

أَصْلُ السُّنَّةِ وَاعْتِقَادِ الدِّينِ

لِلْإِمَامَيْنِ الرَّازِيِّينِ

أبي حاتم وأبي زرعة

رحمهما الله

CONCISE SCHOLARLY COMMENTARY ON
**THE FOUNDATION OF THE SUNNAH
AND THE CREED OF THE RELIGION**

THE CREED OF THE TWO RĀZĪ IMĀMS
ABŪ ZUR'AH AL-RĀZĪ (D. 264H) AND ABŪ ḤĀTIM AL-RĀZĪ (D. 277H)

Selected From The Works Of:
Shaykh Aḥmad al-Najmī
Shaykh Zayd al-Madkhalī
Shaykh Rabī' al-Madkhalī
Shaykh 'Ubayd al-Jābirī

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Compiled and Translated by Hassan Hussein Abdi

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Transliteration Table

Consonants

| | | | | | | | |
|---|-----------|---|-----------|---|-----------|---|----------|
| ء | ‘ | د | d | ض | ḍ | ك | k |
| ب | b | ذ | dh | ط | ṭ | ل | l |
| ت | t | ر | r | ظ | ẓ | م | m |
| ث | th | ز | z | ع | ‘ | ن | n |
| ج | j | س | s | غ | gh | ه | h |
| ح | ḥ | ش | sh | ف | f | و | w |
| خ | kh | ص | ṣ | ق | q | ي | y |

Vowels

| | | | | | | |
|-------|-----|----------|-----|----------|-----|----------|
| Short | ـَ | a | ـِ | i | ـُ | u |
| Long | ـَا | ā | ـِي | ī | ـُو | ū |

| | | | | |
|------------|-------|-----------|-------|-----------|
| Diphthongs | ـَاوْ | aw | ـَايْ | ay |
|------------|-------|-----------|-------|-----------|

عَزَّجَلَّ

The Mighty and Majestic.

سُبْحَانَكَ وَبِحَمْدِكَ

The Sublime and Exalted.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.

رَضِيَ اللهُ عَنْهُ

May Allāh be pleased with him.

رَحِمَهُ اللهُ

May Allāh show mercy to him.

عَلَيْهِ السَّلَام

Peace be upon him.

Translator's Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, The Most Merciful, The Beneficent

Indeed all praise is due to Allāh. We praise Him, seek His aid, ask for His forgiveness and repent to Him. We seek refuge with Allāh from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allāh guides, then none can misguide; and whomsoever Allāh misguides, then none can guide.

I testify that none has the right to be worshipped except Allāh, alone without any partner; and I testify that Muḥammad is His slave and Messenger. May abundant peace and blessings be upon him, his family and all of his Companions.

This is a translation of the text of the classical treatise 'the Foundation of the Sunnah and the Creed of the Religion' by Abū Zur'ah al-Rāzī and Abū Ḥātim al-Rāzī, along with selected commentary from the explanations of four senior contemporary scholars: Shaykh Aḥmad al-Najmī, Shaykh Zayd al-Madkhalī, Shaykh Rabī' al-Madkhalī and Shaykh 'Ubayd al-Jābirī – may Allāh have mercy upon the dead and preserve the living.

I embarked upon this translation on December 4, 2021, in preparation for our yearly winter seminar at Germantown

Masjid and completed it on December 14, 2021. And all praise and thanks belong to Allāh, the Lord of all the creation.

In the world we live today, there are heated theological battles and disputes – internally among Muslims themselves and externally – so it is important to maintain a connection to the books of the *Salaf*, especially in creedal matters and the foundations of the religion, as they cover the tenets of Islām that are never subjected to change or alteration.

The Prophet (صلى الله عليه وسلم) said:

“The best generation is my generation, then those who follow them and then those who follow them.”¹

These three generations are the *Salaf*. They lived upon these tenets and died faithfully upon them; in opposition to those who are alive today, as the living are not immune to doubts and deviation. And we ask Allāh to prevent our hearts from deviating.

These books provide the Muslim with a simple clarification of the correct beliefs and an easy way to identify the sects who oppose them. They are an umbilical cord to the creed and methodology of the *Salaf*.

Shaykh al-Islām Ibn Taymīyah said:

¹ Bukhārī (no. 6429) and Muslim (no. 2533).

“Whoever turns away from the divine legislated Salafi path will certainly go astray, contradict oneself and remain upon ignorance, both compound and simple.”¹

No one should look at this treatise in contempt due to its brevity and simplicity, as this creed was held in high esteem by the reputable scholars of Islam. Some mentioned it in its entirety like Imām al-Lālikāī and Imām Abū Faṭḥ Naṣr b. Ibrahīm al-Maqdisī², while others quoted certain segments like Ibn Taymīyah³, Ibn al-Qayyim⁴, al-Dhahabī⁵ and others. This was their creed, which they cherished and defended, and so they referred to it, validating the truth of their doctrine and path.

This is one of the primary reasons why we opted to study and explore this text for our seminar.

A few points about this book:

- I have referenced the explanation cited at the end of each quotation.
- All footnotes from the translator have been identified with [TN]. Otherwise, references are quoted from the explanation itself.

¹ *Dār al-Ta‘ārud* (3/80).

² *Mukhtaṣar al-Hujjah ‘Ala Tārik al-Maḥajjah* (2/359-365).

³ *Majmū‘ al-Fatāwā* (3/222-223).

⁴ *Al-Ṣawā‘iq al-Mursalāh* (4/1290-1291).

⁵ *Siyar A‘lām al-Nubalā* (13/84).

- The text translated in this book is based upon the narration reported by Imām al-Lālikāī in *Sharḥ Uṣūl 'Itiqād Ahl al-Sunnah Wa al-Jama'ah*¹, which explains the slight variations between this and other versions of the text, which may have relied upon other sources.
- The commentary mentioned in this book is only intended to clarify the intent of the authors. For a deeper understanding, the reader is encouraged to refer to the original explanations, which contain a treasure of benefits.

If anyone notices any errors or mistakes, then please share them via email: hikmahpubs@gmail.com.

I ask Allāh, by His Beautiful Names and Perfect Attributes, that He accept this modest effort, and that He make it sincerely for His Face; and I ask Him to allow the reader and student to benefit from the translation of this classical text.

Hassan Hussein Abdi
December 14, 2021

¹ *Uṣūl 'Itiqād Ahl al-Sunnah Wa al-Jamā'ah* (1/197-201).

The Biography of Imām Abū Ḥātim al-Rāzī

His Lineage:

He is Muḥammad b. Idrīs b. al-Mundhir b. Dāwūd b. Mihrān.

His Kunya:

He goes by the teknonym [*Kunya*] Abū Ḥātim, and he is renowned with this *Kunya*.

His Ascription:

He is known as al-Rāzī, which is an ascription to his land al-Ray, with an extra letter *Zā*. Originally, he is from Asbahān. This is the reason Abū Nu‘aym mentioned his biography in his book ‘*Akḥbār Asbahān*.’

He is also known as al-Ghatafānī, and also al-Hanzalī. Hanzalah is a subclan of Ghatafān; his ascription to them is an attachment of clientage, as is in [the book] *al-Khulāṣah* by al-Khazrajī.

‘Abd al-Raḥmān, his son, said as found in [the book] *al-Lubāb*:

“We are from the freed slaves of Tamīm b. Hanzalah al-Ghatafānī from Ghatafān.”

Ibn Athīr said:

“As for Abū Ḥātim Muḥammad b. Idrīs al-Hanzālī, then his ascription is to a land within al-Ray known as the path of Hanzalah.”

His Journey In Search of Ḥadīth:

He started recording *Ḥadīth* in the year 209H, meaning that he was 14 years of age. He travelled in pursuit of knowledge when he was young. He travelled to Kūfah, Baṣrah, Baghdad, Damascus, Himṣ and he travelled to Egypt where he remained for a period. While he was on this journey amazing things transpired; his son said, “I heard my father say:

“The first year I travelled in pursuit of *Ḥadīth*, I was gone for seven years. I counted the distance I had walked on foot to be more than one thousand *Farsakh*¹, and I ceased counting after that.

I journeyed from Bahrain to Egypt by foot, then to Ramlah, then to Damascus, then to Antioch, then to Tarsus, and then I returned to Himṣ. From there I went to al-Riqqah, and then I rode to Iraq. I did all of this when I was twenty years of age.’

¹ [TN] Approximately four thousand miles in total. This is roughly equivalent to walking the distance between the USA and the UK, which are separated by the Atlantic Ocean.

He said: 'I stayed in Baṣrah for the entire year of 214H. I sold my clothes until nothing remained. I went hungry for two days, so I informed my friend and he said, 'I have one Dīnar,' and gave me half of it.

On one occasion we landed from sea, and our provisions had finished. We walked for three days without eating a thing." There are more details to this story. It is mentioned in *Ṭabaqāt al-Shāfi'īyah* and *Tadhkirah al-Huffāz* and other sources.

Some Of Those Whom He Narrated From:

He narrated from Muḥammad b. 'Abdullah Al-Anṣārī, 'Uthmān b. al-Haytham, 'Affān b. Muslim, Abū Nu'aym 'Ubaydullah b. Mūsá, Adam b. Abū Iyyās, Abū Al-Yamān, Sa'īd b. Abū Maryam, Abū Mushir and more.

Among Those Who Narrated From Him:

Abū Dāwūd, al-Nasā'ī, Ibn Mājah, his son 'Abd Raḥmān 'Abdah b. Sulaymān al-Marwazī, al-Rabī' b. Sulaymān Al-Murādī, Yūnus b. 'Abd al-A'lá, Muḥammad b. 'Awf al-Ṭa'ī; they are from his teachers. His friend and maternal cousin, Abū Zur'ah al-Rāzī, Muḥammad b. Harūn al-Ruwayānī, Abū 'Awānah al-Isfarā'īnī, Ibn Abū Dunyá, Abū Zur'ah al-Dimashqī, Abū 'Amr Ibn Ḥakīm, and others.

Those Who Collected His Ḥadīth:

Abū Dāwūd, al-Nasā'ī and Ibn Mājah. Al-Ḥāfiẓ [Ibn Ḥajr] pointed out that they reported his *Ḥadīth* in their *Sunan* in (his book) *Tahdhīb al-Tahdhīb* and his book *al-Taqrīb*, so did al-Khazrajī in *al-Khulāṣah*. Al-Ḥāfiẓ said in *Tahdhīb al-Tahdhīb* that Ibn Mājah narrated from him in the Book of *Tafsīr*. Al-Bukhārī narrated in the Book of *al-Maḥṣar* [those Prevented from completing the Hajj] from Muḥammad without mentioning exactly his full name, and this person narrated from Yaḥyá b. Ṣāliḥ.

He also narrated in the Book of *Tafsīr* of *Sūrah* al-Baqarah from Muḥammad, without specifying exactly who he is, and this person narrated from al-Nufaylī. It is possible that this is Abū Ḥātim al-Rāzī, as mentioned in *Fath al-Bārī* (4/7) and (8/206). Al-Subkī said in *Ṭabaqāt al-Shāfi'iyah*:

“It is mentioned that Bukhārī and Ibn Mājah narrated from him, but this has not been confirmed.”

The Scholars Praise Of Him:

Abū Bakr al-Khallāl said:

“Abū Ḥātim is an Imām in *Ḥadīth*.”

Ibn Khurāsh said:

“He was a person of integrity and knowledge.”

Al-Nasā'ī said:

“He was a precise, trustworthy [narrator].”

Abū Nu‘aym said:

“He was an Imām in memorization and understanding.”

Al-Lālikāī said:

“He was an Imām, a scholar of *Ḥadīth*, a *Ḥāfiẓ* [memorizer], and a precise expert.”

The son of Abū Ḥātim said:

“I heard Mūsá b. Ishāq al-Qādī say, ‘I have not seen anyone who has memorized more than your father.’ So I said: ‘Did you see Abū Zur‘ah?’ He replied, ‘No.’”

He said:

“I heard Yūnus b. ‘Abd al-A‘lá say, ‘Abū Zur‘ah and Abū Ḥātim are the two Imāms of Khurasān.’ He supplicated for them, and then said: ‘Their presence is beneficial for the Muslims.’”

Al-Khaṭīb said:

“He was among the Imāms who were proficient memorizers. He was known for knowledge and mentioned with virtue.”

The son of Abū Ḥātim said:

“I heard my father say, ‘I said at the door of Abū al-Walīd al-Ṭayālīsī, ‘Whoever can quote for me a *Gharīb Ḥadīth* with an authentic chain, which I have not heard previously, I will give him one *Dirham* to give as charity.’

Present was a group of people from the likes of Abū Zur‘ah and those lesser than him. My goal was to ascertain from them something that I was unaware of. None of them was able to present such a *Ḥadīth* to me.”

Aḥmad b. Salamah al-Naysābūrī said:

“I have not seen anyone after Muḥammad and Ishāq b. Yaḥyá who has memorized more *Ḥadīth* nor more knowledgeable of its meanings than Abū Ḥātim.”

‘Uthmān b. Kharzādh said:

“The strongest memorizers I have seen are four: Ibrahīm b. ‘Ar‘arah, Muḥammad b. al-Minhāl, Abū Zur‘ah and Abū Ḥātim.”

Abū Ḥātim said:

“Muḥammad Yaḥyá al-Naysābūrī visited al-Ray, so I quoted thirteen *Ḥadīth* to him from the *Ḥadīth* of al-Zuhrī, and he only knew three of them.”

Al-Ḥāfiẓ Ibn Ḥajr said:

“This highlights his exceptional memory, as al-Dhuhli’s knowledge of the *Ḥadīth* of al-Zuhri was attested to by his teachers and his contemporaries. Despite this fact, Abū Ḥātim was able to cite *Ḥadīth* that he did not know.”

He said in *Taqrīb al-Tahdhīb*:

“He was one of the *Ḥuffāz* [memorizers].”

Ibn Kathīr said in *al-Bidāyah Wa al-Nihāyah*:

“One of the Imāms who was a precise memorizer [*Ḥāfiẓ*] and a specialist about the hidden defects of *Ḥadīth* and *al-Jarḥ Wa al-Ta’dil*.”

Al-Dhahabī said in *al-Ibar*:

“The *Ḥāfiẓ* [memorizer] of the East.”

He also said:

“He was distinguished with profound memorization, he travelled extensively [in pursuit of knowledge] and he was a vessel of knowledge.”

And he said:

“He was in the same tier as al-Bukhārī and Abū Zur‘ah al-Rāzī.”

He said in *Tadhkirah al-Huffāz*:

“The Imām, the senior *Hāfiẓ*, one of the outstanding authorities [of Islam].”

Ibn Nāṣir al-Dīn in *Shadharāt al-Dhahab* of Ibn al-‘Imād said:

“He was in the same tier as al-Bukhārī and Abū Zur‘ah al-Rāzī as a peer; he was a scholar concerning the meanings of the *Ḥadīth*, and he was profound in memorization. Many of the scholars of *Ḥadīth* praised him.”

Al-Hāfiẓ said in *Tahdhīb al-Tahdhīb*:

“Muslimah said in *al-Ṣilah*, ‘He was a precise narrator, but he was an extreme *Shī‘ī*. His *Ḥadīth* are sound.’” Al-Hāfiẓ commented on this saying: “I did not find anyone ascribing him to the *Shī‘ah* except this man. Yes, al-Sulaymānī mentioned his son ‘Abd al-Raḥmān to be from the *Shī‘ah* who gave preference to ‘Alī over ‘Uthmān, like al-A‘mash and ‘Abd al-Razzāq held. It is possible that he inherited this from his father. Ibn Khuzaymah, even with his excellence, used to hold this view.”

His Compilations and Books:

In *Maktabah al-Dhāhirīyah* in Damascus, there is a manuscript of *Kitāb al-Zuhd* of his in collection numbered twenty-eight. Similarly, in the manuscript institute in Cairo, there is the work *al-Du‘āfā Wa al-Kadhdhābūn Wa al-Matrūkūn Min al-Ashāb al-Ḥadīth ‘An Abū Zur‘ah Wa Abū Ḥātim al-Razīyayn*, which were questions asked, compiled and written by Abū ‘Uthmān Sa‘īd b. ‘Amr b. ‘Ammār al-Bardhaī who died in 292H. It is located at number 719 in the index of the history section. In *Mu‘jam al-Mu‘allifīn* (9/35), his works that are mentioned are: *Tafsīr al-Qur‘ān*, *al-Jāmi‘ Fī al-Fiqh*, *al-Zīnah*, and *Ṭabaqāt al-Ṭabī‘ūn*.

His Death:

Abū Ḥātim al-Rāzī (رحمته الله) died in the year 277H.

Al-Ḥāfiẓ said in *Tahdhīb al-Tahdhīb*:

“Ibn al-Munādī and various others said, ‘He died in *Sha‘bān* in the year 277H.’ Ibn Yūnus said in his book of history, ‘He died in the year 279H.’ The previous opinion is more accurate.”

Al-Ḥāfiẓ then said:

“He was born in the year 195H.”

Al-Dhahabī said in *al-Tadhkirah*:

“Abū Ḥātim died in the year 77 of that century, meaning 277H. He was 82 years of age.” End of quote.

Al-Khaṭīb narrated with his chain of transmission, which ended at Aḥmad b. Maḥmūd b. Ṣubayḥ who said:

“In the year 277H, Abū Ḥātim al-Rāzī died in al-Ray.”

Some Of Those Who Penned His Biography:

1. Ibn Al-Qaysarānī in *al-Jām‘ Bayna Rijāl As-Ṣaḥīḥayn*
2. Al-Dhahabī in *al-‘Ibar* (2/58) and in *Tadhkirah al-Huffāz* (2/146)
3. Ibn Ḥajr in *Tahdhīb al-Tahdhīb* (9/31) and in *al-Taqrīb* (2/143)
4. Al-Khazrajī in *Khulāṣah Tahdhīb al-Kamāl*, p. 278
5. Ibn Kathīr in *al-Bidāyah Wa al-Nihāyah* (11/59)
6. Al-Khaṭīb Al-Baghdādī in *Tarīkh Baghdad* (2/73)
7. Al-‘Alīmī in *al-Minhaj Al-Aḥmad* (1/183)
8. Ibn al-‘Imād in *Shadharāt al-Dhahab* (2/171)
9. Ibn Abū Ya‘lá in *Ṭabaqāt al-Ḥanābilah* (1/284)
10. Ibn al-Subkī in *Ṭabaqāt al-Shāfi‘īyah* (1/299)
11. His son, ‘Abd al-Raḥmān in the introduction to *al-Jarḥ Wa al-Ta‘dīl*, p. 349
12. Abū Nu‘aym in *Akḥbār Aṣbahān* (2/201)
13. ‘Umar Riḍā Kaḥḥālāh in *Mu‘jam al-Mu‘allifīn* (9/35)

This is the end of the quote from the magazine (issue no. 19, article no. 5, p. 51-55, printed in al-Muḥarram 1393H) of al-Jāmi‘ah Al-Islāmīyah in the Prophet’s City of Madinah.¹

These biographies were written by the Shaykh, al-‘Allāmah ‘Abd al-Muḥsin b. Ḥamd al-‘Abbād al-Badr (may Allāh preserve him).

¹ *Al-Ta‘līq al-Matīn*, p. 7-12, Shaykh Zayd al-Madkhālī.

The Biography of Abū Zur‘ah al-Rāzī

His Lineage, Kunya and Ascription:

He is ‘Ubaydullah b. ‘Abd al-Karīm b. Yazīd b. Farrūkh. His teknonym [*Kunya*] is Abū Zur‘ah, and he is renowned by this *Kunya*.

He is known as al-Rāzī, which is an ascription to his land al-Ray, with an extra letter *Zā*, which is his homeland. He is also referred to as *al-Qurashī al-Mahkzūmī*, being an ascription to the tribe of Quraysh, which is an attachment of clientage to ‘Ayyāsh b. Muṭarrif al-Qurashī.

This is how it is mentioned in *al-Manhaj al-Aḥmad*, *Tarīkh al-Baghdad* and *Tahdhīb al-Tahdhīb*. However, in the book *al-Jām‘ Bayna Rijāl As-Ṣaḥīḥayn* and *Ṭabaqāt al-Ḥanābilah* they convey it as ‘Abbās [i.e. instead of ‘Ayyāsh].

Some Of Those He Narrated From:

Abū Zur‘ah traveled to al-Ḥaramayn [Mecca and Madinah], Iraq, Sham, al-Jazīrah, Khurasān and Egypt. He narrated from many scholars; he narrated from Abū ‘Aṣim, Aboo Nu‘aym, Qabīṣah b. ‘Uqbah, Muslim b. Ibrahīm, Abū al-Walīd al-Ṭayālīsī, Aḥmad ibn Yūnus, Khallād b. Yaḥyá, al-Qa‘nabī, Muḥammad b. Sa‘īd b. Sābiq, Abū Thābit al-Madanī, Abū

Salamah al-Tabadhūki, al-Hakam b. Mūsá, Yaḥyá b. ‘Abdullah b. Bukayr, and numerous others.

Among Those Who Narrated From Him:

Muslim, al-Tirmidhī, al-Nasā’ī, Ibn Mājah, Ishāq b. Mūsá al-Anṣārī, Ḥurmulah b. Yaḥyá, al-Rabī’ b. Sulaymān, Muḥammad b. Ḥumayd al-Rāzī, ‘Amr b. ‘Alī, Yūnus b. ‘Abd al-A’lá, and others.

Those Who Collected His Ḥadīth:

Muslim collected his Ḥadīth in his *Ṣaḥīḥ*, and so did Tirmidhī, Nasā’ī and Ibn Mājah in their *Sunan*. All of them narrated from him directly. The Ḥadīth that Muslim related from him in his *Ṣaḥīḥ* was one Ḥadīth at the start of ‘the Book of Heart Softeners.’ It is the Ḥadīth narrated by Ibn ‘Umar (رضي الله عنه) who said:

“From the supplications of the Prophet (صلى الله عليه وسلم) is:

‘O Allāh, I seek refuge with You from the loss of Your blessings, the changing of Your protection, Your sudden punishment and from all of that which earns Your anger.’”

Al-Nawawī said in his explanation (17-45):

“Muslim narrated this Ḥadīth from Abū Zur‘ah al-Rāzī, who was one of the *Ḥuffāẓ* [memorizers] of Islām and

one of those who memorized the most [*Ḥadīth*]. Muslim did not narrate anything from him in his *Ṣaḥīḥ* apart from this *Ḥadīth*. He was one of the contemporaries of Muslim. He died three years after [Imām] Muslim in the year 264H.”

Al-Khazrajī alluded to this in Al-Khulāṣah, saying:

“Muslim narrated a single *Ḥadīth* from him.”

Al-Ḥāfiẓ Ibn Ḥajr cited in his biography in *Tahdhīb al-Tahdhīb* that Muslim narrated two *Ḥadīth* from him.

The Scholars Praise Of Him:

Abū Zur‘ah has been praised abundantly by the Imāms and received a huge amount of commendation. They mentioned him with good, and praised his religion, piety, strength of memory and the abundance of his knowledge.

Al-Nasā‘ī said concerning him:

“He is precise and trustworthy.”

Abū Ḥātim said:

“He was an Imām.”

Al-Khaṭīb said:

“He was an Imām who was serious, a memorizer, truthful, and one who narrated much.”

‘Abdullah b. Aḥmad said:

“When Abū Zur‘ah visited he stayed with my father, and he would thoroughly review with him. One day, I heard my father say, ‘I have not prayed other than the obligatory Prayer, as I was occupied with reviewing with Abū Zur‘ah.’”

‘Abdullah b. Aḥmad said:

“I heard my father say, ‘No one has crossed the river more knowledgeable in jurisprudence than Ishāq and no one with a stronger memory than Abū Zur‘ah.’”

Ṣāliḥ b. Muḥammad said, reporting from Abū Zur‘ah, that he said:

“I have memorized ten thousand *Ḥadīth* concerning the *Qira’āt* (modes of recitation of the Qur’ān).”

He also said:

“I heard Abū Zur‘ah say, ‘I have recorded one hundred thousand *Ḥadīth* from Ibrāhīm b. Mūsá al-Rāzī and one hundred thousand *Ḥadīth* from Abū Bakr b. Abū Shaybah.’”

Abū Ya'lá al-Mawṣilī said:

“I have not heard anyone’s name being mentioned, as it relates to memorization, except that his reputation was larger than actually seeing him apart from Abū Zur‘ah. Verily, seeing him was greater than [hearing about his] his name.”

Abū Ja‘far al-Tustarī said:

“I heard Abū Zur‘ah say, ‘My ears have never heard any type of knowledge except that my heart retained it. I used to walk in the market in Baghdad and would hear from the room the voices of female singers, so I would put my fingers into my ears, fearing that my heart would retain it.’”

Abū Ḥātim said:

“Abū Zur‘ah used to narrate to me. He left behind no one equal to him in knowledge, *Fiqh*, understanding, honor and truthfulness. I do not know anyone in the East or the West who comprehends this affair like him.”

He said:

“If you see someone from *al-Ray* disparaging Abū Zur‘ah, then know that he is an innovator.”

Al-Bayhaqī conveyed from Ibn Wārah:

“We were in the presence of Ishāq in Naysābūr and a man said: ‘I heard Aḥmad say, ‘There are seven hundred thousand and some authentic *Ḥadīth*, and this youth – referring to Abū Zur‘ah – has memorized six hundred thousand *Ḥadīth*.’”

Muḥammad b. Ja‘far b. Ḥamakawayh said:

“Abū Zur‘ah said, ‘I memorized six hundred thousand *Ḥadīth* just like the people memorize:

قُلْ هُوَ اللَّهُ أَحَدٌ

“Say, ‘He is Allāh, (the) One.’” [Al-Ikhlās: 1]

Ibn Ḥibbān said in *al-Thiqāt*:

“He was one of the Imāms of this world in *Ḥadīth*, along with his religiosity, virtue and persistence in memorizing, remembrance and abandonment of this worldly life and what the people were engrossed in.”

Al-Dhahabī said in *Tadhkirah Al-Ḥuffāz*:

“The Imām, the *Ḥāfiẓ* of that era.”

He said:

“He was one of the rarest people of all time in terms of memorization, intelligence, religion, sincerity, knowledge and action.”

Abū Bakr b. Abū Shaybah said:

“I have not seen any one with a stronger memory than Abū Zur‘ah.”

‘Alī b. al-Junayd said:

“I have not seen anyone more knowledgeable than Abū Zur‘ah.”

Yūnus b. ‘Abd al-A‘lā said:

“I have not seen anyone humbler than Abū Zur‘ah.”

Ibn Kathīr said in *al-Bidāyah Wa al-Nihāyah*:

“He is one of the famous *Huffāz* [memorizers].”

It was mentioned that he memorized seven hundred thousand *Ḥadīth*, and that he was a jurist, righteous, an ascetic, a worshiper, submissive and devout. The people of his time praised him and bore witness to his ascendancy over his contemporaries.

Ibn al-Jawzī said in *Ṣifāh al-Ṣafwāh*:

“He was from the senior *Huffāẓ* and among the best of the people of piety.”

Ibn Ḥajr said in *al-Taqrīb*:

“An Imām, a *Hāfiẓ*, precise and trustworthy, and well-known.”

It was narrated from Abū Zur‘ah that a man approached him for a verdict because he took an oath that he would divorce his wife if he [Abū Zur‘ah] had not memorized one hundred thousand *Ḥadīth*, so he replied, “Keep hold of your wife [i.e. she is not divorced as he had memorized this amount].”

Al-Nawawī said in the explanation of *Ṣaḥīḥ Muslim*:

“One of the *Huffāẓ* of Islām, and the strongest in memorization.”

His Compilations and Books:

Abū Zur‘ah al-Rāzī had a Musnad; it was mentioned by al-Kattānī in *al-Risālah al-Mustatrafah*, p. 64.

In the institute of manuscripts in the League of Arab States there is the book *al-Du‘āfā Wa al-Kadhdhābūn Wa al-Matrūkūn Min al-Ashāb al-Ḥadīth ‘An Abū Zur‘ah Wa Abū Ḥātim al-Razīyayn*, which were questions posed, compiled and written by the *Hāfiẓ* Abū ‘Uthmān Sa‘īd b. ‘Amr b

‘Ammār al-Bardhaī who died in 292H. It is located at number 719 in the index of the history section.

His Death

Abū Zur‘ah (رضي الله عنه) died in al-Ray in the year 264H, on a Monday on the last day of the year. *Al-Ḥāfiẓ* stated his death occurred in this year in *al-Taqrīb*.

Al-Dhahabī mentioned this as well in *al-‘Ibar*, so did Ibn Kathīr in *al-Bidāyah Wa al-Nihāyah* and Ibn Abū Ya‘lá in *Ṭabaqāt al-Ḥanābilah*.

I have not encountered anything that opposes this view except a statement reported in *Tahdhīb al-Tahdhīb* from Abū Ḥātim that he died in the year 268H.

As for his date of birth, then he was asked about it and he said:

“I was born in the year 200H.”

That was conveyed by Ibn Abū Ya‘lá in *Ṭabaqāt al-Ḥanābilah*. Ibn Kathīr in *al-Bidāyah Wa al-Nihāyah* mentioned another opinion about his date of birth, and that it was in 190H.

No doubt the strongest opinion concerning this is that which he mentioned about himself.

Therefore, based upon this, the length of his life was 64 years (رَحْمَةُ اللَّهِ).

It is narrated that when he was dying a number of scholars from al-Ray congregated to remind him to say ‘none has the right to be worshipped in truth except Allāh,’ but they were shy in front of him. So they felt that they should mention the *Ḥadīth* related to this. One of them started to mention the chain of transmission but then he stopped, so Abū Zur‘ah (رَحْمَةُ اللَّهِ) said, “Bandār narrated to us saying...” He quoted the entire chain to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said:

“He whose last words are ‘none has the right to be worshipped in truth except Allāh’ in this world,” and then he died (رَحْمَةُ اللَّهِ).

Some Of Those Who Penned His Biography:

1. Ibn Abū Ḥātim penned his biography in the introduction to *al-Jarḥ Wa al-Ta’dīl*, p. 328
2. Al-Dhahabī in *al-Ibar* (2/28) and in *Tadhkirah al-Ḥuffāz* (2/163)
3. Ibn Ḥajr in *Tahdhīb al-Tahdhīb* (7/30) and in *al-Taqrīb* (1/536)
4. Al-Khazrajī in *Khulāṣah*, p. 213
5. Ibn Al-Qaysarānī in *al-Jām’ Bayna Rijāl As-Ṣaḥīḥayn*, p. 306
6. Al-Khaṭīb Al-Baghdādī in *Tarīkh Baghdad* (10/326)
7. Ibn Kathīr in *al-Bidāyah Wa al-Nihāyah* (11/37)

8. Al-‘Alīmī in *al-Minhaj Al-Aḥmad* (1/148)
9. Ibn Abū Ya‘lá in *Ṭabaqāt al-Hanābilah* (1/199)
10. Ibn al-‘Imād in *Shadharāt al-Dhahab* (2/148)
11. Ibn al-Jawzī in *Ṣifah al-Ṣafwāh* (4/69)
12. ‘Umar Riḍā Kaḥḥālah in *Mu‘jam al-Mu‘allifīn* (6/239)

This is the end of the quote from the magazine (issue no. 19, article no. 5, p. 51-55, printed in al-Muḥarram 1393H) of al-Jāmi‘ah Al-Islāmīyah in the Prophet’s City of Madinah.

These biographies were written by the Shaykh, al-‘Allāmah ‘Abd al-Muḥsin b. Hamd al-‘Abbād al-Badr (may Allāh preserve him).¹

¹ *Al-Ta‘līq al-Matīn*, p. 7-12, Shaykh Zayd al-Madkhalī.

The Importance of Studying ‘Aqīdah

The [Islamic] belief to the other fields of knowledge and actions is equivalent to the foundation of a building and the roots of a tree. So just as the building will not stand except on a foundation, and the tree will not stand except upon its roots, then similarly the actions of an individual and his knowledge will not benefit unless it is built upon the correct belief.

Focusing on matters of belief has precedence over other affairs such as food, drink and clothing because it is through the [correct] belief that the believer lives a truly [happy] life; his soul becomes pure, his actions are correct, his acts of obedience are accepted, and he is raised in degrees before Allāh, the Mighty and Majestic.

However, if the belief is faulty, corrupt or absent, then this will have the opposite effect upon all of his affairs and all of his actions. Therefore, a corrupt belief is a source of ruin for the individual as it pertains to his actions and mannerism; and it debases and destroys him.

Shaykh al-Islām Ibn Taymīyah (رحمته الله) said:

“Additionally, those who oppose *Ahl al-Ḥadīth* [The People Of *Ḥadīth*] are expected to have corrupt actions, either due to an evil belief, hypocrisy, a sickness in the heart or a weakness of faith.

The abandonment of the obligations, transgression of the legislated boundaries, disdain for the [ordained] rights and hardness of the heart is found among them, which is visible to everyone. Many of their Shuyūkh are accused of serious offences.”¹

If the belief is sound and firm, and based upon the Book of Allāh and the *Sunnah* of His Messenger, then the person will be upright because the basis of piety and uprightness is present within him, as Allāh, the Mighty and Majestic, said:

“See you not how Allāh sets forth a parable? – A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).” [Ibrāhīm: 24]

He (سُبْحَانَكَ وَتَعَالَى) has made the fundamental matters of faith and its foundations – which is belief – equivalent to the roots that the tree stands upon.

Thus, if the root is firm, then this tree is closer to completeness in terms of its growth, development and the deliciousness of its fruits, depending upon the correctness of this foundation.²

¹ *Naqḍ al-Mantiq*, p. 45.

² *Sharḥ ‘Aqīdah ‘Abd al-Ghanī al-Maqdisī* of Shaykh ‘Abd al-Razzāq al-Badr, p. 8-9.

Shaykh al-Islām Ibn Taymīyah (رحمته الله) said:

“As for *Ahl al-Sunnah Wa al-Hadīth*, then it is not known that any of their scholars nor righteous common-folk ever renounced their doctrine and creed. Rather, they were the most patient of the people upon that, even if they were tested with all types of tests and trialed with all types of tribulations.” *Naqḍ al-Manṭiq*, p. 42.

Compare this with the wavering of the people of theological rhetoric.

Ibn Taymīyah (رحمته الله) said:

“*Ahl al-Kalām* (those who base their religion upon theological rhetoric) are the people who waver most from one doctrine to another. They [are found] to be certain [about a matter] in one place and then certain about its exact opposite in another place, and they declare the one who asserts this to be a disbeliever. This is a proof of their lack of certainty.” *Majmū' al-Fatāwá* (4/50).

أصل السُّنَّة واعتقاد الدِّين

THE FOUNDATION OF THE
SUNNAH AND THE CREED OF
THE RELIGION

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقْرِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ حَبِشِ الْمُقْرِيِّ
قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ قَالَ

[Al-Lālikāī said:] Abū Muḥammad b. al-Muẓaffar al-Muqrī informed us saying: al-Ḥusayn b. Muḥammad b. Ḥabash al-Muqrī narrated to us saying: Abū Muḥammad ‘Abd al-Raḥmān b. Abū Ḥātim narrated to us saying:¹

Commentary

In this chain to the son of Abū Hatim there are only two narrators, as he said: Abū Muḥammad b. al-Muẓaffar al-Muqrī informed us saying: al-Ḥusayn b. Muḥammad b. Ḥabash al-Muqrī narrated to us saying.²

The chain of transmission cited by al-Lālikāī to Ibn Abū Ḥātim is *Ṣaḥīḥ* [authentic].³

This treatise is small in size but great in benefit.⁴

¹ This chain is mentioned by al-Lālikāī (d. 418H) in *Uṣūl ‘Itiqād Ahl al-Sunnah Wa al-Jamā‘ah* (1/197-201). Shaykh Albānī affirmed the authenticity of this text in *Mukhtaṣar al-‘Ulū* (204).

² *Qurrah al-‘Aynayn*, p. 5, al-‘Allāmah Rabī b. Hādī al-Madkhalī.

³ *Takḥīl al-‘Aynayn*, p. 20, al-‘Allāmah ‘Ubayd al-Jābirī.

⁴ *Takḥīl al-‘Aynayn*, p. 26, al-‘Allāmah ‘Ubayd al-Jābirī.

سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنِ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أُصُولِ الدِّينِ وَمَا أَدْرَكَا عَلَيْهِ
الْعُلَمَاءُ فِي جَمِيعِ الْأَمْصَارِ وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ فَقَالَا: أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ
الْأَمْصَارِ حِجَازًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذَاهِبِهِمْ:

I asked my father and Abū Zur‘ah about the beliefs of the People of the Sunnah regarding the fundamentals of the Religion, and what they both found the scholars upon in all of the various lands, and what they believe as it relates to these affairs. So they responded, saying: We found the scholars in the various lands: Hijāz, Iraq, Egypt, Sham and Yemen, so their creed was:

Commentary

The question was raised, firstly, about the fundamentals of the religion, and, secondly, about the scholars that they met and what they believed. What was their belief, what was their methodology and what did they find the scholars upon in the various lands? Therefore, he is asking them about the creed of *Ahl al-Sunnah* [the People of the Sunnah], the creed of the scholars in the various lands and their creed as well.¹

An important point: These issues that al-Ḥāfiẓ, the Muḥaddith, the Imām, Shaykh ‘Abd al-Raḥmān b. Muḥammad, who is well known as Ibn Abū Hatim, learnt from the two renowned

¹ *Qurrah al-‘Aynayn*, p. 5, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

memorizers and scholars of Ḥadīth – his father and Abū Zur‘ah, and the fact that both of them conveyed these matters from the Imams of *Ahl al-Sunnah* – proves that they were united upon these beliefs and that they did not differ regarding any of them.

Therefore, do not be fooled by those who raise their voices, saying: ‘The people differed in matters of creed.’ They mention this in a general fashion like this. Some say: “The Companions differed in matters of creed,” or they say: “The scholars differed in matters of creed.” This is a lie.¹

¹ *Takḥīl al-Aynayn*, p. 43, al-‘Allāmah ‘Ubayd al-Jābirī.

الإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ

Īmān (Faith) is statement and action¹; it increases and decreases.

Commentary

This is established by the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in opposition to the Murjī'ah and the Khawārij.²

This is the position of *Ahl al-Sunnah Wa al-Jamā'ah*: That faith is statement with the tongue, belief of the heart and action of the limbs. Faith will not be complete except with these three things. It increases in the heart of the servant and decreases, meaning that it increases due to acts of obedience and decreases due to acts of disobedience. Its increase and decrease are recognized by the servant himself. If he performs acts of obedience, the faith in his heart increases; and if he commits acts of disobedience, the faith in his heart decreases.

¹ [TN] There are two types of *Qawl* [statement]: statement of the heart and statement of the tongue, just like there are two types of action: action of the heart and action of the limbs. Refer to *Takhḥīl al-'Aynayn*, p. 49-50 by al-'Allāmah 'Ubayd al-Jābirī for a further explanation.

² *Qurrah al-'Aynayn*, p. 5, al-'Allāmah Rabī' b. Hādī al-Madkhalī.

Allāh affirmed that faith increases in numerous verses in His Book like His Saying:

وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا

“And those who have believed will increase in faith.” [Al-Muddathir: 31]

His Saying:

وَيَزِيدُ اللَّهُ الَّذِينَ ءَاهْتَدُوا هُدًى

“And Allah increases those who were guided in guidance.” [Maryam: 76]

His Saying:

وَالَّذِينَ ءَاهْتَدُوا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ

“As for those who accept guidance, He increases their guidance and bestows on them their piety.” [Muḥammad: 17]

That which increases also decreases. This is the creed of *Ahl al-Sunnah Wa al-Jamā'ah*.¹

¹ *Al-Faql al-Mubīn*, p. 53-54, al-'Allāmah Aḥmad al-Najmī.

وَالْقُرْآنُ كَلَامُ اللَّهِ عَيْرَ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ

The Qur'ān is the Speech of Allāh, uncreated, in every aspect.

Commentary

The Qur'ān is the Book Allāh revealed to Muḥammad by way of Jibrīl, which has been transmitted through innumerable [*Mutawātir*] chains of narrations, and its recitation is considered to be an act of worship.¹

The fact that the Qur'ān is the Speech of Allāh is established by proofs from the Book of Allāh like His Saying:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ

“If any of the polytheists seek your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur'ān].” [Al-Tawbah: 6]

There are other verses in the Qur'ān with a similar meaning.

¹ *Takhīl al-'Aynayn*, p. 57-58, al-'Allāmah 'Ubayd al-Jābirī.

His saying: “In every aspect,” meaning whether it is written on a sheet of paper or pronounced upon the tongue it is the Speech of Allāh.¹

قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْزِضُ نَفْسَهُ عَلَى النَّاسِ فِي
الْمَوْقِفِ فَقَالَ أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ
كَلَامَ رَبِّي

“The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) presented himself to the people at ‘Arafah, saying, ‘Is there a man who will take me to his people? Verily, Quraysh have prevented me from conveying the Word of my Lord.”²

Ahl al-Sunnah say: “The Qur’ān is the speech of Allāh, uncreated.” They underwent a severe test revolving around this issue during the reign of the Abbasid Caliphs: al-Ma’mūn, al-Mu‘taṣim and al-Wāthiq. They experienced a perilous test because the Jahmīyah and the Mu‘tazilah dominated the state and controlled the official positions during the time of al-Ma’mūn, al-Mu‘taṣim and al-Wāthiq.

¹ *Al-Faḍl al-Mubīn*, p. 58, al-‘Allāmah Aḥmad al-Najmī.

² Sunan Abū Dawūd (no. 4734), Tirmidhi (no. 2925) and Ibn Mājah in his introduction (no. 201). Albānī declared it authentic in *al-Ṣaḥīḥah* (no. 1947) *Takhḥil al-‘Aynayn*, p. 57-58, al-‘Allāmah ‘Ubayd al-Jābirī.

The ultimate decision was theirs, so they had the upper hand against *Ahl al-Sunnah*. They demanded that they say that the Qur'ān is created, compelling them to do so. Whoever refused to say this was removed from his position, if he had one.

If one of them went out for Jihād in Allāh's path and was captured by the disbelievers, they would not be emancipated unless they were willing to say that the Qur'ān is created; if they refused, they were left as a captive in the hands of the disbelievers. They caught some of them and killed them, some they imprisoned, and others they persecuted in various ways.

However, Allāh granted success to Imām Aḥmad (رَحْمَةُ اللَّهِ) to remain firm. He never uttered a statement of falsehood, nor did he waver concerning proclaiming the truth. They would debate him, and he would say to them, "Give me one proof from the Book of Allāh or the Sunnah of the Messenger of Allāh that the Qur'ān is created." He debated them and crushed their arguments with proofs and evidence from the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).¹

¹ *Qurrah al-'Aynayn*, p. 25, al-'Allāmah Rabī' b. Hādī al-Madkhalī.

وَالْقَدْرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ

The Divine Preordainment (Qadar), its good and its bad, is from Allāh, the Mighty and Majestic.

Commentary

The proof for this is the Saying of Allāh:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرِ

“Verily, We have created all things with Divine Preordainment.” [A-Qamar: 49]

And His Saying:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّنْ قَبْلِ أَنْ نَبْرَأَهَا

“No calamity occurs on earth or in yourselves, but it is recorded in a Book before We bring it into existence.” [A-Ḥadīd: 22]¹

After analysis and consideration [of the texts], the scholars have mentioned that the Qadar [Divine Preordainment] has four levels:

¹ *Al-Faḍl al-Mubīn*, p. 68, al-‘Allāmah Aḥmad al-Najmī.

The first level is the knowledge of Allāh, which encompasses everything, as Allāh, the Mighty and Majestic, said:

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is the All-Knower of everything.” [Al-Baqarah: 29]

Allāh, the Glorified said:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

“It is Allāh Who has created seven heavens and of the earth the like of them. His Command descends between them, so that you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things with (His) Knowledge.” [At-Ṭalāq: 12]

Allāh, the Most High, said:

وَاللَّهُ مِنْ وَرَائِهِم مُّحِيطٌ

“And Allāh encompasses them from behind!” [Al-Burūj: 20]

The second level is to have faith in the writing, meaning that which Allāh has written in the Preserved Tablet from good and evil, misery and happiness, richness and poorness, health and sickness, and long life and short life. Everything is recorded, whether it be an atom or the most enormous thing. All of this has been recorded by the Pen in the Preserved Tablet, as Allāh, the Most High, said:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

“And all things We have recorded with numbers
(as a record) in a Clear Book.” [Yā Sīn: 12]

The third level is to have faith in the Will of Allāh, referring to Allāh’s all-encompassing and authoritative Will; this is synonymous to the Universal Will. The Universal Will and the all-encompassing Will are synonymous terms referring to the same thing. Therefore, that which Allāh Wills shall happen, and that which He does not Will shall never happen.

The will of the servants is in accordance with the Will of Allāh, so whatever the creation wills shall only occur if Allāh Wills; and whatever the creation wills and wants yet Allāh does not Will it, shall never occur nor is it possible for it to occur.

Thus, the will of the servant is in accordance with the Will of Allāh. Therefore, he is not lacking choice and ability, but he does not have absolute free will; instead, the will of the servant

is in accordance with the Will of the Lord, the Blessed and Most High. The proof is the Saying of Allāh:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

“And you will not, unless (it be) that Allāh wills, the Lord of all the creation.” [Al-Takwīr 81:29]

The fourth level is the level of creating and bringing into existence. Allāh is the Creator of all the creation in the heavens and the earth. Foremostly, the world of the humans, the world of the Jinn, the world of the angels, the world of the devils, the world of the animals, the world of the birds, and the other different worlds, whose existence are affirmed legislatively by way of the text, by way of the intellect, and by way of the senses, as it relates to that which we know and that which we do not know. As Allāh, the Most High, said:

اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“Allāh is the Creator of all things, and He is the Disposer of all affairs.” [Al-Zumar: 62]¹

It appears to me that this [point] is alluding to the danger of the Qadarīyah. These two Imāms intended – just like other Imāms of knowledge, faith and religion intended – to refute the Qadarīyah. Perhaps they were many at that time and had strength, and their doctrine was widespread.

¹ *Al-Ta'liq al-Matīn*, p. 28-29, Shaykh Zayd al-Madkhālī.

The Qadariyah are those who say that there is no Divine Preordainment, and everything happens without predestination...

The first person to profess this belief was Ma'bad b. Khālīd al-Juhanī in Baṣrah towards the end of the life of the Companions.

عَنْ يَحْيَى بْنِ يَعْمَرَ، قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدْرِ بِالْبَصْرَةِ مَعْبُدُ الْجَهْيِيِّ فَأُطْلِقَتْ
 أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيُّ حَاجِبِينَ أَوْ مُعْتَمِرِينَ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ
 أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدْرِ فَوْقَ لَنَا
 عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ فَاسْتَفْتَيْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ
 وَالْآخَرَ عَنْ شِمَالِهِ فَطَنَنْتُ أَنْ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ أبا عَبْدِ الرَّحْمَنِ إِنَّهُ
 قَدْ ظَهَرَ قَبْلَنَا نَاسٌ يَشْرَعُونَ الْقُرْآنَ وَيَتَّقِرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهَمْ يُرْعَمُونَ
 أَنْ لَا قَدَرَ وَأَنَّ الْأَمْرَ أَنْفٌ . قَالَ فَإِذَا لَقَيْتَ أَوْلِيكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهَمْ بَرَاءٌ
 مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَتَقْتَهُ مَا قَبِلَ
 اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ

“The first to deny the Divine Preordainment was Ma'bad al-Juhanī in Baṣrah. So, I and Humaid b. 'Abd al-Rahmān al-Himyari went to perform Hajj or 'Umrah. We said, 'If we meet any of the Companions of the Messenger of Allah (صلى الله عليه وسلم), then we will ask them about what these individuals are saying regarding the Divine Preordainment. Allāh granted us success to meet 'Abdullah b. 'Umar while he was entering the Masjid. I and my companion stood on either side of him, one of us was on his right and the other on his left. I thought

that my companion would entrust the speaking to me. So he said, 'O Abū 'Abd al-Raḥmān, there has appeared among us a people who recite the Qur'ān and pursue the complex matters of knowledge,' and he mentioned other things about them. 'They claim that there is no Divine Preordainment, and everything happens without predestination.' He replied, 'When you meet these people, tell them that I am free from them, and they are free from me. By Him Whom 'Abdullah b. 'Umar swears, if one of them possessed gold equivalent to Uhud and he spends it, Allāh will not accept it from him until he believes in the Divine Preordainment.'"¹²

¹ Ṣaḥīḥ Muslim (no. 1).

² *Takḥīl al-'Aynayn*, p. 62-63, al-'Allāmah 'Ubayd al-Jābirī.

وَحَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَبُو بَكْرٍ الصِّدِّيقُ ثُمَّ عُمَرُ بْنُ
الْحَطَّابِ ثُمَّ عُثْمَانُ بْنُ عَفَّانَ ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ وَهُمْ الْخُلَفَاءُ
الرَّاشِدُونَ الْمَهْدِيُّونَ

The best one of this nation, after its Prophet (ﷺ), is Abū Bakr al-Ṣiddīq, then ‘Umar b. al-Khaṭṭāb, then ‘Uthmān b. ‘Affān, then ‘Alī b. Ṭālib – may Allāh be pleased with them all. They are the Rightly Guided Caliphs.

Commentary:

From the beliefs of the *Ahl al-Sunnah* and their foundations is to respect the Companions of the Messenger of Allāh (ﷺ), love them and to believe in their excellence over the other generations from this nation.¹

This order of excellence is with agreement of *Ahl al-Sunnah*: They give precedence to Abū Bakr over the other Companions firstly, then ‘Umar, then ‘Uthmān and then ‘Alī, according to the order of their Caliphate. Their excellence is in this order, and it is the order of their Caliphate. Whoever

¹ *Qurrah al-‘Aynayn*, p. 34, al-‘Allāmah Rabī b. Hādī al-Madkhalī.

criticizes the Caliphate of any of them is astray and someone who misguides others.

Shaykh al-Islam said:

“He is more astray than a domestic donkey.”¹

As it relates specifically to superiority between ‘Uthmān and ‘Alī, then some of *Ahl al-Sunnah* gave precedence to ‘Alī over ‘Uthmān. However, an agreement was reached among *Ahl al-Sunnah* in this affair: superiority belongs to Abū Bakr, then ‘Umar, then ‘Uthmān and then ‘Alī. All of them are rightly guided Caliphs...

[The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:]

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ وَعَضُّوا عَلَيْهَا بِالتَّوَاجِدِ
وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ

“Follow my Sunnah and the Sunnah of the Rightly Guided Caliphs. Bite on to it with your molar teeth. Avoid newly invented matters, for every novelty is an innovation, and every innovation is misguidance.”²

¹ *Al-‘Aqīdah al-Wāsiṭiyah*, p. 234.

² *Ṣaḥīḥ*. Collected by Aḥmad (4/126-127), Abū Dāwūd (no. 4607), al-Tirmidhī (no. 2676) and Ibn Mājah (no. 42). Refer to *al-Irwā* (no. 2455).

When differences arise, the people should flee to the guidance of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to the guidance of the Caliphs whom he described as Rightly Guided.¹

The virtues of the Companions have comprehensively been recorded in many classical compendiums. There is not a book from the books of the Sunnah except that you find in it the virtues of the Companions. Books have also been authored about their virtues specifically, for example:

1. *Faḍā'il al-Ṣaḥābah* by the Imām of *Ahl al-Sunnah*, Aḥmad b. Ḥanbal
2. *Ma'rifah al-Ṣaḥābah* by Abu Nu'aym
3. *Al-Iṣābah* by Ibn Ḥajr
4. *Al-Istiy'āb* by Ibn 'Abd al-Barr
5. *Uṣd al-Gābah* by Ibn al-Athīr

¹ *Qurrah al-'Aynayn*, p. 38-39, al-'Allāmah Rabī' b. Hādī al-Madkhalī.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهَا قَالَ كُنَّا فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ عُمَرُ
ثُمَّ عُثْمَانُ ثُمَّ نَزَلَتْ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَفَاضِلُ بَيْنَهُمْ

Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُ) said:

“During the lifetime of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) we did not equate anyone to Abū Bakr and then 'Umar and then 'Uthmān. After that we did not differentiate between the Companions.” Bukharī (no. 3698)

All of these [books] have been written about the Companions to clarify and affirm their Companionship and to show their excellence.

As for the Rāfiḍah, then they went to extremes concerning the family of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) especially as it relates to 'Alī b. Abū Ṭālib, Fāṭimah and their children - may Allāh be pleased with them.

They are split into three groups:

The first group is the *Mu'allihah*. They are those who deem 'Alī (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to be a divine deity, and they believe about him that which it is forbidden to believe about any of the creation, neither an angel brought near, nor a prophet sent as a Messenger, nor those lesser than them. 'Alī (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) burned some of these people with fire.

The second group is the *Sābbah*. They are those who claim devotion to Allāh by way of cursing the two Shaykhs: Abū Bakr and 'Umar, may Allāh be pleased with them. They describe them as being *al-Jibt Wa al-Tāghūt*¹, and they describe them as Quraysh's two idols. They accuse the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of hypocrisy and cooperating upon sin and transgression, claiming falsely that they seized the

¹ [TN] They are referring to Sūrah al-Nisā: 51. *Al-Jibt Wa al-Tāghūt* have been explained as referring to magic and the Devil respectively, among other things. This is one example of the Shī'ah's distortion of the Qur'ān.

proclaimed right of the Caliphate from 'Alī (عليه السلام) in favor of Abū Bakr, 'Umar and 'Uthmān.

As for the third group, then it is the Zaydīyah. They believe that 'Alī b. Abū Ṭālib is superior to the two Shaykhs [i.e. Abū Bakr and 'Umar]. However, they do not deify 'Alī nor do they abuse the two Shaykhs like the *Mu'allihah* and the *Sābbah*.

The innovations of the two groups, the *Mu'allihah* and the *Sābbah*, have resulted in them committing major disbelief. How many innovations do they have which have not been mentioned?!

As for the Zaydīyah then their innovation is *Mufasssiqah* [i.e. it does not expel them from Islam but they are judged as sinful Muslims]. It does not reach the level of disbelief, except for the extremists among them such as al-Jārūdiyyah, who are like the *Sābbah*, as they are disbelievers due to their innovations.

As for the Khawārij, then they judged 'Alī to be a disbeliever, him and the noble Companions who were with him. They fought against them and regarded their blood to be lawful, violated their honor and plundered their wealth.

This covers that which is connected to the people as it relates to their stance towards the Companions of the Prophet (صلى الله عليه وسلم).

There are two extremes and one balanced course:

The first extreme is the Khawārij who declare 'Alī b. Abū Ṭālib and those with him to be disbelievers.

The second extreme [group] are those who are excessive in their love of him to such a degree that they exalt him and his family above their proper station.

The balanced course is that of *Ahl al-Sunnah Wa al-Jamā'ah*. They are not from the people of exaggeration nor from the people of negligence. Rather, they are in the middle concerning the Companions of the Prophet (صلى الله عليه وسلم). They say concerning them that which has come within the noble Qur'ān and that which has come in the pure Sunnah; they do not alter it, nor do they change it.¹

¹ *Al-Ta'liq al-Matīn*, p. 39-40, Shaykh Zayd al-Madkhālī.

وَأَنَّ الْعَشْرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدَ لَهُمْ بِالْجَنَّةِ عَلَى مَا
شَهِدَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ

The ten whom Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) named and bore witness that for them is Paradise, are just as Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) testified, and his saying is the truth.

Commentary:

They are known as the ten who received glad tidings of Paradise. This [affirmation of Paradise] is not specific and exclusive to them alone; rather, this is due to a merit of theirs known to *Ahl al-Sunnah*, which is that were all honored with a testimony of Paradise in one *Hadīth*.¹

He [the narrator of the text] is alluding to the *Hadīth* narrated by 'Abd al-Raḥmān b. 'Awf and by way another chain; it has also been narrated by Sa'īd b. Zayd:

أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ،
وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ،
وَسَعْدُ فِي الْجَنَّةِ، وَسَعِيدٌ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ

¹ *Takhīl al-'Aynayn*, p. 78, al-'Allāmah 'Ubayd al-Jābirī.

“Abū Bakr is in Paradise. ‘Umar is in Paradise. ‘Uthmān is in Paradise. ‘Alī is in Paradise. Ṭalhah is in Paradise. Al-Zubayr is in Paradise. ‘Abd al-Raḥmān b. ‘Awf is in Paradise, S‘ad is in Paradise. Sa‘īd is in Paradise. Abū ‘Ubaydah is in Paradise.”¹

Ahl al-Sunnah agree that these ten are the most virtuous of all the Companions after the Rightly Guided Caliphs, and the latter are among the ten [mentioned in the *Ḥadīth*].

All of them received glad tidings of Paradise, and we definitively state that they are from the inhabitants of Paradise.²

The statement of the two Imāms: “Just as Allāh’s Messenger (صلى الله عليه وسلم) testified.”

In reality, this is highlighting that *Ahl al-Sunnah* do not affirm Paradise nor the Hellfire for a specific individual from the people of the Qiblah [except with a text]. However, they hope for a reward for the pious and they fear punishment for the sinful.³

¹ *Ṣaḥīḥ*. Collected by Aḥmad (1/193), al-Tirmidhī (no. 3747), Ibn Mājah (no. 133). Refer to *Ṣaḥīḥ al-Jāmi‘* of Shaykh Albānī (no. 50).

² *Qurrah al-‘Aynayn*, p. 51, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

³ *Takḥīl al-‘Aynayn*, p. 80, al-‘Allāmah ‘Ubayd al-Jābirī.

وَالرَّحْمَ عَلَىٰ جَمِيعِ أَصْحَابِ مُحَمَّدٍ

To ask Allāh to bestow His Mercy upon all of the Companions of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Commentary

To supplicate for Allāh to be pleased with the Companions, contrary to the Khawārij, Rāfiḍah and Nāṣibah.¹

Ahl al-Sunnah follow in this the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Allāh praised them and informed us that He is pleased with them:

وَالسَّيِّقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

“As for the foremost to embrace Islām from the Muhajirūn (Emigrants) and the Anṣār (Helpers) and those who followed them in goodness, Allāh is pleased with them as they are pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the ultimate success.” [Al-Tawbah: 100]

¹ Qurrah al-‘Aynayn, p. 41, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

This is the statement of Allāh and a testimony that He is pleased with them and that He has prepared for them Gardens of Paradise. What does the sincere, truthful believer need after that?

Similarly, His Saying:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ
 اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ (٨) وَالَّذِينَ
 تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
 صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ
 وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٩) وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ
 يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
 غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ (١٠)

“(There is also a share in this booty) for the poor Emigrants, who were expelled from their homes and their property, seeking Allāh’s bounty and to please Him, and helping Allāh and His Messenger. They are indeed the truthful. (It is also for) those who had homes (in Madinah) and adopted the Faith before them; they love those who emigrate to them and have no jealousy in their breasts for that which they have been given. They give them (i.e. the Emigrants) preference over themselves even though they were in need. And whoever is saved from his own selfishness, such are they who will be the successful. And those who came after them say: ‘Our Lord, forgive us and

our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord, You are indeed full of kindness, Most Merciful.” [Al-Ḥashr: 8-10]

Allāh praised them in these verses, mentioning that they were expelled from their lands, seeking Allāh’s bounty and pleasure, and that the Anṣār gave them their wealth, giving preference to them over themselves even though they were in need. He also praised those who follow them in goodness and ask Allāh to be pleased with them and forgive them.¹

¹ *Qurrah al-Aynayn*, p. 43-44, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

وَالْكُفَّ عَمَّا سَجَرَ بَيْنَهُمْ

And to remain silent concerning whatever occurred between them.

Commentary

This a clarification of the position of *Ahl al-Sunnah Wa al-Jamā'ah* concerning the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and that they do not probe into the wars or differences that occurred between them. Each one of them had his own interpretation of the affairs. The correct among them receives two rewards, and the one who erred receives one reward, and his mistake is pardoned.

It is not permissible for the Muslims to probe into that which occurred and the differences that arose among the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Furthermore, they are not to have bad thoughts about them, nor judge them after their death, nor in their lifetime. They must only believe concerning them that which *Ahl al-Sunnah* believe, remaining silent about that which occurred between them, loving them, and believing that whatever occurred was due to their own interpretation.

Each of them interpreted a particular text, so the one who was correct receives two rewards, and the one who erred receives one reward, and his error is pardoned.¹

¹ *Al-Ta'liq al-Matīn*, p. 59-60, al-'Allāmah Zayd al-Madkhalī.

وَأَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ وَعَلَى لِسَانِ
رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَا كَيْفٍ

That Allāh is above His Throne, separate from His creation, just as He described Himself in His Book and upon the tongue of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), without describing how.

Commentary

This issue is very important. It is from the greatest fundamentals of *Ahl al-Sunnah Wa al-Jamā'ah*: To believe in Allāh and His Names and Attributes, and that Allāh is as He described Himself in His Book and upon the tongue of His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). All the Attributes that are established in the Book of Allāh and the Sunnah we believe in them and affirm them, without making any resemblance or likeness to the creation, and without saying how or denying them.

We do not state how like the *Mushabbihah* who say: 'Rising like my rising, descending like my descending, coming like my coming, and hand like my hand, and their other statements of disbelief and misguidance.

The *Mushabbihah* were opposed by [another group who were] extreme deniers and extreme negaters, those who denied Allāh's perfect Attributes and Majestic Descriptions. An example of this is their denial that Allāh possesses Hearing, Seeing, Knowledge and Will.

The *Jahmīyah* denied Allāh's Names and Attributes.

The *Mu'tazilah* denied the Attributes: Knowledge, Power, Will, Coming and the like of this. They affirmed for Allāh names without any meanings, so they followed their predecessors, the *Jahmīyah*, in denying the Attributes of Allāh...

From His Attributes are Highness, Aboveness and Rising above the Throne. This Attribute is established in many proofs. Ibn al-Qayyim said that there are more than one thousand proofs: logical, textual, and innate.

From the proofs is that Allāh explicitly stated in seven clear verses that He rose above the Throne:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Merciful rose over the Throne. [Taha: 5]

In Sūrah al-A'rāf¹, Sūrah Yūnus², Sūrah al-R'ad³, Sūrah Ṭaha and Sūrah Sajdah⁴. In seven⁵ places in the Book of Allāh He explicitly stated that He rose above the Throne.⁶

The three categories of Sunnah – actions, statements and tacit approvals – all affirm that Allāh, the Mighty and Majestic, is above His creation.

From the statements, his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying: “Do you not trust me, and I am trusted by Him above the heavens.”⁷ He said this to someone who objected to how he distributed a share of the spoils.

From the tacit approvals is his agreement to the response of the slave girl belonging to Mu'āwīyah b. al-Ḥakam al-Sulamī (رَضِيَ اللهُ عَنْهُ), when he wanted to free her to expiate for slapping her due to a wolf attacking one of the sheep that she was tending to for him. Mu'āwīyah said:

¹ Sūrah al-A'rāf: 54.

² Sūrah Yūnus: 3.

³ Sūrah al-R'ad: 2.

⁴ Sūrah al-Sajdah: 4.

⁵ [TN] The other two verses that the Shaykh is alluding to are Surah al-Furqān: 59, and Sūrah al-Ḥadīd: 4.

⁶ *Qurrah al-'Aynayn*, p. 55-56, al-'Allāmah Rabī' b. Hādī al-Madkhalī.

⁷ Bukhārī (no. 4351) and Muslim (no. 1064).

فَأْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَظَّمْتُ ذَلِكَ عَلَيَّ قُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا أُعْتِقُهَا قَالَ: اثْنَيْنِي بِهَا فَأْتَيْتُهُ بِهَا فَقَالَ لَهَا أَيْنَ اللَّهُ قَالَتْ فِي السَّمَاءِ. قَالَ: مَنْ أَنَا. قَالَتْ أَنْتَ رَسُولُ اللَّهِ. قَالَ: أُعْتِقُهَا فَإِنَّهَا مُؤْمِنَةٌ.

“I came to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), feeling that this was something serious, so I said: ‘O Messenger of Allah, should I grant her freedom?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Bring her to me.’ So I brought her to him. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to her: ‘Where is Allah?’ She said: ‘He is above the heaven.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Who am I?’ She said: You are the Messenger of Allah.’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Grant her freedom, for she is a believing woman.’¹

From the actions is that which is established in *Ṣaḥīḥ* [Muslim] that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to the people gathered at ‘Arafah during the farewell sermon:

وَأَنْتُمْ تُسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ. قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ يَأْصِبُكَ السَّبَابَةُ يَرْفَعُهَا إِلَى السَّمَاءِ وَيُنْكُتُهَا إِلَى النَّاسِ اللَّهُمَّ اشْهَدِ اللَّهُمَّ اشْهَدِ ثَلَاثَ مَرَّاتٍ

“You will be asked about me [on the Day of Resurrection], so what will you say?” They replied: ‘We will bear witness that you have conveyed [the message], discharged [the responsibility] and sincerely advised.’

¹ Muslim (no. 537).

The narrator said: “He (صلى الله عليه وسلم) raised his forefinger towards the sky, and then pointed it towards the people, saying: ‘O Allāh, bear witness. O Allāh, bear witness,’ saying it three times.”¹²

¹ Muslim (no. 1218).

² *Takhlīl al-‘Aynayn*, p. 88-89, al-‘Allāmah ‘Ubayd al-Jābirī.

أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

He encompasses everything with His Knowledge.¹

Commentary

Allāh rising above the Throne [and Him being above the creation] does not mean that He is heedless about His creation. Rather, He sees them and knows everything about them; He sees their movements, moments of stillness and hidden secrets:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ^ط وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ
حَبْلِ الْوَرِيدِ

“We created man and know what his soul whispers to him, and We are closer to him than the jugular vein.”²

[Qāf: 16]³

¹ [TN] Allāh said:

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

“And that Allāh surrounds all things with (His) Knowledge.”
[Al-Ṭalāq: 12]

² [TN] Imām al-Baghawī (d. 516H) said, “closer to him,” means most knowledgeable concerning him [i.e. man].”

³ *Al-Faḍl al-Mubīn*, p. 95, al-‘Allāmah Aḥmad al-Najmī.

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: 11]

“There is nothing like Him, and He is the All-Hearing, the All-Seeing.” [Al-Shūrā: 11]

Commentary

Imām Sa‘dī said in his *Tafsīr*:

”لَيْسَ كَمِثْلِهِ شَيْءٌ”

‘There is nothing like him,’ meaning that none of the creation resemble Him, the Most High, nor is similar to Him, not in His Essence, not in His Names, not in His Attributes and not in His Actions. This is because all of His Names are beautiful, all of his Attributes are Attributes of perfection and Majesty, and through His Actions He brought into existence all of these tremendous created things, without any partner. Therefore, there is nothing like Him as He is unique and alone in possessing absolute perfection from every angle.

‘And He is the All-Hearing’ as He hears all voices in all the different languages with their miscellaneous needs.

‘All-Seeing’ as He sees the black ant crawling on the solid rock during the pitch-black night, and He sees the passage of nutriments in the limbs of minute animals and the passage of water in teeny branches.

This verse and those similar to it are a proof for the creed of *Ahl al-Sunnah Wa al-Jama’ah* in affirming Allāh’s Attributes and negating any resemblance to the creation.

In this verse is a refutation upon those who liken Allāh to the creation [the *Mushabbihah*]; this is in His Saying:

لَيْسَ كَمِثْلِهِ شَيْءٌ

“There is nothing like Him.”

Similarly, in it is a refutation upon those who deny the Attributes of Allāh [the *Muaṭṭilah*]; this is in His Saying:

وَهُوَ السَّمِيعُ الْبَصِيرُ

“He is the All-Hearing, the All-Seeing.”¹

¹ *Al-Faḍl al-Mubīn*, p. 96-97, al-‘Allāmah Aḥmad al-Najmī.

وَأَنَّهُ تَبَارَكَ وَتَعَالَى يُرَى فِي الْآخِرَةِ يَرَاهُ أَهْلُ الْجَنَّةِ بِأَبْصَارِهِمْ وَيَسْمَعُونَ كَلَامَهُ كَيْفَ
شَاءَ وَكَمَا شَاءَ.

And Allāh – the Blessed and Most High – will be seen in the Hereafter; the inhabitants of Paradise will see Him with their eyes, and they will hear His Speech, however He Wills and just as He Wills.

Commentary

I say: Affirmation that Allāh will be seen in the Hereafter is the creed of *Ahl al-Sunnah Wa al-Jamā'ah*. In opposition to the Mu'tazilah and those who traverse their path, as they do not accept that Allāh will be seen in the Hereafter, even though Allāh affirmed it in His Book when He said:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاظِرَةٌ

Some faces that Day shall be shining and radiant,
looking at their Lord. [Al-Qiyāmah: 22-23]

Abū Hurairah narrated that they said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَىٰ رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ هَلْ
تُصَارُونَ فِي زُرُوبَةِ الشَّمْسِ فِي الظُّهَيْرَةِ لَيْسَتْ فِي سَحَابَةٍ. قَالُوا لَا. قَالَ

فَهَلْ تُصَاوِرُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ. قَالُوا لَا. قَالَ
فَوَالَّذِي نَفْسِي بِيَدِهِ لَا تُصَاوِرُونَ فِي رُؤْيَةِ رَبِّكُمْ إِلَّا كَمَا تُصَاوِرُونَ فِي رُؤْيَةِ
أَحَدِهِمَا

“O Messenger of Allāh, will we be able to see our Lord on the Day of Resurrection?” He (ﷺ) said: “Do you experience any difficulty in seeing the sun in the noon when there is no cloud over it?” They said: “No.” He (ﷺ) said: “Do you experience any difficulty in seeing the moon on a night when there is a full moon and there is no cloud over it?” They said: “No.” So he (ﷺ) said: “By Him Whom my soul is in His Hand, you will have no difficulty seeing your Lord just like you have no difficulty seeing any of them.”¹

“The inhabitants of Paradise will see Him with their eyes,” meaning that Allāh will give the inhabitants of Paradise the ability to see His Face and hear His Speech, honoring them. However, the disbelievers are prevented from this, as He, the Most High said:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ

¹ Muslim (no. 968).

“Surely, they (evil-doers) will be veiled from seeing their Lord that Day.” [Al-Muṭaffifin: 15]

In this verse is a proof that the disbelievers will be blocked from seeing Allāh, and this is also a proof that Allāh will reward the believers by honoring them to look at His Face. Otherwise, the believers and disbelievers would be the same in this regard.

Imām al-Shāfi‘ī and others derived from these proofs, which negate that the disbelievers will see Allāh, that they contain evidence that Allāh will honor the believers with looking at His Noble Face...

There are many proofs that affirm that the believers will see Allāh [in the Hereafter]. Ibn al-Qayyim mentioned approximately thirty *Ḥadīth* related to this, some authentic, some sound and others weak, all of them affirming this. These narrations are reported by Abū Bakr, ‘Alī, Abū Hurairah, Ṣuhayb, Abu Sa‘īd and others that the believers will see their Lord on the Day of Resurrection.

I ask Allāh that He makes us and you from the people of the Gardens of Bliss [in Paradise], and that He honors us with seeing His Noble Face.¹

¹ *Qurrah al-‘Aynayn*, p. 68-73, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

As it relates to the believers seeing Allāh, then there are two extreme positions and one balanced one:

The first extreme: Those who exaggerated in affirmation, so they affirm that the believers will see Allāh in this world and the Hereafter, like the extreme Sufis.

The second extreme: Those who totally negated that the believers will see their Lord, meaning that He will not be seen in this world nor the Hereafter. These are the deniers of Allāh's Attributes from the Jahmīyah, the Mu'tazilah and the Heretics.

The first group has some truth with them and some falsehood, and the second group has some truth with them and some falsehood. The truth that is with the first group is affirmation that the believers will see their Lord in Paradise, and the falsehood is their affirmation that some of their founders see their Lord in this world.

The truth with the second group is their denial of any human seeing Allāh in this world, and the falsehood is their denial of the believers seeing their Lord in Paradise.

The balanced stance is the stance of the *Ahl al-Sunnah Wa Jamā'ah*, which is that Allāh, the Blessed and Most High, will truly be seen by the believers in Paradise, but none of them

will see Him in this world based on the Saying of Allāh, when he responded to Mūsá who said [as Allāh informed us]:

قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۖ قَالَ لَنْ تَرِنِي وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ
مَكَانَهُ فَسَوْفَ تَرِنِي ۖ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعْمًا ۗ
فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

“He said: ‘O my Lord! Show me (Yourself), that I may look upon You.’ Allāh said: ‘You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.’ So when his Lord appeared to the mountain¹, He made it collapse to dust, and Mūsá fell down unconscious. Then when he recovered his senses, he said: ‘Glory be to You, I turn to You in repentance, and I am the first of the believers.’” [Al-A‘rāf: 143]

This proves that Allāh cannot be seen in this world; however, in the Hereafter the believers will see Him in Paradise, as established by the texts.¹

¹ *Al-Ta‘līq al-Matīn*, p. 70-71, al-‘Allāmah Zayd al-Madkhalī.

وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَهُمَا مَخْلُوقَانِ لَا يَفْنَيَانِ أَبَدًا وَالْجَنَّةُ ثَوَابٌ لِأَوْلِيَائِهِ وَالنَّارُ
عِقَابٌ لِأَهْلِ مَعْصِيَتِهِ إِلَّا مَنْ رَحِمَ اللَّهُ عَزَّ وَجَلَّ.

Paradise is true, and the Hellfire is true; they have already been created and they will never come to an end. Paradise is a reward for His devout allies, and the Fire is a punishment for those who are disobedient to Him, except for those whom Allāh – the Mighty and Majestic – has mercy upon.

Commentary

Paradise is true. All of the Prophets (may peace and blessings be upon them) gave glad tidings of it.

The Hellfire is true. All of the Prophets (may peace and blessings be upon them) warned about it.

The Qur'ān is full of speech about Paradise and the Hellfire, and about the destination of the believers being Paradise and the destination of the disbelievers being the Hellfire.

Allāh threatened the disobedient with the Hellfire:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ
سَعِيرًا

“Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire.” [Al-Nisā: 10]

Paradise and the Hellfire are true, and they both exist now; *Ahl al-Sunnah* believe in this.¹

From the proofs in the Book:

His Saying, the Most High, about Paradise:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“And hasten to the forgiveness from your Lord and a Paradise as wide as the heavens and the earth, prepared for the pious.” [Al ‘Imrān: 133]

And His Saying, the Most High:

أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ

“Prepared for those who believe in Allāh and His Messengers.” [Al-Ḥadīd: 21]

And His Saying about the Hellfire:

¹ *Qurrah al-Aynayn*, p. 74, al-‘Allāmah Rabī b. Hādī al-Madkhalī.

أُعِدَّتْ لِلْكَافِرِينَ

“Prepared for the disbelievers.” [Al Imraan: 131]

It is not said أُعِدَّتْ ‘prepared’ except for something that is already made and exists.

It is authentically established that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw Paradise and the Hellfire. In Bukhārī and Muslim there is the *Ḥadīth* narrated by Ibn ‘Abbās from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said:

إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ عَنْقُودًا وَلَوْ أَصَبْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتْ الدُّنْيَا
وَأَرَيْتُ النَّارَ فَلَمْ أَرَ مِنْظَرًا كَالْيَوْمِ قَطُّ أَفْطَعَ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ

“I saw Paradise and stretched my hands towards a bunch of its fruit. Had I taken it, you would have eaten from it as long as the world remains. I also saw the Hellfire, and I had never seen such a horrific sight. I saw that most of the inhabitants were women.”¹

This can only happen with something that is created and currently exists.²

¹ Bukhārī (no. 5197) and Muslim (907).

² *Takhīl al-‘Aynayn*, p. 105-106, al-‘Allāmah ‘Ubayd al-Jābirī.

“They will never come to an end.”

The clear texts from the Book and the Sunnah prove the eternity of Paradise and the Hellfire, and that they will never come to an end. As for Paradise, then He, the Most High, said concerning its inhabitants:

فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا

“They will be in Paradise, abiding therein forever.”

[Hūd: 108]¹

“Paradise is a reward for His devout allies.”

He, the Most High, said:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (١٠٧)
خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

“Verily those who believe and do righteous deeds, shall have the Gardens of Paradise for their entertainment, where they shall dwell (forever). They will have no desire to be removed from it.” [Al-Kahf: 107-108]²

¹ *Takḥūl al-‘Aynayn*, p. 108, al-‘Allāmah ‘Ubayd al-Jābirī.

² *Qurrah al-‘Aynayn*, p. 78, al-‘Allāmah Rabī’ b. Hādī al-Madkhalī.

“Fire is a punishment for those who are disobedient to Him.”

The disobedient to the Lord, the Mighty and Majestic, are of two categories:

1. Those whose punishment will be eternal and everlasting, never coming to an end, and they are the disbelievers and the hypocrites with hypocrisy of belief, because they are disbelievers inwardly.
2. Those whose punishment will be for a fixed period, and they are the believers who meet Allāh while committing a major sin. Allāh’s Will necessitated that He punish them, and then their destination after this will be Paradise.¹

He, the Most High said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْأَجَارَةُ عَلَيْهَا
مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who believe, protect yourselves and your families against a Fire (Hell) whose fuel is people and

¹ *Takhīl al-‘Aynayn*, p. 104, al-‘Allāmah ‘Ubayd al-Jābirī.

stones, over which are (appointed) angels stern and severe, who never disobey Allāh when He commands them, but they do what they are commanded.” [Al-Tahrīm: 6]¹

We ask Allāh to make us and you from the inhabitants of the blissful Gardens in Paradise, and to protect us and you from the Fire of Hell.

¹ *Qurrah al-‘Aynayn*, p. 78, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

وَالصِّرَاطُ حَقٌّ

The *Ṣirāt* [the Bridge over Hell] is true.

Commentary

The *Ṣirāt* is the bridge extended over the Fire of Hell. The people of *Tawhīd* [Islamic Monotheism] will pass over it, [and their speed will be] according to their actions. Some people will fall into it. This [bridge] is the physical form of the legislated path [*Ṣirāt*] in this life that Allāh alluded to with His Saying:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

"Verily, this is My Straight Path [*Ṣirāt*], so follow it." [Al-An'ām: 153]

Whoever is firm upon the legislated path in this world, then Allāh will make them firm upon the physical bridge on the Day of Resurrection, meaning that he will pass over it with no difficulty.

He, the Most High, said:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا
وَنَذُرُ الظَّالِمِينَ فِيهَا جِثًّا

“There is not one of you but will pass over it (Hell); this is with your Lord a Decree which must be accomplished. Then We shall save those who used to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers there on their knees.” [Maryam: 71-72]¹

The Bridge over the Hellfire was denied by al-Qāḍī ‘Abd al-Jabbār al-Mu‘tazilī [an adherent to the heterodox beliefs of the Mu‘tazilah].²

¹ *Al-Faḍl al-Mubīn*, p. 107, al-‘Allāmah Aḥmad al-Najmī.

² *Takḥīl al-‘Aynayn*, p. 117, al-‘Allāmah ‘Ubayd al-Jābirī.

وَالْمِيزَانَ حَقًّا لَهُ كِفَّتَانِ تُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ حَسَنُهَا وَسَيِّئُهَا حَقًّا

The *Mizān* [the Balance] that has two pans, which will weigh the good and bad deeds, is true.

Commentary

The Book and the Sunnah establish that it is an obligation to believe in the Balance, as Allāh, the Most High, said:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

“We will set up balances of justice on the Day of Resurrection.” [Al-Anbiyā: 47].

And He, the Most High, said:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهَا (٦) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (٧) وَأَمَّا مَنْ خَفَّتْ
مَوَازِينُهُ (٨) فَأَمَّهُ هَاوِيَةٌ

“Then as for him whose balance (of good deeds) will be heavy, then he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, he will have his home in a pit [in Hell].” [Al-Qāri‘ah: 6-9]

The Sunnah established that three things will be weighed:

The action: The proof for this from the Book has already been cited, and from the Sunnah his saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ،
سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

“There are two statements that are light upon the tongue, but heavy on the Balance and Beloved to The Most Merciful: *Subhān Allāh al-‘Azīm* [Glorified is Allāh, the Most Great] and *Subhān Allāh Wa Bi Hamdihi* [Glorified is Allah and praised is He].”¹

The performer of the deed; and the proof for this is his saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ

“On the Day of Resurrection, a huge, obese man will come who will not weigh the weight of the wing of a mosquito with Allāh.”²

¹ Bukhārī (no. 7563) and Muslim (no. 2694).

² Bukhārī (no. 4729) and Muslim (no. 2785).

The scrolls where the actions are recorded. The proof for this is the *Ḥadīth* of the person with a card [parchment], which is collected by al-Tirmidhī and others from the *Ḥadīth* of ‘Abdullah b. ‘Amr who narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

صَاحِبُ رَجُلٍ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ فَيُنشَرُ لَهُ تِسْعَةٌ
وَتِسْعُونَ سِجِلًّا كُلُّ سِجِلٍّ مَدَّ الْبَصَرِ ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ هَلْ تُنْكِرُ مِنْ
هَذَا شَيْئًا فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَطَّلَمْتُكَ كَتَبْتِي الْحَافِظُونَ ثُمَّ يَقُولُ أَلَكْ
عَذْرُ أَلَكْ حَسَنَةٌ فَيَأْبُ الرَّجُلُ فَيَقُولُ لَا . فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا
حَسَنَاتٍ وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ لَهُ بِطَاقَةٌ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ قَالَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ
السِّجِلَّاتِ فَيَقُولُ إِنَّكَ لَا تُظْلَمُ . فَتَوَضَّعَ السِّجِلَّاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ
فَطَاشَتِ السِّجِلَّاتُ وَثَقَلَتِ الْبِطَاقَةُ

“A man from my nation will be called before all of creation on the Day of Resurrection. Ninety-nine scrolls will be spread out for him, and each one extends as far as the eye can see. Then Allāh, the Mighty and Majestic, will say: ‘Do you deny any of this?’ He will say: ‘No, O my Lord.’ He will say: ‘Have My recording scribes wronged you?’ [He will say: ‘No, O my Lord’]. He will say: ‘Do you have an excuse? Do you have any good deeds?’ The man will be scared and will say: ‘No.’ So He [Allāh] will say: ‘Indeed, you have good deeds with Us, and you will not be oppressed on this Day.’ Then a card will be brought out on which is written ‘I testify that

none has the right to be worshipped but Allāh, and that Muḥammad is His slave and Messenger'. He will say: 'O my Lord, what is this card compared to these scrolls?' He will say: 'You will not be wronged.' Then the scrolls will be placed on one side of the Balance and the card on the other. The scrolls will be light, and the card will outweigh them."¹²

¹ Aḥmad (no. 6994), Tirmidhī (no. 2639) and Ibn Mājah (no. 4300). Albānī declared it authentic in *al-Ṣaḥīḥah* (no. 135).

² *Takḥīl al-'Aynayn*, p. 117-119, al-'Allāmah 'Ubayd al-Jābirī.

وَالْحَوْضُ الْمَكْرَمُ بِهِ نَبَيْتُنَا حَقٌّ.

The *Hawḍ* [the Reservoir] which our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has been honored with is true.

Commentary

I say: The proof is the Saying of Allāh, the Mighty and Majestic:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَأَنْحَرْ (٢) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

“Verily, We have granted you *al-Kawthar*. Therefore, turn in prayer to your Lord and sacrifice (to Him alone). For he who hates you, he will be cut off.” [Al-Kawthar: 1-3]

The Prophet mentioned that Allāh gave him the *Hawḍ* [the Reservoir]. Its length is equal to its width, and both are equivalent to a month’s journey. [The amount of] its cups are the number of the stars in the sky. Its water is whiter than milk

and sweeter than honey. Whoever drinks from it will never go thirsty afterwards.¹

Al-Kawthar flows to the *Hawḍ*, and its water supplies it.²

Those who apostated from the Bedouins after the death of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will be driven away from the *Hawḍ*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will say: “O Lord, my nation; my nation.” It will be said to him: “You do not know what they innovated and altered after you.” So he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will say: “Be away with you; be away with you.”³

Some of the scholars also include the people of innovation in this as they changed and altered things as well:

¹ Bukhārī (no. 6579) collected the *Hadīth* narrated by ‘Abdullah b. ‘Amr who narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

خَوْضِي مَسِيرَةَ شَهْرٍ، مَاوَةٌ أَيْضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِبْرَانُهُ
كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا

“My *Hawḍ* is the length of a month’s journey. Its water is whiter than milk, its smell is nicer than musk, and its drinking cups are (as many) as the stars in the sky. Whoever drinks from it, will never be thirsty.”

² *Al-Faḍl al-Mubīn*, p. 115, al-‘Allāmah Ahmad al-Najmī.

³ Bukhārī (no. 6584) and Muslim (no. 2290).

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

“Whoever innovates something into this affair of ours, then it will be rejected.”¹²

¹ Bukhārī (no. 2697) and Muslim (1718).

² *Qurrah al-'Aynayn*, p. 97-98, al-'Allāmah Rabī' b. Hādī al-Madkhalī.

وَالشَّفَاعَةُ حَقٌّ.

The Intercession is true.

Commentary

Intercession [*Shafā'ah*] in the Arabic languages means to request and appeal. In the religion, it means to ask Allāh to pardon sins and crimes.

Intercession with its general meaning is of two types:

- The negated intercession
- The affirmed intercession

The intercession that is negated is that which the polytheists believe concerning their false deities: that they will intercede for them.

This is what has been negated in the Qur'ān, as Allāh, the Most High, said:

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

“So no intercession of intercessors will benefit them.” [Al-Muddaththir: 48]

And He, the Most High, said:

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمِينَ ۗ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

“And warn them of the Day that is drawing near, when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend nor intercessor for the wrong doers who is obeyed.” [Ghāfir: 18]

The affirmed intercession is that which the Qur’ān and the Sunnah affirmed, and it is of different types.

Allāh, the Most High said:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

“And they cannot intercede except for him with whom He is pleased.” [Al-Anbiyā:28] ...

Furthermore, the affirmed intercession is of different types.

The first type: The greatest intercession, which occurs when the people are standing [on one plane] on the Day of Resurrection. This is specific to Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It is the praiseworthy station that Allāh, the Mighty and Majestic, promised him when He said:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

“It is certain that your Lord will raise you to a station of praise and glory.” [Al-Isrā: 79]

This will occur when standing becomes difficult for the people and they remain for a long time on the plane where they are all gathered [on the Day of Resurrection], and their distress intensifies and sweat starts to cover them. Thus, they will seek intercession for Allāh to begin judgement between them.

They will go to Ādam, then Nūḥ, then Ibrahīm, then Mūsá, and then ʿĪsá, the son of Mary; all of them will say: ‘Myself; myself.’ Until they come to our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and he will say: “This is for me,” as found in the *Hadīth* narrated by Anas¹ concerning the intercession.

¹ Bukhārī (no. 7510) and Muslim (no. 193).

The second type: Intercession for the gate of Paradise to be opened. It is authentically narrated that the Prophet (ﷺ) will be the first to open the gate of Paradise. This is based on the *Ḥadīth* collected by Muslim on the authority of Anas b. Mālīk (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

“I will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeeper will say, ‘Who are you?’ I will respond, ‘Muḥammad.’ He will say, ‘It is for you I have been ordered, and [I have been commanded] to not open the gate for anyone before you.’”¹

There also comes in the *Ḥadīth* of Anas b. Mālīk (رضي الله عنه) that the Messenger of Allāh (ﷺ) said:

“I am the first to intercede for [the people to enter] Paradise.”²

The third type: The intercession for Abū Ṭālib. Bukhārī collected the *Ḥadīth* narrated by Abū Saʿīd al-Khudrī that he heard the Messenger of Allāh (ﷺ) say when his uncle Abū Ṭālib was mentioned in his presence:

¹ Muslim (no. 197).

² Muslim (no. 196).

“Maybe my intercession will benefit him on the Day of Resurrection, so he will be placed in a shallow place in the Hellfire, which will reach his ankles, causing his brain to boil.”¹ ...

These three [types of intercession] are specific to our Prophet (صلى الله عليه وسلم), and no one shares any of that with him.

The fourth type: Intercession for a people who have been ordered to enter the Hellfire, so that they will not enter it.

The fifth type: Intercession for the people of Tawhīd who enter the Hellfire to be taken out of it. They will exit it after they have been burnt and they have become like coal. They will be placed into the river of life, and they will grow like a seed that grows near the bank of a flood channel. This is based on the *Hadīth* narrated by Anas who said that the Messenger of Allāh (صلى الله عليه وسلم) said:

“My intercession will be for the people of my nation who committed major sins.”² It has been collected by Aḥmad and others.

¹ Bukhārī (no. 6564).

² Aḥmad (no. 3/213), Abu Dāwūd (no. 4739), Tirmidhī and others. This *Hadīth* is authentic when the supporting narrations and chains of transmission are considered.

The sixth type: Intercession for the ranks of a people from the inhabitants of Paradise to be raised.

The latter three types of intercession are not specific to our Prophet (صلى الله عليه وسلم), yet he is foremost in this regard...

The people are divided into three categories as it relates to their stance concerning the intercession:

The first position: The stance of the polytheists, the Christians and the innovators who go to extremes regarding the *Awliyā'* and others. They consider the intercession of those that they revere [to be an intercession] with Allāh similar to the intercession that is customary in this world.¹ Allāh criticized this false statement. Allāh, the Glorified, said:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاءُنَا
عِنْدَ اللَّهِ^٥

¹ [TN] To get an audience with a King in this world normally requires an intermediary to intercede on a person's behalf. Then the King addresses the need of his subject. The people of *Shirk* make this false comparison between the Creator and the creation, so they take intermediaries between themselves and Allāh, directing to them worship, so that they take their needs to Allāh.

“And they worship besides Allāh things that hurt them not nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yūnus: 18]

The second position: The stance of Mu‘tazilah and the Khawārij. They rejected the intercession of the Prophet (صلى الله عليه وسلم) and other than him for the believers who committed major sins.

The third position: The stance of *Ahl al-Sunnah Wa al-Jamā‘ah*. They affirm the intercession of the Prophet (صلى الله عليه وسلم) for the believers who committed major sins and the intercession of others besides him; actually, [they accept] all the affirmed types of intercession.¹

¹ *Al-Ta‘liq al-Matīn*, p. 97-103, Shaykh Zayd al-Madkhālī.

وَالْبَعْثُ مِنْ بَعْدِ الْمَوْتِ حَقٌّ.

The Resurrection after death is true.

Commentary

In the religion, Resurrection is referring to the dead leaving their graves alive for the Reckoning and the Recompense for their actions. A party of them will be in Paradise and a party will be in the Hellfire.¹

Resurrection after death is one of the pillars of faith, and the servant is not a believer in the Last Day unless he believes in it.

Benefit:

Shaykh Muḥammad b. ‘Abd al-Wahhāb said in the Three Fundamental Principles:

“When the people die, they will be resurrected. The proof for this is His Saying, the Most High:

¹ *Takḥīl al-‘Aynayn*, p. 117, al-‘Allāmah ‘Ubayd al-Jābirī.

“From it (the earth) We created you, and to it We shall return you, and from it We shall bring you out once again.” [Sūrah Ta Ha: 55]

And His Saying, the Most High:

“Allāh has brought you forth from the earth. Afterwards, He will return you into it and (then) bring you forth (once again, i.e. resurrection).” [Nūḥ: 17-18]

After resurrection, they will be judged and recompensed for their actions. The proof for this is His Saying, the Most High:

“And to Allāh belongs all that is in the heavens and all that is in the earth, that He may recompense those who do evil with that which they have done (i.e. Hellfire), and reward those who do good with what is best (i.e. Paradise).” [Al-Najm: 31]

Whoever denies the resurrection, disbelieves. The proof for this is His Saying, the Most High:

“The disbelievers claim they will never be resurrected. Say, ‘Yes, by my Lord. You will certainly be resurrected;

then you will be informed of what deeds you did.' And that is easy for Allāh." [Al-Taghābun: 7]¹

¹ *Al-Fadl al-Mubīn*, p. 117, al-'Allāmah Aḥmad al-Najmī.

وَأَهْلُ الْكِبَايِرِ فِي مَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ.

Those who commit major sins [*Ahl al-Kabā'ir*] will fall under the Will of Allāh – the Mighty and Majestic.

Commentary

The word *Kabā'ir* is the plural of *Kabīrah*. Ibn 'Abbās said:

“It is every sin that Allāh has mentioned will result in the Hellfire, anger, a curse or a punishment.”¹²

This is the creed of *Ahl al-Sunnah Wa al-Jamā'ah* based on His Saying:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ^١

“Verily, Allāh does not forgive (the crime of) associating partners with Him, but He forgives sins lesser than that for those Whom He Wills.” [Al-Nisā: 116]

¹ Collected by Ibn Jarīr in his Tafsīr (8/246).

² *Al-Ta'liq al-Matīn*, p. 123, al-'Allāmah Zayd al-Madkhālī.

Whoever Allāh Wills to forgive from among them, He forgives them, and whoever He wills to punish, He punishes them; however, then they will enter Paradise after being purified. Their final ending is Paradise.¹

The creed of *Ahl al-Sunnah Wa al-Jamā'ah* concerning them [i.e. the believers who die while committing major sins] is the moderate stance between the Khawārij along with the Mu'tazilah, who both declare believers to be disbelievers on account of major sins and they judge that they will be in the Hellfire for eternity if they die without repentance, and the Murjī'ah al-Jahmīyah who consider those who commit major sins to possess complete and perfect faith; as they define faith to be acknowledgement in the heart. Therefore, they believe that there is no punishment for those who commit major sins, as long as they know their Lord with their hearts.²

¹ *Al-Faḍl al-Mubīn*, p. 128, al-'Allāmah Aḥmad al-Najmī.

² *Al-Ta'liq al-Matīn*, p. 124-125, al-'Allāmah Zayd al-Madkhalī.

وَلَا تُكْفِرُ أَهْلَ الْقِبْلَةِ يَدُونِهِمْ وَتَكِلُ أَسْرَارَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ.

We do not declare the people of the *Qiblah*¹ to be disbelievers due to their sins, and we entrust their hidden affairs to Allāh, the Mighty and Majestic.

Commentary

This is the doctrine of *Ahl al-Sunnah Wa al-Jamā'ah*, and they are opposed in this by the *Khawārij* who declare Muslims to be disbelievers due to major sins; and they hold that it is inevitable that they will be in the Hellfire for eternity, and they deny the intercession.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said about them that they will leave the religion like the arrow passes through the prey.²

¹ [TN] The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ يَا كَافِرٌ. فَقَدْ بَاءَ بِهَا أَحَدَهُمَا

“If a man says to his brother, ‘O disbeliever,’ then it returns to one of them.” Bukhārī (no. 6104) and Muslim (no. 60)

² *Al-Faḍl al-Mubīn*, p. 133, al-‘Allāmah Aḥmad al-Najmī.

“We entrust their hidden affairs to Allāh – the Mighty and Majestic.”

We can only judge based upon what is apparent. The person says, ‘None has the right to be worshipped in truth except Allāh, and that Muḥammad is the Messenger of Allāh;’ and he prays, but he falls into major sins like fornication, drinking alcohol and the likes, we do not declare him to be a disbeliever. We entrust his affair to Allāh. It is possible for such a person to be a hypocrite; however, we do not label him with hypocrisy and state this to conclusively be the case. Instead, we take what is apparent and we deal with him like the Muslims are dealt with as it relates to inheritance and similar matters.¹

¹ *Qurrah al-‘Aynayn*, p. 142, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

وَتُقِيمُ فَرَضَ الْجِهَادِ وَالْحَجِّ مَعَ أَيْمَةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَرَمَانٍ.

We establish the obligation of Jihād¹ and Hajj along with the rulers of the Muslims in every age and time.

Commentary

This is the doctrine of *Ahl al-Sunnah Wa al-Jamā'ah*. They believe it is an obligation to obey the rulers of the Muslims, pray behind them in congregation, Jum'ah and 'Īd, give the Zakāh to them, and perform Jihād and Hajj along with them, even if they are sinful. Rather, they believe it is obligatory to obey every Muslim ruler whether righteous or wicked.²

The honorable legislation has emphasized the obligation of obeying the ruler in that which is lawful and cooperating with

¹ [TN] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

وَأَنَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَنْتَقَى بِهِ

“The leader is a shield. The fight is [fought] behind him, and protection is through him.” Bukhārī (no. 2957) and Muslim (no. 1841)

² *Al-Faḍl al-Mubīn*, p. 140, al-'Allāmah Aḥmad al-Najmī.

him in righteousness and piety. What follows is an explanation of the rights that the rulers have over their subjects:

- a. Obedience in everything [that is lawful], willingly and voluntarily, not out of fear and dread. This is because Allāh, the Most High, commanded with obedience to the ruler of the Muslims, whether they have an overall rulership or a specific one, when He said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, Obey Allāh and obey the Messenger, and those (Muslims) from you in authority.” [An-Nisā: 59]

However, obedience to the ruler is limited to that which is lawful. If he orders with disobedience, then there is no obedience and compliance to him in this, due to the *Ḥadīth* in the two authentic collections narrated by ‘Alī b. Abū Ṭālib who said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشَنَا وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا وَقَالَ ادْخُلُوهَا. فَأَرَادُوا أَنْ يَدْخُلُوهَا، وَقَالَ آخَرُونَ إِنَّمَا فَرَزْنَا مِنْهَا، فَذَكَرُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا " لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ ". وَقَالَ لِلآخَرِينَ " لَا طَاعَةَ فِي مَعْصِيَةِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent an army and appointed a man as the commander. The man made a fire and then said, ‘Enter it.’ Some intended to enter it while others said, ‘Surely we fled from it (i.e. the Fire)’. So they mentioned this to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he said about those who intended to enter, ‘If they entered it they would have remained in it until the Day of Resurrection.’ He said to the others, ‘There is no obedience in the disobedience of Allāh, as obedience is only in lawful matters.’”¹...

- b. Patience with the rulers, even if they wrong their subjects, as I previously mentioned, as long as they establish the legislation of Allāh, keep the roads safe and strive to benefit and rectify [those under their rule] as it relates to this life and the next, adhering to the command of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that was collected by Muslim and narrated by Ḥudhayfah b. al-Yamān who said:

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا بِشَرِّ فَبَجَاءَ اللَّهُ بِخَيْرٍ فَتَحْنُ فِيهِ فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ شَرٌّ قَالَ نَعَمْ . قُلْتُ هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ قَالَ " نَعَمْ " . قُلْتُ فَهَلْ وَرَاءَ ذَلِكَ الْخَيْرِ شَرٌّ قَالَ " نَعَمْ " . قُلْتُ كَيْفَ قَالَ " يَكُونُ بَعْدِي أُمَّةٌ لَا يَهْتَدُونَ بِهَدَايَ وَلَا يَسْتَنْوَنَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثَمَانِ إِنْسٍ " . قَالَ قُلْتُ كَيْفَ أَصْنَعُ يَا

¹ Bukhārī (no. 7145) and Muslim (no. 1839).

رَسُولَ اللَّهِ إِنَّ أَدْرَكَتُ ذَلِكَ قَالَ " تَسْمَعُ وَتَطِيعُ لِلْأَمِيرِ وَإِنْ ضَرَبَ
ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعُ وَأَطِعْ

“O Messenger of Allah, indeed, we were in evil, and Allāh brought us this good that we are currently in. Will there be evil after this good? He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘Yes.’ I said: ‘Will there be good after this evil?’ He said: ‘Yes.’ I said: ‘Will there be evil after this good?’ He said: ‘Yes.’ I said: ‘How will this be?’ He replied: ‘There will be leaders who will not follow my guidance and who will not adhere to my Sunnah? There will be men among them who will have the hearts of devils in the bodies of humans.’ I said: ‘What should I do, O Messenger of Allah, if I reach that time?’ He said: ‘Listen to the ruler and obey him, even if your back is flogged and your wealth is seized; listen and obey.’”

This is a proof for the Salaf’s position that it is obligatory to be patient with the rulers of the Muslims, even if they oppress their subjects, beating their backs and taking their wealth. This is to highlight and stress the importance of sticking to the congregation of the Muslims and their ruler.

- c. Offering sincere advice to the rulers due to worldly and religious benefits that this contains, as Allāh, the Most High, said:

إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ^٤ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ^٥

“If they are sincere and true to Allāh and His Messenger. No ground (of complaint) can there be against the good-doers.” [Al-Tawbah: 91]

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“The religion is sincerity/advice,” three times. We said, “To whom, O Messenger of Allāh.” He replied, “To Allāh, His Book, His Messenger, the leaders of the Muslims and their common folk.”¹

Yet, it is obligatory for the advice to the ruler to be given in a specific fashion, so that it is private for him, as this way is more likely to be accepted. If it is done before the masses and publicly, then normally this results in rejection. It could even end in the detention of the advisor, even though he is trustworthy.

¹ Muslim (no. 55).

- d. Forbidding them from evil, if committed due to haughtiness or ignorance, whether it is between them and their Lord or between them and their subjects. Forbidding evil is an obligation upon the Muslim according to one's ability and within the boundaries of capability. Indeed, the most suitable of the people to advise the rulers, to command them with good and to forbid them from evil are the scholars, those who know the boundaries of good and know the boundaries of evil. The scholars know the virtues of good and the peril of evil. Our Rightly Guided Predecessors have had various honorable interactions with the rulers, which are not unknown.
- e. Supplicating for them to be granted success and guidance to the straightest path, especially as it relates to the people of knowledge and righteousness who are concerned with the affairs of the Muslims and desire for them worldly and religious benefit. This is because they know that through the rectification of the ruler normally comes the rectification of the people, as he is their head, their commander and their forbider; and they are ordered to hear and obey him in that which is lawful. Furthermore, the supplication of the people for their leader is a proof of his righteousness, as found in the *Ḥadīth* narrated by 'Awf b. Mālik Al-Ashja'ī in which the Prophet (صلى الله عليه وسلم) said:

“The best of your rulers are those whom you love and they love you, and those whom you supplicate for and they supplicate for you.”¹²

¹ Muslim (no. 1855).

² *Al-Ta'liq al-Matīn*, p. 130-133, Shaykh Zayd al-Madkhalī. The Shaykh mentioned other rights. Some of them will be covered in the next point – Allāh Willing.

وَلَا تَرَى الْخُرُوجَ عَلَى الْأَيِّمَةِ وَلَا الْقِتَالَ فِي الْفِتْنَةِ وَتُسْمَعُ وَتُطِيعُ لِمَنْ وَّلَاهُ اللَّهُ عَزَّ
وَجَلَّ أَمْرًا وَلَا تَنْزِعُ يَدًا مِنْ طَاعَةٍ

We do not hold rebellion against the rulers to be permissible nor fighting at times of turmoil, and we hear and obey whomever Allāh, the Mighty and Majestic, places in charge of our affair. We do not remove our hand from [their] obedience.

Commentary

I say: This is the doctrine of *Ahl al-Sunnah Wa al-Jamā'ah*, which is proven by the texts of the Book of Allāh and Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Allāh said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, Obey Allāh and obey the Messenger, and those (Muslims) from you in authority.” [An-Nisā: 59]

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said in the *Hadīth* narrated by 'Ubādah b. Ṣāmit:

بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْمَنْشَطِ
وَالْمَكْرَه. وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُومَ - أَوْ نَقُولَ - بِالْحَقِّ حَيْثُمَا
كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَأَمٍ

“We pledged the oath of allegiance to Allāh’s Messenger (صلى الله عليه وسلم) that we would hear and obey at times when we were energetic and when we were tired, that we would not contend with those entrusted with authority [i.e. the ruler], and that we would stand firm for the truth, or say the truth, wherever we might be, fearing not the blame of the blamers for the sake of Allāh.”¹

Fighting the rulers and challenging their leadership is a form of trial and tribulation. It is obligatory upon the people to obey the one in authority and to not remove a hand from his obedience.

This is established by the proofs. Whoever desires them, let them return to them in their original sources like the Book of Leadership in *Ṣaḥīḥ Muslim*, the Book of Fitan and the Book of Judgements in *Ṣaḥīḥ Bukhārī*, the Book of Sunnah in *Sunan Abū Dāwūd*, and the introduction to *Sunan Ibn Mājah*.

¹ Bukhārī (7199) and Muslim (no. 1470).

Similarly, the compilations of narrations like the book *al-ʿItiṣām*, *Ibānah al-Sughra* and *Kubra* of Ibn Baṭṭah, *Sharḥ al-Sunnah* of al-Lālikāʿī, *al-Sharīʿah* of al-Ājurri and the other well-known books. In these books is that which is sufficient and ample. The student of knowledge should read them and accept what is in them.¹

The Khawārij see the permissibility of rebelling against the rulers. They declare the Muslims to be disbelievers due to major sins, so they declare the ruler to be a disbeliever if he errs, meaning commits an act of disobedience. Thus, they allow rebellion against him, so they revolt, spilling blood and deeming the wealth of the Muslims and their capture to be lawful. In addition to their other filthy acts, which they perpetrated because of their desires and their opposition to the methodology of Allāh.²

¹ *Al-Faḍl al-Mubīn*, p. 142-143, al-ʿAllāmah Aḥmad al-Najmī.

² *Qurrah al-ʿAynayn*, p. 145, al-ʿAllāmah Rabīʿ b. Hādī al-Madkhalī.

وَتَتَّبِعِ السُّنَّةَ وَالْجَمَاعَةَ وَتَجْتَنِبِ الشُّدُودَ وَالْخِلَافَ وَالْفُرْقَةَ.

We follow the *Sunnah* and the *Jamā'ah* [orthodox body], and we avoid seclusion, differing and splitting.

Commentary

We call to the Book and Sunnah:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا^ع

“And hold firmly to the rope of Allāh and do not be divided.” [Al ‘Imrān: 103]

We call all of this nation to hold on to the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We call them to the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we explain to them that Allāh has forbidden division:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ^ع

“Verily, those who divide their religion and become sects, you have no concern in them in the least.” [Al-An‘ām: 159]¹

¹ *Qurrah al-‘Aynayn*, p. 156, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

وَأَنَّ الْجِهَادَ مَاضٍ مُنذُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى قِيَامِ
السَّاعَةِ مَعَ أَوْلِي الْأَمْرِ مِنْ أَيْمَةِ الْمُسْلِمِينَ لَا يُبْطِلُهُ شَيْءٌ. وَالْحَجَّ كَذَلِكَ وَدَفْعَ
الصَّدَقَاتِ مِنَ السَّوَامِ إِلَى أَوْلِي الْأَمْرِ مِنْ أَيْمَةِ الْمُسْلِمِينَ.

Jihād remains, from the time when Allāh – the Mighty and Majestic – sent His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) until the establishment of the Hour, along with the ruler of the Muslims who is in authority, nothing annuls this. The same applies to Hajj. The *Zakāh* due upon cattle is to be paid to those in authority from the rulers of the Muslims.

Commentary

This is a number of exclusive responsibilities of the Muslim ruler. The first being Jihād. *Ahl al-Sunnah* mention Jihād [in this way], referring to offensive Jihād; their speech is pertinent to this. This is followed by defensive Jihād¹, which was explained earlier. This Jihād is performed with every Muslim ruler, whether it is a domestic or an external Jihād.²

The Khawārij and the Rāfiḍah do not believe that Jihād is to be waged along with the Muslim rulers.³

¹ Defensive Jihād is standing in the face of the invading enemy that enters the land of the Muslims, or part of it, to repel their plot and crush it. A requirement for this is ability. *Takḥīl al-'Aynayn*, p. 169.

² *Takḥīl al-'Aynayn*, p. 184, al-'Allāmah 'Ubayd al-Jābirī.

³ *Qurrah al-'Aynayn*, p. 168, al-'Allāmah Rabī b. Hādī al-Madkhalī.

وَالنَّاسُ مُؤْمِنُونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ وَلَا نَدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ فَمَنْ
 قَالَ: إِنَّهُ مُؤْمِنٌ حَقًّا فَهُوَ مُبْتَدِعٌ وَمَنْ قَالَ: هُوَ مُؤْمِنٌ عِنْدَ اللَّهِ فَهُوَ مِنَ الْكَاذِبِينَ وَمَنْ
 قَالَ: هُوَ مُؤْمِنٌ بِاللَّهِ حَقًّا فَهُوَ مُصِيبٌ.

The people are considered believers as it relates to the rulings [applied to them] and their inheritance, but we do not know their actual state with Allāh¹, the Mighty and Majestic. Thus, whoever says that he is a true Believer, then he is an innovator. Whoever says that he is a believer according to Allāh, then he is a liar. Whoever says that he is believer in Allāh, then he is correct.

¹ [TN] Umar b. al-Khaṭṭāb said:

إِنَّ أَنَا سَاكِنُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِنَّ الْوَحْيَ قَدْ
 انْقَطَعَ، وَإِنَّمَا نَأْخُذُكَ الْآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُمْ، فَمَنْ أَظْهَرَ لَنَا خَيْرًا أَمِنَاهُ وَقَرَّبْتَاهُ، وَلَيْسَ
 إِلَيْنَا مِنْ سَرِيرَتِهِ شَيْءٌ، اللَّهُ يُجَاسِبُهُ فِي سَرِيرَتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءًا لَمْ نَأْمَنْهُ وَلَمْ نُصَدِّقْهُ،
 وَإِنْ قَالَ إِنَّ سَرِيرَتَهُ حَسَنَةٌ.

“People were judged by revelation during the lifetime of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) but now revelation has stopped. Therefore, we now judge that which is apparent from your actions. Whoever displays good to us, then we trust him and bring him close. We have no knowledge of what is concealed in his heart. For Allāh will judge him for what is concealed in his heart. However, whoever displays to us evil, we do not trust or believe him, even if he claims that his heart is good.” Bukhārī (no. 2641)

Commentary

I say: We affirm for them Islam and apply to them the laws of inheritance. Each one of them inherits from their relative. It is compulsory to consider such people believers. It is not allowed for us to label any of them with disbelief except due to something clear like the sun, like if they apostated from their religion.

Similarly, these rulings apply to them as it relates to inheritance. We hold that they should inherit from one another.

We do not attest that any of them will be in Paradise or the Hellfire, as we do not know what Allāh has in store for them. We do not affirm Paradise for them unless the Messenger of Allāh (ﷺ) affirmed it. We do not label them with disbelief unless we know that they died upon disbelief.¹

“Thus, whoever says that he is a true Believer, then he is an innovator.”

This is a refutation upon the Murjī'ah. They are the ones who say, “I am a true believer,” and [they claim] that the faith of the

¹ *Al-Faḍl al-Mubīn*, p. 152, al-'Allāmah Aḥmad al-Najmī.

disobedient sinner is the same as the faith of Jibrīl. This is because they hold faith to be solely assent and belief of the heart, and if this is present then the individual possesses complete and perfect faith like the faith of Jibrīl. They claim that such a person is a true believer, and consequently they forbid *al-Istithnā* [saying: I am a believer, if Allāh Wills] ...

If someone says that they are a true believer, then this means that you are free of sin and infallible, whereas we sin; and how plentiful are our sins? For this reason, you should say, “I am a believer, if Allāh Wills,” or “I am a believer, I hope,” or something similar to this.

“Whoever says that he is a believer according to Allāh, then he is a liar.”

They both spoke the truth – may Allāh have mercy upon them. [Whoever says this is a liar] because he definitively states, “I am a believer,” meaning that he claimed for himself complete and perfect faith. If he says, “I am a believer according to Allāh,” then this means that his faith is complete and not tainted by any deficiency. This person is a liar. And refuge is sought with Allāh.

“Whoever says that he is believer in Allāh, then he is correct.”

If you say, “I am a believer in Allāh,” then this is correct because the truthful Muslim knows that he believes in Allāh, even though he does not assert that his faith is complete and perfect. However, do not say, “I am a believer,” and then be silent. If a questioner asks you, “Are you a believer?” Reply and say, “I am a believer in Allāh: I believe in Allāh, His Angels, His Books and His Messengers.”

As for saying, “I am a believer,” and remaining silent after that, then this is incorrect. This is because it is mandatory, according to *Ahl al-Sunnah*, to say ‘Inshā Allāh [if Allāh Wills], as the truthful Muslim does not assert that they have perfected the actions of the heart and the actions of the limbs. Faith is seventy and some branches, so the truthful Muslim does not assert that he has perfected all of them.¹

¹ *Qurrah al-‘Aynayn*, p. 173-176, al-‘Allāmah Rabī’ b. Hādī al-Madkhalī.

وَالْمُرْجِئَةُ الْمُبْتَدِعَةُ ضَالَّةٌ

The Murjī'ah are misguided innovators.

Commentary

From this point, the two Rāzī Imāms – may Allāh have mercy upon them – start to discuss the deviant sects who oppose *Ahl al-Sunnah Wa al-Jamā'ah*. It is not strange for the two Imāms to do this, as they have the best example in the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions, and the Imāms of Islam who preceded them.

I say: The Sunnah has laid the foundation of mentioning the people of innovation and warning against them, because many from among them feign to wear the garments of the Sunnah. So some of *Ahl al-Sunnah* are fooled by them, and end up being captured in their nets...

One example of this [in the Sunnah] is his saying (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

“This nation will split into seventy-three sects, all of them in the Hellfire except one.” They asked: “Who are they, O Messenger of Allāh?” He replied: “The orthodox body [*al-Jamā'ah*].” Collected by Abū

Dāwūd and others, and this *Ḥadīth* is authentic, considering all the chains of transmission.¹

Ibn Mas‘ūd (رضي الله عنه) explained this, saying:

“The orthodox body [*al-Jamā‘ah*] is that which conforms to the truth, even if you are alone.”²

The Murjī‘ah are divided into two categories:

1. The extreme Murjī‘ah:

They are the Murjī‘ah of the Jahmīyah. They say that faith is merely knowledge [of Allāh]. Based on their definition of faith, the Jews, Christians, Fir‘awn and Iblīs possess faith [i.e. are believers], because they all have knowledge of Allāh. Even the polytheists and the Hindus have knowledge of Allāh.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

¹ Collected by Aḥmad (no. 16937), Abū Dāwūd (no. 4597) and Ibn Mājah (no. 3993). Refer to *al-Ṣaḥīḥah* of al-Albānī (no. 203, 204 & 1492).

² Al-Ṭabarānī in *Musnad al-Shāmiyīn* (220), al-Lālikāṭī in *Sharḥ Uṣūl ‘itiqād Ahl al-Sunnah* (no. 160) and Ibn ‘Asākir in *Tarīkh Dimashq* (46/408-410).

“And if you ask them: ‘Who has created the heavens and the earth,’ they will certainly say, ‘Allāh.’”
[Luqmān: 25]

أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ

“Who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: ‘Allāh.’” [Yūnus: 31]

All of them know Allāh; this is obvious misguidance.

2. The Murjī'ah al-Fuqahā [of the Jurists]:

They say that faith is belief and statement: belief of the heart and statement of the tongue. [According to them] actions are not part of faith, so Prayer, Zakāh, Fasting, Hajj, righteousness and piety are not part of faith. This is blatant opposition to the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Faith is seventy and some branches; the highest branch is the saying ‘none has the right to be worshipped in truth except Allāh’ and the lowest is removing a harmful object from the path. Most of these

qualities are not a part of faith according to them, as sadly faith is merely belief and statement.

That is why they referred to them as ‘misguided.’ No doubt, all of them are upon misguidance, whether it be the extremists from among them or those they call the Murjī’ah al-Fuqahā.¹

¹ *Qurrah al-‘Aynayn*, p. 173-176, al-‘Allāmah Rabī’ b. Hādī al-Madkhalī.

وَالْقَدَرِيَّةُ الْمُبْتَدِعَةُ ضَلَالٌ فَمَنْ أَنْكَرَ مِنْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَعْلَمُ مَا لَمْ يَكُنْ قَبْلَ أَنْ
يَكُونَ فَهُوَ كَافِرٌ.

The Qadariyah are misguided innovators. Whoever from them denies that Allāh, the Mighty and Majestic, knows whatever will occur before it occurs, then he is a disbeliever.

Commentary

If the Qadariyah are mentioned unrestrictedly, then the intent is the deniers of Qadar, those who say that there is no Divine Preordainment, and everything happens without predestination.

They are categorized into two groups:

The extreme Qadariyah, who deny Allāh's knowledge and writing in the Preserved Tablet. They are disbelievers according to the consensus of the people of knowledge and faith¹.

¹ [TN] Imām al-Shāfi'ī said: "Debate with the Qadariyah, citing the issue of Allāh's Infinite Knowledge [of all decrees]. If they affirm this, they have been defeated; and if they reject it, they have disbelieved." *Sharḥ al-Ṭahawīyah* Ibn Abū 'Izz, p. 271.

Their creed is that Allāh commands and prohibits, but He does not know what will happen, and He did not write in the Preserved Tablet. They opposed the Book, the Sunnah and unanimous consensus, rejecting the Qur’ān, rejecting the *Mutawātir* Sunnah, and rejecting the consensus of the Imāms. The proofs that affirm Allāh’s Knowledge of all that occurred, that which will occur and that which did not occur, and if it transpired how it would transpire, are too many to count and too plentiful to mention.

Allāh, the Most High, said:

وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

“And that Allāh is the All-Knower of each and everything.” [Al-Mā’idah: 97]

He, the Most High, said:

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“And Allāh is Ever All-Knower of everything.” [Al-Ahzāb: 40] ...

Shaykh al-Islām Ibn Taymīyah said about this exact sect:

“They are extinct.”¹

I say: It is not farfetched that they exist today because some innovations lead to others. Hence, one of the Imāms said:

“Innovation is a passage to disbelief.”²...

Secondly, the middle tier of the Qadarīyah, which are not as extreme as the first, are those who deny that the actions of the servants are created. They reject that the Will of Allāh encompasses the actions of the servants. Both groups are astray, whether it is this group or the previous one. However, the first group are disbelievers; the Imāms declared them to be disbelievers.³

¹ *Majmū‘ al-Fatāwá* (3/149), (8/450) and (13/37).

² *Majmū‘ al-Fatāwá* (5/552) and (10/397).

³ *Takhḥīl al-‘Aynayn*, p. 198-200, al-‘Allāmah ‘Ubayd al-Jābirī.

وَأَنَّ الْجَهْمِيَّةَ كُفَّارٌ

And the Jahmīyah are disbelievers.

Commentary

The Jahmīyah are the followers of Jahm b. Ṣafwān al-Tirmidhī. He inherited his views from J'ad b. Dirham. J'ad b. Dirham inherited his denial of Allāh's Names and Attributes from the Jews, as he learnt this from Abān b. Sam'ān. Abān b. Sam'ān learnt this from Ṭālūt, the son of the sister of Labīd b. al-A'ṣam, and he inherited this from Labīd b. al-A'ṣam who performed magic on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).¹

The Jahmīyah denied all of Allāh's Names and Attributes. They did not affirm for Allāh a single Name nor attribute; they denied everything. As a result of this, the Imāms declared them disbelievers and excluded them from the Islamic sects; they did not count them among the Islamic sects.²

¹ Refer to *al-Kāmil Fī al-Tarīkh* of Ibn Athīr (9/149) and *Majmū' al-Fatāwā* (5/20).

² Refer to *Majmū' al-Fatāwā* (2/140) and (3/351-352).

The Islamic sects are seventy-three. They are divided into two categories:

- The saved, victorious sect, and they are the orthodox body [*al-Jamā'ah*].
- Seventy-two misguided, astray sects, who are threatened with destruction, and they are the people of innovation.¹

¹ *Takhīl al-'Aynayn*, p. 198-200, al-'Allāmah 'Ubayd al-Jābirī.

وَأَنَّ الرَّافِضَةَ رَفَضُوا الْإِسْلَامَ

The Rāfiḍah rejected Islam.

Commentary

The Rāfiḍah are an extreme group from the Shī'ah. This name originated from the behavior of a group of the Shī'ah who were in the army of Zayd b. 'Alī b. al-Ḥusayn; they said to him: "Free yourself from Abū Bakr and 'Umar." He replied, "How can I free myself from the two deputies of my grandfather – referring to the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)." So they said: "Then we reject you." At that time, they were called the Rāfiḍah.¹

They are also called the Shī'ah Imāmīyah, and they are called the Twelvers, because according to them the Imāms are twelve men from the Prophet's family, about whom they claim infallibility.²

¹ Refer to *Tarikh al-Ṭabarī* (7/180-181), *Maqalāt al-Islāmīyīn* of al-Ash'arī (1/33), *Al-Farq Bayn al-Firaq* of al-Baghdadi (p. 25), *al-Ansāb* of al-Sam'ānī (6/365), *Majmū' al-Fatāwā* (4/435) and (13/35-36) and *Minhāj al-Sunnah* of Ibn Taymīyah (2/69).

² *Takhḥil al-'Aynayn*, p. 204, al-'Allāmah 'Ubayd al-Jābirī.

Among the Rafidah are those who reject Islām. Many of the Salaf declared them to be disbelievers. Their disbelief is currently worse [than before], as time passes their disbelief increases. At the time of the author, they did not reach the level they have reached now. They now believe about their Imāms that they are superior to the Prophets, that the Imām is not paralleled by anyone, not an angel that is close nor a Prophet sent, and that their Imām has control over the universes down to each atom. These individuals are disbelievers...

The scholars of the Rāfiḍah are heretics, disbelievers. Their commonfolk who do not possess these beliefs [we do not declare them to be disbelievers]; however, those who hold these beliefs are disbelievers. The one who declares the Companions to be disbelievers is a nonbeliever, and the one who declares the Prophet's wives (صلى الله عليه وسلم) to be disbelievers is a nonbeliever.¹

¹ *Qurrah al-'Aynayn*, p. 195-196, al-'Allāmah Rabī' b. Hādī al-Madkhālī.

وَالْخَوَارِجُ مُرَائِقٌ.

And the Khawārij are renegades.

Commentary

The statement of the two Imāms (may Allāh have mercy upon them):

“The Khawārij are renegades.”

They derived this from the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

“They will pass through the religion like an arrow passes through the prey.”¹

In addition to the other despicable characteristics with which they have been described like rebelling against the rulers of the Muslims and making *Takfir* due to disobedience lesser than *Shirk*, and the other corrupt beliefs and actions of the Khawārij.

They have been named as such [Khawārij] because they left the truth [*Kharajū*] and embraced falsehood, and they rebelled against the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

¹ Bukhārī (no. 6933) and Muslim (no. 1064).

during the era of 'Alī b. Abū Ṭālib and the honorable Companions with him. They judged them to be disbelievers based on doubts and deceptions, which they used to mislead one another, and they fought against them, declaring their blood to be lawful.

At that time, Allāh destroyed them at the hands of the Companions of the Prophet (صلى الله عليه وسلم). However, their belief and ideology remain, which is carried by those who inherited it from them, and how evil are the corrupt beliefs and horrendous acts that they have inherited.

Anyone who rebels against the rulers of the Muslims, declaring them to be disbelievers, and revolts with the sword, and with ideological terrorism and terroristic acts, then they are from the Khawārij. Like those who perpetrated grievous acts at this time and in this land. They did not carry out these acts except after they declared the people to be disbelievers, and at the head of them are the Muslim rulers who are in authority. These individuals are Khawārij.

They have surpassed the Khawārij of old with the acts that they have invented, such as killing themselves and killing others. They actually prefer to kill themselves in the process, even if they fail to kill others, based on the reasoning that they will be martyrs. This is a devilish argument. They are not martyrs in any sense, and their behavior is not the actions of the martyrs. Rather, their actions are those of the people of evil and corruption.

Allāh, the Mighty and Majestic, prohibited killing oneself in His Saying:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“Do not kill yourselves. Surely, Allāh is Most Merciful to you.” [Al-Nisā: 29]

Regardless of the anxiety, grief and calamities that befall a person in this life, it is not allowed for anyone to resort to killing themselves, as these people do.

Allāh, the Mighty and Majestic, said in the *Ḥadīth Qudsī*:

“My servant has rushed to bring death upon himself, so for him is the Hellfire.”¹

This is referring to the person who commits suicide, killing himself. This is a severe threat [for this act].

This is the behavior of the *Khawārij* who the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said concerning:

“They will pass through the religion like an arrow passes through the prey.”²

He also (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

¹ Bukhārī (no. 3463) and Muslim (no. 113).

² Bukhārī (no. 6933) and Muslim (no. 1064).

“They are the evilest of creation and creatures.”¹

He (صلى الله عليه وسلم) said:

“They are the evilest of those who are under the sky.”²

He (صلى الله عليه وسلم) said:

“*Tūba* [Paradise] is for the one who fights against them or is killed by them.”³

This and the other Prophetic Miracles which he (صلى الله عليه وسلم) stated prior to the Khawārij doing what they did during the time of his honorable Companions, and what transpired after that.

Thus, be wary of their methodology and making excuses for them, as it is not allowed for the Muslim to promote their falsehood by making excuses for them, because making excuses for them is actually promotion of their false belief and disgusting methodology.

¹ Muslim (no. 1067).

² Al-Tirmidhī (no. 3000) and Ibn Mājah (no. 176). Shaykh Al-Albānī said that it is *Ḥasan Ṣaḥīḥ*.

³ Abū Dāwūd (no. 4765). Shaykh Al-Albānī said that it is *Ḥasan Ṣaḥīḥ*.

وَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ كُفْرًا يَنْتُلُ عَنِ الْمِلَّةِ. وَمَنْ شَكَّ فِي كُفْرِهِ مِمَّنْ يَفْهَمُ فَهُوَ كَافِرٌ.

Whoever claims that the Qur’ān is created, then he is a disbeliever in Allāh, the Most Great, with disbelief that expels from the religion. Furthermore, whoever doubts his disbelief, from those who possess understanding, then he too is a disbeliever.

Commentary

The Salaf explicitly stated – from them was Imām Aḥmad and others – that whoever says, “The Qur’ān is created” is a disbeliever.

The intent of disbelief in this context is disbelief that expels from the religion of Islām, because he has denied Allāh’s statement, as Allāh informed us that the Qur’ān is the Speech of Allāh in many verses:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ

“If any of the polytheists seek your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān].” [Al-Tawbah: 6]

There are many verses that prove that the Qur'ān is the Speech of Allāh and that Allāh speaks. From them is His Saying:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ
رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

“Say, ‘If the sea were ink for (writing) the Words of my Lord, then certainly the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.’” [Al-Kahf: 109]¹

¹ *Al-Faḍl al-Mubīn*, p. 174, al-‘Allāmah Aḥmad al-Najmī.

وَمَنْ شَكَّ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ فَوَقَّفَ شَاكًّا فِيهِ يَقُولُ: لَا أَدْرِي مَخْلُوقٌ أَوْ عَيْزٌ
مَخْلُوقٌ فَهُوَ جَهْمِيٌّ. وَمَنْ وَقَّفَ فِي الْقُرْآنِ جَاهِلًا عِلْمٌ وَبَدَعَ وَلَمْ يَكْفُرْ. وَمَنْ قَالَ:
لَفِظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ أَوْ الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ فَهُوَ جَهْمِيٌّ.

Whoever has doubts concerning the Speech of Allāh, the Mighty and Majestic, and withholds concerning it due to doubt, saying: “I do not know whether it is created or uncreated,” then he is a Jahmī.

Whoever withholds concerning the Qur’ān out of ignorance, then he is to be taught and declared an innovator, but he is not declared to be a disbeliever.

Whoever says: “My recitation of the Qur’ān is created,” then he is a Jahmī, or: “The Qur’ān with my recitation is created”, then he is a Jahmī.

Commentary

“Whoever has doubts concerning the Speech of Allāh, the Mighty and Majestic, and withholds concerning it due to doubt, saying: “I do not know whether it is created or uncreated,” then he is a Jahmī.

Whoever withholds concerning the Qur’ān out of ignorance, then he is to be taught and declared an innovator, but he is not declared to be a disbeliever.”

This issue pertains to the those known as al-Wāqifah [the abstainers]. It is also said al-Wāqifiyah and al-Mutawaqqifah. They can be identified by one broad guideline or one principle, which is their statement: “The Qur’ān is the speech of Allāh; I do not know whether it is created or uncreated.” The one who says this has opposed *Ahl al-Sunnah*; rather, they have opposed the Book, the Sunnah and the consensus of *Ahl al-Sunnah*. These three sets of evidence all correspond to show that the Qur’ān is the Speech of Allāh, uncreated.

This opposer is one of two individuals:

The first: Whoever has doubts concerning the Speech of Allāh, whether it is created or uncreated, knowing that the Qur’ān is the Speech of Allāh and that he is upon error, then this person is declared a misguided innovator, and it is said to him: “You are a misguided Jahnī innovator,” because this is the path of the Jahnīyah. Among them are those that voice this clearly and others try and spread doubt...

The second: Whoever withholds concerning the Qur’ān out of ignorance, abstaining from saying whether it is created or

uncreated. He withholds out of ignorance. Pay attention to this stipulation. This type of person is taught the correct position, and it is explained to him with legislative proofs. [If he persists], he is declared an innovator. It is obligatory for them to be watched and observed. If they know the truth and accept it, then all praise belongs to Allāh. However, if they know the truth but reject it, then they are a misguided Jahmī innovator, as the proof has been established.¹

“Whoever says: “My recitation of the Qur’ān is created,” then he is a Jahmī, or: “The Qur’ān with my recitation is created”, then he is a Jahmī.”

This is the issue of the *Lafẓiyah*. It is said the innovation of *Lafẓ*; and the statement, “My recitation of the Qur’ān is created” is a vague and ambiguous expression, which comprises of both truth and falsehood, and guidance and misguidance. The base rule with the people of truth and absolute religiosity is that such expressions are prohibited and censured...

The statement: “My recitation of the Qur’ān is created” or “The Qur’ān with my recitation is created” is vague from the perspective that the word *Lafẓ* can refer to the words being

¹ *Takhīl al-‘Aynayn*, p. 218-219, al-‘Allāmah ‘Ubayd al-Jābirī.

recited, and it can also refer to something else. The words recited are the Qur'ān, which is the Speech of Allāh, uncreated. In the second case, it refers to the recitation itself, which is the voice of the reciter, which is created. The proof is his (صلى الله عليه وسلم) saying:

“Beautify your voices with the Qur'ān.”¹

The voice of so and so, and so and so, reciting the Qur'ān and other than it, is created.

This is the reason why Imām Aḥmad, Muḥammad b. Yaḥyá al-Dhuhlī, the two Rāzīs and other Imāms of the Salaf prohibited the statement, “My recitation of the Qur'ān is created.”

1. It is an innovated statement. Nothing similar to this is found in the speech of the Salaf, because the Salaf unanimously agreed that the Qur'ān is the Speech of Allāh [uncreated].
2. This was adopted by the scheming Jahmīyah to go undetected at a time when influence of the Jahmīyah

¹ Bukhari (13/519) in the definite *Mu'allaq* form. Abū Dāwūd collected it with the complete chain (no. 1468). Albānī declared it authentic in *Ṣaḥīḥ Sunan Abū Dāwūd*.

was too weak to proclaim that the Qur'ān was created, so they turned to their saying, "My recitation of the Qur'ān is created."¹

¹ *Takhlīl al-'Aynayn*, p. 220-221, al-'Allāmah 'Ubayd al-Jābirī.

قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي يَقُولُ: وَعَلَامَةُ أَهْلِ الْبِدْعِ الْوَقِيعَةُ فِي أَهْلِ الْأَثَرِ
وَعَلَامَةُ الزَّانِدِيقَةِ تَسْمِيَّتُهُمْ أَهْلَ السُّنَّةِ حَشْوِيَّةً يُرِيدُونَ إِبْطَالَ الْأَثَارِ وَعَلَامَةُ الْجَهْمِيَّةِ
تَسْمِيَّتُهُمْ أَهْلَ السُّنَّةِ مُشَبِّهَةً وَعَلَامَةُ الْقَدْرِيَّةِ تَسْمِيَّتُهُمْ أَهْلَ الْأَثَرِ مُجْبِرَةً. وَعَلَامَةُ
الْمُرْجِيَّةِ تَسْمِيَّتُهُمْ أَهْلَ السُّنَّةِ مُخَالِفَةً وَنُقْصَانِيَّةً وَعَلَامَةُ الرَّافِضَةِ تَسْمِيَّتُهُمْ أَهْلَ السُّنَّةِ
نَاصِبَةً. وَلَا يَلْحَقُ أَهْلَ السُّنَّةِ إِلَّا اسْمٌ وَاحِدٌ وَيَسْتَحِيلُ أَنْ تَجْمَعَهُمْ هَذِهِ الْأَسْمَاءُ

Abu Muḥammad said: "I heard my father say:

The sign of the People of Innovation (*Ahl al-Bid'ah*) is that they insult the People of the Narrations (*Ahl al-Athar*).

The sign of the heretics (*al-Zanādiqah*) is that they call the People of the Narrations 'worthless individuals,' desiring by this to abolish the narrations.

The sign of the Jahmīyah is that they call the People of the Sunnah Mushabbihah [those who resemble Allāh to the creation].

The sign of the Qadarīyah is that they call the People of the Narrations Mujbirah [those who deny the servant has a will].

The sign of the Murjī'ah is that they call the People of the Sunnah Nuqṣanīyah [those who claim that faith increases and decreases] and opposers.

The sign of the Rāfiḍah is that they call the People of the Sunnah Nāṣibah [those who hate the family of the Prophet (صلى الله عليه وآله)].

No name applies to the People of the Sunnah except for a single name¹, and it is impossible for all of these names to collectively apply to them.

Commentary:

Abū Muḥammad, who is ‘Abd al-Raḥmān b. Abū Ḥātim – the one who narrated this treatise from his father and relative, Abū Zur‘ah (may Allāh have mercy upon them both) – mentioned at the conclusion of this treatise an issue that many of the people are unaware of, even some of *Ahl al-Sunnah* are unaware of this; [he mentioned] a distinct characteristic and clear sign of the people of innovation.

The innovator does not say to you, “I am an innovator, and you are upon the Sunnah.” However, a clear sign of theirs, which Abū Ḥātim mentions, and his son ‘Abd al-Raḥmān conveys it from him, is that every deviant group describe *Ahl*

¹ [TN] They are rightfully the People of the Sunnah and the People of Ḥadīth.

al-Sunnah with things that Allāh knows that they are free from like the innocence of the wolf of the blood of Yusuf.

Do not be surprised if it is said to you, “[The title] Salafīyah is self-praise” or “*Ahl al-Sunnah Wa al-Jamā'ah* is self-praise.” We are Salafīs and we are from *Ahl al-Sunnah Wa al-Jamā'ah*. We say this, and there is no problem with it. We do not boast with this statement, rather we show thanks to Allāh.

We ask Allāh, the Mighty and Majestic, to make us and you firm upon Islām and the Sunnah, and to make us from the foremost of its people in this world and the Hereafter.¹

“The sign of the heretics (*al-Zanādiqah*) is that they call the People of the Narrations ‘worthless individuals,’ desiring by this to abolish the narrations.”

They intend to use this label to disparage *Ahl al-Sunnah*, claiming that they are worthless individuals and not eminent and distinguished personalities, like the weeds that grow amid the crops...

The goal here is not [to disparage] the individuals themselves; instead, the goal is rejection of the Sunnah; rejection of the

¹ *Takhīl al-'Aynayn*, p. 222, al-'Allāmah 'Ubayd al-Jābirī.

Ḥadīth of the Messenger of Allāh (ﷺ), because these are the people that carry the Sunnah, transmit it and act upon it. Therefore, the objective [of the innovators] is rejection of the Sunnah, and this is disbelief and heresy.¹

“The sign of the Jahmīyah is that they call the People of the Sunnah Mushabbihah [those who resemble Allāh to the creation].”

This is because they deny Allāh’s Attributes; they do not accept His Names nor His Attributes.²

They call *Ahl al-Sunnah* Mushabbihah because *Ahl al-Sunnah* affirm, based on the Book and the Sunnah, the Names and Attributes that Allāh affirmed for Himself in His Book and that which His Messenger (ﷺ) affirmed for Him; and they negate for Allāh that which He negated for Himself and that which His Messenger (ﷺ) negated for Him.³

“The sign of the Qadarīyah is that they call the People of the Narrations Mujbirah [those who deny the servant has a will].”

¹ *Qurrah al-‘Aynayn*, p. 213–214, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

² *Qurrah al-‘Aynayn*, p. 214, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī.

³ *Takḥīl al-‘Aynayn*, p. 224, al-‘Allāmah ‘Ubayd al-Jābirī.

They accuse *Ahl al-Sunnah* of being Mujbirah because *Ahl al-Sunnah* affirm the Divine Preordainment, its good and its bad, and they believe in Allāh's Decree and Divine Preordainment...

Ahl al-Sunnah are free from [the innovation] of *al-Jabr*, as the Jabriyah negate choice and will for the servant. They believe that he is compelled to act. Hence, the fornicator is compelled to fornicate, the alcoholic is compelled to drink alcohol and the one who abandons the Prayer is compelled to abandon it. This belief has never been professed by any of *Ahl al-Sunnah*. This is the stance of the Jabriyah, who are a branch of the Jahmiyah.¹

“The sign of the Murj’ah is that they call the People of the Sunnah Nuqṣaniyah [those who claim that faith increases and decreases] and opposers.”

The reason why they called *Ahl al-Sunnah* opposers is that they oppose them [i.e. the Murj’ah]² in their belief and methodology.³

They refer to them as Nuqṣaniyah because from the belief of *Ahl al-Sunnah* is that faith consists of statement of the tongue,

¹ *Takhīl al-‘Aynayn*, p. 225, al-‘Allāmah ‘Ubayd al-Jābirī.

² *Takhīl al-‘Aynayn*, p. 225, al-‘Allāmah ‘Ubayd al-Jābirī.

³ *Al-Ta’līq al-Matīn*, p. 184, Shaykh Zayd al-Madkhalī.

action of the limbs and belief of the heart; it increases through obedience and decreases through disobedience. Whereas the Murjī'ah hold that faith is one reality, it does not increase nor decrease. The extreme from among them say, "No sin harms the individual if they possess faith." So the chaste and the immoral, and the pious and wicked are equal to them.¹

“The sign of the Rāfiḍah is that they call the People of the Sunnah Nāṣibah [those who hate the family of the Prophet (ﷺ)].”

The Rāfiḍah call *Ahl al-Sunnah* Nāṣibah or Nawāṣib because they claim that *Ahl al-Sunnah* hate the Prophet's family. By Allāh, they have lied. Indeed, *Ahl al-Sunnah* love the family of the Prophet (ﷺ), as an act of devotion to Allāh, but they do not exaggerate concerning them like the Rāfiḍah. The Rafidah exaggerated in their love of the family of the Prophet (ﷺ) to the extent that they worshipped them and believed them to be divine.²

¹ *Takḥīl al-'Aynayn*, p. 225, al-'Allāmah 'Ubayd al-Jābirī.

² *Takḥīl al-'Aynayn*, p. 225, al-'Allāmah 'Ubayd al-Jābirī.

قَالَ أَبُو مُحَمَّدٍ وَسَمِعْتُ أَبِي وَأَبَا زُرْعَةَ يَأْمُرَانِ بِهَجْرَانِ أَهْلِ الرَّيْغِ وَالْبِدْعِ يَعْلَطَانِ فِي ذَلِكَ أَشَدَّ التَّغْلِيظِ وَيُنْكِرَانِ وَضَعَ الْكُتُبِ بِرَأْيِي فِي غَيْرِ آثَارٍ وَيَنْهَيَانِ عَنِ مُجَالَسَةِ أَهْلِ الْكَلَامِ وَالنَّظْرِ فِي كُتُبِ الْمُتَكَلِّمِينَ وَيَقُولَانِ لَا يُفْلِحُ صَاحِبُ كَلَامٍ أَبَدًا

Abū Muḥammad narrated to us, saying: “I heard my father and Abū Zur‘ah both command with boycotting the people of deviation and innovations; they were both extremely stern in this regard.

And they both criticized the writing of books based on opinions, being void of narrations.

They both forbade sitting with the people of theological rhetoric (*Ahl al-Kalām*) and looking into the books of the people of theological rhetoric. They both used to say: ‘A person of theological rhetoric will never prosper.’”

Commentary:

The people of innovation are of two types:

The [first] type are those who are callers to misguidance. They are to be boycotted and punished with a severe punishment and prevented from giving da’wah...

The other type are the common people who have been deceived. We hold them to be innovators, but we call them to Allāh with wisdom and good admonition.

We do not boycott them, but we do not sit with them either. Rather, we call them to Allāh in the Mosques and in the marketplaces. We call them through tapes and books. We present to them the truth and we clarify the falsehood and warn them against it, so that Allāh can guide those whom He wants good for; and as for those whom Allāh does not want good for, then they will not benefit from any of this. We warn against the stubborn individual who is persistent upon innovation.”¹

Benefit:

There comes in the authentic *Ḥadīth* that the Prophet (صلى الله عليه وسلم) said:

“Whoever hears of the appearance of the Dajjāl, let him flee from him as much as he is able. For indeed a man will approach him, considering himself to be a believer,

¹ *Qurrah al-'Aynayn*, p. 224, al-'Allāmah Rabī b. Hādī al-Madkhalī.

and while with him he will follow him due to the doubts he witnesses.”¹

Imām Ibn Baṭṭāh, commenting on this said:

“This is the saying of the Messenger (صلى الله عليه وسلم), and he is the truthful and the one absolutely believed. Be mindful of Allāh; be mindful of Allāh, O Muslims. Do not let anyone of you be deluded by the good opinion he has of himself nor by his knowledge of the correctness of his creed, and thus places himself in a dangerous predicament with regards to his religion by sitting with the people of desires.

So he says, “I will enter upon him [i.e. the innovator] to debate him, or to rid him of his false belief.” These individuals are a greater test than the Dajjāl, and their speech is more contagious than scabies and more blazing to the hearts than the flame. I witnessed a group of people who used to curse and rebuke the people of innovation in their sittings, and when they started sitting with them to reprimand and refute them. This courteous behavior

¹ [Aḥmad no. 19875] and Abū Dāwūd (no. 4319). Albānī declared it authentic in *Ṣaḥīḥ al-Jāmi‘* (no. 6301).

[of the innovators], their sophisticated deceit and subtle disbelief continued until they joined them.”¹

“They both forbade sitting with the people of theological rhetoric (*Ahl al-Kalām*) and looking into the books of the people of theological rhetoric. They both used to say: ‘A person of theological rhetoric will never prosper.’”

All of the Imāms of Islām agreed that theological rhetoric is forbidden and that it is misguidance. Al-Shāfi‘ī said:

“My judgment upon the people of theological rhetoric is that they should be beaten with palm branches and sandals, and then paraded in front of the tribes and clans, with the proclamation, ‘This is the punishment for the one who engages in theological rhetoric.’”²

¹ *Al-Faḍl al-Mubīn*, p. 188-189, al-‘Allāmah Aḥmad al-Najmī. Refer to *al-Ibānah al-Kubra* (2/469).

² *Qurrah al-‘Aynayn*, p. 226, al-‘Allāmah Rabī‘ b. Hādī al-Madkhalī. Refer to *al-Ḥilyah* (9/116), *Manāqib al-Shāfi‘ī* (1/462) of al-Bayhaqī and *Siyar A‘lām al-Nubalā* (10/29) of al-Dhahabī.

قَالَ أَبُو مُحَمَّدٍ وَبِهِ أَقُولُ أَنَا وَقَالَ أَبُو عَلِيٍّ بْنُ حُبَيْشٍ الْمُقْرِيُّ وَبِهِ أَقُولُ قَالَ شَيْخُنَا
ابْنُ الْمُظَفَّرِ وَبِهِ أَقُولُ وَقَالَ شَيْخُنَا يَعْنِي الْمُصَنِّفَ وَبِهِ أَقُولُ وَقَالَ الطَّرِيفِيُّ وَبِهِ
أَقُولُ وَقَالَ شَيْخُنَا السَّلْفِيُّ وَبِهِ نَقُولُ

Abū Muḥammad said: This is my position that I proclaim. And Abū ‘Alī b. Ḥabash al- Muqrī said: This is my position that I proclaim. Our Shaikh, Ibn al-Muzaffar said: This is my position that I proclaim. And our Shaikh – referring to the author (i.e. al-Lālikāṭī) said: This is my position that I proclaim. And al-Ṭuraythīthī said: This is my position that I proclaim. And our Shaykh al-Silafī said: This is my position that I proclaim.¹

Commentary:

This is the position of every Salafī until the Day of Resurrection, and this is their belief:

Clinging to the Book and the Sunnah with the correct understanding and walking upon the methodology of the

¹ [TN] This is also my creed and methodology, which I proclaim. I ask Allāh to make us and you firm upon the Qur’ān and the Sunnah, with the understanding of the Salaf, until we depart from this world. Whatever is correct in this translation, is from Allāh, and any errors or mistakes are from the Devil and my own soul; and I ask Allāh to pardon me.

Imāms of knowledge. At the head of the Imāms of knowledge are the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who learnt knowledge directly from him, and the praised generations who came after them from the vessels of knowledge; and those who came after them from the scholars, all the way up until this very day of ours, and up until the Day of Resurrection.

They profess this declaration, meaning the statement of *Ahl al-Sunnah Wa al-Jama'ah* and their creed, and their position in boycotting the people of innovation, clarifying their innovations and warning the people against them.

This is the creed of the Muslims, and at the head of them are their Imāms, their scholars. The commonfolk follow the scholars in every time and every place.¹

¹ *Al-Ta'liq al-Matīn*, p. 194, Shaykh Zayd al-Madkhalī.

Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

Āhād: a narration which has not reached the level of *mutawātir*.

Ahādīth: see *hadīth*.

‘Alayhis-salām: “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (جَلْسَانُهُ).

‘Aṣr: the afternoon Prayer.

Awliyā’: see *Walī*.

B

Bid’ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went for the *Mi’rāj*.

D

Dā’ī: one engaged in *da’wah*, caller.

Da’aef: “weak,” unauthentic narration.

Da’wah: invitation, call to Allāh (عَزَّ وَجَلَّ).

Dīn: a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

E

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Hadīth: (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet (صلى الله عليه وعلى آله وسلم).

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I

'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jum'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī: (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not pun'ishāble.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *hadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: one who is qualified to pass judgment using *ijtihād*.

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd*.

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mustahabb: recommended; an action if left it is not punishable and if done it is rewardable.

Muttaqūn: those who are pious.

Mutawātir: a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawdū’: fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet (ﷺ)).

Mawsūl: “connected;” a continuous *isnād* (can be narrated back to the Prophet (ﷺ)).

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: “devotion;” a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

R

Rāfidī: the correct title for the extreme *Shī'ah*. Those who bear malice and grudges against the noble Companions (رَضِيَ اللَّهُ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *salaf* and follows their way.

Sīrah: the life story of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān*.

Shaytān: Satan

Shī'ah: (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah : "example, practice;" the way of life of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals.

The *Sunnah* is contained in various *ahādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of '*Ishā'*' and *Fajr*.

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnads*.

Taqīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth*.

Tawwāf: the circumambulation of the *Ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: '*ālim*) scholars.

Umm: mother of, used as an identification.

Ummah [nation]: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Saī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

Wakīl: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walīmah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: atheists, heretics.

Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrif* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the *Shari'ah*.

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābī'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfir* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَكَ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

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

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[I4]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[I5]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Da'wah*.

[I6]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[I7]: Our *Da'wah* and our *'Aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *Da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[I8]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from.”

[I9]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'Aqīdah* and our *Da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.