pray was over.\(^7\)

He also said,

\(^5\) \textit{Nāhiyah min Ḥayāh Shaykh al-Islām} [p. 30].

\(^6\) Ibn al-Qayyim, \textit{Al-Wābil al-Ṣayyīb} [p. 69].

\(^7\) Bazzār, \textit{al-ʿAjlām al-ʿAlīyyah} [p. 40]
Ibn Taymiyyah

I have not seen him mention any of the pleasures and attractions of this world, he did not delve into worldly conversations and he never asked for any of its livelihood. Instead he directed his attentions and conversations to seeking the Hereafter and what could get him closer to Allah.\(^8\)

Once, the ruler Muḥammad ibn Qalāwūn accused him of wanting to wrench kingship from him due to his large following to which he replied,

I would do that! By Allah, your kingship and the kingship of Moghul is not even worth two meagre coins in my eyes!\(^9\)

His Teachers\(^{10}\)

He studied under a great number of scholars and he himself mentioned a number of them as related by Dhahabī directly from him.\(^{11}\) This particular chronicle of teachers includes forty-one male scholars and four female scholars. The total number of scholars whom he took knowledge from exceeds two hundred.\(^{12}\)

\(^8\) Bazzār [p.52].

\(^9\) Bazzār [p. 74].


\(^{11}\) Majmūʿ al-Fatāwā [18/76-121].

\(^{12}\) Al-ʿUqūd al-Durriyyah [p. 3]; al-Kawākib al-Durriyyah [p. 52].
The following is a selection of some of his teachers:

- Abū al-‘Abbās Aḥmad ibn ‘Abdu’l-Dā’im al-Maqdasī
- Abū Naṣr ‘Abdu’l-‘Azīz ibn ‘Abdu’l-Mun’īm
- Abū Muḥammad Ismā‘īl ibn Ibrāhīm at-Tanūkhī
- Al-Manjā ibn ‘Uthmān al-Tanūkhī al-Dimashqī
- Abu al-‘Abbās al-Mu‘ammil ibn Muḥammad al-Bālīsī
- Abū ‘Abdullāh Muḥammad ibn Abū Bakr ibn Sulaymān al-Āmirī
- Abū al-Faraj ‘Abdu’l-Raḥmān ibn Sulaymān al-Baghḍādī
- Sharaf ad-Dīn al-Maqdasī, Aḥmad ibn Aḥmad al-Shāfi‘ī
- Muḥammad ibn ‘Abdu’l-Qawī al-Maqdasī
- Taqī ad-Dīn al-Wāṣiṭī, Ibrāhīm ibn ‘Alī as-Ṣāliḥī al-Ḥanbālī
- His paternal aunt, Sīṭt ad-Dār bint ‘Abdu’l-Salām ibn Taymiyyah

His Students

He had many students and those who were affected by him are many, some of his students were:

- Al-Dhahabī, Muḥammad ibn Aḥmad.
- Al-Mizżī, Yūsuf ibn ‘Abdu’l-Raḥmān.
- Ibn ‘Abdu’l-Hādī, Muḥammad ibn Aḥmad.
- Ibn Qādī al-Jabal, Aḥmad ibn Ḥusain.
- Ibn Faḍlillāh al-Amrī, Ahmād ibn Yahyā.
Ibn Taymiyyah


The Praise of the Scholars for him

Many scholars praised Ibn Taymiyyah, not only for his scholarly achievements but also for his active participation in jihād and the affairs relating to public welfare, his abundant concern for others and his worship. Below is a selection of some of these statements:

1. Al-Dhababī said,

   It was amazing when he mentioned an issue over which there was a difference of opinion and when he gave evidence and decided the strongest opinion - he could perform jihād due to his fulfilling its conditions. I have not seen one who was quicker than he at recalling a verse which pertained to the issue that he derived from it, nor a man who was stronger in recalling texts and referring them to their sources. The Sunnah was in front of his eyes and upon the tip of his tongue with eloquent phrases and an open eye.

   He was a sign from the signs of Allāh in tafsīr and expounding upon it. With regards to the foundation of the religion and knowledge of the differing opinions [on an issue], he was unequalled - this alongside his generosity, courage and lack of attention to the joys of the soul.

   Quite possibly his legal rulings in the various sciences reached three hundred volumes, indeed more and he was always saying the truth for the sake of Allāh, not
caring for the blame that came to him.

Whosoever associates with him and knows him well accuses me of falling short with regards to him. Whosoever opposes him and differs with him accuses me of exaggeration, and I have been wronged by both parties - his companions and his opponents.

He was white skinned with black hair and a black beard with a few grey hairs. His hair reached his earlobes and his eyes were eloquent tongues. He had broad shoulders and a loud, clear voice with a fast recitation. He was quick to anger but overcame it with patience and forbearance.

I have not seen his like for supplications [to Allāh], his seeking succour with Him and his abundant concern for others. However I do not believe him to be infallible, rather I differ with him on both fundamental and subsidiary matters, for he - despite his vast learning, extreme courage, fluid mind and regard for the sanctity of the religion - was a man from amongst men. He could be overcome with sharpness and anger in discussion, and attack his opponents [verbally] hence planting enmity in their souls towards him.

If only he were gentle to his opponents then there would have been a word of agreement over him - for indeed their great scholars bowed to his learning, acknowledged his ability, lack of mistakes and conceded that he was an ocean having no limits and a treasure having no equivalent...

He used to preserve the prayers and fasts, glorifying the laws outwardly and inwardly. He did not give legal rulings out of poor understanding for he was extremely
Ibn Taymiyyah

intelligent, nor out of lack of knowledge for he was an overflowing ocean. Neither did he play with the religion but derived evidence from the Qur'an, Sunnah and Qiyās (analogy), he proved [his stances] and argued following the footsteps of the Imāms who preceded him, so he has a reward if he erred and two rewards if he was correct.

He fell ill in the castle [wherein he was imprisoned] with a serious disease until he died on the night of Monday 20th Dhū-l-Qa'dah, and they prayed over him in the Masjid of Damascus. Afterwards many talked about the number that attended his funeral prayer, and the least number given was fifty thousand.¹³

2. Ibn Hajr al-'Asqalānī said,

The Shaykh of our Shaykhs, al-Ḥāfiz Abū al-Yu‘marī [ibn Sayyid al-Nās] said in his biography of ibn Taymiyyah, ‘al-Mizzi encouraged me to express my opinion on Shaykh al-Islām Taqī ad-Din. I found him to be from those who had acquired a fortune of knowledge in the sciences that he had. He used to completely memorise and implement the Sunan and Āthār (narrations). Should he speak about tafsīr, he would carry its flag, and should he pass a legal ruling in fiqh, he knew its limits. Should he speak about a ḥadīth, he was the seat of its knowledge and fully cognisant of its narrations. Should he give a lecture on religions and sects, none was seen who was more comprehensive or meticulous than he. He surpassed his contemporaries in every science, you would not see one like him and his own eye did not see one like himself...’ ¹⁴

¹³ Ibn Hajr, [under the biography of ibn Taymiyyah].

¹⁴ Ibid.
The acclaim of Taqī al-Dīn is more renowned than that of the Sun and titling him Shaykh al-Islām of his era remains until our time upon the virtuous tongues. It will continue tomorrow just as it was yesterday. No one refutes this but a person who is ignorant of his prestige or one who turns away from justice...

...those of his stances that were rejected from him were not said by him due to mere whims and desires and neither did he obstinately and deliberately persist in them after the evidence was established against him. Here are his works overflowing with refutations of those who held to iḥṣām (anthropomorphism), yet despite this he is a man who makes mistakes and is also correct. So that which he is correct in - and that is the majority - is to benefited from and Allāh’s Mercy should be sought for him due to it, and that which he is incorrect in should not be blindly followed. Indeed he is excused for his mistakes because he is one of the Imāms of his time and it has been testified that he fulfilled the conditions of ijtihād...

From the astonishing qualities of this man was that he was the severest of people against the People of Innovation, the Ṭawāfiḍah, the Ḥulūliyyah and the ʿIttihādiyyah. His works on this are many and famous and his jatāwā on them cannot be counted, so how the eyes of these innovators must have found joy when they heard those who declared him to be a kāfir! And how delighted they must have been when they saw those who did not declare him to be a kāfir in turn being labeled kāfir! It is obligatory upon the one who has donned the robe of knowledge and possesses intelligence that he consider the words of a man based upon his well-known books
or from the tongues of those who are trusted to accurately convey his words. Then he should isolate from all of this what is rejected and warn against it with the intention of giving sincere advice and to praise him for his excellent qualities and for what he was correct in, as is the way of the scholars.

If there were no virtues of Shaykh Taqī al-Dīn except for his famous student Shaykh Shams al-Dīn ibn al-Qayyim al-Jawzīyyah, writer of many works, from which both his opponents and supporters benefited, then this would be a sufficient indication of his [ibn Taymiyyah’s] great position. And how could it be otherwise when the Shāfī’ī Imāms and others, not to speak of the Hanbalis, of his time testified to his prominence in the Islamic sciences...¹⁵

4. Ibn Kathīr said,

The least he would do when he heard something was to memorize it and then busy himself with learning it. He was intelligent and had much committed to memory, he became an Imām in tafsīr and everything linked to it and knowledgeable in fiqh. Indeed it was said that he was more knowledgeable of the fiqh of the madhhabs than the followers of those very same madhhabs in his time and other than his time. He was a scholar in Usūl and the branches of the religion, in grammar, the language and other textual and intellectual sciences... no scholar of a science would speak to him except that he thought that science was the specialty of ibn Taymiyyah. As for ḥadīth then he was the carrier of its flag, a Hāfīz, able to distinguish the weak from the strong, fully acquainted

¹⁵ From Ibn Ḥajī’s endorsement of Radd al-Wafīr contained at the end of the book.
THE CREED OF AL-WĀSİṬIYYAH

with the narrators....

He also said,

He was, may Allāh have mercy upon him, from the greatest of scholars but also from those who err and are correct. However his errors with respect to his correct rulings were like a drop in a huge ocean and they are forgiven him as is authentically reported by Bukhārī,

“When a ruler makes a ruling, and he is correct then he has two rewards, and if he has erred then he has one reward.”

5. Al-Mizzī said,

I have not seen the likes of him and his own eye had not seen the likes of himself. I have not seen one who was more knowledgeable than he of the Book and the Sunnah of His Messenger, nor one who followed them more closely.

6. Ibn Rajab al-Ḥanbalī said,

He is the Imām, the legal Jurist, the Mujtahid, the Scholar of Ḥadīth, the Hāfiz, the Explainer of the Qur’ān, the Ascetic, Taqī al-Dīn Abū al-ʿAbbās Shaykh al-Islām, the most knowledgeable of the knowledgeable. It is not possible to exaggerate his renown when he is mentioned and his fame does not require us to write a lengthy tract on him. He, may Allāh have mercy upon him, was

16 Ibn Kathīr, [14/118-119].

17 Bahjatul Baitār, Hayāt Shaykh al-Islām ibn Taymiyyah [p. 21].
unique in his time with respect to understanding the Qur’an and knowledge of the realities of faith...  

His Sayings

Shaykh al-Islām was famous for stating profound statements, below is a selection of some of them.

- Every punishment from Him is pure justice and every blessing from Him is pure grace.  

- Whoever desires everlasting bliss, let him adhere firmly to the threshold of servitude

- The Lord loves to be loved.

- Guidance is not attained except with knowledge and correct direction is not attained except with patience.

- In this world there is a paradise, whoever does not enter it will not enter the Paradise of the Hereafter.

---

18 ibn Rajab, [2/387-392].

19 Majmū’ Fatāwā [10/85]

20 ibn al-Qayyim, Madārij [1/531]

21 Majmū’ Fatāwā [1/54]

22 Majmū’ Fatāwā [10/40]

23 ibn al-Qayyim, al-Wāhil [p. 69]
The Creed of Al-Wāṣiṭiyyah

- The one who is [truly] imprisoned is the one whose heart is imprisoned from Allāh and the captivated one is the one whose desires have enslaved him.24

- This whole religion revolves around knowing the truth and acting by it, and action must be accompanied by patience.25

- Worship is founded upon the Legal Law and following it, not upon ones base desires and innovation.26

- If you do not taste the sweetness of an action in your heart, suspect it, for the Lord, Exalted is He, is the Appreciative.27

- The more the servant loves his Master, the less will he love other objects and they will decrease in number. The less the servant loves his Master, the more will he love other objects and they will increase in number.28

- Perpetually is the servant either the recipient of a blessing from Allāh, in which case he is need of gratitude; or he is the perpetrator of a sin, in which case he is in need of repentance; he is always moving from one blessing to another and is always in need of repentance.29

---

24 Ibn al-Qayyim, al-Wābil [p. 69].

25 Majmūʿ Fatāwā [10/38]

26 Majmūʿ Fatāwā [1/80]

27 ibn al-Qayyim, al-Madārij [2/68]

28 Majmūʿ Fatāwā [1/94]

29 Majmūʿ Fatāwā [10/88]
- Sins cause harm and repentance removes the cause.\textsuperscript{30}

- Bearing witness to \textit{tawḥīd} opens the door of good and repentance from sins closes the door of evil.\textsuperscript{31}

- The \textit{Jihād} against the soul is the foundation from the \textit{Jihād} against the disbelievers and hypocrites.\textsuperscript{32}

- A man will never fear something besides Allāh unless it be due to a disease in his heart.\textsuperscript{33}

- Trials and tribulation are like feeling the heat and cold, when one knows that they cannot be avoided, he will not feel anger at their onset, nor will he be distressed or disheartened.\textsuperscript{34}

- The perfection of \textit{tawḥīd} is found when there remains nothing in the heart except Allāh, the servant is left loving those He loves and what He loves, hating those He hates and what He hates, showing allegiance to those He has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what He prohibits.\textsuperscript{35}

- In this world, man finds in the remembrance of Allāh, prais-

\textsuperscript{30} \textit{Majmū‘ Fatāwā} [10/255]

\textsuperscript{31} \textit{Majmū‘ Fatāwā} [10/256]

\textsuperscript{32} ibn al-Qayyim, \textit{ar-Rawḍah} [p. 478]

\textsuperscript{33} Bazzār [p. 74]

\textsuperscript{34} ibn al-Qayyim, \textit{al-Madārij} [3/289]

\textsuperscript{35} ibn al-Qayyim, \textit{al-Madārij} [3/485]
ing Him and worshipping Him, a delight that is incomparable to anything else. 36

- The objective of asceticism is to leave all that harms the servants Hereafter and the objective of worship is to do all that will benefit his Hereafter. 37

- Sins are like chains and locks preventing their perpetrator from roaming the vast garden of tawḥīd and reaping the fruits of righteous actions. 38

- What can my enemies do to me? I have in my breast both my heaven and my garden. If I travel they are with me, never leaving me. Imprisonment for me is a chance to be alone with my Lord. To be killed is martyrdom and to be exiled from my land is a spiritual journey. 39

His Death

Ibn Taymiyyah died while imprisoned on the twentieth of Dhū-l-Qa‘dah of the year 728H, after ultimately being banned from reading or writing. He fell sick for the few days preceding his death.

His funeral was attended by a huge congregation despite the many lies and slanders being spread about him by certain innovators of

36 Mīhāj as-Sunnah [5/389]
37 Majmū‘ Fatāwā [14/458]
38 Majmū‘ Fatāwā [14/49]
39 ibn al-Qayyim, Wābil [p. 69]
his time. Al-Bazzār says,

Once the people had heard of his death, not a single person in Damascus who was able to attend the prayer and wanted to remained except that he appeared and was present for it. As a result, the markets in Damascus were closed and all transactions of livelihood were stopped...Governors, heads, scholars, jurists all came out. They say that none of the majority of the people failed to turn up - according to my knowledge - except three individuals; they were well known for their enmity for ibn Taymiyyah and thus, hid away from the people out of fear for their lives.40

Ibn Kathīr said,

There were so many people in front of his funeral, behind it, to its right and to its left. None but Allāh could enumerate them, and then someone shouted, ‘this is how the funerals of the Imāms of the Sunnah are to be!’ At that the people started to cry... when the call to prayer for Zuhr was proclaimed they prayed after it straight away against the usual norm. Once they finished prayer, the deputy khaṭīb came out - as the main khaṭīb was absent and in Egypt - and he led the prayer over ibn Taymiyyah... then the people poured out from everywhere and all the doors of the Masjid... and they assembled at al-Khayl market. 41

---

40 Bazzār [pp. 82-83].

41 Ibn Kathīr [14/138].
His Works

Ibn Taymiyyah was a prolific writer and authored many works spanning a broad range of topics. The sum of his writings were thought to consist of hundreds of volumes and even though a large number of them have been lost, many are still available and in print. A number of his works have also been translated and below is a list of these works followed by some of his works in Arabic. 42

The books of, or about, ibn Taymiyyah available in the English language:

1. *Ibn Taymiyyah on Public and Private Law in Islam or Public Policy in Islamic Jurisprudence* [tr. Omar A. Farrukh, Khayats, 1966]
8. *Ibn Taymiyyah Against the Greek Logicians* [tr. Wal B. Hallaq, Oxford University Press, 1993]

42 None of the lists detailed below are meant to be exhaustive.


12. The Book of Eemaan [compiled from the works of ibn Taymiyyah by Dr. Muhammad Nasim Yasin, al-Firdous Ltd., 1997]


15. The Waasitah Between Allaah & The Creation [tr. Abu Iyaad Amjad Rafiq, Invitation to Islaam, 1998]


19. Ibn Taymiyyah and his Projects of Reform [Serajul Haque, Islamic Foundation of Bangladesh, 1982]


22. Economic Concepts of Ibn Taymiyyah [Abdul Azim Islaahi, The
Islamic Foundation, 1408/1988]
24. *Ibn Taymiyyah & The Islamization of Knowledge* [Taha Jabir al-Alwani, IIIT, 1994]

The available Arabic works of Ibn Taymiyyah are many, from amongst them:

1. *Majmuʿ Fatāwā Ibn Taymiyyah* [compiled by ‘Abdur-Raḥmān ibn Qāsim and his son, Muḥammad in thirty-seven volumes] containing many monographs and treatise that he wrote.
2. *Fatāwā al-Kubrā*, in five volumes
3. *Fatāwā al-Miṣrīyyah*
4. *Al-Jawāb as-Ṣahih li man Baddala Din al-Masih*, in six volumes
5. *Minhāj as-Sunnah an-Nabawiyyah*, in six volumes
6. *Darr Taʿāruḍ al-ʿAql wa-n-Naql*, in twelve volumes
7. *As-Sārim al-Maslūl ʿalā Shātim ar-Rasūl*, in three volumes
8. *Naqd at-Taʾsīs*
9. *Iqtidā as-Sirāt al-Mustaqīm li Mukhālafah Aṣḥāb al-Jahīm*, in two volumes
10. *Al-Istiqāmah*
11. *Naṣṣ Marātib al-Ijmāʿ*
12. *ar-Radd ʿalā al-Manṭiqīyyin*
13. *ar-Radd ʿalā al-Akhbārī*
14. *ar-Radd ʿalā al-Bakrī*
15. *an-Nubuwwāt*
16. *Qāʿidah Ādhimah fī-l-Faqī bayn Thādah Abl al-Īlām wa-l-Īmān wa Thādah Abl ash-Shirk wa-n-Nifāq*
17. *Al-Qawā'id an-Nūrāniyyah al-Fiqhiyyah*
THE AUTHOR’S INTRODUCTION

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

ALL PRAISE BELONGS TO ALLĀH WHO SENT HIS Messenger with guidance and the religion of truth that it may reign supreme over all religions and sufficient is Allāh asa witness. I testify that there is none worthy of worship save Allāh alone with no partner; fully acknowledging this and affirming this as Tawḥīd. I testify that Muḥammad is His servant and Messenger; may ever increasing peace and blessings be upon him and his family.

This is (an exposition of) the belief of the saved group, those who are aided until the establishment of the Hour: Aḥlal-Sunnah

1 as Allāh says, “It is He who has sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion even though the polytheists detest it.” [al-Tawbah (9): 33] cf. al-Fath (48): 28 and al-Ṣaff (61): 9

2 Allāh says, “The disbelievers say, ‘You are not a Messenger.’ Say, ‘Allāh is a sufficient witness between you and me, and anyone else who has knowledge of the Book.’” [al-Ra’d (13): 43]
wa’l-Jamā‘ah.³ It comprises faith in Allāh, His Angels, His Books, His Messengers, the resurrection after death, and the belief in Divine Decree - the good thereof and the bad.

Part of faith in Allah is to believe in what He has described Himself with in His Book and what His Messenger, Muḥammad (ventus), has described Him with without distorting,⁴ denying,⁵ questioning how,⁶ or likening,⁷ rather they believe about Allāh, Glorious is He, that “nothing is like Him and He is the All-Hearing, the All-Seeing.”⁸

As such they do not negate what He has described Himself with, they do not distort words from their proper places, and they do not

³ The author explains these three terms further at the end of this treatise.

⁴ ar: tahrīf. In the context of ‘aqīdah, this is the term given to ta’wil, or figurative interpretation which is ‘to turn a wording away from its more obvious meaning to one that is less obvious and weaker, such as in the case of those who stated that istawā means istawā.’ This is because one is effectively, ‘Divesting the word of what it signifies of meaning.’ cf. Ibn Taymiyyah, Dar’ Ta‘ārud, vol. 5, pg. 385 and Majmū‘ Fatawā, vol. 3, pg. 165.

⁵ ar: ta’til. In the context of ‘aqīdah this terms refers to the negation of Allāh’s Attributes. cf. Ibn Taymiyyah, Dar’ Ta‘ārud, vol. 8, pg. 247.


⁷ ar: tamthil, meaning to equate Allāh with something else in that which is obligatory or permissible or disallowed (to affirm for Him) because ‘Allāh, Most High, is to be absolved of being described with anything that is from the specific qualities of creation, or that there be anything comparable to any of His Attributes of perfection.’ cf. Ibn Taymiyyah, Bayān Talbis al-Jahmiyyah, vol. 1, pg. 53 and al-Safaddiyah, pg. 101.

⁸ al-Šbūrā (42):11
The Author’s Introduction

desecrate His Names and Signs. They do not ask after the how and they do not liken His Attributes with the attributes of His creation. This is because He has no namesake; there is none who is comparable to Him, and none who is equal to Him.

He, Glorious and Most High, is not to be compared to His creation for He best knows Himself and others; He is more truthful in speech and better in discourse than His creation. Moreover His Messengers are truthful and entrusted (to accurately convey the revelation) and therefore stand in contrast to those who speak about Him without knowledge. It is for this reason that He says,

سلمن على الرسلين ولهمد البشر بألسمه

“Glorified be your Lord, the Lord of Might, beyond anything they describe. And peace be upon the messengers. And praise be to Allah, the Lord of the worlds!”

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


10 Imām Ahmad said, ‘Allāh is only described with what He described Himself with, or with what His Messenger described Him with. One does not go beyond the Qur’ān and the hadith.’ cf. Ibn Taymiyyah, Majmū’ Fatāwā, vol. 5, pg. 382


12 al-Ṣaffāt (37): 180-182
Here, He glorified Himself above what the opponents of the Messengers described Him with, and He invoked peace and safety on the messengers because what they said was safe from shortcoming and flaw.

He, Glorious is He, has combined negation and affirmation in what He described and named Himself with. Consequently, *Ahlul-Sunnah wa'l-Jama'ah* have no recourse but to turn to what the Messengers brought for that is the Straight Path: the path of those whom Allāh favoured: the path of the Prophets, the sincerely truthful, the martyrs, and the righteous.\[15\]

---

13 Negation of any defect, or any attributes that give a meaning that suggests defect such as sleep, tiredness, inability etc. cf. Ibn Taymiyyah, *Minhāj al-Sunnah*, vol. 2, pg. 253

14 Affirmation of Attributes of perfection, none of his creation is like Him in any of His Attributes. cf. Ibn Taymiyyah, *Minhāj al-Sunnah*, vol. 2, pg. 253

15 cf. *al-Nīsā' (4): 69*
AN EXPRESSION OF THE ABOVE PRINCIPLES is found in what Allāh describes Himself with in Sūrah al-Ikhlās, which equals a third of the Qur'ān, where He says,

قُلِ هُوَ أَللَّهُ أَحَدُ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ وَلِدًا

"Say He is Allāh, the One. Allāh, the Everlasting Sustainer of all. He has not given birth and was not born. There is none comparable to Him."\(^{16}\)

It is also found in what Allāh describes Himself with in the greatest verse of His Book,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْقَمَّارُ الْمُبِينُ

١٦ al-Ikhlās (112): 1-4
“Allâh, there is none worthy of worship save Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belong to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them, but they cannot grasp any of His knowledge except what He wills. His Footstool encompasses the heavens and the earth, and He is never weary of preserving them. He is the Most High, the Magnificent.”

It is for this reason that Allâh will appoint a protector over whoever recites this verse at night time and no devil will be able to get close to him until morning.

(In a similar vein), Allâh also says,

"Put your trust in the Living who does not die."

"He is the First and the Last, the Outward and the Inward; He has knowledge of all things."

---

17 al-Baqarah (2):255

18 Bukhârî #2311-3275-5010 on the authority of Abû Hurayrah

19 al-Furqân (25):58

20 al-Âhadîd (57):3
Knowledge

Allāh says,

وَهْوَ الْحَكِيمُ الْعَلِيمُ

“He is the All-Wise, the All-Knowing.”

الْعَلِيمُ الْعَلِيمُ

“The All-Knowing and All-Aware...”

يَعْلَمُ مَا يَلْبِسُ فِي الْأَرْضِ
وَمَا يَخْفِي فَيْنْهَا وَمَا يَخْفَى فِي هَذَا وَهُوَ الْرَّحْمَنُ الْمَغْفِرُ

“He knows what goes into the earth and what comes out of it, and what descends from the heavens and what ascends into it. He is the Most Merciful, the Ever-Forgiving.”

وَعِينَتُهُ مَا يَتَحَلَّلُ مِنْهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَحْرِ
وَمَا تَسْقَطُ مِنْ وَرَقَةٍ إِلَّا يُعْلَمُ مَا فِيهَا وَلَا حَيَاةٌ
فِي ٌفِبَّالْأَرْضِ وَالْبَرْدِ وَلَا يَأْتِي إِلَّا مَا يَرْتَبِ مِنْهَا وَالْمَطْرُ

“The keys of the Unseen are in His possession. No one knows them but Him. He knows everything in the land...”

21 al-Zukhruf (43): 84

22 al-Tahir (66): 3

23 Saba’ (34): 2
and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry which is not in a clear Book.”

“...so that you might know that Allāh has power over all things, and that Allāh encompasses all things in His knowledge.”

Might

Allāh says,

“Truly Allāh, He is the Provider, the Possessor of Strength, the Sure.”

---

24 *al-An‘ām* (6): 59

25 *Fāṭir* (35): 11

26 *al-Ṭalāq* (65): 12

27 *al-Dhāriyāt* (51): 58
Hearing and Seeing

Allāh says,

"Nothing is like Him; and He is the All-Hearing, the All-Seeing." 28

"How excellent is what Allāh exhorts you to do! Allāh is All-Hearing, All-Seeing." 29

Will

Allāh says,

"Why, when you entered your garden, did you not say, 'It is as Allāh wills, there is no strength but in Allāh." 30

28 al-Shūrā (42): 11

29 al-Nisā’ (4): 58

30 al-Kahf (18): 39
“If Allāh had willed, those who came after them would not have fought each other after the Clear Signs came to them, but they differed. Among them there are those who have faith and among them there are those who disbelieve. If Allāh had willed, they would not have fought each other. But Allāh does whatever He desires.”

“All livestock animals are lawful for you, except those that are recited to you now; but it is still not lawful to hunt while you are in ihrām. Allāh makes whatever judgements He wills.”

“When Allāh desires to guide someone, He expands his breast to Islām; when He desires to misguide someone, He makes his breast narrow and constricted as if he

---

31 al-Baqarah (2): 253
32 al-Mā’idah (5): 1
Love

were climbing into the sky.”

Allāh says,

“...and be even-handed; Allah loves those who are even-handed.”

“As long as they are straight with you, be straight with them. Allāh loves those who have taqwā.”

“Allāh loves those who turn back from wrongdoing and He loves those who purify themselves.”

33 al-An‘ām (6): 125

34 al-Baqarah (2): 195

35 al-Hujurāt (49): 9

36 al-Tawbah (9): 7

37 al-Baqarah (2): 222
"Say, 'If you love Allâh, then follow me and Allâh will love you...""\(^{38}\)

"Allâh will bring forward a people whom He loves and who love Him..."\(^{39}\)

"Allâh loves those who fight in His Way in ranks like well built walls."\(^{40}\)

"He is Ever-Forgiving, the All-Loving."\(^{41}\)

---

\(^{38}\) Al-Imrân (3): 31

\(^{39}\) Al-Mâ‘idah (5): 54

\(^{40}\) Al-Ṣaff (61): 4

\(^{41}\) Al-Burâq (85): 14
Mercy

Allâh says,

"In the name of Allâh, the All-Merciful, the Most Merciful."\textsuperscript{42}

\begin{quote}
ressionتَيْ رَحْمَةٌ وَاعْلَمًا
\end{quote}

"Our Lord, You encompass everything in mercy and knowledge."\textsuperscript{43}

\begin{quote}
وسَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا
\end{quote}

"He is Most Merciful to the believers."\textsuperscript{44}

\begin{quote}
وَرحَمَتِي وَسيَتْكُلْ شَيْءٌ
\end{quote}

"My mercy extends to all things."\textsuperscript{45}

\begin{quote}
كَتَبَ رَبُّكَ عَلَى نَفْسِهِ الْرَحْمَةُ
\end{quote}

"Your Lord has made mercy incumbent on Himself."\textsuperscript{46}

\textsuperscript{42} al-Fâtihah (1): 1

\textsuperscript{43} Ghâfir (40): 7

\textsuperscript{44} al-Ahzâb (33): 43

\textsuperscript{45} al-A‘râf (7): 156

\textsuperscript{46} al-An`âm (6): 54
Pleasure and Anger

Allāh says,

“Allāh is pleased with them and they are pleased with Him.”

“Whoever kills a believer deliberately, his reward is Hell, remaining in it timelessly, for ever. Allāh is angry with him and has cursed him.”

---

47 Yūnus (10): 107

48 Yūsuf (12): 64

49 al-Mā‘idah (5): 119

50 al-Nisa‘ (4): 93
"That is because they followed what angers Allāh, and hated what is pleasing to Him.”

"Then when they had provoked Our wrath, We took revenge on them."

"But Allāh was adverse to their setting out and so He held them back..."

"It is deeply abhorrent to Allāh that you should say what you do not do."
Coming

Allāh says,

اَنْ تَأْتِهِمْ اللَّهُ بِالْغَمَّةِ وَالْعَلَّةِ وَقُضِّيَ الأمر

“What are they waiting for but for Allāh to come to them in the shadows of the clouds, together with the angels, in which case the matter will have been settled?”

لاَ تَأْتِهِمْ اللَّهُ بِالْعَلَّةِ وَالْغَمَّةِ وَقُضِّيَ الأمر

“What are they waiting for but for the angels to come to them or for your Lord Himself to come, or for one of your Lord’s Signs to come? On the day that one of your Lord’s Signs does come, no faith which a self-professes will be of any use to it.”

كَلَّا إِذَا ذُكِّيَ الأَرْضُ دَرَجَتَانِ مَجَالَهُ رَكَّةَ رَكَّةً وَالْمَلك

“No indeed! When the earth is crushed and ground to dust and your Lord comes with the angels rank upon rank...”

---

55 *al-Baqarah* (2): 210

56 *al-An'ām* (6): 158

57 *al-Fajr* (89): 21-22
"...the day when the heaven is split apart in clouds, and the angels are sent down rank upon rank."\textsuperscript{58}

Face and Hands

Allāh says,

\[\text{وَيَوْمَ نَفْقَةَ الْعَمُّ بِعَتْرَةِ وَالْمَلِيكَاتِ تَنْزِيلًا} \]

"...but the face of your Lord will remain, Master of Majesty and Generosity."\textsuperscript{59}

\[\text{كُلٌّ شَيْءٌ هُمْ لَا يَقُولُونَ وِجْهَهُمْ} \]

"All things are passing except His face."\textsuperscript{60}

\\[\text{يَا أَيُّهَا الْجَبَّارُ نَظْرِيَّةً أَيْنَ لَا نَجِدُ لَهَا خَلْقًا يِنْتَيُّهُ} \]

"Iblis, what prevented you prostrating to what I created with My own hands?"\textsuperscript{61}

\[\text{وَقَالَ الْجَبَّارُ يَا أَيُّهَا الْمَلِكُ مَنْ أَنْفُقَ مِنْهُ عَلَى أَيْدِيهِمْ وَلِيَسْلَأُونَ} \]

\[\text{يَالَّا أَأَلَهُمْ أَمْ بِمَسْوَكَةَ ثُمَّ يَنْفَعْ كَفَيْنَةً} \]

\textsuperscript{58} \textit{al-Furqān} (25): 25

\textsuperscript{59} \textit{al-Rahmān} (55): 27

\textsuperscript{60} \textit{al-Qasās} (28): 88

\textsuperscript{61} \textit{Sād} (38): 75
"The Jews say, 'Allāh's hand is chained.' Their hands be chained and they are cursed for what they say! No! Both His hands are open wide and He gives however He wills."\(^{62}\)

Eyes

Allāh says,

وَأَصْرَرْنَاهُ عَلَى ذَاتَ الْوَجْهِ وَدَسَّرْنَاهُ تَحْيَىٰ وَأُعِيْنَاهُ جَرَاءَ لَتْنَ كَانَ

"So wait patiently for the judgment of your Lord - you are certainly before Our eyes."\(^{63}\)

كُفُرُ

"We bore him on a planked and well-caulked ship, which ran before Our eyes - a reward for him who has been rejected."\(^{64}\)

وَأَلْقَيْتُ عَلَيْكَ مَحْبَةً مَّنِيَ وَلَصَنَّعْ عَلَى عَيْبِي

"I showered you with love from Me so that you would be reared under My eye."\(^{65}\)

\(^{62}\) al-Ma‘idah (5): 64

\(^{63}\) al-Ṭūr (52): 48

\(^{64}\) al-Qamar (54): 13-14

\(^{65}\) Tā Ḥā (20): 39
Hearing

Allāh says,

قَدْ سَمِعَ اللَّهُ قَوْلًا يَجْهَلُكَ في رُؤْصِهَا وَتَكْرِمُهُ إِلَى اللَّهِ
وَاللَّهُ يَعْلَمُ نَحْوَمَا إِنَّ اللَّهَ يَسْمِعُ بِبِصِيرَةٍ

“Allāh has heard the words of the woman who disputes with you about her husband and lays her complaint before Allāh. Allāh hears the two of you talking together and Allāh is All-Hearing, All-Seeing.”66

لَقَدْ سَمِعَ اللَّهُ قَوْلًا يَجْهَلُكَ قَالَ إِنَّ اللَّهَ قَيْبٌ وَمَلِيْقُ عَنْهُ

“Allāh has heard the words of those who say, ‘Allāh is poor and we are rich.’”67

أَمْ يَتَخَطَّأُونَ أَنَا أَلَمْ أَسْمِعُ بِرَأْيِهِمْ وَتَكُونُ مِنْهُمْ
وَأَلَمْ يَكْتُبُونَ

“But do they imagine that We do not hear their secrets and their private talks? On the contrary, Our messengers are right there with them, writing it down!”68

---

66 al-Mujādilah (58): 1

67 Āl 'Imrān (3): 181

68 al-Zukhruf (43): 80
Seeing

Allāh says,

إِنَّكَ مَهِينٌ أَسْمَعُ وَأَرْبَعٌ

“I will be with you, All-Hearing and All-Seeing.”

۶٩

۶٩ تَح (۲۰): ۴۶

آلاً ألا (۹۶): ۱۴

آلاً ألا (۲۶): ۲۱۸-۲۲۰

آلاً ألا (۹): ۱۰۵

“Does he not know that Allāh sees?”

۷٠

۷٠ آلاً ألا (۹۶): ۱۴

۷١ آلاً ألا (۲۶): ۲۱۸-۲۲۰

۷٢ آلاً ألا (۹): ۱۰۵

“He sees you when you stand up to pray and your movements with those who fall prostrate. He is the All-Hearing, the All-Knowing.”

۷١

۷١ آلاً ألا (۲۶): ۲۱۸-۲۲۰

۷٢ آلاً ألا (۹): ۱۰۵

“Say, ‘Act, for Allāh will see your actions, and so will His Messenger and the believers...’”

۷٢

۷٢ آلاً ألا (۹): ۱۰۵
Plotting and Planning

Allâh says,

وَهُوَ شَدِيدُ الْمُقَاضَةِ

“He is inexorable in His power!”

وَمَكَّرُوا وَمَكْرُ أَنْبَأَهُمُ اللَّهُ مَعَ الْمَكْرِينَ

“They plotted and Allah plotted, but Allâh is the best of plotters.”

وَمَكَّرُوا مَكْرًا وَمَكْرُ أَنْبَأَهُمُ اللَّهُ وَهُمْ لَا يَشْعُرُونَ

“So they hatched a plot and We hatched a plot while they were unaware.”

إِنَّمَا يَكِيدُونَ كَيِدًا وَأَنَا كَيِدُونَ

“They are hatching a plot and I too am hatching a plot.”

---

73 al-Ra‘d (13): 13

74 Āl ‘Imrān (3): 54

75 al-Naml (27): 50

76 al-Tārīq (86): 15-16
Forgiveness and Pardon

Allāh says,

إن نبذوا أخياراً ونحواً أتغفوا عنهم
سوا فإن الله كان عفوًا قديراً

"Whether you reveal a good act or keep it hidden, or pardon an evil act, Allāh is Ever-Pardoning, All-Powerful."\(^77\)

وليعفوا ولتصفحوا ألا يجرون أن يغفر الله لكم
والله غفور رحيم

"They should rather pardon and overlook. Would you not love Allāh to forgive you? Allāh is Ever-Forgiving, Most Merciful."\(^78\)

Might

Allāh says,

وكلت الأسرة ورسوله ولمومين

"But all might belongs to Allāh and to His Messenger and the believers."\(^79\)

\(^77\) *al-Nisa* (4): 149

\(^78\) *al-Nūr* (24): 22

\(^79\) *al-Munāfiqūn* (63): 8
Might

He has says, concerning Iblīs,

قالَ يعْرِيكَ لأَغْوِينَهُمُّ أَحْمَينَ

“He said, ‘By Your might, I will mislead all of them...”\(^{80}\)

Majesty

Allāh says,

بَارِكَ أَنْمُوْرَكَ ذِي الْكَتِبِ وَالْأَكْرَمِ

“Blessed be the Name of your Lord, Master of Majesty, and Generosity.”\(^{81}\)

Oneness

Allāh says,

قَآَمُدْ وَأَصْطَبِرْ لِسَبِيلِهِ يَسَمِيْنَا

“Therefore, worship Him and persevere in His worship; Do you know of any other with His Name?”\(^{82}\)

\(^{80}\) Sād (38): 82

\(^{81}\) al-Rahmān (55): 78

\(^{82}\) Maryam (19): 65
“There is none comparable to Him.”

“Do not, then, knowingly make others equal to Allah.”

“Some people set up equals to Allah, loving them as they should love Allah. But those who have faith have greater love for Allah.”

“Say, ‘Praise be to Allah who has had no son, who has no partner in His kingdom, and who needs no one to protect Him from abasement.’ And proclaim His greatness repeatedly!”

“Everything in the heavens and everything on earth glo-

83 *al-Ikhlās* (112): 4

84 *al-Baqarah* (2): 22

85 *al-Baqarah* (2): 165

86 *al-Isrā’* (17): 111
rifies Allâh. Sovereignty and praise belong to Him. He has power over all things.\footnote{al-Taghâbun (64): 1}

\begin{align*}
\text{بَكَرَكَ الَّذِي نُزِّلَ الْقَرْآنَ عَلَيٕهُ مُرَبَّرَةً}
\text{اللَّهُ مَلِكَ الْأَرْضِ وَاللَّهُ الْقَدِيرُ}
\text{يَكْنِيُ الْكَيْلَ فيَّلَشَّيْدُ وَقُدْرَةُ نَقْدِيرُا}
\end{align*}

“Blessed is He who has sent down the Criterion to His servant that He may be a warner to all beings. He to whom belongs the kingdom of the heavens and the earth. He does not have a son nor has He any partner in the kingdom. He created everything and determined it most exactly.”\footnote{al-Furqân (25): 1-2}

\begin{align*}
\text{مَا أَخْتَذَ اللَّهُ مَنَّاءً}
\text{وَمَا سَأَلَ مَعَهُ مِنْ إِلَهٍ إِلَّا للَّهُ كُلُّ شَيْءٍ خَالِقُ وَعَلِيمُ}
\text{بَعْضُهُمْ عَلَى بَعْضٍ سَيْحُنُ اللَّهُ عَمَّا يَصِفُونَ}
\text{عَلِيمُ الْغُيُوبِ وَالْخُفَيْيٍ}
\end{align*}

“Allâh has no son and there is no other god accompanying Him, for then each god would have gone off with what he created and one of them would have lorded over the other. Glory be to Allâh above what they describe, Knower of the unseen and seen! May He be exalted above all that they associate with Him!”\footnote{al-Mu‘minûn (23): 91-92}
"Do not try to make metaphors for Allāh. Allāh knows and you do not know."\textsuperscript{90}

"Say, 'My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allāh for which He has sent down no authority, and saying things about Allāh you do not know.'\textsuperscript{91}

Rising over the Throne

Allāh says,

\[
\text{الرَّحْمَنُ عَلَى الْعَرْشِ آسَّوَى}
\]

"The All-Merciful who has risen over the Throne."\textsuperscript{92}

Allāh has repeated this fact seven times in the Qur'ān:

\textsuperscript{90} al-Nābl (16): 74

\textsuperscript{91} al-A'ráf (7): 33

\textsuperscript{92} Ṫā Hā (20): 5

\textsuperscript{*} 'Alawī Saqqāf in his critical notes to the Wāsitīyyah states, "This is how it is in the printed edition. However the manuscript and al-Fatāwā have, "(Allāh says), 'The All-
“Your Lord is Allâh who created the heavens and the earth in six days; then He rose over the Throne.”

“Allâh is He who raised the heavens without any supports that you can see; then He rose over the Throne.”

“The All-Merciful who has risen over the Throne.”

“Then He rose over the Throne, the All-Merciful.”

= Merciful who has risen over the Throne’ and ‘then He rose over the Throne,’ in six places...,” and this is more correct as the second verse is repeated six times (in the Qur’ân).”

93 al-’A’râf (7): 54
94 Yûnus (10): 3
95 al-Ra’d (13): 2
96 Tâ Hâ (20): 5
97 al-Furqân (25): 59
"Allāh is He who created the heavens and the earth and everything between them in six days; then He rose over the Throne."  

“It is He who created the heavens and earth in six days; then He rose over the Throne.”

**Highness**

Allāh says,

“When Allāh said, ‘O Īsā, I will take you back and raise you up to Me.’”

“Allāh raised him up to Himself.”

---

98 *al-Sajdah* (32): 4

99 *al-Hadid* (57): 4

100 *Ālī 'Imrān* (3): 55

101 *al-Nisa’* (4): 158
“All good words rise to Him, and He raises up all virtuous deeds.”\(^{102}\)

“Pharaoh said, ‘O Hamân, build me a tower so that perhaps I may gain means of access, access to the heavens, so that I may look on Mûsá’s God. Truly I think he is a liar.’”\(^{103}\)

“Do you feel secure against Him who is in heaven causing the earth to swallow you up when suddenly it rocks from side to side? Or do you feel secure against Him who is in heaven releasing against you a sudden squall of stones, so that you will know how true My warning was?”\(^{104}\)

\(^{102}\) Fâţîr (35): 10

\(^{103}\) Ghâfîr (40): 36-37

\(^{104}\) al-Mulk (67): 16-17
"It is He who created the heavens and earth in six days; then He rose over the Throne. He knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it. He is with you wherever you are - Allāh sees what you do."

Withness

Allāh says,

"Three men cannot confer together secretly without Him being the fourth of them, or five without Him being the sixth of them, or fewer than that or more without Him being with them wherever they are. Then He will inform them on the Day of Rising of what they did. Allāh has knowledge of all things."

105 al-Ḥadīd (57): 4

106 al-Mujādilah (58): 7
"Do not be despondent, Allāh is with us."\textsuperscript{107}

"I will be with you, All-Hearing and All-Seeing."\textsuperscript{108}

"Allāh is with those who ward off evil and with those who are good-doers."\textsuperscript{109}

"Be patient for Allāh is with the patient."\textsuperscript{110}

"How often a small force has triumphed over a much greater one by Allāh’s permission! Allāh is with the patient."\textsuperscript{111}

\textsuperscript{107} al-Tawbah (9): 40

\textsuperscript{108} Tā Hā (20): 46

\textsuperscript{109} al-Nahl (16): 128

\textsuperscript{110} al-Anfāl (8): 46

\textsuperscript{111} al-Baqarah (2): 249
Speech

Allāh says,

وَمَنْ أَصَدَقَ مِنْ أَلْلَهِبِينَ

“And whose speech can be truer than Allāh’s?”\(^\text{112}\)

وَمَنْ أَصَدَقَ مِنْ أَلْلَهِبِينَ

“Whose speech can be truer than Allāh’s?”\(^\text{113}\)

وَإِذَا قَالَ اللَّهُ رَبُّ يَعْبُسِي أَبِنَ مُسَيْرِ مُمَّنَّ مِنَ الْبَيْنِ

“When Allāh says, ‘O ‘Īsā, son of Mary!...’”\(^\text{114}\)

كَانَ رَبُّكَ يَقُولُ عَلَى نَفْسِهِ الْحَسَمَةُ

“The words of your Lord are perfect in truthfulness and justice.”\(^\text{115}\)

وَكُلُّ مِنْ أَلْلَهِ مَوْصِيٌّ مَتَّعُ يِلِيمًا

“Allāh spoke directly to Mūsā.”\(^\text{116}\)

\(^{112}\) \textit{al-Nisā'} (4): 87

\(^{113}\) \textit{al-Nisā'} (4): 122

\(^{114}\) \textit{al-Māʾidah (5)}: 116

\(^{115}\) \textit{al-An'ām (6)}: 115

\(^{116}\) \textit{al-Nisā'} (4): 164
"...Allāh spoke directly to some of them."\textsuperscript{117}

\textit{Warāja Musa la yurājina wa kama rabbih.}

"When Mūsā came to Our appointed time and his Lord spoke to him..."\textsuperscript{118}

He says, addressing Mūsā,

\textit{Winda min jabal al-ṭūr wa ra'bīn ho yarīhīn.}

"We called out to him from the right side of [Mount] al-Ṭūr and We brought him near in close communication."\textsuperscript{119}

\textit{Wazana da'ī rabbik Musa laylaqat al-qawm al-selfilim.}

"When your Lord called out to Mūsā, 'Go to the wrong-doing folk..."\textsuperscript{120}

Allāh says,

\textit{Warāja hāimina alā ya'qūb hāimina an tilkama al-shajr.}

"Their Lord called out to them, 'Did I not forbid you

\textsuperscript{117} al-Baqara (2): 253

\textsuperscript{118} al-A'raf (7): 143

\textsuperscript{119} Maryam (19): 52

\textsuperscript{120} al-Shu'ara (26): 10
this tree and say to you: Shayṭān is an outright enemy to you?"  

وَيُبِّرُونَ نُصُورَهُمْ فَيَقُولُونَ أَن شَرَكَاءِنَا لُدُودٌ ۚ كَانُوا يَنـَعُونِ

"On the Day He will summon them, He will say, ‘Where are they, those you claimed were my associates?’"  

وَيُبِّرُونَ نُصُورَهُمْ مَا أَجْرِيتُونَ الْمُرْسَالِينَ

"On the Day when He summons them, He will say, ‘How did you respond to the messengers?’"  

وَإِن أَحَدٌ مِّن النَّاسِ يَسْتَجِرُكَ فَأَجْرِهِ فَجَرَ أَجْرَهُ حَتَّى يَنْتَصَبَّ

"If any of the polytheists ask you for protection, grant it to them so that they may hear the words of Allāh.”  

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كِتَابَ اللَّهِ ۖ يَسْمَعُونَ مِنْ بَعْدِ مَا أَعْقَلُوهُ

"...when a group of them heard Allāh’s word and then, after grasping it, knowingly distorted it.”

121 al-ʿAlāʾ (7): 22

122 al-Qāṣas (28): 62

123 al-Qāṣas (28): 65

124 al-Tawbah (9): 6

125 al-Baqara (2): 75
...desiring to alter Allāh’s words. Say, ‘You may not follow us. That is what Allāh said before.’”

“Recite what has been revealed to you of the Book of your Lord. No one can change His Words.”

“Certainly this Qur’ān narrates to the Children of Israel most of the things about which they differ.”

“This is a Book We have sent down, and blessed...”

“If We had sent down this Qur’ān onto a mountain, you would have seen it humbled and crushed to pieces

126 al-Fath (48): 15
127 al-Kahf (18): 27
128 al-Naml (27): 76
129 al-An`âm (6): 92
out of fear of Allāh.”

“If We replace one verse for another - and Allāh knows best what He reveals - they say, ‘You are just inventing this!’ No indeed, most of them have no knowledge. Say, ‘The Purest Spirit has brought it down from your Lord with truth, in order to strengthen those who believe, and as guidance and good news for the Muslims. We know well that they say, ‘It is only a human being who is teaching him.’ The language of him they allude to is notably foreign whereas this is in clear and lucid Arabic.”

---

130 al-Hashr (59): 21

131 al-Nabī (16): 101-103
Looking at Allāh

Allāh says,

"Faces that Day will be radiant, gazing at their Lord."\(^{132}\)

"...on couches, gazing in wonder."\(^ {133}\)

"Those who do good will have the best and more."\(^ {134}\)

"They will have there in everything they desire; and with Us there is still more."\(^ {135}\)

The Qur'ān is full of such verses; whoever ponders the Qur'ān carefully, desiring guidance from it, will have the path of truth made clear to him.

\(^{132}\) al-Qiyāmah (75): 22-23

\(^{133}\) al-Mutaffifin (83): 35

\(^{134}\) Yūnus (10): 26

\(^{135}\) Qāf (50): 35
CHAPTER TWO

IN ADDITION, (the principles detailed above find expression) in the Sunnah of the Messenger of Allāh (ﷺ). The Sunnah explains the Qur'ān, it clarifies its import, it points to it and gives expression to it. In the same way (as the Qur'ān), it is obligatory to have faith in whatever the Messenger described his Lord, Mighty and Magnificent, with in terms of those narrations that are authentic and have been accepted by the people of knowledge.

Examples of these are his (ﷺ) sayings,

"Every night, when the last third of the night remains, our Lord, Blessed and Exalted is He, descends to the lowest heaven and says, ‘Is there anyone invoking Me that I may respond? Is there anyone asking of Me that I may give it to him? Is there anyone asking for My forgiveness that I may forgive him?’"

This ḥadith is agreed upon.\textsuperscript{136}

"Allāh shows more joy at the repentance of His believ-

\textsuperscript{136} Bukhārī #1145-6321-7494 and Muslim #756 on the authority of Abū Hurayrah.
Chapter Two

ing and penitent servant than any one of you when (he finds his lost) riding beast.”

This ḥadith is agreed upon.\(^{137}\)

“Allāh laughs at two men, both of whom kill each other, yet both enter Paradise.”

This ḥadith is agreed upon.\(^{138}\)

“Our Lord is amazed at the despairing of His servants (at some harm) when His changing (his circumstances) is at hand. He looks at you when you are in a state of hardship and despair, and laughs, knowing that your relief is close.”

This is a ḥasan ḥadith.\(^{139}\)

“(On the Day of Judgment), people will be thrown into Hell and it will keep asking, ‘Is there any more?’ until the Lord of Might will place His foot into it.” Another narration has, “...His foot on it and its sides will fold in on each other and it will say, ‘Enough, enough!’”

\(^{137}\) Bukhārī #6308 and Muslim #2744 on the authority of ibn Mas‘ūd. Bukhārī #6309 and Muslim #2747 on the authority of Anas. Muslim #2675 on the authority of Abū Hurayrah. Muslim #2745-2746 on the authority of al-Nu‘mān ibn Bashīr and al-Bara‘a ibn ʿĀzib.

\(^{138}\) Bukhārī #2826 and Muslim #1890 on the authority of Abū Hurayrah.

\(^{139}\) The wording with Ahmad #16187 and ibn Mājah #181 on the authority of Abū Razān has, “Our Lord laughs at...” till the end of the first sentence.

It was ruled ḥasan by Albānī, Ṣaḥīḥ ibn Mājah, al-Ṣaḥīḥah #2810

The second sentence is recorded by Ahmad #16206 and is referenced in al-Ṣaḥīḥah #2810
THE CREED OF AL-WĀSİTİYYAH

This hadith is agreed upon.  

"(Allāh), Most High, says, ‘O Ādam! Ādam will reply, 'Here I am, present and at Your service!' Then He will call out with a voice, ‘Allāh commands you to remove from your progeny that portion (destined) for the Fire.‘"

This hadith is agreed upon.  

"There is not a single person amongst you except that his Lord will talk to him without there being a translator between them."

This hadith is agreed upon.  

He (ﷺ) said concerning the performance of ruqyah for one who is ill,  

"Our Lord, Allāh, who is above the heaven, may Your name be sanctified. Your command is in heaven and on the earth; just as Your mercy is in heaven, place it on the earth as well. Forgive us our misdeeds and our sins for You are the Lord of good people. Send down some of Your mercy and some of Your cure on this ailment that it may be cured."

The hadith is ḥasan and is recorded by Abū Dāwūd and others.  

---

140 Bukhārī #4848-6661-7384 and Muslim #2848 on the authority of Anas. Bukhārī #4849-4850-7449 and Muslim #2846 on the authority of Abū Hurayrah.

141 Bukhārī #3348-4741-6530-7483 and Muslim #222 on the authority of Abū Sa'īd al-Khuḍrī.

142 Bukhārī #3595-7443-7512 and Muslim #1016 on the authority of 'Adī ibn Ḥātim.

143 Ahmād #23957 and Abū Dāwūd #3892 on the authority of Abū al-Dardā'.
Chapter Two

"Do you not trust me when I am trusted by Him who is above the heaven?"

This is a šaḥīḥ ḥadīth.\textsuperscript{144}

"The Throne is above the water, and Allah is above the Throne; He knows what you are doing."

The ḥadīth is ḥasan and is recorded by Abū Dāwūd and others.\textsuperscript{145} He (ﷺ) asked the slave-girl,

"Where is Allah?" She answered, 'Above the heaven.'
He asked, "Who am I?" She replied, 'You are the Messenger of Allāh.' He said, "Free her for she is a believer."

Recorded by Muslim.\textsuperscript{146}

"The best (quality) of faith is that you know that Allāh is with you wherever you may be."

This is a ḥasan ḥadīth.\textsuperscript{147}

\textsuperscript{144} Bukhārī #3344-3610-4351-4667-5058-6163-6931-6934-7432 and Muslim #1064 on the authority of Abū Sa‘īd.

\textsuperscript{145} Abū Dāwūd #4723 and ibn Mājah #193 on the authority of al-‘Abbās.
It was ruled ḍa‘īf by Albānī, \textit{Da‘īf al-Jāmi‘} #1247 and its isnād ḍa‘īf jiddan by Arna‘ūt, \textit{Taqīq Musnad} #1770.

\textsuperscript{146} Muslim #537 on the authority of Mu‘āwiyyah ibn al-Ḥakam.

\textsuperscript{147} Bayhaqī, \textit{Asma‘ wa‘l-Sifāt} #907 and Abū Nu‘aym, vol. 6, pg. 124.
It was ruled ḍa‘īf by Suyūṭī, \textit{Al-Jāmi‘ al-Ṣagbīr} #1243 and Albānī, \textit{Al-Da‘īfah} #2589.
"When any one of you stands for prayer, he must not spit in front of him or to his right because Allāh is in front of him; however (he may spit) to his left or under his foot."

This hadith is agreed upon.\textsuperscript{148}

"O Allāh! Lord of the seven heavens and the earth, Lord of the great Throne, our Lord and the Lord of everything, the Splitter of the seed and plant, Revealer of the Tawrāt, Injīl, and the Qurān: I take refuge with You from the evil of my self and from the evil of every creature. You are the First, nothing is before You; You are the Last, nothing is after You; You are the Outward, nothing is above You; You are the Inward, nothing is beneath You. Pay my debt for me and keep poverty from me."

This is recorded by Muslim.\textsuperscript{149} When his companions raised up their voices in dhikr, he (ﷺ) said,

"People, be easy on yourselves for you are not calling One who is deaf or absent; rather you are calling upon One who is All-Seeing, All-Hearing, and close. The One you are invoking is closer to one of you than the neck of his riding beast."

This hadith is agreed upon.\textsuperscript{150}

\textsuperscript{148} Bukhārī #408-410-411-414-416 and Muslim #550 on the authority of Abū Hurayrah. Bukhārī #241-405-412-413-417-531-532-822-1214 and Muslim #551 on the authority of Anas.

\textsuperscript{149} Muslim #2713 on the authority of Abū Hurayrah.

\textsuperscript{150} Bukhārī #2992-4202-6384-6409-6610-7386 and Muslim #2704 on the authority of Abū Mūsā
Chapter Two

"You will see your Lord like you see the moon on a night when it is full, you will have no difficulty in seeing Him. So if you are able not to be overwhelmed to the point of missing a prayer before the rising of the sun and before its setting, then do so."

This hadith is agreed upon.\(^{151}\)

There are more ahadith like these in which the Messenger of Allah (ﷺ) narrated about His Lord whatever he related.

The Saved Group, Ablul-Sunnah wa’l-Jamâ’ah, believes in these ahadith just as they believe in what Allah informed us of in His Book. They do so without distorting, denying, asking how or likening. They take a path that is the middle path between (the extremes found amongst) the various sects of this nation just as this nation is the nation of balance amongst the various nations.\(^{152}\)

With regards to the Attributes of Allah, Glorified and Most High is He, they traverse a middle path between those who deny them: the Jahmiyyah, and those who compare and liken Allah to His creation: the Mushabbihah. With regards the deeds of Allah, they traverse a middle path between (the extremes of) the Jabariyyah and the Qadariyyah. With regards the threat of Allah, they traverse a middle path between (the extremes of) the Murji’ah and the Wa’idiyyah

\(^{151}\)Bukhari #554-573-4851-7434-7435-6437 and Muslim #633 on the authority of Jarir. Bukhari #806-6573-7437 and Muslim #182-2968 on the authority of Abu Hurayrah. Bukhari #7439 and Muslim #183 on the authority of Abu Sa'id.

\(^{152}\)Allah says, "In this way We have made you a middlemost community, so that you may act as witnesses against mankind and the Messenger a witness against you." [al-Baqarah (2): 143]
such as the Qadariyyah and others. With regards the names of faith* and religion, they traverse a middle path between (the extremes of) the Ḥurūriyyah and Muʿtazilah on the one hand, and the Murjiʿah and the Jahmiyyah on the other. And with regards the Companions of the Messenger of Allāh (ﷺ), they traverse a middle path between (the extremes of) the Rāfidah and the Khawārij.

*ʿAlawi Saqqaf in his critical notes to the Wāsiṭiyah states that this word does not occur in the manuscript of the book. So the sentence would then read, 'With regards faith and religion...’
CHAPTER THREE

Allāh is above His creation

included in what we have mentioned of having faith in Allāh is believing in what Allāh has mentioned in His Book, and has been reported via multiple transmission from His Messenger, and has been unanimously agreed upon by the Salaf of this nation, that He, Glorious is He, is above His heavens, over His Throne, separate from His creation, and that He, Glorious is He, is with them wherever they be, knowing whatever they do.153

He mentioned all this in His saying,

هو أَلَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتْنَاءِ أَيَامٍ مَّسَّتْهُ

على التعليق في الأرض، وَمَا خَرَجَ مِنْهَا وَمَا بَقَىَتْ مِنْ

السماء وماخرج فيها وُهُوَ مَعْمُوَكَ أَنَا مَالِكُهُ

"It is He who created the heavens and the earth in six days, then He rose over the Throne. He knows what goes into the earth and what comes out of it, and what

comes down from heaven and what goes up into it. He 
is with you wherever you are - Allāh sees what you do.”

His saying, “He is with you,” does not mean that He is commingled 
with the creation for the import of (the word in the Arabic) lan-
guage does not necessarily signify this. The moon is one of Allāh’s 
Signs and is one of the smallest of His creations; it is placed in the 
heaven yet it is, at the same time, with both the traveler and the 
resident wherever they are. (Likewise), He, Glorious is He, is 
above the Throne, observing His creation, watching and supervis-
ing them, and looking on at them, as well as other matters signified 
by His Lordship.

All these words that Allāh has mentioned: that He is above the 
Throne and that He is with us are true in their literal sense and do

154 *al-Hadīd (57): 4

* ‘Alawī Saqqāf in his critical notes to the Wāsiṭiyah states that the manuscript 
version and al-Fatāwā adds here, ‘and it stands at odds to what the Salaf of this 
nation have unanimously agreed to just as it stands at odds to the natural order (fitra) 
that Allāh has created creation with.’

155 It is interesting to a note that a similar argument is reported from the Prophet 
(ﷺ) in a hadith which has a da’if isnād and is recorded by Aḥmad #16201

156 The statements of the Salaf concerning this issue run into the hundreds. Wahb 
ibn Jarīr said, ‘The Jahmīyyah are heretics, they believe that He has not risen over His 
Throne.’ Ibn al-Mūbārak said, ‘We do not say as the Jahmīyyah say that Allāh is on 
the earth, rather He has risen over His Throne.’ He also said that Allāh was ‘above 
the heavens, over His Throne.’ Sulaymān al-Ṭaymī said, ‘If I was asked, “Where is 
Allāh,” I would reply, “Above the heaven.”’ Ibn Mas‘ūd said, ‘The Throne is over 
the water and Allāh is above the Throne and He knows what you are doing.’ These 
were all recorded by Bukhārī, Khaq Afāl al-ʿibād #6-13-14-64-103

Imām Aḥmad was asked if Allāh was above the seventh heaven, over His Throne, 
separate from His creation, and if His knowledge and power were everywhere. He 
replied, ‘Yes, (He is) over His Throne and His knowledge is everywhere.’ Recorded 
by Lālikā’ī, vol. 1, pg. 445 #674
not warrant distortion. However, they need to be purged of false presumptions such as the notion that the ostensive sense of His saying, “fi'l-sama,” means that the heaven covers and contains Him.\textsuperscript{157} This notion is invalid according to the consensus of the people of knowledge and faith. (How could this be so) when “His Footstool encompasses the heavens and the earth,”\textsuperscript{158} and it is He who “keeps a firm hold on the heavens and earth, preventing them from vanishing away,”\textsuperscript{159} and it is “He who holds back the heaven, preventing it from falling to the earth - except by His permission,”\textsuperscript{160} and “among His Signs is that heaven and earth hold firm to His command.”\textsuperscript{161}

\textbf{Alläh is close to His creation}

Included in this is the belief that He is close\textsuperscript{*} and responds. He

\textsuperscript{157} The author, Bṣyān Tałbis al-Jahmiyyah, vol. 1, pg. 559, said, ‘When it became established in the souls of the addressees (of the revelation) that Alläh is the Highest of the High, and that He is above everything, the understanding of His saying, “fi the heaven” became that He was high and above everything. Likewise, when it was asked of the slave girl, “Where is Alläh,” she replied, “fi the heaven,” meaning above, without assigning Him the qualities of created bodies and, at the same time, negating His indwelling in His creation. Furthermore whoever thinks that Alläh being (f) the heaven means that the heaven surrounds or encloses Him is a liar if he is quoting someone else, or misguided if he believes this with respect to his Lord. We have not heard anyone understand this from the word (f) just as we have not seen anyone quote this from anyone else.’

\textsuperscript{158} al-Baqarah (2): 255

\textsuperscript{159} Fātir (35): 41

\textsuperscript{160} al-Hajj (22): 65

\textsuperscript{161} al-Rūm (30): 25

\textsuperscript{*} Alawī Saqqāf in his critical notes to the Wāsītpyyah states that the manuscript version and al-Fatāwā has, ‘close to His creation...’
has mentioned both of these matters in His saying,

إِذَا سأَلْتُكُمْ عَبَّادِي ۛ قَلِيلٌ قَرَيبٌ أُجَّبَتُ دُعَوَّاتُكُمْ إِذَا دَعَانَ

"If My slaves ask you about Me, I am near. I answer the call of the caller when he calls on Me."¹⁶²

The Prophet (ﷺ) said, "The One you are invoking is closer to one of you than the neck of his riding beast."

What has been mentioned in the Book and Sunnah of His closeness and withness does not contradict His highness and aboveness. There is nothing like Him, Glorious is He, in all His descriptions. He is high in His nearness and near in His highness.

The Qur‘ān is the Word of Allāh

Faith in Allāh and His Books entails, the belief that the Qur‘ān is Allāh’s speech, it is revealed (by Him) and is not created. From Him it came and to Him shall it return.¹⁶³ Allāh spoke it literally; this Qur‘ān which He revealed to Muhammad (ﷺ) is the speech of Allāh, literally. It is not the speech of another and it is not permissible to state that it is an account of the speech of Allāh or an expression of it. Indeed, even when people recite it or write it in books, it still does not cease to be the literal speech of Allāh, Most High. This is because speech, in its real sense, is attributed to the

¹⁶² al-Baqara (2): 186

¹⁶³ Sufyān al-Thawrī said, ‘The Qur‘ān is the word of Allāh and it is not created. From Him it came and to Him shall it return. Whoever says other than this is a disbeliever.’ cf. Lā‘ikā‘, vol. 1, pg. 151, Dhahabi, Ta‘ākhkāratu’l-Hujjāz, vol. 1, pg. 206
The Qur'an is the Word of Allah

one who originally uttered it, not to the one who conveyed it from him.

(The Qur'an) is the speech of Allah in its letters and its meaning. The speech of Allah is not words without meaning nor meaning without words.164

Seeing Allah on the Day of Rising

Included in what we have mentioned of having faith in Him, His Books, and His Messengers is the belief that the believers will see Him, on the Day of Rising, with their eyes, just as they see the sun on a clear day, free of clouds, and just as they see the moon when it is full, without experiencing any difficulty in seeing Him, Glorious is He. They will see Him when on the great plain on the Day of Rising and they will see Him after entering Paradise as Allah, Most High, wills.165

164 Lālikā, vol. 2, pg. 364 said, ‘A relation of what the verses of the Book of Allah, Most High, prove, and what is reported from the Messenger of Allah (ﷺ), the Companions, and the Successors that Allah spoke the Qur'an literally, He revealed it to Muhammad (ﷺ)...it is recited in the places of prayer, written in books, and preserved in the chests of man. It is not an account or an expression of a Qur'an. It is one Qur'an, it is not created, made, or a subject; rather it is one of the Attributes of His essence and He has always been speaking. Whoever says something other than this is a disbeliever, misguided and misguiding, an innovator, and opposing the beliefs of Ahlul-Sunnah wa'l-Jama'ah.’

165 Ibn Abi al-'Izz, Sharh Tabâ‘îyyah, vol. 1, pg. 208 said, ‘This is from the greatest issues related to the usul of the religion and its most noble, and it is for this that the desirers desire and the competitors compete!’ He took this from the words of Ibn al-Qayyim, Ḥādi al-Arwâh, pg. 341, who also mentions that the hadith concerning the Seeing are mutawātit, and reported from thirty companions. He then proceeds to list all their narrations.
CHAPTER FOUR

The Punishment of the Grave

INCLUDED IN HAVING FAITH IN THE LAST DAY is to believe in all that the Prophet (ﷺ) informed us of regarding what will happen after death. They believe in the trial of the grave, in the punishment of the grave and in the bliss of the grave.

As regards the trial, man will be tested in his grave. He will be asked, ‘Who is your Lord? What is your religion? Who is your Prophet?’ “Allah will make those who have faith firm with the Firm Word in this life and the Hereafter,”166 and so the believer will reply, ‘Allāh is my Lord, Islām is my religion and Muhammad (ﷺ) is my Prophet.’ However, the one who has succumbed to doubt will say, ‘Hāb hāb, I do not know. I heard people saying something, so I said it as well.’ Then he will be beaten with an iron rod and he will cry out with a wail that will be heard by everything save man, for were he to hear it, he would swoon.167

166 Ibrāhīm (14): 27

167 Aḥmad #18534 and Abū Dāwūd #3212 on the authority of al-Barā’a ibn ‘Āzīb.
The Events of the Last Day

This trial will be followed by bliss or punishment until the Greater Resurrection when the souls will be returned to their bodies and the Rising which Allāh has told us of in His Book and upon the tongue of His Messenger, and about which all Muslims agree, will occur. Mankind, naked, barefooted, and uncircumcised, will rise from their graves to stand before the Lord of the worlds. The sun will come close to them and they will be bridled in sweat. The scales will be erected and the deeds of the servant will be weighed.

وَمَتَّ حَفَظَ مَوْلَائِهِ فَأَوْلِئِكَ الْأَيْبُنَ حَيْرًا أَنفُسَهُمْ

في جَهَنَّمَ خَالِدُونَ

"Those whose scales are heavy, they are the successful. Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever."

---

Its isnād was ruled ṣaḥīḥ by Bayhaqī, al-Shu'āb al-Imān #395 and ibn al-Qayyim, Tahdhib Abū Dawūd, vol. 4, pg. 337. It was ruled ḥasan by Mundhirī, al-Targhib wa'l-Tarhib #5221.


Hākim, vol. 1, pg. 96 #111 said, "The ḥadīth contains many points of benefit for Aḥbār l-Sunnah and keeps the innovators in check."

168 Bukhārī #3349-3447-4625-4626-4740-6524-6525-6526 and Muslim #2860 on the authority of ibn ʿAbbās.

169 Muslim #2860 on the authority of Miqdād ibn al-Aswad.

170 al-Muʾmīn (23): 102-103
The accounts, i.e. the records of deeds, will be unfolded. Some will take theirs with their right hands and some with their left or behind their backs. Allâh, Glorious and Most High, says,

\textit{وَسَكُنَّا إِنَّكَ أَلْسِنَتَكَ سَيِّئَةً فِي عُنْقِكَ وَخَرَجَ لِلْيَوْمِ الْفَيْتَمَةَ يَلْقَفُ مَشْوَرًا} \\
\textit{أَقُرْ كُنْتَ كَفَرْتَ سَيْفُكَ الْيَوْمِ عَلَيْكَ حَسَبًا}

“We have fastened the destiny of every man about his neck and on the Day of Rising We will bring out a Book for him which he will find spread open in front of him. ‘Read your Book! Today your own self is reckoner enough against you!’”\textsuperscript{171}

Allâh will take the creation to account and He will talk to His believing servant in private and have him acknowledge his sins as has been described in the Book and Sunnah.

As for the disbelievers, they will not be taken to account in the same manner as those whose good deeds are weighed against the bad since they have no good deeds. Instead, their deeds will be enumerated, they will be apprised of them and they will admit to them.

\textsuperscript{171} \textit{al-Isrâ'} (17): 13-14
The Pond

On the great plain of the Rising is the Prophet’s Pond where (the believers) will drink. Its water is whiter than milk and sweeter than honey, and its goblets are as numerous as the stars of the heaven. Its length is one months (journey) and its width is one months (journey). Whoever drinks from it even once will never be thirsty again.¹⁷²

The Bridge

The Bridge spans the back of Hell. It is a bridge between Paradise and the Fire. People will cross it (at speeds) proportional to their deeds: some will cross it in the blink of an eye, some will cross it like a flash of lightening, some will cross it like the wind, some will cross it like a race horse, some will cross it like a camel rider, some will cross it running, some walking and some crawling, and some will be seized and swept away into Hell. This is because the Bridge has hooks which will seize the people in accordance to their deeds.¹⁷³ Whoever crosses it will enter Paradise. After they cross the Bridge, they will stop over an arched bridge between Paradise and the Fire; there they will settle any mutual grievances,¹⁷⁴ Then, when they are cleaned and cleansed, they will be permitted to enter Paradise.

¹⁷² Bukhārī #6579 and Muslim #2293 on the authority of ‘Abdullāh ibn ‘Amr. Muslim #2300 on the authority of Abū Dharr.

¹⁷³ Bukhārī #7439 and Muslim #183 on the authority of Abū Sa‘īd. Bukhārī #806-6573-7437 and Muslim #182 on the authority of Abū Hurayrah.
The Intercession

The first to request the opening of the door of Paradise will be Muḥammad (ﷺ) and the first nation to enter Paradise will be his nation.¹⁷⁵

On the Day of Rising, he (ﷺ) will have three intercessions to perform:

The first will be on behalf of mankind standing at the Place of Rising so that the Judgment may begin. This is after they have gone to the Prophets (to request this): Ādam, Nūḥ, Ibrāhīm, Mūsā, and ʿĪsā, the son of Maryam, each one declining until they finally go to him (ﷺ).¹⁷⁶

The second will be on behalf of the people of Paradise that they be allowed entry. These two intercessions are specific to him.¹⁷⁷

The third will be on behalf of those who are deserving of the Fire. This intercession is for him, for all the Prophets, the sincerely truthful and for others. They will intercede on behalf of those who are deserving of the Fire that they not enter it, and on behalf of those who have entered the Fire that they be removed from it.¹⁷⁸

¹⁷⁴ Bukhārī #2440-6535 on the authority of Abū Saʿīd.

¹⁷⁵ Muslim #197 on the authority of Anas ibn Mālik.

¹⁷⁶ Bukhārī #4476-6565-7410-7440-7510-7516 and Muslim #193 on the authority of Anas.

¹⁷⁷ Muslim #196 on the authority of Abū Hurayrah.

¹⁷⁸ The ahādith concerning this are mutawāḥir and are unanimously agreed on by
(Then) Allāh, without anyone interceding, will take some people out of the Fire by virtue of His grace and mercy. After this, there will still remain some uninhabited space in Paradise, so Allāh will create some peoples for it and grant them to entry therein.

The various categories of judgment, reward, punishment, Paradise and Hell that the Abode of the Hereafter contains are detailed in the Revealed Books from heaven, in the narrations coming down from the Prophets, and the knowledge inherited from Muḥammad (ﷺ). This amount suffices and satisfies (the desire to know), so whoever looks to it, will find it.


179 Bukhārī #7439 and Muslim #183 on the authority of Abū Sa‘īd.

180 Bukhārī #7384 and Aḥmad #12541-13793-13855 on the authority of Anas.
CHAPTER FIVE

The Divine Decree

The saved group, Abna’l-Sunnah wa’l-Jama’ah, believes in the Divine Decree, be it good or bad. Belief in the Divine Decree comprises two levels and each level consists of two things: The first level is to believe that Allah, Most High, knows what the creation are doing; He knows this with His pre-eternal knowledge which He has been described with unceasingly and unendingly. He knows all their states: when they are obedient and disobedient, all their provisions and their life spans. Then Allah wrote the decrees of all creation in the Preserved Tablet,

“The first thing Allah created was the Pen and He said to it, ‘Write! It said, ‘What should I write?’ He said, ‘Write everything that will be until the Day of Rising.’”181

181 Ahmad #22705-22707 and Tirmidhi #2155-3319 on the authority of Ubūdah. Similar ḥadiths are recorded by ibn Abī ‘Āsim #108 on the authority of ibn ‘Abbās with the words, “The first thing that Allah, Most High, created was the Pen which He commanded to write everything that would happen”; ibn Abī ‘Āsim #106 on the authority of ibn ‘Umar with the words, “The first thing that Allah created was the Pen which he took with His right hand - and both His hands are
The Divine Decree

Whatever befalls man would never have missed him, and whatever missed him would never have befallen him. The pens have dried and the scrolls have been folded.\textsuperscript{182} Allāh, Most High, says,

علم الله ما في السماء والأرض إن ذلك في كتاب إن ذلك على الله التيسير

"Did you not know that Allāh knows everything in heaven and earth? That is in a Book, that is easy for Allāh."\textsuperscript{183}

right - and He wrote down the world and what would occur in it of righteous and wicked deeds, and the moist and the dry. He enumerated all this in the record with Him"; and Ājurri, \textit{al-Sharī'ah} \#345 on the authority of Abū Hurayrah with a \textit{da'īf} isnād.


\textsuperscript{182} Abū Dāwūd \#4699 records on the authority of Zayd ibn Thābit that the Messenger of Allāh (ﷺ) said, "Were you to spend the likes of Uhud in gold in the way of Allāh, Most High, Allāh, Most High, would not accept it of you until you believe in the Divine Decree and know that what befell you would never have missed you, and what missed you would never have befallen you."

Tirmidhī \#2516 records on the authority of ibn ‘Abbās who said, ‘I was sitting behind the Prophet (ﷺ) one day when he said, ‘Young lad, I shall teach you some words: Safeguard Allāh and He will safeguard you. Safeguard Allāh and you will find Him in front of you. When you ask, ask Allāh. When you seek aid, seek it with Allāh. Know that were the creation to come together to bring about some benefit for you, they would not be able to do so except through something that Allāh has decreed for you; and if they came together to harm you through something, they would not be able to do so except with something that Allāh has decreed against you. The Pens have been lifted and the scrolls have dried.’

Tirmidhī said it was ḥasan ṣahīh.

\textsuperscript{183} \textit{al-Hajj} (22): 70
THE CREED OF AL-WĀSİṬIYYAH

"Nothing occurs, either in the earth or in yourselves, without it being in a Book before We make it happen. That is something easy for Allah."  

This decree - which ensues from His knowledge, Glorious is He - is (recorded) generally in some places and detailed in others. He has written whatever He wills in the Preserved Tablet; when He creates the body of the fetus, before blowing the soul into it, He sends an angel to it who is ordered to write four things: his provision, his life span, his deeds, and if he is happy or miserable and the likes. This level of decree was rejected by the extreme old-school Qadariyah but very few (people) reject it now.

The second level deals with the will of Allah as it is executed and His all-inclusive ability. This is to believe that whatever Allah wills will happen and whatever He does not will, will not. (It is to believe) that any movement or stillness that takes place in the heavens or on earth occurs only by the will of Allah, Glorious is He. Nothing happens in His dominion that He does not will. He, Glorious is He, has full power over all that exists and all that does not exist.

There is no creation on earth or in heaven except that Allah, Glorious is He, is its creator. There is no creator beside Him and there is no Lord other than Him.

184 al-Ḥadīd (57): 22
Despite all this, He has ordered the servants to obey Him and His Messengers, and He has prohibited them from disobeying Him. He, Glorious is He, loves those who ward off evil,\(^{186}\) those who do good and those who are just.\(^{187}\) He is pleased with those who believe and do righteous deeds. "He does not love the disbelievers,"\(^{188}\) and "is not pleased with the transgressors."\(^{189}\) "He does not command indecency"\(^{190}\) and neither "is He pleased that his servants disbelieve,"\(^{91}\) and "He does not love corruption."\(^{192}\)

The servants literally work their deeds and Allāh is the creator of their deeds. The term servant refers to the believer and the disbeliever, the righteous and the wicked, the one who prays and the one

\(^{185}\) Bukhārī #3208-3332-6594-7454 and Muslim #2643 on the authority of ibn Mas‘ūd.

\(^{186}\) ar: taqwā. The author, Majmū‘ Fatāwā, vol. 10, pg. 433, said, ‘Taqwā is that the person act in obedience to Allāh upon a light from Him and that he abandon disobedience to Him upon a light from Him, fearing the punishment of Allāh.’

He also said, Majmū‘ Rasā‘il, vol. 1, pg. 256, ‘Taqwā in actions comes about by meeting two requirements, the first that the deed be sincerely for Allāh; meaning by this that one desire only the face of Allāh and not associate anything else in the worship of his Lord, the second that the deed be something Allāh has commanded and loves, i.e. it be in conformity to the Legal Law and not in accordance to some other law that Allāh has not allowed to be followed.’


\(^{188}\) Ālī ‘Imrān (3): 32

\(^{189}\) al-Tawbah (9): 96

\(^{190}\) al-A‘rāf (7): 28

\(^{191}\) al-Zumar (39): 7

\(^{192}\) al-Baqarah (2): 205
who fasts. The servants have power over their actions and they have their own will and Allāh is their creator and the creator of their power and will. Allāh, Most High, says,

لِمْ يَسْتَقْبِلُونَ إِلَّا أن يَسْتَقِيمُونَ \( \text{فَمَمَّا شَاءَ رَبُّكُمُ الْمَلِيْكُ} \) 

"...to whoever among you wishes to go straight. But you will not will unless Allāh wills, the Lord of all the worlds."\(^{193}\)

This level of decree is denied by the generality of the Qadariyah - those whom the Prophet (ﷺ) called the Magians of this nation.\(^{194}\) A group of those who affirm (the decree) went to extremes with regards this, divesting the servant of any power or will and stripping the actions and rules of Allāh of their wisdom and benefits.

Faith

Amongst the fundamentals of Ablu’il-Sunnah wa’l-Jamā’ah is that religion and faith comprise speech and deed: speech of the heart and the tongue and deed of the heart, tongue, and limbs.\(^{195}\) (They

\(^{193}\) al-Takwīr (81): 28-29

\(^{194}\) Abū Dāwūd #4691 on the authority of ibn ‘Umar. It was declared šāhīḥ by Suyūṭī, al-Jāmi’ al-Ṣaḥīḥ #6180 and ḥasan by Albānī, Šāhīḥ al-Ṣaḥīḥ #4442.

\(^{195}\) Imām Shāfi’ī said, ‘The Companions and the Successors after them whom we have met have unanimously agreed that faith is speech, deed, and intention. One of the three is not valid without the others.’ Recorded by Lālīkā’ī, vol. 4, pg. 848 and
believe) that faith increases with obedience and decreases with disobedience.¹⁹⁶

vol. 5, pg. 957

Bukhārī said about faith that it was, ‘Speech and deed without any doubt,’ and he said, ‘I have written from more than one thousand scholars, and I only wrote from those who said that faith was speech and deed. I did not write from people who said that faith was (only) speech.’ Recorded by Lālikāʾī, vol. 5, pg. 959

The author, Majmūʿ Fatāwā, vol. 7, pp. 186-187, said, ‘The foundation of faith is that faith which takes root in the heart, this faith must have two components: the belief of the heart accompanied with its acknowledgement and cognisance; the first element is referred to as the statement of the heart (gawl al-qalb). Junaid said, “Tawḥīd is the statement of the heart and reliance (tawakkul) is the action of the heart (ʿamal al-qalb).” Therefore it is necessary that there exist the statement of the heart and its actions, then ensuing from this, the statement of the body and its actions. The action of the heart must exist such as loving Allāh and His Messenger, fearing Allāh, loving what Allāh and His Messenger love and hating what they hate, making ones actions sincere for Him and having tawakkul in Him.

The heart is the foundation, when it contains cognisance and firm intent this must show on the body necessarily, it is not possible that this not happen. This is why the Prophet (ﷺ) said in the ṣaḥīh ḥadīth, “In the body there is a piece of flesh, if it is sound, the body is sound, but if it is corrupt, the whole body will be corrupt, indeed it is the heart.” Abū Hurayrah said, “The heart is the king and the limbs are its soldiers, if the king is good, the soldiers will be good but if the king is vile, so too will be his soldiers.” ... So if the heart is correct by virtue of its having faith in terms of knowledge and action; this must mean that the body will also be correct in its speech and action upon the dictates of that faith. This is why the Imāms of the Aḥluʾl-Ḥadīth said that faith was speech and action. Inward and outward speech and inward and outward action, the outer must follow the inner and this is why some of the Companions said regarding one who prayed lazily, “If his heart were submissive, so too would his limbs be.” cf. Majmūʿ Fatāwā, vol. 7, pp. 644-646 for an important discussion concerning this.

¹⁹⁶ Sufyān al-Thawrī said, ‘Faith consists of speech, deed, and intention. It increases and decreases, it increases with actions of obedience and decreases with actions of disobedience. No speech is accepted without deed, no speech and deeds are accepted without intention, and speech, deed, and intention is not accepted unless they conform to the Sunnah.’ Lālikāʾī, vol. 1, pg. 151 and Dhahabī, Tadhkiraṭuʾl-Huffaz, vol. 1, pg. 206
However, alongside this, they do not rule the People of the Qiblah disbelievers because of every sin, or every major sin, (mutlaq al-ma‘ashi wa’l-kabā’ir) that they may commit as done by the Khawārij. Rather, brotherhood in faith remains even in the presence of sins. Allāh, Glorious is He, says in the verse dealing with retribution,

فَمَنَّ عَفَّيْنَى لِآدَمَ مِنْ أَخِيهِ فَأَتْنَاهُ بِالِمَعْرُوفِ وَأَذَّنَّ

إِلَيْهِ بِالْبَلَاغِ

“But if someone is absolved by his brother, blood money should be claimed with correctness and paid with good will.”

Ya‘qūb ibn Sufyān said, ‘In the view of Aḥl al-Sunnah, faith is sincerity to Allāh with the heart, the tongue, and the limbs; it is speech and deed and it increases and decreases. This is the view of everyone we have met in Mecca, Madīnah, Syria, Baṣra and Kūfa.’ Lālikā‘ī, vol. 5, pg. 963

The author, Majmū‘ Fatāwā, vol. 7, pg. 171 said, ‘Those of the Salaf who said that faith was speech and action intended thereby the speech of the heart and tongue and action of the heart and limbs. [Those who added to this definition] belief did so because they thought or feared that people would understand that ‘speech’ [mentioned in the previous definition] refers only to speech of the tongues. Those who defined it as “speech, action and intention” did so because they understood that ‘speech’ covers both belief [in the heart] and articulation of the tongue, but they feared that people may not understand that intention was also covered by ‘action’ and so they added this. Those who added “following the Sunnah” did so because no action is beloved to Allāh unless it is compliance to the Sunnah. None of these meant to include in this definition absolutely every speech and action, rather that speech and action which is legislated. Their purpose in giving these definitions was to refute the Murjī’ah who presumed that faith was belief and nothing else. Those who defined faith to have four components, such as ‘Abdullāh al-Tustūrī, explained themselves by saying, “Speech, action, intention and Sunnah: if faith is speech without action, this is disbelief; if it is speech and action without intention, this is hypocrisy; if it is speech, action and intention but without Sunnah, this is innovation.”’

197 al-Baqarah (2): 178
And He says,

وَأَنْطَلَقْنَا
مِنَ الْمُؤْمِنِينَ أَفْسَدُواٰ فَأَصِلْحُواٰ بَيْنَهُمْ فَإِنْ بَلَغَ إِمَّةَ هُمُ
عَلَى الْأُخْرَى فَقَيْلُواَ اللَّهُ الَّذِي نَبِيَّ حَيٌّ حَيَّ الَّذِيٰ إِلَيْهِ رَيْبُ اللَّهُ وَإِنَّ فَاتَتْ
فَأَصِلْحُواٰ بَيْنَهُمَا إِلَى الدُّمَيْرَةَ وَأَقِمْنَا إِلَيْهِ اللَّهُ يُحِبُّ الْمُقِيسِطِيَّةَ

“If two parties of the believers fight, make peace between them. But if one of them attacks the other unjustly, fight the attackers until they revert to Allah’s command. If they revert, make peace between them with justice, and be even-handed. Allah loves those who are even-handed.”

They do not divest the sinner amongst this nation (fāsiq al-millī) of Islam* in its entirety, nor do they believe that he will stay in Hell forever as the Mu’tazilah state. Rather, the sinner falls under the banner of absolute faith (al-imān al-muṭlaq);** Allah, Most High, says,

198 al-Ḥujurāt (49): 9

*‘Alawī Saqqāf in his critical notes to the Wāṣīṭiyah states, “This is how it is in the printed edition, however the wording in the manuscript and al-Fatāwā has the word, ‘faith’ (in place of Islam), and this is more correct.”

**‘Alawī Saqqāf in his critical notes to the Wāṣīṭiyah states, “This is how it occurs in the printed edition, however the manuscript and Majmū‘ al-Fatāwā, vol. 3, pg. 151, just as the words, “falls under the banner of faith,” (i.e. without mention of the word muṭlaq), and with this the meaning becomes sound. However, al-Sharif states that the sounder construct should have the words al-imān al-muṭlaq and argues that the meaning still remains sound. Allah knows best.’ The following notes explain how this is so.
THE CREED OF AL-WĀSĪTIYYAH

لا يسخّر الآدم رفعة ولم يتمكن

"...you should liberate a believing slave." 199

It is also possible that He may not enter under the banner of absolute faith200 as Allāh, Most High, says,

إِنَّ الْمُؤْمِنِينَ لَلَّذِينَ إِذَا ذُكِرَ اللَّهُ مِنْهُمْ قَالُوْهُمْ وَإِذَا تَذُبَّعُوا عَلَيْهِمْ أَيُّهَا الْأَيُّ㶮َلَّاهُمُّ إِيَّاهُمَا

"The believers are those whose hearts tremble when Allāh is mentioned, whose faith is increased when His Signs are recited to them." 201

The Prophet (ﷺ) said,

"The adulterer, when committing adultery, is not a be-

199 al-Nisā’ (4): 92

The point of quoting this verse is to show that as far as the ruling in this world is concerned, any slave who displays faith outwardly falls under the category of being a 'believing slave,' even if he is a sinner, and hence can be liberated. cf. Ibn Taymiyyah, Majmū‘ Fatāwā, vol. 7, pg. 416

200 This is because 'absolute faith is that which leads to a person who holds it deserving reward and entry into Paradise, and these people do not fall in this category,' since 'the term faith when left absolute includes enacting the obligations and leaving the prohibitions,' and the believer who has absolute faith 'in the context of promise and threat is one who is deserving of entering Paradise without punishment, i.e. one who does the obligations and leaves the prohibitions.' cf. Majmū‘ Fatāwā, vol. 7, pg. 240; vol. 7, pg. 41; vol. 11, pg. 653

Therefore as far as the worldly ruling goes, one can state that a sinner is a believer, leaving the term absolute, but in terms of the Hereafter one would not state the same in such absolute terms, rather one would say that he has faith that prevents him from eternally residing in Hell. cf. Majmū‘ Fatāwā, vol. 7, pp. 354-355

201 al-Anfāl (8): 2

100
liever. The thief, when stealing, is not a believer. The person drinking alcohol, when drinking, is not a believer. The one who robs, and people raise their eyes to look at him doing it is not a believer when he robs.\textsuperscript{202}

We say that such a person is a believer with a deficiency in his faith, or he is a believer by virtue of his faith and a sinner by virtue of his sin; as such he is not granted the title in its absolute sense (\textit{al-\^ism al-mu\^taq}) and neither is he divested of the title in its essence (\textit{mu\^taq al-\^ism}).

\textsuperscript{202} Bukhārī #2475-5578-6772-6810 and Muslim #202 on the authority of Abū Hurayrah. Bukhārī #6782-6809 on the authority of ibn 'Abbās.

The ḥadith is mutawātīr. cf. Suyūṭī, \textit{al-Azhār al-Mutanāthirah} #6, and Ghumārī, \textit{Ittibāf Dhawāl-Fadā'īl} #10
CHAPTER FIVE

The Companions

ONE OF THE FUNDAMENTS OF Ablu’l-Sunnah wa’l-Jamā’ah is that their hearts and tongues are faithful to the Companions of the Messenger of Allāh (ﷺ). It is with this that Allāh, Most High, has described them,

وَلَآ إِنَّكَ الْحَقَّ الْبَالِغُ وَلا إِخْوَانِي الْلَّدِينِ
وَلَآ إِنَّكَ سَبِيلُنَا بِالإِيمَانِ وَلا سَيْقَنُونَ بِفَتْنٍ

غَلَّا لَلَّدِينِ إِنَّكَ رَبّ نَفْسِي رَحِيمٌ

"Those who have come after them say, ‘Our Lord, forgive us and our brothers who preceded us in faith. Do not put any rancour in our hearts towards those who have faith. Our Lord, You are All-Gentle, Most Merciful.’"\(^{203}\)

They obey the saying of the Prophet (ﷺ).

---

\(^{203}\) al-Hashr (59): 10
The Companions

"Do not abuse my Companions for by the One in whose hand is my soul, if any one of you spend gold like (Mount) Uḥud (in charity) it will not equal a mudd, or even a half, of what they spend in charity." 204

They accept what the Qur’ān, the Sunnah, and the consensus mention of their virtues and rankings. 205 As such they give precedence to those who spent (in charity) and fought before the Conquest, i.e. the treaty of Ḥudaybiyyah, 206 over those who spent and fought after it. 207 They place the Muhājirūn before the Anṣār. They believe that Allāh said to the people of Badr who numbered more than three hundred, “Do whatever you wish for I have forgiven you.” 208 They believe that no one who pledged allegiance under the tree will enter

204 Bukhārī #3673 and Muslim #2540 on the authority of Abū Sa’īd.

205 Imām Aḥmad, Usūl al-Sunnah, pg. 5, said, ‘Whoever disparages a single one of the Companions of the Messenger of Allāh (ﷺ), or dislikes him on account of something he did, or mentions his faults, is an innovator. (He remains so) until he invokes Allāh’s mercy on them, every single one, and until his heart becomes faithful and at rest with them.’ cf. ibn Abī Ya’lā, Tabaqāt al-Hanābilah, vol. 1, pg. 245

The author, al-Sārim al-Mastuḥ, vol. 3, pg. 1085 mentions that Ablu’l-Sunnah are agreed that the obligation (with respect to the Companions) is to praise them, seek forgiveness for them, invoke mercy on them, to be pleased with them, to love them, show allegiance to them, and to punish those who speak evilly of them.’

206 The author, al-Fūrqān, said, “The Conquest refers to the treaty of Ḥudaybiyyah because it was the first step taken that led to the conquest of Mecca. It was concerning this treaty that Allāh revealed, “Truly We have granted you a clear victory, so that Allāh may forgive you your earlier errors and any later ones.” [al-Fath (48): 1-2] The Companions asked, “Messenger of Allāh, is this a conquest?” He replied, “Yes.”

207 cf. al-Ḥadīd (57): 10

208 Bukhārī #3007-3081-3983-4274-4890-6259-6939 and Muslim #2494 on the authority of ‘Alī.
the Fire as mentioned by the Prophet (ﷺ); indeed (they believe) that Allāh was pleased with them and they with Him; and they numbered more than one thousand four hundred people.

They testify that those who the Messenger of Allāh (ﷺ) stated (were in Paradise) are in Paradise such as the Ten, Thābit ibn Qays ibn Shammās and other Companions.

The Four Khalīfahs

They accept what has been reported via multiple routes from the Leader of the Believers, ‘Alī ibn Abī Ṭalib (radīy Allāhu ‘anhu), and

209 Muslim #2496 on the authority of Jābīr.

210 cf. al-Tawbah (9): 100 and al-Fath (48): 18

211 Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa’d ibn Zayd that the Messenger of Allāh (ﷺ) said, ‘Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Ṭalhah is in Paradise, Zubayr ibn al-‘Awām is in Paradise, Sa’d ibn Mālik is in Paradise, ‘Abdu’l-ваǎm ibn ‘Awf is in Paradise.’ Sa’id ibn Zayd then said, ‘If you wish I will name you the tenth,’ they said, ‘Who is he?’ He paused and they asked again so he said, ‘He is Sa’id ibn Zayd.’

Tirmidhī said it was ḥasan and it was ruled ṣāḥīḥ by ibn Hibbān #6993-6996. Tirmidhī #3747 also recorded it on the authority of ‘Abdu’l-Raḥmān ibn ‘Awf and it was ruled ṣāḥīḥ by ibn Hibbān #7002.

212 Bukhārī #3613-4846 and Muslim #119 on the authority of Anas.

213 cf. the author’s, Minhāj al-Sunnah, vol. 4, pg. 237

214 Ahmad #833-871 records that ‘Ālī said, ‘Should I not inform you of the best of this nation after its Prophet? Abū Bakr.’ Then he said, ‘Should I not inform you of the best of this nation after Abū Bakr? ‘Umar.’ The isnād is ḥasan. Ahmad #922-
others,215 that the best of this nation, after its Prophet, are Abū Bakr then ‘Umar. They place ‘Uthmān in third place and ‘Alī in fourth, may Allāh be pleased with them all. This is proven by the narrations and is proven by the Companions unanimously agreeing on giving precedence to ‘Uthmān (over ‘Alī) for the pledge of allegiance. However, some of Ablu’l-Sunnah do differ concerning (the ranking of) ‘Uthmān and ‘Alī with regards superiority, after having agreed upon giving precedence to Abū Bakr and ‘Umar. Some people gave

1030 records that ‘Alī said, ‘Should I not inform you of the best of this nation after its Prophet? Abū Bakr. The best of this nation after Abū Bakr is ‘Umar. After this Allāh placed goodness wherever He wished.’ This is ṣaḥīḥ. Many narrations from ‘Alī concerning this are recorded by ibn Abī Āsim, al-Sunnah #1200-1221.


Bukhārī #3671 records that Muhammad ibn al-Ḥanafīyyah asked his father (‘Alī), ‘Which people are best after the Messenger of Allāh (ﷺ)?’ He replied, ‘Abū Bakr.’ He asked, ‘Then who?’ He replied, ‘‘Umar.’ He said, ‘I feared that he would then say ‘Uthman, so I said, “Then you?”’ He replied, ‘I am just a man amongst the Muslims.’

The author, Majmū‘ Fatāwā, vol. 4, pg. 422 quotes this ḥadīth and states that it is reported via approximately eighty routes from ‘Alī.

215 Such as Ibn ‘Umar as recorded by Bukhārī #3655-3698, ‘During the time of the Prophet (ﷺ) we would not equate anyone with Abū Bakr, then ‘Umar, then ‘Uthmān, then we would leave the Companions of the Prophet, not declaring some to be superior to others.’ Ibn Abī Āsim #1193 has the additional wording, ‘This reached the Prophet (ﷺ) and he did not object.’

cf. Albānī, Zīāl al-Jannah #1190+ and the author’s, Minbaj al-Sunnah, vol. 6, pp. 153-154

Khaṭṭābī, Ma‘ālim al-Sunan, vol. 4, pg. 279, said, ‘The explanation of this - and Allāh knows best - is that he was referring to the seniors and elders amongst them, those whom the Messenger of Allāh (ﷺ) would go to for advice when a matter concerned him. At that time ‘Alī was still young. Ibn ‘Umar did not mean to demean or disregard ‘Alī, may Allāh enoble his face, or to deny his excellence after ‘Uthmān, rather his excellence was well known and was not denied by ibn ‘Umar or any other Companion. They only differed about whether ‘Uthmān came before him: the majority of the Salaf were of the view that ‘Uthmān did come before and the majority of the people of Kūfah were of the opinion that ‘Alī came before ‘Uthmān, may Allāh be pleased with them both.’
the precedence to 'Uthmān and placed 'Alī in fourth place, others
gave precedence to 'Alī, and yet others did not voice an opinion.
However the affair of Ablul-Sunnah settled with their placing
'Uthmān before 'Alī.

Even though, in the view of the majority of Ablul-Sunnah, this
issue, i.e. the issue of 'Uthmān and 'Alī, is not one of the funda-
mental issues such that anyone who opposes it is considered to be
misguided, one is ruled to be misguided, however, if (he opposes
them) in the matter of the Khilāfah. This is because they believe
that the Khalīfah after the Prophet (ﷺ) was Abū Bakr, 'Umar,
'Uthmān and then 'Alī.216 Whoever reviles the Khilāfah of any of
these is more misguided than his domesticated ass.

The Family of the Prophet (ﷺ)

They love the family of the Messenger of Allāh (ﷺ),217 they show
loyalty to them, and they upkeep the will of the Messenger of Allāh
concerning them when he said at Ghadīr Khum, “I admonish you
of Allāh concerning my family!”218

He (ﷺ) said to his uncle, 'Abbās, when he complained to him that

216 Abū Dāwūd #4630 records that Suṣyān said, 'Whoever says that 'Alī was more
deserving of leadership than those two (i.e. Abū Bakr and 'Umar) has declared Abū
Bakr, 'Umar, the Muhājirūn, and the Anṣār, may Allāh be pleased with them all,
wrong. I do not think that his deeds will be raised to the heaven because of this.'

refers to all of Banū Hāšim: the children of al-'Abbās, ‘Alī, Ḥārith ibn ‘Abdull Muṭṭalib, all of Banū Abū Ta'lib and others.’ In Majmū‘ Fatāwā, vol. 28, pg. 292 he
points out that they are the families of ‘Abbās, ‘Alī, Ja'far, and 'Aqīl.

218 Muslim #2407 on the authority of Zayd ibn Arqam.
some of the Quraysh behaved rudely with Banū Hāshim, “By the One in whose hand is my soul, they will never believe until they love you for the sake of Allāh and because of my relationship (to you).”\(^{219}\)

He (ﷺ) said,

“Allāh chose Kīnānah from amongst the descendants of Ismā'īl, He chose the Quraysh from amongst the descendants of Kīnānah, from the Quraysh He chose Banū Hāshim, and me from Banū Hāshim.”\(^{220}\)

## The Wives of the Prophet (ﷺ)

They show loyalty to the wives of the Messenger of Allāh (ﷺ), the Mothers of the Believers, and they believe that they will be his wives in the Hereafter, especially Khadījah (raḍiyyAllāhu ‘anbā), the mother of most of his children, the first person to believe in him and to give him support in his mission. She held a high status with him. And al-Ṣiddiqah, the daughter of al-Siddīq (raḍiyyAllāhu ‘anhu), about whom the Prophet (ﷺ) said, “The excellence of ‘Ā’ishah

---

\(^{219}\) Ahmad #1772-1772-1777-17516 on the authority of al-‘Abbās with a ḍa‘if isnād.

Tirmidhī records on the authority of ‘Abdu’l-Muṭṭalib ibn Rabī’ah that the Messenger of Allāh (ﷺ) said, “By the One in whose hand is my soul, faith will not enter the heart of a person until they love you for the sake of Allāh and His Messenger.” Tirmidhī said it was ḥasan saḥīḥ and Arna’ūṭ, Jāmi’ al-Usūl #6543 agreed.

Bukhārī #4240-4241 and Muslim #1759 record on the authority of ‘Ā’ishah who said that Abū Bakr said, ‘By the One in whose hand is my soul, it is more beloved in my view to join the ties of the kin of the Messenger of Allāh (ﷺ) than my own ties.’

\(^{220}\) Muslim #2276 on the authority of Wāthilah ibn al-Asqa‘.
THE CREED OF AL-WASI'TIYYAH

over women is like the excellence of al-tharīd over the rest of the food.”

They declare themselves innocent of the way of the Rawāfiḍah who hate and abuse the Companions, and of the way of the Nawāṣib who harm the family of the Prophet in both word and deed.

The Differences Amongst the Companions

They refrain from (delving) into the differences that occurred amongst the Companions and they state that some of the traditions dealing with their faults are outright lies, and that others have been subject to interpolation or omission and are thus distorted. As regards those issues that are authentically reported, they are excused because they made their ijtihād and were either right or wrong.

Alongside this, they do not think that every Companion was infallible, that it is impossible for them to commit major or minor sins. Rather it is possible for them to commit sins in general, but they have such precedence and virtues that necessitate their forgiveness for any such thing that may be committed by them. This is true to the point that they could be forgiven sins that would not be forgiven others who came after them because they have such good deeds that would efface their bad which the later people do not have.

It is established that the Messenger of Allāh (ﷺ) said that they

---

221 Bukhārī #3770 and Muslim #2446 on the authority of Anas ibn Mālik.
are the best of all generations and that a *mudd* that one of them gives in charity is better than gold equaling the size of Mount Uhud given by those who came after them.

Furthermore, if one of them did commit a sin, he would repent, or he would do such good deeds as would efface it, or he would be forgiven by virtue of his precedence, or (he would be delivered) through the intercession of Muḥammad (ﷺ) since (the Companions) are the most deserving people of his intercession, or he would be afflicted with a trial in this world that would serve as an expiation. Therefore if this is the case with regards to sins that they may have actually committed, what then of issues in which they

---

222 Bukhārī #2652-3651-6429-6658 and Muslim #2533 on the authority of ibn Mas'ūd with the words, "The best of people are my generation, then those who follow them, and then those who follow them."

It is also recorded by Bukhārī #2651-6428-6695 and Muslim #2535 on the authority of 'Imrān ibn Ḥuṣayn with the words, "The best of you are my generation, then the next, then the next, and then the next." 'Imrān said, 'I do not know if he said it two or three times after mentioning his own generation'; Muslim #2534 on the authority of Abū Hurayrah with the words, "The best of my nation is the generation in which I was sent, and then the next." Abū Hurayrah said, 'Allāh knows best if he mentioned the third or not'; and Muslim #2536 in the authority of 'Ā'ishah that a man asked the Messenger of Allāh (ﷺ) who the best people were and he replied, "The generation that I am in, then the second, then the third."

223 Bukhārī #5640 and Muslim #2572 record on the authority of 'Ā’ishah that the Messenger of Allāh (ﷺ) said, "There is no tribulation that befalls a Muslim except that Allāh would expiate his sins through it, even if it be a thorn that pricks him."

Muslim #2572 records on the authority of 'Ā’ishah that she heard the Messenger of Allāh (ﷺ) saying, "There is nothing that afflicts a believer, even a thorn that pricks him, except that, through it, Allāh would write a good deed on his behalf or wipe away a sin of his."

Bukhārī #5641 and Muslim #2573 record on the authority of Abū Sa’īd and Abū Hurayrah that the Prophet (ﷺ) said, "The believer is not afflicted with illness or hardship, worry or distress, harm or concern - even a thorn that pricks him, except that Allāh would expiate his sins as a result of it."
made *ijtihād*, bearing in mind that if they were correct, they would have two rewards, and if they were wrong, they would have one reward and their error would be forgiven them!

Moreover, the amount of the actions of some of them that one could find objectionable is negligible when compared to the virtues of these people and their good deeds such as their faith in Allāh and His Messenger, *Jihād* in His way, *Hijrah*, their aiding (the Prophet), and their beneficial knowledge and righteous deeds. Whoever studies the lives of these people with knowledge and insight, (considering) the virtues that Allāh blessed them with, will come to know

---

224 *ijtihād*: scholarly effort expended by a qualified jurist to deduce a ruling that is not self-evident from the source. The jurist who does so is called a Mujtahīd.

225 As per the ḥadith of ‘Amr ibn al-‘Āṣ and Abū Hurayrah recorded by Bukhārī #7352 and Muslim #1716 with the words, “When the judge passes a ruling, making his *ijtihād*, and is correct, he gets two rewards; but if he passes a ruling, making his *ijtihād*, and is wrong, he gets one reward.”

Khaṭṭābī, *Ma‘ālim al-Sunan*, vol. 1, pg. 160, said, ‘The one who has erred is rewarded for his *ijtihād* in the pursuit of truth because his *ijtihād* is an act of worship and he is not rewarded for his error, instead just the sin is lifted from him. This ḥadith applies to those who are Mujtahīds, those who have the tools for making *ijtihād*, those who know the *usul* and the different aspects of *qiyās*. As for one who is not able to make *ijtihād*, he is a pretender, and is not excused for any mistake he makes when passing judgement.’

226 Ibn Mas‘ūd said, ‘Amongst mankind, they had the most righteous of hearts, they had the most profound and in-depth knowledge, and they were the least pretentious.’

Recorded by ibn ‘Abdu’l-Barr #1810 with a da‘if isnād, however the narration is good. Almost the exact same wording is reported from al-Ḥasan by ibn ‘Abdu’l-Barr #1807 with a sahih isnād and a similar narration is recorded by Abū Nu‘aym, vol. 1, p. 378 #1060 from ibn ‘Umar with a da‘if isnād.

When ibn ‘Abbās heard some people debating about the religion he said, ‘Do you not know that to Allāh belong certain servants, though they are fully able to respond and are not dumb, the fear of Allāh has silenced them and given them tranquillity.'
with certainty that they are best of creation after the Prophets.\textsuperscript{226} There has not been any like them and there will not be any like them, they are the select amongst the generations of this nation which is itself the best of all nations and the most honorable with Allāh.\textsuperscript{227}

They are the true scholars, the eloquent ones, the intelligent, the noble; scholars of the Days of Allāh, except that when they brought to mind the greatness of Allāh, their minds were overcome, their hearts split for the fear of Allāh, and their tongues were silenced. When they recovered from this state they rushed to performing righteous deeds thinking themselves to be amongst those who were negligent when in reality they were the sagacious, those of strong determination; thinking themselves oppressors and sinners when in reality they were pious worshippers, free of oppression and sin. They did not think that abundant worship was too much for Him; they were not content with little worship, and their actions of worship did not lead them to conceal. Wherever you were to meet them you would find them sombre, solicitous, in a state of dread and fear of their Lord.’

Recorded by Abu Nu‘aym, vol. 1, p. 400 #1149; and ibn al-Mubārak, \textit{al-Zuhd} #1495

\textsuperscript{227} Allāh says, “You are the best nation ever to be produced before mankind.” [\textit{Āl īmran} (3): 110] and “Then We made Our chosen servants inherit the Book...” [\textit{Fātîr} (35: 32)]

The Prophet (ﷺ) said, “You are the fulfilment of seventy nations, you are the best of them and the most noble of them with Allāh.” It was recorded by Tirmidhī #3001 who said it was ḥasan.
Chapter Seven

The Miracles of the Awliya’

One of the fundamentals of Ablu’l-Sunnah is to believe in the miracles of the Awliya’.

(They believe) that Allah causes supernatural feats to occur at their hands, grants them spiritual unveilings, and various manifestations of power and influencing (substances). This is related from the nations of old in Surah al-Kahf and in other surahs of the Qur’ân, it is related from the Salaf of this nation: the Companions and the Successors, and from all of the various sects of this nation. They will exist

228 Awliya’, plural of wali. The author, al-Furqân, says, ‘al-Walâyab, or loyalty, is the opposite of al-‘adâwah, or enmity. The essential meaning of al-walâyab is love and closeness whereas the essential meaning al-‘adâwah is hatred and distance. It is also postulated that the wali is called so because of his muwâlah, or persistence and regularity in performing actions of obedience, meaning by this his following up [good actions] with more [good actions]. The first analysis is more correct.’ He says before this, ‘The Awliya’ of Allah are the pious, God-fearing believers. Allah, Most High, says, ‘Yes, the friends of Allah will feel no fear and will know no sorrow: those who have faith and have taqwâ.’ [Yûnûs (10): 62-63]’

amongst them until the Day of Rising.\textsuperscript{229}

The Path of \textit{Ahl\'l-Sunnah}

The path of \textit{Ahl\'l-Sunnah wa\'l-Jam\'\'{a}h} is to follow the footsteps of the Prophet (ﷺ) inwardly and outwardly, it is to follow the way of the forerunners: the \textit{Mubājirūn} and the \textit{Anṣār}, and it is to follow the Prophet’s legacy when he said,

“Hold fast to my Sunnah and the sunnah of the Rightly Guided Caliphs after me. Hold fast to it with the molar teeth. Beware of newly invented matters because every innovation is misguidance.”\textsuperscript{230}

\textsuperscript{229} The author, \textit{al-Furqān}, says, ‘Hence the pious, God-fearing \textit{Awhīyā’} of Allāh are those who follow Muhammad (ﷺ), doing what he ordered and refraining from what he warned against. They follow him in that which He told them that they should follow him in and, as a result, He aids them with His Angels and a spirit from Him. Allāh places His light in their hearts and honours them with miracles. The miracles of the choicest of these \textit{Awhīyā’} are performed for the benefit of the religion or to fulfil the needs of the Muslims just as the miracles of their Prophet (ﷺ) were performed for this end. The miracles of the \textit{Awhīyā’} are only attained due to the blessing that lies in following His Messenger; hence, in reality, they are included amongst the miracles of the Messenger (ﷺ).’

He says later on in the same chapter, ‘It is necessary to know that these miracles could well occur in accordance to the need of a person, so if someone is weak of faith or is in need of these miracles, he is given that which would strengthen his faith and fulfil his need. It is possible that a person who has greater allegiance and love of Allāh not require this, and so the same type of miracles would not occur for him. This is due to his lofty ranking and not due to some deficiency in his allegiance and love of Allāh. It is for this reason that such miracles occurred more frequently for the Successors than they did for the Companions.’

\textsuperscript{230} Ahmad #17142-17144-17155 and Tirmidhī #2676 on the authority of Irbāḍ ibn al-Sāriyah.

Tirmidhī said it was \textit{hasan šāhīh} and Ḥākim #329 said it was \textit{šāhīh} with Dhahabī agreeing.
They know that the most truthful words are the words of Allah and that the best guidance is the guidance of Muhammad (ﷺ). They give preference to the speech of Allah over the speech of all the different groups of people, and they give precedence to the guidance of Muhammad (ﷺ) over the guidance of everyone else. It is because of this that they are called Abru'l-Sunnah. They are called Abru'l-Jama'ah because the word Jama'ah here refers to unifying, the opposite of which is splitting. This holds true even though the term Jama'ah has become the actual name of the people themselves who have united together. The third fundament is consensus (ijma') which is relied on in matters concerning knowledge and religion.

They use these three fundaments to judge everything that people do of speech and deeds, both inward and outward, which is connected to the religion. The consensus that can be accurately ascertained is that which the Righteous Salaf were upon for after them, differences increased and the nation spread.

Unity and Manners

In addition to these fundaments, they enjoin the good and prohibit the evil as required by the Divine Law. They believe in performing Hajj and Jihad, they attend Friday prayers and 'Id prayers.

231 The author, Majmu' Fatawá, vol. 3, pg. 347, said that they were called Abru'l-Sunnah because, 'They do not have anyone that they follow, i.e. follow rigidly and unswervingly, save the Messenger of Allah (ﷺ). They have the most knowledge of his statements and his conditions. They are the most stringent in discerning the weak from the authentic. Their Imambs have deep understanding of them and they fully understand their meanings. They closely follow them in terms of believing them, following them and loving them. They show allegiance to those who show allegiance to (his words and states) and enmity to those who oppose them...
with the leaders; be they pious or wicked. They preserve and up-
keep the congregational prayers and they believe it part of their
religion to sincerely advise the nation. They believe in the meaning
 imparted by his (ﷺ) sayings,

“A believer to another believer is like a building, one
part of it supports the other,” and he interlaced his fing-
gers.\textsuperscript{232}

“The example of the believers in their mutual love, mercy,
and affection is like the body: if one limb is pained, the
whole body complains of fever and sleeplessness.”\textsuperscript{233}

They enjoin to patience at times of calamity, gratitude at times of
ease, and contentment at the vicissitudes of decree.

They call to fine conduct (akhlāq) and good deeds, and they be-
lieve in the import of his (ﷺ) saying,

“The most complete believer with respect to faith is the
one with the finest conduct.”\textsuperscript{234}

\textsuperscript{232}Bukhārī #481-2446-6026 and Muslim #2585 on the authority of Abū Mūsā.

\textsuperscript{233}Muslim #2586 on the authority of al-Nu’mān ibn Bashīr.

Aḥmad #22877 records on the authority of Sahl ibn Sa’d that the Prophet (ﷺ) said, “The believer, with respect to the people of faith, is like the head with respect
to the body. The believer is pained (at what harms) the people of faith just as the
body is pained at what (harms) the head.”

\textsuperscript{234}Aḥmad #7402-8822-10066-10106-10817 and Tirmidhī #1162 on the authority
of Abū Hurayrah.

Tirmidhī said it was hasan šaḥīh and it was declared šaḥīh by ibn Hibbān #479-
4176 and Ḥākim #2 with Dḥahabī agreeing.

Tirmidhī #2612 records on the authority of ‘Ā’ishah that the Messenger of Allāh
(ﷺ) said, “Amongst the believers having the most complete faith are those who
THE CREED OF AL- WĀSİTİYYAH

They urge people to join the ties of kinship with those who have severed them with you, to give to those who have deprived you, and to overlook the faults of those who have been unjust to you. They order people to keep duty to their parents, to maintain the ties of kinship, to be good neighbors, to treat the orphans, the poor and the wayfarers well, and to be gentle to slaves.

They prohibit boasting, ostentation, transgression, and being haughty and domineering over people, with due right or without due right. They enjoin towards refined manners and prohibit coarse manners.

In all that they do of this and anything else, they follow therein the Book and the Sunnah; and their path is the religion of Islām which Allāh sent Muḥammad (ﷺ) with.

Now, because the Prophet (ﷺ) informed us that his nation would split into seventy-three sects, all of them in the Fire save one which was the Jamāʿah, and in another ḥadīth he said, “They are those who

have the finest conduct and are gentlest with their families.” He said that it was a ḥasan ḥadīth.

Abū Yaʿlā #4151 records on the authority of Anas that the Messenger of Allāh (ﷺ) said, “The most complete person with respect to faith is the one with the finest conduct. Fine conduct raises one to the level of (those) fasting and praying.”

Bayhaqī, Shuʿab #7984 records on the authority of Abū Saʿīd that the Messenger of Allāh (ﷺ) said, “The most complete believer with respect to faith is the one with the finest conduct, one who is gentle and easy going with others, one who engenders companionship and is befriended, for the one who tries to engender companionship and is scoffed is not from us.”

The ḥadīth is mutawātir. cf. Suyūṭī, al-Azhār al-Mutanāthirah #10, and Ghumārī, Ittiḥaf Dhawiʾ- Fadʾāʾil #14

116
follow what I and my Companions are upon today,” follow Islam in its pristine purity, free of blemish, are Ablul‘-Sunnah wa’l-Jama‘ab. This includes the sincerely truthful, the martyrs and the righteous; amongst these are the great signposts of guidance, the lanterns illuminating darkness, possessing virtues and merits that have been related to us; and amongst these are the abdal and the Imams of the religion to whose guidance the Muslims have unanimously agreed. They are the aided group about whom the Prophet (ﷺ) said,

“There will never cease to be a group of my nation who are upon the truth; those who oppose them will not harm them, nor those who betray them, until the Hour

235 Tirmidhī #2641 on the authority of ‘Abdullāh ibn ‘Amr. Tirmidhī declared it ṣaḥānas and al-‘Irāqī, al-Mughrī #3240 declared its isna‘d jayyid. The same wording is also recorded by Ṭabarānī, al-Saghir #150 on the authority of Anas. Refer to Sakhāwī, Maqāsid al-Hasanah #340 for further documentation of the ḥadith.

Khaṭṭābī, Ma’ālim al-Sunan, vol. 4, p. 295, said, “This ḥadith proves that all the sects mentioned therein fall within the fold of Islam because the Prophet, peace and blessing be upon him, stated that they were all from his nation. The ḥadith also proves that the one who mistakenly makes a wrong interpretation is not taken outside the fold of Islam.”

236 Abdal, the plural of bad: the Substitutes. The author, Minhāj al-Sunnah, vol. 1, pg. 94 said, “This was a term used by some of the Salaf and a da‘if ḥadith concerning them has been reported from the Prophet (ﷺ).” He said, Majmū‘ Fatāwā, vol. 11, pp. 441-442, “Those who used the term bad, explained it in various ways: they are the substitutes of the Prophets; or each time one of them dies, Allāh, Most High, replaces him with another; or they are those who have substituted any evil conduct, deed or belief they have with good.”

237 ‘Alawī Saqqāf in his critical notes to the Wasitiyyah states that these words are found in the manuscript but not the printed edition.
THE CREED OF AL-WĀSİTİYYAH.

is established.”

238 Bukhārī #3640-7311 and Muslim #1921 on the authority of al-Mughirah.

The hadith is also recorded on the authority of Thawbān by Muslim #1920; Abū Hurayrah by Ahmad #8484-8930; Zayd ibn al-Arqam by Ahmad #19290; Mu‘āwiyyah by Ahmad #16881-16912; and ‘Umar by Tabarānī, al-Kabīr and al-Ṣaghīr.

Similar aḥādīth are also recorded on the authority of:

Mu‘āwiyyah by Bukhārī #3641 with the words, “There will always be a group amongst my nation standing firm upon the command of Allāh...”;

Mu‘āwiyyah by Muslim #1037 with the words, “There will always be a group of the Muslims fighting for the truth, manifest over those who resist them until the Day of Judgement”;

The same wording is recorded on the authority of ‘Imrān ibn Ḥuṣayn by Abū Dāwūd #2484 at the conclusion of which are the words, “...until the last of them fight the Masīh ad-Dajjāl”;

‘Uqbah ibn ‘Amir by Muslim #1924 with the words, “There will always be a group of my nation fighting in the Way of Allāh, vanquishing their enemy, not being harmed by those who oppose them...”;

Jābir ibn Samuel by Muslim #1922 with words, “This religion will always remain firm, a group of Muslims will fight for its sake until the Day of Judgement”;

Jābir ibn ‘Abdullāh by Muslim #1923 with the words, “There will always be a group of people of my nation fighting in the way of truth, manifest until the Day of Judgement”;

Sa’d ibn Abū Waqqāṣ by Muslim #1925 with the words, “The people of the west will remain manifest upon the truth until the Day of Judgement”;

Abū Hurayrah by Ahmad #8274 with the words, “There will always be, in this matter, a group of people upon the truth not being harmed by the opposition of those who oppose, until the command of Allāh comes”;

Abū Hurayrah by Abū Nu‘aym, vol. 9, p. 307, with the words, “There will always be a group of my nation standing firm upon the command of Allāh, Mighty and Magnificent. They are not harmed by those who oppose them and they fight their enemies, each time one war is over they move to the next: Allāh causes the hearts of a people to deviate such that they can be nourished by them, until the Day of Judgement... they will be from Shām,” the isnād is šahīh;

A similar wording is recorded on the authority of Salamah ibn Nufayl by Ahmad #16965;

Mu‘āwiyyah ibn Qurrah by Tirmidhī #2192 commencing with the words, “When
Unity and Manners

We ask Allah to make us part of them, that he not deviate our hearts after having guided us, and that He grant us mercy from Himself for He is the Ever-Giving.\textsuperscript{239}

May Allah send abundant peace and blessings on Muḥammad, his Family and his Companions.

\textsuperscript{239} cf. Alī ʿImrān (3): 8
العقيدة الوسطيَّة

شيخ الإسلام
ابن الفضل أحمد بن عبد الكريم بن ترمي الدين
(۶۲۶ - ۷۲۸ هـ)
الحمد لله الذي أرسل رسولًا بالهدى ودين الحق لتجهّزه على الدين كله، وقفته الإسلام. 

وأشهد أن لا إله إلا الله وحده لا شريك له، وإليه ترجعون، وأشهد أن محمداً عبده ورسوله صلى الله عليه وآله وسلم تسليماً مزيداً. 

فأما بعد؛ فهذا اعتقاد الفرقة التاجية المنصورة إلى قيمان الكثيرة، وأهل الطاعة والجماعة:

وهو: الإيمان بالله، وملائكتيه، وكتبه، ورسله، والبعث بعد الموت، والإيمان بالقدر خير وشر.

ومن الإيمان بالله: الإيمان بما وصف به نفسه في كتابه، و;++ وصفه به رسوله محمد محمد من غير تحرف ولا تعتليه، ومن غير تكليف ولا تشتيه، بل نؤمن به أن الله سبحانه وتعالى، ليس كغيره كثب، وهو السميع البصير.

[الشورى: 11]، فلا تفقن عنه ما وصف به نفسه، ولا يحرفون الكلام عن مواده، ولا يجدون في أسماء الله وأسمائه، ولا يكفين ولا يمثلون صفاته بصفات خالقة؛ لأن الله سبحانه لا سبب له، ولا كفء له، ولا يذله، ولا يقاس بخلق له سبحانه وتعالى، فإنه سبحانه، أعظم بحقه ويكفيه، وأصدق فيلا، وأحسن خدماً من خلقه.

ثم رسولُ صادقوه مصدقوه، بيبلف الذين يعلمون عليه ما لا يعلمونه.
وللهذا قال: 
» سُبِحَّ رَبِّي الْعَزِيزِ الْعَلِيِّ الْقَهَّارِ "مُسْتَقِيمًا وَمُسْتَلَمًا عَلَى الْمُسْتَقِيمِ "
وَلَخَطَّadvertتَ الْمُتَعْلَقِينَ "[(الصافات: 179 - 182) فَسَبَّحْ نَفْسِه ْعَلَى وَصْفِهِ بِمَا مُخْالِفِنَّهُ الْمُسْتَلَمِينَ، وَسَلَّمَ عَلَى الْمُسْتَقِيمِينَ; لِسَلَامَتِهِ مَا قَالَهُ مِنَ النَّقَصَ
والْعِبَابِ.
وَهُوَ الْمُخْلِصُ أَلْيَأُ بِنَفْسِهِ وَسَعْفُ ْوَسَعْفُ ْبِي نَفْسِهِ بِنَفْسِهِ الْمُفْتَريِّينَ وَالْمُخْلِصِّينَ.
فَلَا عَدَّلَ يَوْمَ الْجَمَاعَةِ وَالْجَمِيعَةِ عَلَى جَمِيعِهِ الْمُرْسَلُونَ; فَإِنَّ الْمُسْتَقِيمِ، صِرَاطُ الْمُدْنِينِ آنَّمَ اللَّهُ عَلَيْهِ مِنْ الْمُتَّقِينَ، وَالصَّدِيقِينَ، وَالشَّهَداَ
والصَّلِيحِينَ.

[الجَمِيعُ بَينَ الْمُتَّقِينَ وَالْمُفْتَرِينَ، وَالْمُفْتَريِّينَ في وَسَعْفِهِ تَعاَلَى]

وَقَدْ ذُكِرَ فِي هِذِهِ الجَمَعَةُ 
مَا وَصَفَ اللَّهُ بِنَفْسِهِ فِي سُورَةِ "الإِخْلاَصِ" أَلْيَأُ تَعْدِلُ "مُثْلُ الْقُرْآنِ" هُنَّ. 
يَقُولُ: وَقَلْ هُوَ اللهُ اَحْكَمُ، اللهُ الصَّادِقُ، اللهُ الَّذِي لاَ وَلَدُ وَلَا كِيلَةٌ، وَلَا يَقْرَأُنَّهُ أَحَدَنَّهُ، وَلَا يَقْرَأُنَّهُ إِلَّا ﷲ
وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَعْظَمِ آيَةِ فِي كِتَابِهِ، هُنَّ يَقُولُ: وَقَلْ اللهُ إِلَّا ﷲ
"هُوَ الْحَيُّ الْقَيْمُ" لاَ تَلْقَاهُ سِينَةٌ وَلَا كُلُومٌ أَتَمَّتْهُمَا فِي أَبْيَثِ الْأَرْضِ، وَبِأَيْضَانِهَا. وَمَا كَلَّفْهُمَا وَلَا يَجِلْلُونَهُمَا وَلَا يَنْتَفِعُوهُمَا إِلَّا 
يَكَادُ يَكُونُ أَيْبَاهُ وَعَلَى كَثِيرَةِ الْكَثَّارِ وَالْأَنْفُسِ وَلَا يَحْلُفُونَ [أَيِّ: لَا يَخْرِجُونَهُ وَلَا يُقَلِّبُهُ].
جَفَرُطُهُ وَمَا أَلَّمَهُ الْمَطْرُ [البَقَرَة].
وَهَذَا كَانَ مِنْ قُرْآنِ هَذِهِ الْآيَةِ، لِيُلْهَبَ النَّاسَ لِيُؤْلِئَهُ عَلَى مِنْ الْحَافِظِ وَلَا يَضُرُّهُ شَيْطَانُ حَتَّى يُضُحَى.

[الجَمْعُ بِبَيْنِ عَلْوُهُ وَقَرْبِهِ وَأَزْلِيْتِهِ وَأَصْبَبِيْتِهِ]

وَقُولُهُ شَيْخَانُهُ: {فَهُوَ الْأَوَّلُ وَالآخِرُ وَالْقَابِلُ وَالْبَاقِيُّ رَبُّ كُلِّ شَيْءٍ عِلْمُهُ}.
[الحَدِيدِ]

وَقُولُهُ شَيْخَانُهُ: {وَوَسَعَ عَلَى النَّاسِ أَلْيَاءَ لَيْسَ مُثْرَكَ} [الْفَرْقَانِ: ٨٨]

وَقُولُهُ: {وَهُوَ الْوَلِيدُ لِلَّطِيعِ} [الْحَمْرَاءِ].
{وَهُوَ الْمَكْرُورُ الْمُلْكِ}.
[سَبِيلَ]

[إِخَاطَةٌ عَلَيْهِ بِبَيْنِ مَخْلُوقِيْهِ]

{يَتَّقِمُ مَا يُلْكَجُ فِي الْأَلْفِ وَمَا يُمْكِنُ بِهَا وَمَا يُعْلِنُ مِنْهَا وَمَا يَمْعَجُ فِيهَا}.
[سَبِيلَ: ٢٢].

{وَمَا كَتَبْنَاهَا عَلَى النَّاسِ إِلَّا نَصَرَهَا وَبَشَرَهَا وَبُصْرَهَا}.
{وَمَا كَتَبْنَاهَا عَلَى النَّاسِ إِلَّا بِأَنْثِيَةٍ وَلَا حَكِيمٍ وَلَا جَلُّولٍ وَلَا نَزَكٍ وَلَا مَالٍ إِلَّا فِي كِتَابِ الْقِيَامِ} [الْاَنْعَامِ]

{وَقُولُهُ: وَمَا كَانَ لِنَفْسٍ يُقْضِيَتْنَاهُ} [فَاطِرٌ: ١١]

{وَقُولُهُ: إِلَوْمَا أَنَّ اللَّهَ عَلَى كُلِّ ذَٰلِكَ قُلْتُ وَاللَّهُ لَا يَجِدُ كُلُّ حَكَمِيْهِ}.
[الطَارِقِ].
العئيدة الوسطى

وقوله: "إِنَّ الَّذِينَ اهْتَمَّا بِذَٰلِكَ الْكَذِّبُ أُوْلَٰئِكَ ذُو الْقُلُوبِ الْكَبِيرَاتِ" [الزوراء: 58].

إِبْنَاتُ السُّمعَ والبصِّرِ للسُّبْحَانَاهُ

وقوله: "لَنَّا كَيْفَ نَسْأَلَنَّكَ إِلَّا بِالْحَقِّ الْقَيَّمِ" [الشورى].

وقوله: "إِنَّ اللَّهَ يَبْنِيَانَا يَطْمَّرُونَ إِلَّا إِنَّ اللَّهَ كَانَ مَيْلَاهُمْ لِلْبَيْنِ" [النساء].

إِبْنَاتُ الصِّيّادِ وَالإِزْدَادَةِ للسُّبْحَانَاهُ

وقوله: "وَعَلَّمَانَا إِذَا خَلَتَ فَيَقُولُانَا مَاشِئَ اللَّهُ لَهُ إِلَّا مَاتًا وَلَا يَتَبَرَّأُونَ" [الكهف: 129].

وقوله: "وَلَكَ شَأْنُ اللَّهِ مَا أَفْضَلَنَا وَلَكَ اللَّهُ يَغْفِرُ مَا تَعْمَلُونَ" [البقرة].

وقوله: "أَرِبَّتْ لَكُمْ هُدَىُ اللَّهُ إِلَّا مَا يَتَّقُونَ عَلَى الصَّدَقَاتِ وَالْمُتَّقِينَ حَرَّمَ إِذَا اللَّهُ يَعِمَّكُمْ مَا يَريِدُ" [المائدة].

وقوله: "قَدْ نَزَّلَ اللَّهُ مِنْ بَعْدِ هَذَا نَزْلًا إِلَى الْإِسْلَāمِ وَمَنْ شَاءَ أَنْ يَتَعَلَّمَ يَتَّبِعَ صَلَاتِهِ إِلَى الْكَتَابِ" [الأنعام: 120].

إِبْنَاتُ مَحْتَأِبِ اللَّهِ وَمُؤْدِتِهِ لأَوْلِيَاهُ عَلَى مَا يَلِيقَ بِجَلالِهِ

وقوله: "وَالْمَيْلُ إِنَّ اللَّهَ يَبْنِيَانَا إِلَّا بِالْحَقِّ الْقَيَّمِ" [البقرة].

وقوله: "وَأَنْبَعِثْنَا إِنَّ اللَّهَ يَبْنِيَانَا إِلَّا بِالْحَقِّ الْقَيَّمِ" [الحجرات].

فَأَرْسَلْنَا إِنَّ اللَّهَ"
[إثبات اتصافه بالرحمة والمغفرة سبحانه]

وَقُولُوا: «إِنَّ اللَّهَ مَلِكُ الْعَالَمِينَ، وَالْمَلِكُ في يَدَّ هُمْ وَلَفَّ يَدَنِّي بِاللهِ وَلَفَّ يَدَنِّي بِاللهِ [الأنعام: 12].»

وَقُولُوا: «وَهُوَ الْمَلِكُ الْأَكْبَرُ، وَلَا تَشْرَبُوا مِنْ مَاءِ الْبَحْرِ مَاءً وَلَا تَفَرُّقنَ مِنْ نَارِ الْجَاهِرِ [النمل: 107].»

وَقُولُوا: «ذَٰلِكَ رَبُّ الْعَظْمَىَّ، وَذَٰلِكَ رَبُّ الْجَهَّالِينَ [النمل: 119].»

وَقُولُوا: «وَدَمَّرَ مَوْعِدُكُمْ مَنْ أَحَدَّكُمْ فَجِئْتُمْ بِهِ وَجَعَلْنَا هَكَلَا رَبِينَاءٌ [المائدة: 97].»
اعتقادي والصلاة والسلام على مولى إبلاقنا: [النساء: 23].

قالوا: إنهما إن يتقهنما ماすこと الله ويعطره ربوانكما.


وقوله: ولكن سأصير الله الوسائطهم تتمهم (النحو: 46).

وقوله: صكبر مقتا بعد الله أن تقولوا لا تفضلوك (الصف).

[الصف]

ذكر مجيء الله الفضل رفعه بين عباده على ما يليق بجلاله.


[إليهات الوجه للسبحانة]

وقوله: فينقي وجه ربي ذو الملوك والإكرام (الرحمن). كل شيء هالك إلا وجهه (القصص: 88).
[إِبْنَاتُ الْبَيْنَينِ لِلَّهِ تَعَالَى]

وَقُولُهُ: {مَا سَمَّنَاهُ الْيَهُودُ بَيْدَّةً} [ص: 75] {وَقَالَ الْيَهُودُ يَبْدِئُونَ مُفَلَّحٌ عَلَى أُنْفُقَمُهُمْ، وَلَيْبَأْهُمْ بِكَيْفَ يُكَالِمُونَ} [المائدة: 14].

[إِبْنَاتُ الْعَيْنِينِ لِلَّهِ تَعَالَى]

وَقُولُهُ: {وَأَرْسَلْنِي لِمَعَكَ رَبِّي إِنَّكَ بَيْنَيْنَا} [الطور: 48]. {وَحَلَّلَهُ عَلَى ذَاهِبِ الْبَيْنِ نَزْلًا} [الشعرى: 7]. {وَأَلْقَيْتَ عَلَيْهِمْ مُكَيَّبَةً} [طه]. {وَلَبُنَّى عَلَى عَيْنِيٍّ} [طه].

[إِبْنَاتُ السَّمْعِ وَالبَصِيرَةِ لِلَّهِ سَبَحَاتَهُ]

وَقُولُهُ: {فَقَدْ سَمَّى اللَّهُ قَالَ آللَايَةَ بِعَمْرٍ [الجَمَالَةِ]. وَقَالَ: {فَقَدْ سَمَّى اللَّهُ قَالَ آللَايَةَ بِعَمْرٍ} [المُرْسَخُرِ]. وَقَالَهُ: {أَمْ بَصَبْرُ أَنَا لَا يَسْتَمَعُنَّ هُمَا وَيَسْتَهْيَبُنَّ هُمَا} [السَّلَةَ]. {أَوَّلُمَا قَالَهُ إِلَّا ذَلِكَ} [طه]. {إِلَّا ذَلِكَ} [السَّلَةَ]. {إِلَّا ذَلِكَ} [العَلَقِ]. {إِلَّا ذَلِكَ} [طه]. {أَوَّلُمَا قَالَهُ إِلَّا ذَلِكَ} [السَّلَةَ]. {إِلَّا ذَلِكَ} [العَلَقِ]. {إِلَّا ذَلِكَ} [طه]. {أَوَّلُمَا قَالَهُ إِلَّا ذَلِكَ} [السَّلَةَ].
هل السبعم العليّم؟ {الشعراء: 218-220}. وَفَقَرَ أَعْمَلُوا فَسَبَرَهُ اَللَّهُ عَلَيْكُمْ، وَرَسُولُ اللَّهِ ﷺ، وَالْمُؤْمِنُونَ {النَّوبَةُ: 100}.

[إِنْبَاتُ السُّنْكِرِ وَالْكِثْبِ الَّذِيْ تَعَلَّى عَلَى مَا يَلِفُ بِهِ]

وَقَالَهُ: «وَهُوَ سَيِّدُ الْجَهَّالِينَ» {الرَّعد: 13}.
وَقَالَهُ: «وَمَسَّنَا وَمَسَّنَا اللَّهَ وَلَهُ الْيَدُ الْمُكَرِّمَةُ» {آل عُمَّار}.
وَقَالَهُ: «وَمَكَرَّنَا مَكَرَّاً وَمَكَرَّنَا مَكَرَّاً وَهُمْ لَا يَشْعُرُونَ» {النَّمل}.
وَقَالَهُ: «وَلَا يَكُونُ شَكْرُكُمْ كَمَا كَانَ شَكْرُكُمْ كَمَا» {الطَّارِق}.

[وَضَفَّ اللَّهِ الْعَفْوَ وَالْمُغْفِرَةَ وَالْرَّحْمَةَ وَالْمَرَّةَ وَالْقِدْرَةَ]

وَقَالَهُ: «إِنَّا نَبِيُّانِ ٍ وَمَعْزُولِانِ ٍ وَطَفَأْنَا عَنْ سَبِيلِ رَبِّنَا كَانَ عَفَّاً فَقَرَأْنَا» {النَّسَاء}.
وَقَالَهُ: «وَلَبَسْنَا وَلَا يَضُرُّهُمْ أَنْ يَبْيِدُنَّ بِغْنِيَّةِ اللَّهِ وَلَنْ يُحَمَّلُوُّهُمْ عَرْقُهُ» {النور}.
وَقَالَهُ: «وَقَالَ النَّبِيُّ ﷺ، وَرَسُولُ اللَّهِ ﷺ، وَالْمُؤْمِنُونَ» {المنافقون: 8}.
وَقَالَهُ عَنْ إِلِيَّسٍ : "قَالَ قَلْ لَهُمْ لَأُعْفِنِّهِمْ أَحَمَّلُهُمْ" {ص: 82}.

129
[ال Creed of Al-Wāsiṭiyyah]

[إفادات الأسماء والصفات المثلى عنده]

وقوله: {بَنَّيَ الْإِنْسَانَ مِن طَينٍ نَفْسٍ مِّن نَفْسِيُّ مَثَلَّ نَفْسِكَ} [الرُّحْمَم].
وقوله: {قَأَمَّهُ وَمَكَّنَّهُ لِيُبِرَّ حَلَّ ثَمَّ صَمَّمَ نَيْلَ سَمِيَّة} [مٍرٍم].
{وَلَمْ يَكُنَّ لَهُ شَكُورًا} [الخلاء].
{فَكَانَ تَجْعَلُوا أَيُّهَا النَّاسُ مَا أَنْتُمْ تَجْعَلُونَ} [البقرة].
{وَمِنْ أَيْمَانِهِمْ مَن يَجِدُنَّ مَن ذُو الْغَفُورِ يَسْتَجِيبُ لَهُمْ كَسْبًا لله} [البقرة: 164].

[نفي الشريك عن الله تعالى]

وقوله: {قُلْ الْمُحَمْدُ لِلَّهِ الَّذِي لَمْ يُضِلْنَّهُ وَلَمْ يَشْرَكْنَ بِهِ} [البقرة: 172].
{فَبِي ذَٰلِكَ تَحْيَبُونَ الرَّحْمَةَ وَتَحْنَى وَقَدْ مَنَى} [البقرة].
{فَقَلْتُمْ سَمِّئُونَا نَصْلًا وَلَاتُّخِذَنَا شِرْكًا} [البقرة].
{وَمَنْ يَلْهَبُكُمْ إِلَّا الَّذِي خَلَقَكُمْ ثُمَّ سَبَحَنَ اللَّهُ مَا خَلَقَ ثُمَّ أَلْهَبَهُ} [البقرة].

130
أَفْتَقَّرَتْ لَهُمُ الْكَلِمَةُ وَأَفْتَقَّرَتْ لَهُمُ الْأَلْلَهَةُ [المؤمنون]. قَالَ فَلَمَّا أَسْأَلَاهُمُ الْأَلْلَهُ يُبَلِّغُهُمُ الْعَدَايَةَ اِنْسَرُوا أَنَّ نَبِيَّاً إِنَّ اللَّهَ يَعْلَمُ... [النحل]. قَالَ إِنَّا حَرَمْنَاهُمَا الْقَرْيَةَ مَا ظَهَرَتْ مِنْهَا وَمَا بَطَنَ، وَالْبَيْتَ وَالْمَنْشَقَةَ، يَمِينُ الْحَقَّ وَأَنْ تَشَكُّرُوا إِلَيْهِ كَأَنْ تَزَادْنَهُمَا يَدْ نَهَانِيًا وَأَنْ تَقُولُوا عَلَيْهِ مَا لَكُمْ مِنْهُ، [الأعراف].

إِلَى أَسْتَوَاء الْهَلْكِ عَرْشِهُ.

وَقَالُوهُ: {الْلَّهُمَّ أَنْتَ عَلَى نِعْمَتِكَ مَيْلٌ مِّنَ الْغَيْبِ} {طه: 5}. فِي الْبِلَاغَةِ مَوْضِعٌ مِّنْهُ:

فِي [سُوْرَةُ الأَعْرَاف] قَوْلُهُ: {يَا بْنُ آذَنَيْنَ أَمْثَلُكَا عَلَى الْكَلِمَةِ}، وَقَالَ فِي [سُوْرَةُ بُنْسَ: 3]: { إِنَّ رَبِّكَ الَّذِي خَلقَ الْكَلِمَةَ وَأَلْقَى فِيهَا مِنْ أَخْلَقِنَا}، وَقَالَ فِي [سُوْرَةُ الرُّفْع] قَوْلُهُ: {لِلِّهِ عَلَى عَرْشِهِ}، وَقَالَ فِي [سُوْرَةُ بُنْسَ: 3]: { إِنَّ رَبِّكَ الَّذِي خَلقَ الْكَلِمَةَ وَأَلْقَى فِيهَا مِنْ أَخْلَقِنَا}، وَقَالَ فِي [سُوْرَةُ الْمُدَّرِّجَةَ: 4]: {وَهُوَ الَّذِي خَلقَ الْكَلِمَةَ وَأَلْقَى فِيهَا مِنْ أَخْلَقِنَا}.

إِلَى أَسْتَوَاء الْهَلْكِ عَرْشِهُ. [الْمُدَّرِّجَة].

وَقَالُوهُ: {يَا نَبِيَّنَا وَرَبِّي} {الْعَمَّارَانَ: 55}.
[إثبات مبينة الله لخلقه]

هو الألوى خلق السرائر والأرض في ستين آباه ثم أفتتحها على العرش ين]<=
في الأرض، وما يجلب بينها ويبذل من الأشياء، وما يحتوي فيها وهو ملهم ما كشخص واللهم
يا ملهم: [تبعير] (الحديد).

وقوله: [ما يحتوى من飛び ذلك إلا هو وليهم ولا خصة إلا هو وليهم]
ولا أدرى من ذلك ولا أقلر إلا هو وليهم، فإنه ما كافأوهم، ونحن ملهمة، يا ملهم يا ملهم، إن الله

وقوله: [إني ملهمكما أمر فذكرت] (طه). [إني الله مع الذين ألقوا]
والآلهين هم ملهمكما] (النحل)، [واسمروا إن الله مع الصديقين]
[الأنفال]. [بسكن في طي فسيفساء غلت دقة سبيرة، بإذن الله وآلهة مع]
[الكسرين] (البقرة).
العَقْبَةُ الرَّاسِيَةُ

[إِبَاتُ الْكَلَّامِ لِلَّهِ تَعَالَى]


وقوله:  «وَإِذَا دَلَّكَ رَبُّكَ مَوْعِظَةً عَنِ الْبَيْنِيْنِ [الشعراء].  وَكَأَنَّهُمَا قَرَائَيْنَ أَمَّا أَنَّهُمَا كَانَا عِنْدَ وَلَدِيَنِيّ [الأعراف: ۲۲].  وَقَالَ فِي نَزْلَةِ مَدَٰنِيّ [المؤمنون].

الْمَلِكِۚ» [القصص].

وَقَدْ كَانَ قَرِيبًا وَكُتَبَ لَهُمْ قُوَّةً فِي نَسْمَةٍ لَّيْسَ مَعَهَا مَعَ سُنْتِهَا وَكُتَبَ رِثْمَةً [القصص].  «بَيْنَهُمَا أَنْ يَكُونَا كَأَنَّهَا مِنْ كُلِّ مَّلَكٍ» [البقرة: ۱۰۵].  «وَأَتْلُ مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابٍ نَّيْبٌ لِكُلِّ مَلَكٍ» [الكهف: ۲۷].

وقَالَ لَهُمْ:  «إِنَّ هذَا الْقُوْفُانَ يَقُولُ عَلَىٰ بُعُوثٍ لِعَاضِدٍ أُسْتَخْفَى أَلِيُّ مَا هَمُّهُ» [النمل: ۷۶].
[إثبات تنزيل القرآن من الله تعالى]


[النحل: 110-111].

[إثبات رؤية المؤمنين في يوم القيامة]


وهذا النبأ في كتاب الله كثير، من ذكره القرآن طالما للهذا منه، تبين أنه طريق الحق.
[الاستبدال على إثبات أسماة الله وصفاته من الشنئة]

ثم في "سمعة رسول الله ﷺ" ف"الشنة" تفسر "القرآن"، وتثبت، وتدل عليه، وتعبر عنه.

وما وصف الرسول ﷺ به راعي - عزّ وجلّ - من الأحاديث الصحاح التي تلقىها أهل المعرفة بالقبول، وجب الإيمان بها كذلك.

[ثبوت النزول الإلهي إلى سماء الدنيا على ما يأتي بجلاسه]

 مثل قوله ﷺ: "يُنزل رابعة إلى السماء الدنيا كل ليلة حين يبقى ثلاث الليل الآخر، تقفون من يدعوني فأستجيب؟" لأنه ﷺ يسألني فأعطيك من يسافرني فأغفر له؟ متقن عليه.

[إثبات أن الله يفرح ويضحك ويugins]

وقوله ﷺ: "لله أشد قرحًا بتوبة عبدي المؤمن الثاني من أخديكم".

براحتيه متقن عليه.

(1) في بعض النسخ: ( فمن ذلك مثل قوله ﷺ). وفي غيرها: (وذلك مثل قوله ﷺ). وعلم ما أثبت أنه أسماء الله علّه أعلم.

(2) قوله ﷺ: "فاستجيب بالنصب، لأنه جواب الاستفهام، ويجوز الرفع (فاستجيب) على الاستناط، وكذا قوله ﷺ: فأعطيه، و(فاgrep رليه)، من فتح الباري: 28/32).
وَقُولُوا: يَبْصِرُّونَ اللَّهُ إِلَى رَجُلٍ يَقْتُلُ أَخَاهُمَا أَخَاهُمَا أَخَاهُمَا.) (1) مُثْقَفٌ عَلَيْهِ.

وَقُولُوا: "صَحِبُ زِينَا مِنْ قَنُوثٍ عِبَادُهِ وَقَدْ قَضَىٰ«(1) بَيْنَ زِينٍ تَقْدِيرٍ، فَبَيْنَ يَبْصِرُ عَلَيْهِ أَزْلَى قَنُوثٍ، فَبَيْنَ يَبْصِرُ عَلَيْهِ بَيْنَ أَزْلَى قَنُوثٍ. حَدِيثٌ حَكِيمٌ.

[إِنُّ بَنَاتُ الْرَّجُلِ وَالْقَدَمِ اللَّهِ سَبِيعَانَةً]

وَقُولُوا: "لَآ أَكْرَمَ جَهَنَّمَ يَلْقَى دُلْقِهِ دُلْقُهُ كَبْرِيَّةً هُلْ مِنْ زِينٍ؟ حَتَّى يَضَعَ رَبَّ الْارْجَازُ إِلَى رَجِلٍ. وَرِجَالَةً عَلَيْهَا قَنُوثٌ تَقْدِيرٌ تَقْدِيرًا إِلَى زِينِهَا.

[إِنُّ بَنَاتُ الْرَّجُلِ وَالْقَدَمِ اللَّهِ سَبِيعَانَةً]

وَقُولُوا: "بَيْنَ قَانُوْنِ تَعَالَى: بَا أَدَمُ. قَانُوْنُ: لَبِينَ وَسَمِعْتُكَ. فَبَايُوْلِي.

بَيْنَ قَانُوْنِ تَعَالَى: إِنَّ اللَّهِ يَأْمُرُ أَنْ تُخْرِجَ مِنْ دُرْبَّكَ بَيْنِهَآ إِلَى الْكَأْرِ. مُثْقَفٌ عَلَيْهِ.

(1) قوله: (كلاهما يدخل الجنة). جاء في بعض النسخ: (يدخلان)، وهي صحيحة؛ لأن (كلاهما) يجوز في خبرها سواء كان فعلًا أو اسمًا. مراعاة النفظ، مراعاة المعنى. ه.د. من: (شرح المعقيدة الطحاوية) لابن عثيمين (ص 470).

(2) مثلاً: كذا بكر أوله، وفتح ثانيه، والمعنى: مع قرب تفيره، أي تفير حاله من حال شدة إلى حال رخاء. وفي بعض النسخ: (قرب خيره). ومعناؤه: قرب، علمًا بأنه لم أجلد هذا اللفظ (قرب خيره) فيما بيني بدي مصادر التي أخرجت الحديث.

وانظر: "الفردوس بأللور الخطاب (140/200-431)، رقم: (10389)".
وقولوا: "ما منكم من أحد إلا سلكتمُ رقبتكم وليست ببنانه وبينه نزجمان".

[إيثاب علّو الله علّى خلقه واستوائه علّى غزوه]

وقولوا في رقية المريض: "ربنا الله الذي في السماء، فقدس اسمك، أشرك في السماء والأرض، كما رحمت في السماء اجعل رحمتك في الأرض، أغفر لنا حوينا وخطائنا، إن رب الطبلتين، أفنِل رحمة من رحمتك وشفاء من شفائيك على هذا الوجه، فَبِإِنَّ حديث حسن، رواة أبو داود، وغيره.

وقولوا: "آلا تأمنوني وآنا أمين من في السماء؟" حديث صحيح.

وقولوا: "والعرش فوق الماء، والله فوق العرش، وهو يعلم ما أنت علّيه". حديث حسن، رواة أبو داود، وغيره.

وقولوا للجارية: "أين الله؟" قال: في السماء. قال: "من أنا؟".

قالت: أنت رسول الله. قال: "أعف بها، فإنها مؤمنة" رواة مسلم.

[إيثاب معية الله تعالى لخلقه وأنها لا تنافي علّو ه فوق عزوه]

وقولوا: "أفضل الإيمان: أن تعبد أن الله علّمك، كثيرا كنت". حديث حسن.

وقولوا: "إذا قام أحدكم إلى الصلاة، فلا يتضمن قبل وجهه، ولا عن يدينه، فإن الله كبر وجهه، ولكن عن يساره، أو تخت فلتنه، مفتون عليه".

137
وقوله: {اللهُمَّ رَبَّ الشَّمَائِلِ الطَّالِقِينَ، وَرَبِّ الْعَرْشِ الْعَظِيمِ، رَبِّنَا زَرَّبِ كُلِّ شَيْءٍ فَأَلَّلَ النَّبِيَّةَ وَالْمُوسَىَّ، وَالْقُرآنِ، أُحَوْدِي بِنَفْسِي وَنَمَىَ كُلُّ ذَٰلِكَ دَابِرٍ أَنَّ أَنْقُضَ يَنْبِيِّهَا، أَنْتَ أَحْيَانِي قََّلِيسُ فَقُولِكَ شَّيْءٌ، وَأَنْتَ اِلْآخِرُ قََّلِيسُ بَعْدُكَ شَّيْءٌ، وَأَنْتَ الظَّاهِرُ قََّلِيسُ فَوْقُكَ شَّيْءٌ، وَأَنْتَ الْبَاطِنُ قََّلِيسُ دَونُكَ شَّيْءٌ، فَقَلِيسُ عَنِّي الَّذِينَ أَذَّنْيَنِي فَنَلَّهُمَا، رَوَاهُ مَسِيحُ.

وقوله: {لَا تَفْتَرِى عَلَى الصَّحَابَةِ أَصْوَاتَهُمْ بِالذِّكْرِ، أَنْ أَهْلُ الْأَلْفَ، اعْتَوَقُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَذْهَبُونَ أصْمَدًا وَلَا غَيْباً، إِنَّكُمْ تَذْهَبُونَ سَمِيعًا بِصَبِيرٍ أَقِيمًا. إنَّ الَّذِي تَذْهَبُونَ أَقِيمُ إِلَى أَحْدَثُ مَنْ غَنُّي رَاجِلُهُ} مَّطْقَعَ عَلَيْهِ.

{إِبَاتَاتُ رَؤْيَةَ الصَّوَاهِمِينَ لِرَبِّهِمْ نُورُ الْقِيَمَةِ}

وقوله: {إِنْكُمْ سَتَّرُونَ رَيْحًا كَمَا تَرُوتُانَ النَّفَرَ لِيْلَةَ الْبَدْرِ، لَا تَضْمَنُونَ فِي رُؤْيَتِهِ، فَإِنَّمَا أَشْتَعَطْتُمْ أنْ لَا تَذْهَبُوا عَلَى صَلاةٍ فِي طُلُوعِ الشَّمْسِ وَصَلاةٍ قَبْلَ غَزْرُهَا، فَأَفْعَلُوا مَّطْقَعَ عَلَيْهِ.}

{مَوقِفُ أَهْلِ الشَّهْدَةِ، مِنَ الأُخَادِيْثِ الَّتِي فِي هَا إِبَاتَاتُ الصَّفَاتِ الزَّبَانِيَةِ}

إِلَى أُمَّامِهِ هَذِهِ الأُخَادِيْثِ الَّتِي يَتَحْصُرُ فِيهَا رَسُولُ اللَّهِ ﷺ عِنْ رَبِّي بِلَا يُجِبُّهُ، فَإِنَّ الفَيِّقَةَ الْبَاجِيَةَ أَهْلِ الشَّهْدَةِ وَالْجَمِيعَةَ يُؤْمِنُونَ بِذَلِكَ، كَمَا يُؤْمِنُونَ بِمَا مِنْهَا (1) ما بين المعلومين ساقط من بعض النسخ، وهو مثبت في: صحيح مسلم، 2713.)
أخبر الله يُبَدِّي كِتَابِه، مِن غَيْرِ تَخْرِيْفٍ وَلَا تَعْطِيلٍ، وَمِن غَيْرِ تَكْيِفِ وَلَا تَمْثِيلٍ، بَلْ هُمُ الوُسْطَى فِي ذِرَقِ الأمَّة، كَمَا أنَّ الأمَّة هِيُ الوُسْطَى فِي الأُمّ.

[مكانة أهل السنة والجماعة بين فرقة الأمة]

فهمُ الوُسْطَى فِي بَابِ صِفَاتِ الله - سبحانه وتعالى - بِلِّ أَمْهِلِ التَّعْطِيلِ (الجهيمية)، وأُهِلِ التَّمْثِيلِ (الكسبية).

وَهمُ الوُسْطَى فِي بَابِ أَفْعَالِ اللَّهِ - للهِينَ «الجَبَرِيَّة» و«القَدْرِيَّة» وَغَيْرِهِمْ.

وَفي بَابِ وَعِيدِ اللَّهِ - اللَّهِينَ «المَرْجِحَة» و«الوَعِيدِيَّة» مِنَ القدِّرِيَّة وَغَيْرِهِمْ. وَفي بَابِ أَسْمَاءِ الإِيْمَانِ وَالذَّنُونِ بَينِ «الخُوْرُورِيَّة» و«المَعْمَرِيَّة»، وَبَينِ «المُرْجِحَة» و«الجَهِيمِيَّة».

وَفي أَصْحَابِ رَسُولِ اللَّهِ ﷺ بَينِ «الرَّافضية» و«الخوارج».

وجوب الإيمان باستواء الله على عرشه، وعلى خلقه، ومتعه لخلقه، وأنه لثانيه بينهما

وقد دَخَلَ فيَمَا ذَكَرْتُنَا مِنَ الإِيْمَانِ بَيْنَ إِيْمَانٍ بِما أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ، وَنَوْاسِرَ عَنْ رَسُولِهِ ﷺ، وَأَجْمَعَ عَلَى سَلْفِ الأمَّة، مِنَ الأمَّة - سُبْحَانَهُ - فَوَقَ سَمَائِهِ، عَلَى عُرُوشِهِ، عَلَيْهِ عَلَى خَلْقِهِ، وَهُوَ - سُبْحَانَهُ - مَعْمَهُ أَيْنَ كَانُوا، يَعْلَمُ نَاهِيَ عَالِمُونَ، كَمَا جَمِعَ بِنَى ذَلِكَ فِي قُرْنِهِ.

فُوَ هُوَ الَّذِي خَلَقَ الْكُلِّ وَأَلْفَادَ فِي سَيْتْاَ يَآبَ عُمِّ أَسْتَوْنَ عَلَى أَشْمَى بَيْنَ مَا بَيْنَّا وَبَيْنَّا.

(1) في إحدى النسخ: الروافض.
في الأرض وما يجري فيها وما ينزل من السماء وما يجري فيها وهو ممكن عين ما كتبه الله
بما صلوب التعبير [الحدث: 4].
وليس معنى قوله: [وهو ممكن] أنه مختلط بالخلق فإلى هذا لا توجه
اللغة [وهو خالف ما أجمع عليه سلف الأمة] وخلاف ما فطر الله عليه
الخلق [1].
عليهم إلى غير ذلك من معاني رتبته.
وكل هذا الكلام الذي ذكره الله من أنه فوق العرش وأنه معنا حسن على
قيقته، لا يحتاج إلى تحريف، ولكن يضاف عن الطنون الكاذبة، مثل أن يظن
أن ظاهر قوله: [وفي السماء] أن السماء تظل ونتقل، وهذا باطل بإجماع
أهلي العلم والإيمان فإن الله قد وسع [عزمته] السماء والأرض، وهو
يمسك السماوات والأرض أن تروا إلا يمسك السماء أن تقع على الأرض إلا
بإذنه، ومن آبائه أن تقوم السماء والأرض بأمره.
[وجوب الإيمان ب呾رب الله من خلقه وأن ذلك لا ينافي علوه وقوته]
وقد دخل في ذلك الإيمان بأنه قريب من خلقه مجيب، كما جمع بين
ذلك في قوله: [وإذا سألتك يعكاوى علي فإني قريب أجيب دعوته الداع إذا

(1) مبين معقولين ساكن من بعض النسخ.
العِبَادِيّة الوَاسْطِيّة

كَذَٰلِكَ قَلِيسَتُكُمْ لَا يَزِيدُوا إِلَّا مَا غَيَّرَهُمُ اللَّهُ بِأَيْضَانِهِ [النَّبِيَّةَ]. وَقَالُوهُ:
"إِنَّ الَّذِي نَذِعَوْنَهُ أُقْرِبَ إِلَى أَحَدٍ مِّنْ عِشْقِي وَرَاجِلِي".
وَمَا ذُكِّرَ فِي الكِتَابِ وَالشِّرْعِ مِن قُوَّةٍ وَمَعْنَىٰ لَا يَتَأَثَّرِّي مَا ذُكِّرَ مِنْ عَلَوْهُ
وَفِي قُرْآنِهِ؛ فِيِّ أُلُوْهٍ لَا ظِلَّ لَّهُ شِئٌّ لِّيُحْيِي مَنْ مَوَّتٍ فِي جَمِيعِ نَعْوَاهُ، وَهُوَ عَلَيْهِ فِي ذَلِكَ
قَرِيبُ في غَلْطٍ.

وَجُوَّابٌ الْإِيمَانِ بِأَنْ "الْفِرْزَانَ، كَلَّامُ اللَّهِ الْحَقِيقَةُ"

مِنْ الْإِيمَانِ بَيْنَ اللَّهِ وَكُنْيَتِهِ: الْإِيمَانُ بِأَنْ "الْفِرْزَانَ، كَلَّامُ اللَّهِ، مَنْزِلٌ حَيْرٌ
مُخْلُوقٌ، مِّنْهَا بَنَادٍ، وَإِنِّي لَيَتِمُّ، وَأَنَّ اللَّهَ كَلَّامُهُ بِحَقِيقَةٍ وَأَنَّ هُذَا الْفِرْزَانُ الَّذِي
أَنزَلَ عَلَى نَبِيٍّ مُّقَدَّمٍ: هُوَ كَلَّامُ اللَّهِ الْحَقِيقَةُ، لَا كَلَّامٌ غَيْرُهُ.
وَلَا يَجَازُ إِلَاء اللَّهِ أَنْ يَحْكَمَ عَنْ كَلَّامِ اللَّهِ، أَوْ عَبَارَةِ عَنْهُ، إِلَّا إِذَا قُرِّرَ
الثَّامِنُ أَوْ كَتَبَهُ فِي الْمَصَاحِفِ؛ لَمْ يُخْرِجَ بَيْدُكُهُ عَنْ أَنْ يَكُونَ كَلَّامُ اللَّهِ عَلَى
حَقِيقَةٍ، فَإِنَّ الْكَلَّامَ إِلَّا يُصَاحِفٌ حَقِيقَةٌ إِلَى مِنْ قَالَهُ مَبْتَغِيًا، لَا إِلَى مِنْ قَالَهُ مُبْتَغِيًا.
مُؤْتِيًا.
وَهُوَ كَلَّامُ اللَّهِ حُرُوفُهُ، وَمَعْنَانيَهُ، لَا يُوَّلدُ كَلَّامُ اللَّهِ الْحُرُوفُ دُونَ المعاني،
وَلَا المعانيُّ دُونَ الْحُرُوفِ. 141
[وَجَبَ الْإِيمَانُ بِرَفْقَةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوَمَ الْقِيَامَةَ وَمَوَاتِيَ الْزُّوْرَىَّةِ]

وَقَدْ دَخَلَ أَيْنَاءُ فِي مَا ذُكِرَتُهُ مِنَ الْإِيمَانِ يُوْهُ وَيَكْتُبُهُ وَيَبَلْغُ وَيَرْسِلُهُ

الْإِيمَانُ بِقَانُ الْمُؤْمِنِينَ يَرَوُّنَهُ يَوَمَ الْقِيَامَةَ عِينًا بِأَيْضَارِهِمْ كَمَا يُرَوَّنُ الشَّمَسَ

صَخَوًا لَيْسَ بِهِ ضَحَابٌ، وَكَمَا يَرَوُّ الْقَمْرُ لَأَيْضَامُونَ فِي رَزْقِهِ

يَرَوُنَهُ سَبُحَانَهُ، وَهُمْ فِي عُرُضَاتِ الْقِيَامَةِ، ثُمَّ يُرَوُّنَهُ بَعْدَ دَخُولِ الْجَنَّةِ

كَمَا تَبَيَّنَ اللَّهُ عَلَىٰ

[مَا يَذُحَلُ فِي الْإِيمَانِ بِالْيَوْمِ الْآخِرِ]

وَمِنَ الْإِيمَانِ بِالْيَوْمِ الْآخِ: الْإِيمَانُ بِكُلِّ مَا أَخْبَرَهُ الَّذِينَ يَمْكُونُ بَعْدَ

الْمَوْتِ قَوْمُ مَوْتٍ بِفَتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَتَعْبِيمَهُ

فَأَكَّلَتُ الْفَتْنَةُ إِنَّ الْكَاهِنَ يُمِتَّخَنُ فِي مَوْتِهِ، فَيُقَالُ لِلرَّجُلِ: (مَا رَبِّك؟ وَمَا

ذِي نِيَّةٍ؟) فَيَقْلُ: اللَّهُ أَلَّمْ يَأْتِيَ بِالْقُوْرِ الآخَرِ، فَيَقُولُ

الْمُؤْمِنُ: (رَبِّي اللَّهُ، وَالإِسْلاَمُ دِينِي، وَمُحْمَّدُ نَبِيُّ)

وَأَيْنَاءُ الْمُرْتَبِ: فَيَقُولُ: (هَذَا هُدَىٰ لَا أَدْرِي، سَمِعْتُ الْكَاهِنَ يُقُولُنَّ شَيْئًا

قَالُنَاهُ) فَيَضْرِبُ بِبِزْرَةٍ مِنْ حَرْبِي، فَيَصْبِحُ صَدْحًا يُسْمَعُهَا كَلُّ شَيْءٍ إِلَّا الْإِسْلاَمُ،

وَلَوْ سَمِعَهَا الْإِنسَانُ لَصَحِيٰٰ

142
ثم يعد هذه الفتنة إذا تعم وتلو عذاب، إلى أن تقوم القيامة الكبرى، فتعداد الأرواح إلى الأجساد.
وتفتح القيامة التي أخرج الله بها في كتبها، وعلى ليسان رسوله، وأجمع عليها المسلمون، فقوم الناس من فتىهم لرب العالمين حفاة عرفا غزلا، وتدوم منهم الشمس، ويبلغهم القرن.
فتصنسب الموازين، فتوفر بها أعمال العباد، فمن ثلاث مؤذنات فأولئك هم المفهومين، ومن حقات مؤذنات فأولئك الذين خيرا ألسنتهم في جهنم خليلون في المؤمنين.
وتصدر الدعاوى، وهي صخائر الأعمال، فأخذ كتابه بين يديه، وأخذ كتابه في يديه أو يرفعوه، كما قال شبهانه وتعالى: وجعلت إنسانه طالتهم في عيني، وخرج لأيم الله الفيروز سكتناه يلقى منه مشارا، أقرأ كتابك كفى نفهمك.
اليوم عليك حبيبك [الإسراء].
ويحاسب الله الخلقين، ويخلو بعده المؤمنين، فتقوله نذوره، كما وصف ذلك في الكتب والشمس.
وأنا الكفار، فلا يحاسبون مخاصمًا من تتورع حسناتهم وسبتانه، فإنه لا حسنات لأهم، ولكن أحد أعمالهم، فخصص فيقولون عليهها، ويعجزون بها.
وربierzون بها].

(1) في إحدى النسخ: 5 إلى يوم القيامة الكبرى.
(2) ما بين معقولين ساقط من بعض النسخ، وفي إحدى النسخ: (ويحزرون بها). باللغوية.
[خوض النبي ومكانه وصفاته]

وفي عرّاسات القيامَة: )الخوض( المورود للنبيّ ماؤه أشدًّا بياضاً من اللبَن، وأخلي من العسل، أبيضه عدد نجوم السماء، طوله شهر، وعرضه شهرين، من تشرب منه(1) شربة، لا يظمان بعدها أبدًا.

[الصراط: مغناة ومكانه وصفة مزور الناس عليه]

و(الصراط) منصور على من جههم، وهو الجسر الذي بين الجنين والقبر، يمرُ الناس على قدر أعمالهم، فمنهم من يمر كثيف البصر، ومنهم من يمر كالبيدق، ومنهم من يمر كثيف البصر، ومنهم من يمَّر كالبيدق، ومنهم من يمرُ كثيف البصر، ومنهم من يمَّر كالبيدق، ومنهم من يمَّر كالبيدق، ومنهم من يمَّر كالبيدق، ومنهم من يمَّر كالبيدق.

فإنّ الجسر عليه كالأريج تخطف الناس بأعمالهم.

[القنطرة بين الجنين والنار]

فمن مروا على الصراط دخلت الجنين. فإذا أعيروا عليه، وقفوا على قطرة بين الجنين والقبر، ففتقذب ليطحّبهم من بعضهم، فإذا هذبحوا ونفروا، فدُلهم في دخولاً.

(1) في إحدى النسخ: 4 من شرب
الجنة.
وأول من ينتصفح باب الجنة: محمد، وأول من يدخل الجنة من الأمم: آدم.

[شفعات النبي ﷺ]

ولله في القيامة ثلاثة شفعات:
أما الشفاعة الأولى: فيشفع في أهل الموتى حتى يفضلا بينهم بعد أن يراجع الأنيمات: آدم، ونوح، وإبراهيم، وموسى، ويسى بن مريم عن الشفاعة حتى ينتهي إليه.

وأما الشفاعة الثانية: فيشفع في أهل الجنة أن يدخلوا الجنة.

وأما الشفاعة الثالثة: فيشفع فيمن استحق التأثار، وهذه الشفاعة له ولسائر الذين والصقرين وغيرهم، فيشفع فيمن استحق الثار ألا يدخلها، ويشفع فيمن دخلها أن يخرج منها.

[إخراج الله بعض العذاب من النار برضعته، وبغير شفاعة]

وبخرج الله من النار أفواهًا بغير شفاعة، بل يفضله ورضعته، وتبقي في الجنة فضل عمان دخلها من أهل الدنيا، فتستني الله لها أفواهًا، وتستنيهم.
الجَنَّةُ
وَأَصْنَافٌ مَا تَضَمَّنَّهُ الدَّارُ الآخِرَةُ مِنَ الْحِسَابِ وَالْكَوْارِبِ وَالْيَاقِبِ وَالْجَنَّةِ
وَالثَّانِيُّ، وَتَقَلِيدُ ذَلِكَ مَذْكُورَةً فِي «الْكُتُبِ المِنْزَلَةِ» مِنَ السَّمَاءِ، وَ«الْآَتِرِ» مِنَ الْعِلْمِ المَأْثُورِ عَنِ الأنبِياءِ، وَفِي «الْعِلْمِ المَوْرَوْثِ» عَنْ مُحَمَّدٍ ﷺ مِنْ ذَلِكَ مَا
يَشْفِقُ وَيَكْفِي، فَمِنْ ابْتِغَاهُ وَرَجْدَةُ

[[الإيمان بالقدر، ومراقبة القدر]]

وَتَوْهِمُ الفَزْقَةُ النَّاجِيَةُ مِنْ أُهْلِ السَّنَةِ وَالْجِمَاعَةِ بِالْقَدْرِ خُبْرٌ وَشَرٌّ،
والإيمان بالقدر على دَرْجَتَينِ، كُلُّ دَرْجَةٍ تَقْلِيدُ شَيْئَينَ
فَالْدَرْجَةِ الأَوْلَى : الإِيمَانُ بِنَ عَلِيٍّ رَحْمَةُ اللهِ عَلَيْهِمْ بِالْخَلْقِ، وَهُمْ عَامِلُون
بِعَمْلِهِ الْقَدِيمِ الَّذِي هُوَ مَوْصُوفٌ عِنْهُ أزْلًا وَأَبْدًا، وَعَلِيْمُ جَمِيعٍ أَحْوَالِهِمُ مِنَ الطَّاعَاتِ وَالْمَعَاشِيَةِ وَالْأَرْزَاقِ وَالأَجَالِ، ثُمَّ كَتَبَ اللَّهُ فِي اللُّوحِ المَخْفُوظِ
فقَادِرَ الخَلْقِ.
فَأَوَلَّ مَا خَلَقَ اللَّهُ الْقَلَمَ قَالَ لَهُ: اكْتُبِ. قَالَ: مَا أَكْتُبُ؟ قَالَ: اكْتُبِ مَا هُوَ
كَأَنَّى إِلَى نُوْمٍ الْقِيَامَةِ.
فَمَا أَصَابَ الْإِنسَانُ لَمْ يَكُنْ لِلْبَحْلِيَةِ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِلْيَصِيبَةِ، جَفَّتُ

(1) وَحَاصلُ ذَلِكَ أرِبَعَةُ أَمْوَرٌ، وَهِيْ مَا تُعْرَفُ بِمُراَبِتِ الْقَدْرِ. وَقَدْ ذَكَرَ فِي الْدِّرَجَةِ الأَوْلَى :
مَرْتِبَةُ الْعِلْمِ وَالْكِتَابَةِ، وَذَكَرَ فِي الْدِّرَجَةِ الثانِيَةِ : مَرْتِبَةُ الْمَشْيَةِ وَالْخَلْقِ. وَتَسْمِيَةِ هَذِهِ
الأَمْوَرِ بِمُراَبِتِ الْقَدْرِ أَوُّدُرْجَاتِ الْقَدْرِ. وَتَصَنُّفَهَا إِلَى أرِبَعَةِ مَراَبِتِ، أَوْ عَلى دَرْجَتَينَ
، كُلُّ ذَلِكَ مِنَ الأَمْوَرِ الْاِسْتِعْلَامِيَةِ، وَالْمَرَادِ وَاحِدٌ، وَاللَّهُ أَعْلَمَ.
الإيمان، وطريقة الصحف، كما قال تعالى: «أَلَمْ تَرَ أَنَّ اللَّهَ يُصَلِّ مَا فِي الْأَرْضِ» [الحجج: 48]، وقال: 
«مَا أُعْلِمَ مِنْ ثَمِيمٍ بِمَا فِي الْأَرْضِ» [الحجج: 48]. إن ذلك على الله وليسيكم إلا في كتابين ينفه أن يبرأهما.

وهذا التقدير التالى لعله سبحانه يكتون في مواقف جملة وتفصيلاً:

فقد كتب في اللواع المخفوطة ماسب.

وإذا خلق جسد الجنين قال نفع الروح فيه، فبعث إليه ملائكة، فيؤمن تأريخ كلمات، فتقول له: اكتب: رزقته، وأجله، وعمله، وشفى أم سعيد. ونحر ذلك.

فَهَذَا التْقُدِيرُ قَدْ كَانَ مُبَكِّرًا عِلاًُّ (القُدْرَة) قَدِيماً، وُسِكْرُوْتَ الْيَوْمَ قَلِيلًا.

وألا الذرة الثانية: فهي مشيئة الله النافذة، وقدرته الشاملة، وهو:

الإيمان بأن ما شاء الله كان، وما لم يشأ لم يكن، وأنه ما في السماوات وما في الأرض من حركة ولا سكون إلا بمشيئة الله سبحانه، لا يكون في ملكه ما لا يريد، والله سبحانه على كل شيء قادر من الموجودات والمعدومات، فما من مخلوق في الأرض ولا في السماء إلا الله خالقه سبحانه، لا خالق غيور، ولا ضغد.

ومع ذلك، فقد أمر العباد بطاعته، وطاعة رسوله، ونهى عن مغضوبه:

وهُوَ سُبْحَانَهُ. يَحْبِبُ المُتَّقِينَ والمُحْسِنِينَ والمُقْتَسِطِينَ، ويتَرَضِى عَنِ الْأَذْلِينَ آثَّرَوا وَعَمِلُوا الصَّالِحَاتِ، وَلَا يَحْبِبُ الْكَافِرِينَ، وَلَا يَرَضَى لِيُجَادِهِ 

الكُفَّرُ، ولا يحب الفساد.

147
وَالْعِبْدُ: هُوَ الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبَرُّ، وَالْفَاحِشَةُ، وَالْمُصِلِّيُّ، وَالْصَّاحِبُ.
وَلِلْعِبْدِ نُذُرَ عَلَى أَعْمَالِهِمْ، وَلَهُمْ إِرَادَةُ، وَاللَّهُ خَالِقُهُمْ، وَمُدْرِيُّهُمْ
وَإِرَادَتِهِمْ، كَمَا قَالَ تَعَالَى: ﴿لِيَنَّ كَلِهَا يَكُونُ أنْ يُسْتَقِيمَ، وَمَا تَتَأَوَّلُونَ إِلَّا أَنْ يَنْهَى
اللَّهُ رَبُّ الْعَلَمِيَّاتِ﴾ [النَّبِيَّةَ].
وَهَذِهِ الدُّرَّةُ مِنَ الْقُدْرَةِ يَكُونُ بِها عَدَاةُ الْقُدْرَةِ، الَّذِينَ سَخَاهُمُ النَّبِيُّ
مَجُوسَهُمْ هَذِهِ الأَقْلَةُ، وَبُنِيَّلَ فِيهَا قُوُّمٌ مِنْ أَهْلِ الإِنْبَاطِ، حَتَّى سَلَبَوا العَبْدَ قُدْرَتُهُ
وَأَخْتِيَارَهُ، وَيُنْخَرُ جُنُّ عَلَى أَعْمَالِ اللَّهِ، وَأَخْتِيَارُهُ هُمْ جَمْهُورُهَا رُمَّصَالِحَهَا.

[حَقِيقَةُ الِإِيمَانِ وَحُكْمُ مُرْتَكُبِ الكِبْرَةِ]
وَمِنْ أَصْوَلِ أَهْلِ الْشَّهَابَةِ وَالْجَمَاعَةِ: أنَّ الْدِينَ وَالْإِيمَانَ قَوْنَ وَعَمَلَ، قَوْنُ
القَلْبِ، وَاللِّسَانِ، وَعَمَلُ القَلْبِ، وَاللِّسَانِ وَالجَوَابِرِ.
وَأَنَّ الإِيمَانَ يَزِيدُ بِالْعُطْفَةِ، وَيَنْلُجُ بِالمُعْصِيَةِ.
وَهُمْ مَعَ ذَلِكَ لَا يُكْفَرُونَ أَهْلَ الْقِبْلَةِ، يَبْعَثُونَ الْمَعَاصِي، وَالْمَكْتَبُ، كَمَا
يَفْعَلُونَ الْجَوَابِرُ ﴿بِإِلَى الْأَخْوَةِ الإِسْلَامِيَّةِ ثَانِيَةً ﺑِمَعَاصِيْهَا ﻟِلَّمْ يُهَدُوا إِلَى
هَا﴾ [البقرة: 178].
Fi وَقَالَ: ﴿وَلَيْنَ عَلَى الْمُؤْمِنِينَ مَنْ أَفْتَلَمْ أَفْتَلَمْ يُؤْمِنَ ﻟَمْ يُؤْمِنَ، ﻟَمْ يُؤْمِنَ ﻟَمْ يُؤْمِنَ، ﻟَمْ يُؤْمِنَ ﻟَمْ يُؤْمِنَ﴾ [الحجرات: 9].
ولا يُشْلُبُونَ الفَاسِقَ السَّلِيمِ (1) الإسلام بالكُلِّيَّة، ولا يُفْتَدُونَهُ في النَّار؛
كَمَا تَقُولُ الْمَعْتَرَبَةُ.

بِلِ الفَاسِقِ يَذْخُلُ فِي اسْمَ الْإِيمَانِ؛ كَمَا فِي قُوْلِهِ: ﴿فَتَهُمَا رَقَبَتُهُمْ ثُمَّ قُتِلَتْ﴾
[النساء: 92]، وَقَدْ لَا يَذْخُلُ فِي اسْمَ الْإِيمَانِ الْمَطْلُوْبِ؛ كَمَا فِي قُوْلِهِ تَعَالَى:
﴿إِنَّمَا الْمُؤْمِنِينَ كُلُّ ذَئِبٍ إِذَا ذَكَرَ اللَّهُ وَجَهَّلُ كُلُّ ذَئِبٍ إِذَا ذَكَرَهُ﴾
[الأنفال: 12] وَقُولُهُ ﴿لَا يُزْمَيْ النَّارُ إِلَّا مَنْ يَنْصَرْهُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْصَرَ النَّارُ إِلَّا مَنْ يُؤْمِنَ حَيْثُ يُؤْمِنُ، وَلَا يُسَرِّقُ الْمَتَّارُ إِلَّا مَنْ يُؤْمِنَ حَيْثُ يُؤْمِنُ، وَهُوَ مُؤْمِنٌ، وَلَا يُنْضَهِبْ نَهْيَةٌ عَلَى مُسْرِرِهِ إِلَّا مَنْ يُؤْمِنُ حَيْثُ يُؤْمِنُ، وَهُوَ مُؤْمِنٌ﴾

وَقُولُ: هُوَ مُؤْمِنٌ نَافِصُ الْإِيمَانِ، أَوْ مُؤْمِنٌ إِيمَانُهُ فَاسِقٌ بَكِيرٌ هُوَ، فَلَا يَعْطَى الْأَنْسُ المُطْلَقُ، وَلَا يُشْلُبُ مَطْلَقُ الْأَنْسُ.

[الواجب نَخْوَ الصَّحَابَةَ وَذَكْرُ فَضائلِهِم]

وَمِنْ أَصْوَلِ «أَهْلِ الْشَّهَيْدَةِ وَالْجَمْعَةَ»: سَلَامَةُ فُلُوْبِهِمْ وَاَلْسََّبِيْهِمْ لِأَضْحَابِ
رسُولِ اللهِ ﷺ، كَمَا وَضَفَّهُمْ اللَّهُ بِهِ فِي قُوْلِهِ تَعَالَى: ﴿وَأَلْبَيْكَ جَآَهَرٌ بَيْنَ يَدَيْهِمْ﴾
فِي قُوْلِهِ ﴿رَبِّ أَهْلِى نَفْسِي اطْلُبْ لِهَذِيْنِ إِلَّا وَيْدًا كَبِيرًا﴾ [الحجرة]. وَطَاعَةُ الْعَمِّيَّةِ فِي قُوْلِهِ:

(1) قُوْلُهُ: «الْبَيْلِيْةُ»: يعني: المتسبب إلى المَلَأِّ، الذي لا يخرج منها اهـ. من: ﴿فِرْجَ هَٰذِهِ﴾ 
[العقيدة الواسطية: ابن عثيمين (ص 583)].
لا نشيدوا أصحابنا قلبي نفيسي بيديه لئن أحكمكم الفقه مثل أخدي ذهب مما يبلغ مدة أخذهم ولا نصية

وبثبتوا ناجحاً يه الكتبة والشتنة والإجماع من فضائلهم ومراتبهم ويفصلون من أفتقين قبل الفتح، وهو صلبع الحديثية، وقاتل على من ألف من بعد والقائل

ويقدمون المهاجرين على الأنصار

ويؤمنون بأن الله قال لأهل بني يزى كانوا ثلثين متاب وثاني عشرة: اعملوا ما يشتم رفع ثكمة

وبألل لئن خجلت الطارب أحد بايع تحت الشجرة كما أخبره النبي

للدراعي الله عنهم ورضوعاعتهم، وكانوا أكثر من ألف وأربعة مئة

ويشهدون بالجنة ليمن شهد له رسول الله قاتلة، وفيه بن

قينس ابن شكاس، وغيرهم من الصحابة.

ويثرون بما تواتبته التقلل عن أمير المؤمنين علي بن أبي طالب، رضي الله عنه، ويثرون من أن خشي هده الأعمال بعد نباهة أبو بكر، ثم عمر، ويثرون بعثمان، ويثرون بعلي رضي الله عنهم، كما ذلتك عليه الآخر، كما أجمع الصحابة على تقديم عثمان في البيعة.

[حكم تقديم علي على عثمان رضي الله عنهما]

مع أن بعض أهل الشتنة كانوا قد اختلقوا في عثمان وعلى، رضي الله عنهما

- بعد الاقتفاء على تقديم أبي بكر، وعمر - أليهما أفسل؟ فقدم القوم عثمان، وسكنوا، ورقعوا أعيان، وقدم القوم عليًا، وقوم توفقوا.
لكن استشعر أمر الشعية على تقديم عثمان، ثم علي.
وإن كانت هذه المسألة - مسألة عثمان وعلي - ليست من الأصول التي
يُسنَّل المخالف فيها عند جمهور أهل الشيعة.
وكل أنبياء يُسنَّل فيها مسألة الخلافة، وذلك أنهم يؤمنون أن الخليفة بعد
رسول الله ﷺ: أبو بكر، ثم عمر، ثم عثمان، ثم علي، رضي الله عنهم.
ومن طعن في خلافة أحد من حوالته [الأئمة] (1) فهو أصل من حمار أهل.

[منزلة أهل البيت النبوي عند أهل السنة والجماعة]

ويجهون: "إن تبت رسل الله ﷺ، وبولواهم، وبحقوقهم فيما وصيت.
رسول الله ﷺ، حيث قال يوم "عذبهم": "أذكركم الله في أهل بيكي!".
وقال أيضًا الم важно عمه: "وقد أشتكى إليه أن بعض تزويجتي يجدون بيته!
فقال: "والذي نكني بيك، لا يؤمنون حتى يجدونكم، الهول وقراقي.".
وقال: "إن الله أضعفني بني إسماعيل، واضطقل من بني إسماعيل.
كتابه، واضطقل من كتاب قريش، واضطقل من قريش بني هاشم،
 واضطقل من بني هاشم.
ويتركوز أزواج رسل الله ﷺ، أمهات المؤمنين، يؤمنون بأنهم أرزو بنا في
الآخرة.

خصوصا خديجة - رضي الله عنها - أم أكثر أولاً، وأنام من آمن بها وعاصدة على أمره، وكان لها من المنزلة العالية.
(1) ما بين مغوفين لم يرد في بعض النسخ.
والصادقة ينتصر الصداق نصري الله عنها، ألا إن قال فيها النبي ﷺ: «ففضلَ عائشة على النساء كفضل الله على سائر الطعام».

[ببرك أهل السنة والجماعة، مما يقوله أهل البديع والضالة في حق الصحابية، والآل البيت]

وبكروزون من طريقة الزوافض، الذين يغضون الصحابة، ويستنثرون، وطريقة التواصب الذين يعودون أهل البيت، يقولون: إن هذه الآثار المروية في مساوئه بمنها ما هو كليبه، ومنها ما قد زيد فيه ونقص وغيّر عن وجهه، والصحيح منه هم فيه معذرون: إنما مجهود مصيرون، وإنما مجهودون مخطئون.

وهلم مع ذلك لا ينتقدون أن كل واحد من الصحابة مغضوم عن كبار الأئم وصالاته، بل يجزؤ عليهم الذنب في الجملة، وله من الشروق والفضائل ما يوجب مغفرة ما يصبرونه إن صادرون حتى إنه يغفر له من السينات ما لا يعترف لمن بعدهم: لأن له من الحسنات التي تصوو السينات ما ليس لمن بعدهم.

وقد تάبت يقول رسول الله ﷺ: أنهم خيِر المورون، وأنا المعدد من أهديهم إذا تصدق، وكان أفضل من جنب أخذ دينهم، إنبسطهم.

ثم إذا كان قد صدر من أهديهم ذلبه، فيكون قد نواب منه، أو أرى بحسنات.
تمامًا، أو غمرته، يفصل سابقه، أو يستفْعِلَة مختصرًا، الذي لم أحيج الناس
بشفاعته، أو أبتلي ببلاغة الذي كتب عنه.
إذا كان هذا في الذئب المنفرد، فكيف بالأمور التي كانوا فيها
مغهظين: إن أصابوا فللهم أجزاؤهم، وإن أخطروا فللهم أجزاً واحدًا، والخطأ
مغفور!  
ثم إن القدر الذي يُنكر من فعل بعضهم قليل تزمره مغفورًا بين قضاؤي
القوم ومحاسبتهم: من الإيمان بله، ورسوله، والجهاد في سبيله،
والجهاد والتفرج، والعلم النافع، والعمل الصالح.
ومن نظر في سيرة القوم يعدم وتستُر، ومن أن الله علَيهم به من القضاي
علَم بقينا أنهم خبر الخلق بعد الأديان، لا كان ولا يكمن يعلمهم، وأنهم الصفوُ
من فور هذى الأمة التي هي خير الأمم وأكرمها على الله.

[مؤقف أهل السنة والجماعة في كرامات الأولياء]

ومن أصول أهل السنة: التصديق بكرامات الأولياء، وما يكون له علَى
ألبديهم من توارث العادات، في أنواع العلوم والمكاسبات، وأنواع النذر
والتأثيرات، والتأثرين عن ساليف الأمة في صورة الكهف وعمها، وعَن
صُدُر هذه الأمة من الصحابة والتابعين وسائر (فرونين) الأمة، وهي موجودة
فيها إلى يوم القيامة.

(1) في كثير من الطبعات: (واسائر فرق الأمة).
صفات أهل السنة والجماعة

ثم من طريقه أهل السنة والجماعة: أتباع آثار رسول الله ﷺ بباطن وظاهرة، وتابع سبيل الساقيين الأوائل من المهاجرين و الآنصار، وتابع وصية رسول الله ﷺ، حيث قال: "عليكم بستني وشئت الخلفاء الرشدين السبعة من بعدي، تمشكن بها، وعسو عليها بالنواجد، وإياكم ومخطئائكم الأمور، فإن كل بذعة ضالة".

ويعلمون أن أصل الكلام "كلام الله"، وخبر الهدي "هدى مهتم"، ويؤيرون "كلام الله" على غير من كلام أصحاب الناس، ويتهمون "هدي مهتم" على هدى كل أحد.

ولهذا سلوا: أهل الكتاب والشيعة، وسواه: أهل الجماعة، لأن الجماعة هي الاجتماع، وضيدها: الفرقة، وإن كان لفظ "الجماعة" قد صار استعمالي للقوم المجهمين.

و"الجماعة" هو الأصل الثالث الذي يعتمد عليه في العلم والدين.

وهم يرون بهذه الأصول الثلاثة جميع ما عليه الناس من أقوال وأعمال باطنة أو ظاهرة مما لا تعلمه بالدين.

و"الجماعة" الذي يضبط: هو ما كان عليه السلف الصالح، إذ بعدهم كثر الاختلاف، وانتشار في الأمة.
بيان مكالمات العقيدة من مكارم الأخلاق ومحاسن الأعمال
التي يتخلل بها "أهل السنة"

ثم هم مع هذه الأصول يلزمون بالعقوف، ويتهون عن الشنكر؛ على ما توجيه الشريعة.
ويرزون إقامة الحج والجهاد والجهاد والأعيان مع الأموار أبرزها كانوا أو
فجاراً، ويتحفرون على الجماهير.
وتتبعون بالنص فيه للأمة، وتتبينون متعى قولهم: "المؤمن للمؤمنين
كالمجعان المنسوج، ينتمي بعضه بعضًا. وبحبك بين أصبعه". وقوله:
"مثل المؤمنين في توادهم وتراتبهم وتفاطمهم كمثل الجنود، إذا استطاع
يمنة عضو: كذايأ لسائر الجنود بالحمى والشمر".
وتأمرون بالصبر عند البلاء، والشكر عند الرخاء، والرضا ب أمر القضاء.
وتدعون إلى مكارم الأخلاق، ومحاسن الأعمال، وتتابعون متعي
قولهم: "أكمل المؤمنين إبانا أحسنهم حلفنا"، وتذبكون إلى أن تصل من
قطلكن، وتتغطي من حزنك، وتغفر عمن يظلمك، وتأمرون برد الوضي،
وسيلة الأذخام، وحسن الجوار، والإحسان إلى اليكاني والممسكين، وابن
السيئ، والوقو في المماليك، ويتهمون عن الفخري، والخيلاء، والغبي،
والاستطالة على الخلائلي بحق أو ينفي حق، ويتأمرون ببعضي الأخلاقي، ويتهمون
عن سفسطائها.
وكل ما يقره أو يفعله من هذا وغيره، فإنما هم فيه متبون "للكتاب"
والشيعة، وطرفيهم هي من الإسلام الذي بعث الله به محمدًا.
لكن لنا أخبر النبيّ قال: "أنا أعلم أنك ستفرق على قال وسائبين فرقة، كُلها في النار، إلا واحدة، وهي الجماعة". وفي حديثه عنه قال: "هم من كان على يقين ما أنا عليه اليوم وأصحابي، صار المسلمون بالإسلام.
الشخصى الخالص من الشوب هو أهل الشيعة والجماعة.
وفيهم الصديقون، والشهداء، والصالحين، ومنهم أعلام الهدى،
ومنصبهم الذَّاجى، أولو المناصب المأثورة، والفضائل المذكورة، وفيهم الأبدان، وفيهم أئمة الدين، الذين قال فيهم النبي ﷺ: "لا تزال طائفة من أثني على الحق منصرة، لا يضيرهم من خالفهم، ولا من خذلتهم، حتى تقوم الساعة".
نسأل الله أن يجعلنا منهم وألا يديع تلوينا بعد إذ دنا، وأن يهدي لنا من
لده رحمة إله مواليه، وله أعمل.
وصلح الله على محمد وأروى صغيره وسالم تشليمًا كبيرًا.

* * *
INDEX OF SECTS

AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀṬINĪYYAH: A sect of the Shi'a, the followers of Ismā'il ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

HASHWIYYAH: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Ḥadīth, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazī li who said that 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.
THE CREED OF AL-WASI'TIYYAH

KARRAMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (tashbīh).

MUTAKALLIMUN: Speculative Theologians, adherents to kalām.

MU'TAZILA: Followers of Wāsīl ibn 'Aṭā' al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMITA: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

FALĀSIFA: Those philosophers who promoted the ‘wisdom’ of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sinā.
INDEX TO QUR’ĀNIC QUOTATIONS

“Allāh has heard the words of the woman who” p51
“Allāh has heard the words of those who say,” p51
“Allāh has no son and there is no other god... p57
“Allāh is He who created the heavens and... p60
“Allāh is He who raised the heavens... p59
“Allāh is pleased with them.” p46
“Allāh is the Best of Guardians,” p46
“Allāh is with those who ward off evil” p63
“Allāh loves those who fight in His Way in” p44
“Allāh loves those who turn back from wrongdoing” p43
“Allāh raised him up to Himself.” p60
“Allāh spoke directly to Mūsā.” p64
“...Allāh spoke directly to some of them.” p65
“Allah, there is none worthy of worship save Him,” p38
“Allāh will make...” p44
“Allāh will bring forward a people” p82
“All good words rise to Him” p61
“All livestock animals are lawful for you,” p42
“All things are passing except His face.” p49
“And do good: Allāh loves those who do good.” p43
“...and be even-handed; Allah loves those” p43
“And whose speech can be truer than Allāh’s?” p64
“among His Signs is that heaven and earth hold...” p79
“As long as they are straight with you,” p43
"Be patient for Allāh is the patient."
"Blessed be the Name of your Lord,"
"Blessed is He who has sent down the Criterion"
"But Allāh was adverse to their setting out"
"But all might belongs to Allāh and to His"
"But if someone is absolved by his brother,"
"...but the face of your Lord will remain,"
"Certainly this Qur’ān narrates to the Children of Israel"
"..desiring to alter Allāh’s words. Say, “You”"
"Did you not know that Allāh knows everything in"
"Does he not know that Allāh sees?"
"Do not be despondent, Allāh is with us.”
"Do not, then, knowingly make others equal to Allāh.”
"Do not try to make metaphors for Allāh.”
"Do you feel secure against Him who is in heaven...
"Everything in the heavens and everything"
"Faces that Day will be radiant, gazing at their Lord.”
"Glorified be your Lord, the Lord of Might, “
"He does not command indecency"
"He does not love corruption."
"He does not love the disbelievers”
"He knows what goes into the earth”
"He is Ever-Forgiving, Most Merciful.”
"He is Ever-Forgiving, the All-Loving.”
"He is Most Merciful to the believers.”
"He is the First and the Last, the Outward...
"He is inexorable in His power!”
"He is the All-Wise, the All-Knowing."
"He said, ’By Your might, I will mislead all of them...”
"He sees you when you stand up to pray and..."
"He who holds back the heaven, preventing...
"His Footstool encompasses the heavens and the earth,”
"How excellent is what Allāh exhorts you to do!”
"How often a small force has triumphed over”
"Iblis, what prevented you prostrating to what I created”
"If Allāh had willed, those who came after them”
Index to Qur'anic Quotations

“If any of the polytheists ask you for protection,” p66
“If My slaves ask you about Me, I am near. I answer the call” p80
“If two parties of the believers fight,” p95
“If We had sent down this Qur’an onto a mountain,” p67
“If We replace one verse for another...” p68
“In the name of Allāh, the All-Merciful,” p45
“I showered you with love from Me so that you.” p50
“is He pleased that his servants disbelieve,” p91
“is not pleased with the transgressors.” p91
“It is deeply abhorrent to Allāh that you should say...” p47
“It is He who created the heavens and...” p60
“It is He who created the heavens...” p62
“It is He who created the heavens and the earth in six days,” p77
“I will be with you, All-Hearing and All-Seeing.” p52

keeps a firm hold on the heavens and earth, p79
“My mercy extends to all things.” p45
“No female becomes pregnant or gives birth...” p40
“No indeed! When the earth is crushed and ground...” p48
“Nothing is like Him; and He is All-Hearing, the All-Seeing.” p5

“Nothing occurs, either in the earth or in yourselves,” p90
“...on couches, gazing in wonder.” p69
“On the Day He will summon them, He will say,” p66
“On the Day when He summons them, He will say,” p66
“Or do they imagine that We do not hear their secrets....” p51
“Our Lord, You encompass everything in mercy...” p45
“Pharaoh said, ‘O Hamān, build me a tower...” p61
“Put your trust in the Living who does not die.” p38
“Recite what has been revealed to you of the Book...” p67
“Say, ‘Act, for Allāh will see your actions, and so will’” p52
“Say He is Allāh, the One. Allāh, the Everlasting...” p37
“Say, ‘If you love Allāh, then follow me’” p44
“Say, ‘My Lord has forbidden indecency, both open...” p58
“Say, ‘Praise be to Allāh who has had no son,” p56
“Some people set up equals to Allāh, loving them...” p56

161
THE CREED OF AL-WĀSĪTIYYAH

"...so that you might know that Allāh" p40
"So they hatched a plot and We hatched a plot" p53
"So wait patiently for the judgment of your Lord" p50
"That is because they followed what angers Allāh," p47
"This is a Book We have sent down and blessed..." p67
"The All-Knowing and All-Aware..." p39
"The All-Merciful who has risen over the Throne." p58

59

The believers are those whose hearts tremble... p96
"...the day when the heaven is split apart in clouds," p49
"Their Lord called out to them, ‘Did not forbid... p65
"The Jews say, ‘Allāh’s hand is chained.’ p50
"The keys of the Unseen are in His possession... p39
"Then He rose over the Throne, the All-Merciful.” p59
"Then when they had provoked Our wrath, We took... p47
"Therefore, worship you Him and persevere in His.... p55
"There is none comparable to Him... p56
"They are hatching a plot and I too am hatching a plot.” p53
"They plotted and Allah plotted, but Allāh is the best... p53
"They should rather pardon and overlook. Would you... p54
"They will have there everything they desire; and... p69
"The words of your Lord are perfect in truthfulness.... p64
"Those who do good will have the best and more.” p69
"Those who have come after them say, ‘Our Lord... p98
"There is none who is comparable to Him. p37
"Those whose scales are heavy, they are the successful. p83
"those who do good, and those who are just. p86
"...to whoever among you wishes to go straight.” p92
"Three men cannot confer together secretly without Him... p62
"Truly Allāh, He is the Provider, the Possessor of... p40
"We bore him on a planked and well-caulked ship, p50
"We called out to him from the right side of... p65
"We have fastened the destiny of every man about his neck... p84
"What are they waiting for but for Allāh to come to them” p48
"What are they waiting for but for the angels to come” p48
"When Allāh desires to guide someone, . p42
“When Allāh said, ‘O Īsā, I will take you back’” p60
“When Allāh says, ‘O Īsā, son of Mary!...’” p64
“...when a group of them heard Allāh’s word and then, p66
“When Mūsā came to Our appointed time and his Lord. p65
“When your Lord called out to Mūsā, ‘Go to the... p65
“Whether you reveal a good act or keep it hidden, p54
“Whoever kills a believer deliberately, his reward is Hell, p46
“Whose speech can be truer than Allāh’s?” p64
“Why, when you entered your garden, did you not say, p41
“Your Lord has made mercy incumbent on Himself.” p45
Your Lord is Allāh who created the heavens and the earth... p59
...you should liberate a believing slave. p95
INDEX TO AḤĀDĪTH QUOTATIONS

A believer to another believer is like a building, one part of
Allāh chose Kinānah from amongst the descendants of Ismāʿīl,
Allāh laughs at two men, both of whom kill each other, yet
(Allāh), Most High, says, 'O Ādam! Ādam will reply, 'Here I am,
Allāh shows more joy at the repentance of His believing and penitent
Do not abuse my companions for by the One in whose hand is my soul,
Do whatever you wish for I have forgiven you.

Do you not trust me when I am trusted by Him who is above the heaven?
Every night, when the last third of the night remains, our Lord,
Hold fast to my Sunnah and the sunnah of the Rightly Guided Caliphs
Its water is whiter than milk and sweeter than honey, and its goblets
Mankind, naked, barefooted, and uncircumcised, will rise
O Allāh! Lord of the seven heavens and the earth, Lord of the great...

(On the Day of Judgment), people will be thrown into Hell
Our Lord, Allāh, who is above the heaven, may Your name be sanctified.
Our Lord is amazed at the despairing of His servants (at some harm)
People, be easy on yourselves for you are not calling One who is deaf or
The adulterer, when committing adultery, is not a believer.

The best of this nation, after its Prophet, are Abū Bakr then Ṭūmar.
The best (quality) of faith is that you know that Allāh is with you
The example of the believers in their mutual love, mercy,
The excellence of ‘Ā’ishah over women is like the excellence of al-tharid
"The first thing Allāh created was the Pen and He said to it, 'Write!

Index to Ahādīth Quotations

The most complete believer with respect to faith is the one
"The One you are invoking is closer to one of you than the neck..."
The sun will come close to them and they will be bridled in sweat.
The Throne is above the water, and Allah is above the Throne;
There is not a single person amongst you except that his Lord
There will never cease to be a group of my nation who are upon the truth
They are those who follow what I and my companions are upon today
When any one of you stands for prayer, he must not spit in front of him
Where is Allah?" She answered, "Above the heaven." He asked,
Who is your Lord? What is your religion? Who is your Prophet?
You will see your Lord like you see the moon on a night when it is full,

p111  p80  p83  p73  p72  p113  p105  p73  p73  p82  p74
BIOGRAPHICAL NOTES

The Companions

‘Ā’ISHAH: bint Abū Bakr as-Ṣiddiq, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many ahādīth from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘ABDULLĀH BIN ‘ABBĀS: bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Munāf al-Qurashi al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the Hijrah and was called the ‘Ocean of knowledge’ due to his vast knowledge. He took part in the Jihād in North Africa in the year 27H and died in the year 68H.

‘ABDULLĀH BIN ‘AMR: bin al-‘Āṣ bin Wā’il bin Hāshim bin Su‘ayd bin Sa‘d bin Sahm as-Sahmī. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

‘ABDULLĀH ABŪ JĀBĪR: bin ‘Amr bin Ḥazzām bin Thalabah al-Anṣārī al-Khazrajī as-Sulami, amongst those who gave the pledge of ‘Uqbah. He witnessed Badr and was martyred at Uhud.

‘ABDULLĀH BIN MAS‘ŪD: bin Ghāfil bin Ḥabīb al-Hadhli Abū
Biographical Notes

‘Abdur-Rahmān. One of the scholars amongst the Companions and he witnessed Badr and the following battles. He had many virtues and died in the year 32H.

‘ABDULLĀH BIN ‘UMAR: bin al-Khaṭṭāb al-‘Adawi, Abū ‘Abdur-Rahmān, the noble Companion and scholar. He reported many abādīth from the Messenger (ﷺ) and died in the year 73H.

‘ABDUR-RAHMĀN BIN AUF: bin Awf bin Abd Awf bin al-Ḥārith al-Qurashi az-Zuhri, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abyssinia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

ABŪ BAKR AS-ṢIDDĪQ: ‘Abdullāh bin ‘Uthmān bin Āmir al-Qurashi. The first Khalīfah of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

ABŪ AD-DARDĀ’: Uwaymir bin Mālik bin Zayd bin Qays al-Khazrajī al-Anṣāri. There is a difference of opinion concerning his name. He accepted Islām on the day of Badr and witnessed Uhud. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

ABŪ DHARR AL-GHIFĀRĪ: Jundub bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness Badr. His virtues are many and he died in the year 52H.

ABŪ HURAYRAH: ‘Abdur-Rahmān bin Ṣakhr ad-Dusī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

ABŪ MŪSĀ AL-ASH’ARĪ: ‘Abdullāh bin Qays bin Salīm. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.
ABŪ SA'ĪD AL-KHUDRĪ: Sa'd bin Malik bin Sinān bin 'Ubaid al-Anṣārī al-Khazrajī. He and his father were both Companions and he witnessed all the battles that followed Uhud. He was one of the scholars amongst the Companions and reported many ahādīth from the Messenger (ﷺ). He died in the year 74H.

ABŪ 'UBAIDĀH BIN AL-JARRĀH: 'Āmir bin 'Abdullāh bin al-Jarrāh bin Hilāl al-Qurashī al-Fahri, one of the ten promised Paradise. He accepted Islām early on and witnessed the battle of Badr and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

'ALĪ BIN ABĪ TĀLIB: bin 'Abdul-Muṭṭalib bin Hāshim al-Qurashī al-Hāshimī, the fourth Rightly Guided Khulīfah and one of ten promised Paradise. He accepted Islām at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

ANAS BIN MĀLIK: bin an-Nadīr bin Ḍaṃḍam al-Anṣārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed Badr but was not of age to actually participate. He died in the year 93H.

AL-BARĀ'A BIN MĀLIK: bin an-Nadīr al-Anṣārī. He witnessed Uhud and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of Tustor.

JĀBIR BIN 'ABDULLĀH: bin 'Amr bin Ḥarrām al-Anṣārī as-Sulamī, he witnessed the second pledge at 'Uqab while he was still a child. It is said that he witnessed Badr and Uhud and he reported many ahādīth from the Messenger (ﷺ). He died in the year 74H.

KHUBAIB BIN 'ADĪ: bin Mālik bin 'Āmir al-Awsī al-Anṣārī. He witnessed Badr and was martyred during the lifetime of the Prophet (ﷺ) when he was captured by the polytheists in Mecca.

MU'ĀDH BIN JABAL: bin 'Amr bin Aws al-Anṣārī al-Khazrajī, Abū
Biographical Notes

‘Abdur-Rahmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur’ān. He was present at the pledge of 'Uqba and witnessed Badr and the following battles and was martyred due to a plague in the year 17H or 18H.

MU’ĀWIYAH: bin Abū Sufyān bin Șakhr bin Ḥarb bin Umayyah bin ‘Abd Shams al-Qurashi al-Amawī. He accepted Islām in the year of the Conquest and witnessed Hunain and al-Yamāmah. He was one of the scribes who would write the revelation and died in the year 60H.

SA’D BIN ABĪ WAQQĀS: Sa’d bin Mālik bin Ahīb bin ‘Abd Munāf al-Qurashi az-Zuhri Abū Ishāq bin Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

‘UMAR BIN AL-KHAṬṬĀB: Abū Hafs ‘Umar bin al-Khaṭṭāb bin Nufayl al-Qurashi al-‘Adawī, the second Rightly Guided Khalīfah and one of the ten promised Paradise. He accepted Islām five years before the Hijrah and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

‘UTHMĀN BIN ‘AFFĀN: Dhu an-Nurayn ‘Uthmān bin ‘Affān bin Abū al-‘Āṣ bin Umayyah al-Qurashi al-Amawī, the third Rightly Guided Khalīfah and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allāh. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. He was martyred in the year 35H.

AZ-ZUBAIR: bin al-Awām bin Khuwaylid bin Asad al-Qurashi al-Asadī, Abū ‘Abdullāh. He migrated to Abysinnia on both the migrations there and accompanied the Messenger on all his military expeditions. He was one of the ten promised Paradise and died in the year 36H.
THE CREED OF AL-WĀSİTİYYAH

. Others

AL-AWZĀ’Ī: ‘Abdur-Rahmān bin ‘Amr bin Muḥammad, Abū ‘Amr, one of the great scholars of his time. He was well versed in ḥadīth, fiqh and the military expeditions undertaken by the Prophet (ﷺ). The Muslims have agreed as to his excellence and being an Imām. His fiqh dominated Spain for a time and he died in the year 158H.

ABŪ DĀWŪD: Sulaymān bin al-Ashʿath bin Iṣḥāq bin Bashīr, Abū Dāwūd as-Sijistānī, the Imām, Ḥāfiz and author of the famous Sunan. He died in the year 275H.

AḤMAD: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū ‘Abdullāh, the Imām of the Sunnah and author of the famous Musnad. He was known for his knowledge of ḥadīth, fiqh, and his taqwā and asceticism. He died in the year 241H.

AL-BAYHAQĪ: Aḥmad bin al-Ḥusayn bin ‘Alī bin ‘Abdullah bin Mūsā, Abū Bakr al-Bayhaqī al-Naysabūrī al-Khusrawjirdī al-Shāfiʿī. The Imām, Ḥāfiz, ascetic and one of the main proponents of the al-Shāfiʿī school. He studied under a host of the leading scholars of his time and a large group took from him. His works are marked by their meticulousness and reliability, amongst them are: as-Sunan al-Kubrā, Maʿrifah as-Sunan wal Athbār, al-Asmāʾ was Sifāt, al-ʾIʿtiqād, Dalaʾil an-Nubuwah and Shuʿab al-Imān.

AL-BĀZZĀR, AḤMAD BIN ‘AMR: Abū Bakr, Aḥmad bin ‘Amr bin ‘Abdul-Khāliq Al-Basrī was one of the eminent and learned Ḥadīth scholars who had attained the rank of Ḥāfiz in the memorization of Ḥadīth. He authored two books on Ḥadīth which are Al-Musnad Al-Kabīr and Al-ʾIlal. He studied under At-Tābarānī and others. Al-Bazzār died in 292 H.

BUKHĀRĪ: Muḥammad bin Iṣmāʾīl bin Ibrāhīm bin al-Mughīrah, Abū ‘Abdullāh. He was born in the year 194H and became one of the Imāms of Ḥadīth and was nicknamed ‘The Leader of the Believers in Ḥadīth.’ He died in the year 256H.
Biographical Notes

AD-DAHHĀK: bin Muzāhim al-Hilālī, Abū al-Qāsim al-Khursānī, the Imām of tafsīr. He was trustworthy and precise and a student of Saʿīd bin Jubair. He died in the year 105H.

IBN HIBBĀN: Abū ʿHātim Muḥammad ibn Ḥibbān al-Tamīmī al-Bustī, the Ḥāfiz Mujtahid and author of the famous Sahīḥ iṣn Ḥibbān. He died in the year 354H.

IBN KATHĪR: ʿImād al-Dīn Ibn Kathīr, was a scholars of tafsīr, language, history and ḥadīth. He was born in Jandal in a province of Basrah and then moved to Damascus where he died. His works works include the famous commentary of the Qurʾān, entitled Tafsīr al-Qurʾān al-ʿAzīm.

MUSLIM: bin al-Ḥajjāj bin Muslim al-Qushayrī, Abū al-Ḥusain an-Naisābūrī, the Ḥāfiz and one of the great Imāms of this nation. He is the author of the Sahīh which is the most authentic book of ḥadīth after Bukhārī. He died in the year 261H.

AN-NASĀĪ: Aba ʿAbdūr-Rahmān Aḥmad bin Shuʿayb bin ʿAli al-Khurasanī The author of the famous Sunan, the mujahid and Ḥāfiz. He was known for his strictness in grading ḥadīth narrators.

SHAYTĀN: Also called Iblīs. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shayṭān is derived from the verb šuṭṭa which means to be distant, and indeed Shayṭān is distant from all good.

AT-TIRMIDĪ: Muḥammad bin ʿĪsā bin Sawrāh bin Mūsā bin ad-Ḍahḥāk as-Sulamī at-Tirmidhī, the Imām, Ḥāfiz and the author of the famous Sunan. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.
INDEX OF ARABIC WORDS

AWLIYĀ': plural of wāli; friend, ally, loyal companion. From the word wilāyah meaning loyalty and closeness, the opposite of enmity.

'AYY: withholding the tongue from speaking, carefully considering each word before it is said:

BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

BID'AH: innovation, that which is newly introduced into the religion of Allah.

DA'IF: weak; the ḥadīth that is neither sahih nor hasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mauḍū', fabricated.

DHIKR: remembrance, recollection, technically referring the remembrance of Allah.

DU'Ā: supplication, invocation, it is an action of worship that may only be directed to Allah. It is of two types, supplication through worship (du'ā iḥbādah) and supplication of request (du'ā mas'alaḥ). The first type of du'ā can be understood when one understands that every act of worship is done with the unstated plea that Allah accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allah. The second type of du'ā is whereby one explicitly asks his Lord of something such as 'O Allah! Grant me good in this world

172
and the Hereafter.’ The second type includes the first type and the first type necessitates the second type.

HADITH: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (matn) and the isnād. Rarely the term is also used to refer to a text attributed to a Companion or a Tābi‘ī.

HĀFIZ: pl. Huffāz; Hadith Master, commonly referred to one who has memorised at least 100000 ḥadiths.

HASAN: good, fair. A ḥadith whose isnād is continuously linked of just, morally upright narrators but whose precision (dabī) falls short of the requirements of the ṣaḥīḥ ḥadith; containing no irregularity (shādīb) and no hidden defect (‘ilāb). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

IHSĀN: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

IKHLĀS: sincerity, to strip oneself of worshiping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true ikhlās (mukhlīs) will be free of riya’.

‘ILM: knowledge.

ĪMĀN: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, ‘Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.’ Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

ISNĀD: support. The chain of authorities on which a narration is based,
THE CREED OF AL-WĀSİTİYYAH

linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

ITTĪBĀ’: following, technically referring to following the Sunnah of the Prophet (ﷺ).

JĀHILIYYAH: Pre-Islamic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

JAHIL: ignorance.

KALĀM: speech, discourse. Technically used to refer to dialectics and scholastic theology.

KHALAF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. khulafa’. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called Amīr al-Mu’minīn or Leader of the Believers.

KHUSHŪ’: submissiveness, humility.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

MURĀQABAH: self-inspection. The servant having the sure knowledge that Allāh sees him in all circumstances and knows all that he is doing, as such he does his utmost not to fall into the prohibited matters and to correct his own failings.

MURSAŁ: disconnected. A ḥadīth whereby a Tābi’ī narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of ḍa’īf.

QADR: Divine Decree and Destiny.

QUR’ĀN: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātihah and ending with an-Nās.

RIYĀ’: showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

RUQYĀ’: recitation used to cure an illness or disease. It can only be done
in the Arabic tongue, in words whose meaning is understood, using verses of the Qur’ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

SABR: patience and steadfastness, the restraint of oneself to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. Ikhlās can never be complete without šiddq and šiddq can never be complete without ikhlās and the two can never be complete without sabr. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him; and with Allāh, i.e. doing only that which He wills.

SAHĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

SAHĪH: correct, authentic. A hadith which has a continuously linked isnād, of just, morally upright and precise narrators; containing no irregularity (ṣhādib) or hidden defect (‘illāh). Hence five conditions have to be met: the isnād being continuously linked; the justice (‘adl) of the narrator; the precision (dabt) of the narrator; its not being shādib; and its not containing an ‘illab. The hadīth can be sahīh in and of itself, or it can contain a defect but still be ruled to be sahīh due to supporting evidences.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the Sahābah, the Tābi‘ūn and the Tab‘ Tābi‘ūn due to the hadīth, ‘The best of people are my generation, then the one that follows, then the one that follows.’

SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

TĀBI‘ŪN: The generation following that of the Companions.

TAB‘ TĀBI‘ŪN: The generation following that of the Tābi‘ūn.

TAQWĀ: the basic meaning of which is setting a barrier between two things. This is why it is said that one ittaqā with his shield, i.e. he set it
as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwa* (*mutaqi*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

**TARQ:** the practice of divination through drawing lines in the earth or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein.

**TAWHĪD:** unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

**TIYARAH:** seeing bad omens in things.

**WAHDATU-L-WUJŪD:** The unity of existence, the heretical belief that Allāh is everywhere and everything.

**WARA':** pious caution, scrupulousness. A mannerism through which the heart is purified of all that would sully it and has been excellently summarised in the saying of the Prophet (ﷺ), “From the excellence of ones Islām is his leaving that which does not concern him.” It is to leave all that causes one doubt, all that does not concern him, to continuously bring oneself to account and to devote oneself to Allāh. Some of the Salaf said, ‘None attains the reality of *taqwā* until he leaves that which is harmless for fear of falling into that which is harmful.’

**YAQĪN:** certainty. It is to faith (İmān) what the soul is to the body, it is the soul to the actions of the heart which in turn formulate the souls to the actions of the limbs and through it one attains the rank of Siddiq. From *yaqīn* does *tawakkul* (absolute reliance in Allāh) sprout and through *yaqīn* is all doubt, suspicion and worry dispelled and the heart filled with love, hope and fear of Allāh. *Yaqīn* is of three levels, that which arises from knowledge (*īm āl-yaqīn*), seeing (*‘ain al-yaqīn*) and actual experience (*Haqq al-yaqīn*).