

الْإِبَانَةُ
فِي أَصُولِ الدِّيَانَةِ

ELUCIDATION OF
THE FUNDAMENTALS OF RELIGION

AL-IBANAH
Fi Oşoul Ad-Diyanah

By
Imam Abū Al-Hassan
'ALI IBN ISMAIL AL-ASH'ARI
Died: 324 AH

Translated by
Abū Mohamed Mostafa Lamei



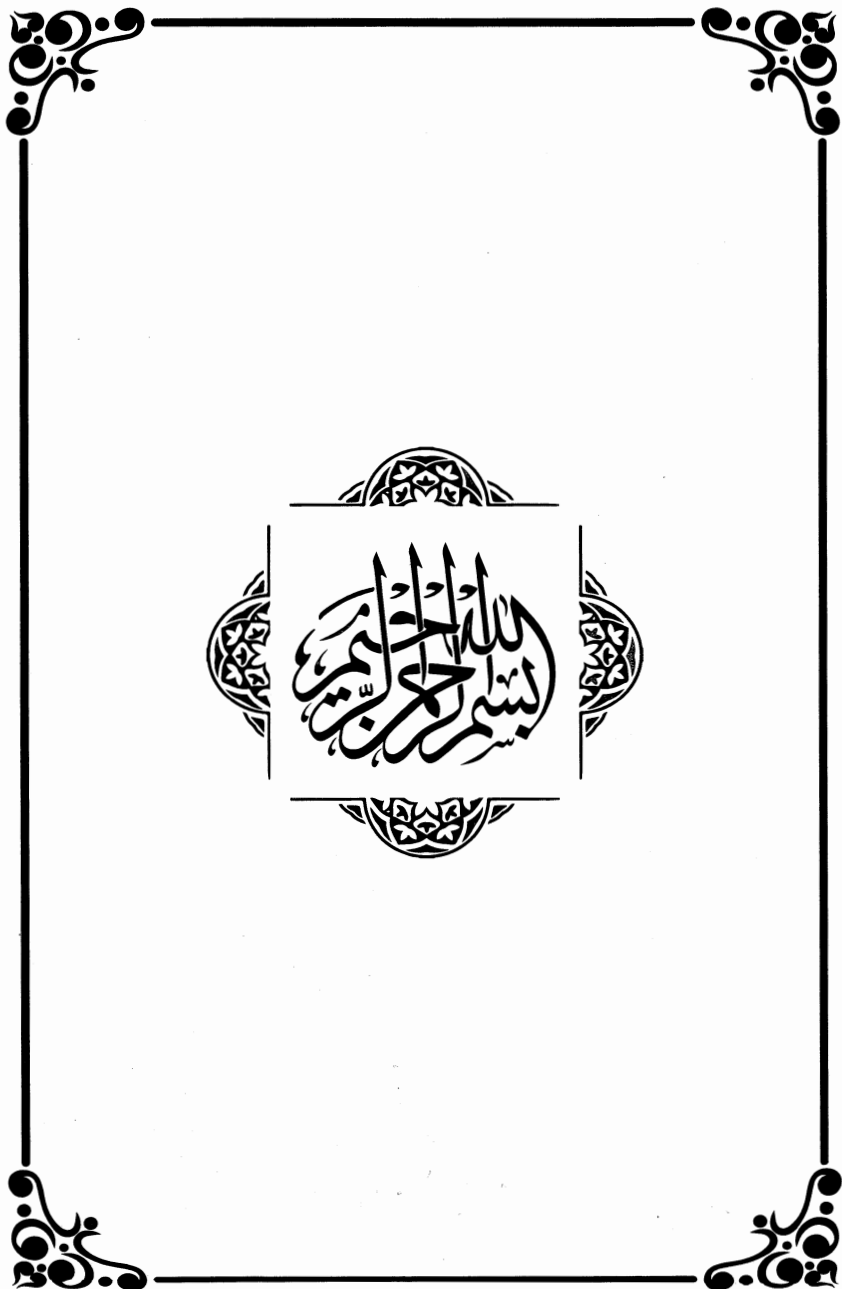
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أصول الديانة



A Eulogy

By

Sheikh `Abdel-`Aziz Ibn `Abdullāh Ibn Baz,

(may Allāh have mercy on him,)

Vice President of the Islamic University⁽¹⁾

In the Name of Allāh, and prayers and peace be upon Allāh's Messenger, his family and companions and followers.

To proceed,

I have read this invaluable book collected by our brother and friend, Sheikh/Ḥammad Ibn Muḥammad Al-Anṣārī, a professor at the Faculty of Sharia in Riyadh. He referred to some aspects of the biography of Abū Al-Hassan `Alī Ibn Islmaī Al-Ash`ari and how he retracted the view of the Mu`tazilah and embraced the view of the people of the Sunnah who confirmed what is mentioned in the Noble Book and the authentic Sunnah including the Noble Names and the Prestigious Attributes of Allāh, in the manner it suits Him, Glorified be He, without any distortion, denial, and without discussing how and likening.

⁽¹⁾ He was the vice president of the Islamic University at that time.

.....

This has been stated by the Ḥadīth scholars and followed by the righteous predecessors of the nation, the companions, may Allāh be pleased with them, and those who followed them exactly in faith. This was also stated by Abū Al-Hassan in his famous books such as "Al-Maqalat", "Al-Mojaz", and "Al-Ibanah".

Our brother, Sheikh Ḥammad, did well in this book and focused on the fruitful narrations of Imams of Islam and great scholars which uncovers the suspicions, removes the ambiguity, guides to the truth, and clarifies the reality of the Madhhab of Abū Al-Hassan which he accepted at last, fought in its cause, refuted those who opposed it, revealed the reality of the Madhhab of the Mu'tazilah, pilloried them, and clarified that what the Mu'tazilah thought is null and void and that their fundamentals are weak and their rules are broken. May Allāh reward him well for what he did, bless his attempts, and benefits the Muslims with his efforts. He can do everything. May Allāh's prayers and peace be upon His servant and Messenger, Muhammad, and his household and companions!





A Eulogy

By

Sheikh Ismail Ibn Muḥammad Al-Anṣārī

Praise is due to Allāh, and prayers and peace be upon Allāh's Messenger, his household, companions and followers.

It is clear that the methodology of the righteous predecessors, for those who hold the true creed, is to adhere to the texts of the Qurān and the Sunnah and not to oppose it with anything else.

Abū Al-Ḥassan Al-Ash`ari, to whom the Ash`arism is attributed, was among those who were guided, due to the Grace of Allāh, to this, after having taken the lessons of I`tizal from his stepfather, the chief of the Mu`tazilah, Muhammad Ibn `Abdel-Wahhab Abū `Ali Al-Jubba'i. So, he repented and clung to the texts; he confirmed what Allāh confirmed for Himself, without denial or allegorical interpretation; and without discussing how or likening. For clarifying this, he compiled his book entitled "Al-Ibanah". Most of those who follow him, in the recent times, ignored or disregarded this. So, he ended up in opposing the creed of the Salaf (righteous predecessors) with things he argued that it is the creed of Al-Ash`ari; but, in reality, he is quit of it. Some of them argue that the book of "Al-Ibanah" is falsely attributed to Al-Ash`ari. So, this ended up in a great danger to the creed and a big crime

..... against this Imam Al-Ash`ari who successfully converted to the truth and revealed the reality of the Mu`tazilah and their followers in his books.

To all of these points, the researcher, Hammad Ibn Muḥammad Al-Anṣārī, professor in faculty of Sharia, Riyadh, paid attention. So, he traced the books of the Imams of knowledge of different generations; and extracted this invaluable piece of writing which contains the declaration of Al-Ash`ari himself of his repentance for everything he considered opposition of the texts of Attributes and the like; and of holding the creed of the righteous predecessors contained in the book of "Al-Ibanah". It also conveys to the Ash`arists the views of the great scholars including Mutakallimin, Ḥadīth scholars, Jurists, and historians which declare that Imam Al-Ash`ari converted to the creed of the righteous predecessors. It also states that the book of Al-Ibanah is compiled by Al-Ash`ari. Thus, the compiler of this piece of writing fulfilled the duty of the creed, on the one hand, and defended Al-Ash`ari and his book of Al-Ibanah on the other. So, there is no shadow of doubt about all of this.

May Allāh reward him well; and make this invaluable book beneficial. He is All-Hearing and answers our prayers.



**A Short Biography of Abū Al-Ḥassan Al-Ash'rī and
his Book "Al-Ibanah"**

By his Eminent

Sheikh Ḥammad Ibn Muhammad Al-Anṣārī,

(may Allāh have mercy on him!)

Praise is due to Allāh Who sent His Messenger with the guidance and the religion of truth to make it superior over all religions even though the polytheists hate it. Prayers and peace be upon our Prophet, Muhammad, his household, companions, and those who follow them exactly until the Day of Judgment.

To proceed:

As the majority of the people in the Muslim countries ideologically adhere to Abū Al-Ḥassan Al-Ash'rī though they know nothing about Abū Al-Ḥassan Al-Ash'rī and his creed to which he (Al-Ash'rī) converted at last. Thus, he deserved to be one of the Imams to be followed. We wanted to benefit those about the facts of this Imam who is unknown by many of those who adhere to his creed and follow it; according to the considerable references we go through.

First of all, I enjoy the reader with a short biography of Al-Ash'rī. So, I say, seeking Allāh's assistance:

Who is the Imam?

Abū Al-Ḥassan Al-Ash'arī is 'Alī Ibn Ismail Ibn Ishāq Ibn Salim Ibn Ismail Ibn 'Abdullāh Ibn Mousa Ibn Bilal Ibn Abū Burdah Ibn Abū Mousa Al-Ash'arī. He was born in two hundred and six AH. His biography was written by Abū Al-Qassim 'Ali Ibn Al-Ḥassan Ibn Hebatullah Ibn 'Assaker Ad-Dimashqī in his book, **"Clarifying the lying of the Slanderer on that which is attributed to Abū Al-Ḥassan Al-Ash'arī"**, Al-Khaṭīb Al-Baghdādī in **"Tarīkh Baghdad"**, Ibn Khalekān in **"Wafayat Al-A'yan"**, Adh-Dhahabī in **"Tarīkh Al-Islam"**, Ibn Kathir in **"Al-Bidayah Wan-Nihayah"** and **"Ṭabaqāt Ash-Shaf'iyyah"**, At-Tāj As-Subkī in **"Ṭabaqāt Ash-Shaf'iyyah Al-Kobra"**, Ibn Farḥoun Al-Malikī in **"Ad-Dibāj Al-Mudhahhab Fi A'yan Ahl Al-Madhhab"**, Murtaḍa Az-Zabidī in **"Ithāf As-Sadah Al-Muttaqīn Fi Sharḥ Asrar Iḥyaa' 'Oloum Ad-Dīn"**, and Ibn Al-'Emad Al-Ḥanbalī in **"Shadharat Adh-Dhahab Fi A'yan Man Dhahab"** and the like.

This Imam traveled to Baghdad and studied Ḥadīth under Zakariyya Ibn Yahya As-Saji, one of the Imams of Ḥadīth and Fiqh, Abū Khalifah Al-Jumaḥī, Sahl Ibn Sarḥ, Muhammad Ibn Ya'qoub Al-Muqri, 'Abder-Rahman Ibn Khalaf, both of them were from Basrah, and quoted a lot from them in his book **"Al-Mukhtazan"**. He studied the Kalām under his Sheikh, stepfather, Abū 'Ali Al-Jubba'ī, chief of Al-Mu'tazilah. When he delved into the words of the

.....
Mu'tazilah and mastered them, he used to pose questions to his teacher during the session, but no answer satisfied him. So, he got puzzled. It was narrated that he said: one night creed came to my mind which made me at a loss; so, I got up, offered two Rak'at, and beseeched Allāh to guide me to the Straight Path, then I slept. I saw Allāh's Messenger (peace and blessings be upon him) during sleep and complained to him about what I suffer from. Allāh's Messenger (peace and blessings be upon him) said to me: adhere to my Sunnah. So, I woke up and exposed the matters of Kalam (scholastic theology) to the Qurān and traditions. So, I confirmed what agreed with them; and I left nothing else behind my back.

Abū Bakr Aḥmed Ibn 'Alī Ibn Thabit, known as Al-Khaṭīb Al-Baghdādī, died in 463 AH, said in the eleventh part of his famous "**Tarikh**": Al-Ḥassan Al-Ash'rī, Al-Mutakallim, who compiled books on the refutation of the atheists including Al-Mu'tazilah, Ar-Rāfiḍah, Al-Jahmiyyah, and the Kharijites, and other innovators ... then he said: the Mu'tazilah had raised their heads until Allāh Almighty brought Al-Ash'rī to light; so he restricted their activity.

Ibn Farḥoun said in "**Ad-Dibāj**": Abū Muhammad Ibn Abū Zayd Al-Qayrawanī and other Imams of Muslims praised Abū Al-Ḥassan Al-Ash'rī.

.....
 Ibn Al-'Emad Al-Ḥanbalī said in "Ash-Shadharat", second part: And among what with which Abū Al-Ḥassan whitened the faces of the people of the Sunnah and blackened the flags of the Mu'tazilah and Jahmiyyah; so the shining face of the truth was made evident, and the hearts of the people of faith and knowledge was warmed was his debate with his Sheikh, Al-Jubaa'i by which he broke the back of every innovator and hypocrite. Ibn Al-'Emad said: this debate indicates that Allāh Almighty selects His Mercy for whom He wills and His torment for whom He wills.

Tājud-Dīn As-Subkī said in "**Ṭabaqāt Ash-Shaf'iyyah Al-Kobra**": Abū Al-Ḥassan Al-Ash'arī is a leading figure of the people of the Sunnah after Imam Aḥmed Ibn Hanbal, and there is no doubt that his creed and the creed of Imam Aḥmed, may Allāh have mercy on him, are the same. Al-Ash'arī referred to this in his books and mentioned more than once that his creed is the same as the creed of the Exalted Imam, Aḥmed Ibn Hanbal, as put by Sheikh Abū Al-Ḥassan in many places of his books.

The virtues and merits of Abū Al-Ḥassan Al-Ash'arī are too numerous to be counted in this brief. Whoever went through his books after his repentance from Ḥizāl found out that Allāh Almighty has bestowed on him the reasons for success and nominated him to advocate the truth and defend His Path.

.....
Ibn Fawrak said that Abū Al-Ḥassan Al-Ash'rī died in 324 AH.

After mentioning this short biography of this Imam, we refer to the following:

The evidence for his retracting the view of the Mu'tazilah and authenticating that Al-Ibanah is attributed to him. For this, we quote this from authentic and reliable sources. Seeking Allāh's Assistance, we say:

Abū Al-Ḥassan Al-Ash'rī retracted the view of the Mu'tazilah and embraced the creed of the Salaf

Al-Ḥāfiẓ, the historian of the Levant, Ibn 'Assaker, Ad-Dimashqī, said in his book "At-Tabiyyīn": Abū Bakr Ibn 'Azrah said: Abū Al-Ḥassan Al-Ash'rī belonged to the Mu'tazilah and he held the view of the Mu'tazilah for forty years until he became their Imam. Then he stayed at home in seclusion for fifteen days. Afterward, he went out to the mosque in Basrah, ascended the minbar after Jumu'ah Ṣalat, and said: O people! Verily, I stayed in seclusion for this time because when I thought, I found out that the proofs are equal, and no truth is preferred to a falsehood, nor is a falsehood preferred to a truth. So, I sought the guidance of Allāh, Glorified be He, and He guided me to what I filled my books with, and I retracted all that I believed before in the same way I took off my garment. Then he took off his garment and threw it away. Then he handed over the books to the people including the book entitled

"Al-Luma'" and other books which will be mentioned later in shaa Allāh.

The scholars of Ḥadīth agreed that Abū Al-Ḥassan Al-Ash'irī was one of the Imams of Ḥadīth and his view was the view of the scholars of Ḥadīth. He tackled the fundamentals of religions according to the people of the Sunnah. He also responded to the opponents of the people of innovation and misguidance. He was an unsheathed sword thrust into the Mu'tazilah, the Rawāfiḍ, and innovators of the people of the Qiblah and the disobedient. Whoever spoke evil of him or insulted him used their sharp tongue against all the people of the Sunnah. Abū Al-Ḥassan Al-Ash'irī was not the first one to speak on behalf of the people of the Sunnah, but he followed the steps of those who came before him and supported a well-known view; so, this gave him more authority. He has not innovated a saying nor has he invented a view; yet, he gave more commentaries and clarifications to the Madhhab as the other Imams did.

Abū Bakr Ibn Fawrak said: Abū Al-Ḥassan Al-Ash'irī retracted the view of the Mu'tazilah and embraced the Madhhab of the people of the Sunnah in 300 AH.

The scholars who narrated that Abū Al-Ḥassan Al-Ash'irī retracted the view of the Mu'tazilah are as follows:

Abū Al-'Abbās Shams-Eddin Aḥmed Ibn Muḥammad Ibn Abū Bakr Ibn Khallikan Ash-Shaf'i who died in 681 AH in "Wafayāt Al-A'yān": Abū Al-

.....
Hassan Al-Ash'ri was a member of the Mu'tazilah then he repented.

'Emad-Eddin Abūl-Fidaa' Ismail Ibn 'Umar Ibn Kathīr Al-Qurashī Ad-Dimashqī Ash-Shaf'ī who died in 774 AH said in "**Al-Bidayah Wan-Nihayah**": Al-Ash'ri was a member of the Mu'tazilah then he repented in Basrah on a Minbar. Then he revealed the scandals of the Mu'tazilah and their demerits.

Adh-Dhahabī in his book "**Al-'Ulaw Lil'ali Al-Ghaffār**": Abū Al-Ḥassan Al-Ash'ri was a member of the Mu'tazilah. He studied under Abū 'Ali Al-Jubba'i; then he opposed and refuted him. Then he became an advocate of the Sunnah and supporter of the Imams of Ḥadīth. So, if the Mutakallimun held the opinions of Abū Al-Ḥassan and adhered to them, they would do well; but they engaged in philosophy and followed the logic. There is no power except with Allāh.

Elsayed Muḥammad Ibn Muḥammad El-Husseinī Az-Zabidī, known as Murtaḍa, said in his book "**Ithāf As-Sadah Al-Muttaqīn**": Abū Al-Ḥassan Al-Ash'ri studied the Kalam under Sheikh Abū 'Ali Al-Jubba'i, chief of Al-Mu'tazilah, then he dissociated himself from him for a dream he had. Then he retracted the view of Al-Mu'tazilah. For declaring this, he ascended the Minbar on Friday and shouted out loud: whoever knew me, knew me, and whoever did not know me, I am so-and-so. I used to say that the Qurān is created,

... Allāh cannot be seen by eyes in the Hereafter, and the servants create their acts; but I repent of the view of the Mu` tazilah and I am going to refute them. Then he started to refute them and compile books in this respect. Then he reported: Ibn Kathīr said: they mentioned that Sheikh Abū Al-Ḥassan Al-Ash`rī went through three phases:

First: The view of the Mu` tazilah which he retracted.

Second: He confirmed the seven abstract attributes such as Life, Knowledge, Power, Will, Hearing, Eyesight, and Speaking; but he allegorically interpreted the physical attributes such as Face, Hands, Foot, Leg, and so on.

Third: He confirmed all of them without discussing how or likening following the steps of the Salaf; this was his way in Al-Ibanah which he compiled at last.

Based on these quotations of those scholars, it was undoubtedly confirmed that Abū Al-Ḥassan Al-Ash`rī, after being a member of the Mu` tazilah, embraced the creed of the Salaf which was derived from the Noble Qurān and the Sunnah of the Prophet (peace and blessings be upon him).



.....
**Giving evidence for confirming that "Al-Ibanah" is
compiled by Abū Al-Ḥassan Al-Ash'rī and refuting
those who denied this and argued that it is
fabricated**

Among those who attributed "**Al-Ibanah**" to Abū Al-Ḥassan Al-Ash'rī was Al-Ḥāfiẓ Abū Bakr Al-Baihaqī who said: Ash-Shaf'i, may Allāh have mercy on him, mentioned the evidence for that what we recite of the Qurān with our tongues, hear by our ears, and write in our Muşḥaf is called the Words of Allāh, Glorified be He, and that Allāh spoke to His servants by sending His Messenger (peace and blessings be upon him). 'Ali Ibn Ismail referred to the same meaning in the book entitled: "**Al-Ibanah**".

Also, the renowned Ḥāfiẓ Adh-Dhahabī attributed "**Al-Ibanah**" to Abū Al-Ḥassan Al-Ash'rī; he said: the book entitled "**Al-Ibanah**" is one of the most famous books of Abū Al-Ḥassan Al-Ash'rī. Adh-Dhahabī also quoted from Abū Al-'Abbās Aḥmed Ibn Thābit that he said: I read in the book of Abū Al-Ḥassan Al-Ash'rī entitled: "**Al-Ibanah**" evidence for confirming the rising over "the Throne". He also quoted from Abū 'Ali Ad-Daqqāq that he heard Zaher Ibn Aḥmed Al-Faqih saying: Al-Ash'rī, may Allāh have mercy on him, died while his head was in my lap, and he said something while in an agony of death: may Allāh curse the Mu'tazilah; they fabricated and cheated.

And Ibn Farḥoun Al-Maliki is one of those who attributed it to Abū Al-Ḥassan Al-Ashʿrī; he said in his book entitled: "**Ad-Dibāj**": Abū Al-Ḥassan Al-Ashʿrī is the author of books including the book entitled: "**Al-Lumaʿ Al-Kabīr**", "**Al-Lumaʿ Aṣ-Ṣaghīr**", and "**Al-Ibanah Fi Oṣoul Ad-Diyanah**".

Abul-Falaḥ Abdel-Ḥay Ibn Al-ʿImād Al-Ḥanbalī, died in 1089 AH, one of those who attributed it to Abū Al-Ḥassan Al-Ashʿrī, said in the second part of his book entitled "**Shadharat Adh-Dhahab Fi Akhbar Man Dhahab**": Abū Al-Ḥassan Al-Ashʿrī said in his book entitled: "**Al-Ibanah Fi Oṣoul Ad-Diyanah**": it is the last book he compiled and on which his students relied in their defense of him against those who criticize him Then he mentioned a whole chapter of "**Al-Ibanah**".

Adapted from
Sheikh Ḥammād Al-Anṣārī



In the Name of Allāh, the Most Gracious, the Most Merciful

[And we seek His assistance] [He is Sufficient for us
and the Best Disposer of affairs]

Imam Abul-Ḥassan ‘Alī Ibn Ismail Ibn Abū Bishr
Al-Ash‘rī Al-Baṣrī, may Allāh have mercy on him, said:

Praise and thanks are due to Allāh, the Unique
(in His Self), the One (in His Attributes), the Finder
(Who created things), the Mighty, the Noble⁽²⁾, worthy of

⁽²⁾ "The Noble" To describe Allāh with this name is debatable; because I did not find any authentic Ḥadīth describing Allāh Almighty with it. The Names of Allāh, according to the view of the people of the Sunnah and Jama‘ah, are evidence-based; no name is attributed to Allāh but according to textual evidence. This is because it belongs to the unseen affairs and not subject to reason or Ijtihād. Ibn Qudamah said that according to the view of the righteous predecessors, one should believe in the Names of Allāh, with which Allāh described Himself in His ayahs and signs or by His Messenger (peace and blessings be upon him), without addition or omission. See Dham At-Ta'weel (p. 11) Sheikh Al-Islam Ibn Taymiyyah, may Allāh have mercy on him, said: "Some scholars differentiate between the names with which one supplicates and those which are used for talking

about Him. He, Almighty, is supplicated with the Most Beautiful Names as He said: "And (all) the Most Beautiful Names belong to Allah, so call on Him by them" [Al-A'raf: 180]. Also, when talking about Him, as when one says: He is not Old, not Exist, and not a Self-Sustaining Being ... etc. to confirm one says: Nay: He Almighty is Old and exists, and He is a Self-Sustaining Being. If one says: He is not a thing; and one replies: however, He is a thing; it will be good; even if it is not allowed to supplicate with these names. See Majmoo' Al-Fatawa (9/301). He also said: There is a difference between talking about Him and supplicating Him; He is only supplicated with the Most Beautiful Names. However, talking about Him must not be with an ugly name; but with a Beautiful Name or with a non-bad name even if it is not believed as good such as thing and being. See Majmoo' Al-Fatawa (6/ 142) and Ad-Dar' (1/297). Ibn Al-Qayyim, may Allāh have mercy on him, said: The Names and Attributes must be evidence-based; however, talking about Him must not be evidence-based such as Old. See Bada'i' Al-Fawa'id (1/ 162). Therefore, it is clear that talking about Him is more extensive than naming. So, it is permissible to talk about Him as Noble (Al-Majid); but naming and supplicating Him are not based on authentic reliable evidence as stated and known by scholars. The Ḥadīths for the Name of the Noble do not provide evidence."

... ..

oneness (in worship), worthy of glorification, whose servants' attributes are beyond Him (or they cannot describe Him), no one is like Him and there is none co-equal or comparable unto Him, He is the Originator, the Restorer, He does what He intends (or wills). He is High above taking wives and begetting sons, and He is Free from mixing (or being similar to) with creatures (either real or imaginary) and wastes, Whose Face is indescribable (by tongues), Whose Self is ineffable by none (as there is nothing similar to Him, nor does He resemble anything), He has always been Omnipotent, and will continue to be Omniscient and All-Aware. He knows all things and His Will inevitably befalls us. No hidden affairs will be unknown to Him and the vicissitudes of past times do not change Him. He has never been overcome by lassitude or fatigue when creating things, and no sense of weariness touches Him. He creates all things with His Power, regulates them with His Will, rules them with His Sovereignty, subdues them with His Might, the arrogant are subdued to His Grandeur, the greats were subjected to the Glory of His Lordship, the scholars cannot be firmly grounded in knowledge of Him, the necks are subdued to Him, and the minds of the wise people are at a loss regarding His Kingdom. With His Wisdom the seven heavens have been established, the expanded earth has been made stable, the lofty mountains have been rooted and fastened, the fecundating winds have blown, in the midst of the sky the clouds have gone, and around its borders the seas have been made.

... ..

He is Allāh, the One, the Subduer, we praise Him as He praised Himself, as He deserves and be worthy of it, and as those, who praise Him from His creation, praised Him. We, verily, seek His assistance; the assistance of those who entrusted their affairs to Him and acknowledged that no resort and no deliver (from Him) except to Him. We seek His forgiveness; the forgiveness of those who admit their sin and confess their guilt.

We testify that none has the right to be worshiped but Allāh Alone, no partners with Him, declaring His Oneness, and being sincere to His Lordship, and that He truly knows what is hidden in conscience, what is buried in minds, what is concealed by souls, what is covered by seas, and what is hidden by secrets, **"and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion."**⁽³⁾ (Wa Mā Taghīdu Al-'Arhāmu Wa Mā Tazdādu Wa Kullu Shay'in 'Indahu Bimiqdārin)

﴿وَمَا يَعْصِ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

No word can be hidden from Him, and no mystery can be concealed from Him. **"not a leaf falls, but he knows it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but is written in a Clear**

⁽³⁾ Surah Ar-Ra'd, ayah: [8]

.....
Record."⁽⁴⁾ (Wa Mā Tasquṭu Min Waraqatin 'Illā Ya'lamuhā Wa Lā Ḥabbatin Fī Ḍulumāti Al-'Arḍi Wa Lā Raṭḭbin Wa Lā Yā Bisin 'Illā Fī Kitābin Mubīnin)

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥١﴾﴾

He also knows what the doers do and how those who overturned will be overturned.

We seek His guidance and ask Him for success (compliance with the righteous good deeds) to avoid the fall (i.e., aberrance). We testify that Muhammad, peace be upon him, is His slave, Messenger, Prophet, Trustee, and best friend, whom He sent to His creation (humans and jinn) with the glaring light (i.e., the Quran), the shining beacon, the clear proofs, the obvious signs and evidences, and the miraculous wonders. He conveyed the messages of His Lord, and advised the nation, and strived hard in the Cause of Allāh as he ought to strive until the word of Allāh, the Exalted and the Sublime, completed, and His religion prevailed and all the people submitted to the truth while being in humility, until the certainty (i.e. death) came to him, with no slowness nor negligence, may Allāh's prayers be upon him as a prevalent guide to the guidance, and upon his good household, his selected companions, and his wives, the mothers of the believers.

⁽⁴⁾ Surah AL-An'am, ayah No. [59]

By him Allāh taught us the laws and rulings, the lawful and the unlawful, and clarified for us the Sharia of Islam until the complete darkness has been driven away from us, the suspicions have been kept away from us, and the purposes have been made clear for us, and the proofs have been made lucid for us. He came to us with **"And verily, (by Allāh) it is an honorable respected Book (because it is Allāh's Speech, and He has protected it from corruption, etc.), Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allāh)"**⁽⁵⁾ (Wa 'Innahu Lakitābun 'Azīzun. Lā Ya'tīhi Al-Bāṭilu Min Bayni Yadayhi Wa Lā Min Khalfihi Tanzīlun Min Ḥakīmin Ḥamīdin)

﴿وَأَنَّهُ لَكَتَّابٌ عَزِيزٌ ﴿٥١﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ

حَكِيمٍ حَمِيدٍ ﴿٥٢﴾﴾

in which He collected the knowledge of those of old and later times, by which He completed the obligatory acts of worship and religion, it is the straight path of Allāh and His sturdy Rope, whoever adheres to it will be saved and whoever leaves it behind will be led astray and be aberrant, and will live in ignorance. In His Book Allāh encouraged us to adhere to the Sunnah of His Messenger (peace and blessings be upon him).

⁽⁵⁾ Surat Fuṣṣilat, ayahs: [40 – 41]

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He, the Exalted and the Sublime, said: "**And whatsoever the Messenger (Muhammad, peace be upon him) gives you, take it, and whatsoever he forbids you, abstain (from it)**"⁽⁶⁾. (Wa Mā 'Ātākumu Ar-Rasūlu Fakhudhūhu Wa Mā Nahākum 'Anhu Fāntahū).

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

He, the Exalted and the Sublime, also, said: "**And let those who oppose the Messenger's (Muhammad, peace be upon him) commandment (i.e., his *Sunnah* legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.**"⁽⁷⁾, (Falyahdhari Al-Ladhīna Yukhālifūna 'An 'Amrihi 'An Tuṣībahum Fitnatun 'Aw Yuṣībahum 'Adhābun 'Alīmun).

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

and said: "if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been

⁽⁶⁾ Surah Al-Ḥashr, a part of ayah: [7]

⁽⁷⁾ Surah An-Nour, a part of ayah: [63]

.... **for the Grace and Mercy of Allah upon you, you would have followed *Shaitan* (Satan), save a few of you"**⁽⁸⁾; (Wa Law Raddūhu 'Ilā Ar-Rasūli Wa 'Ilā 'Ūlī Al-'Amri Minhum La'alimahu Al-Ladhīna Yastanbiṭūnahu Minhum Wa Lawlā Faḍlu Allāhi `Alaykum Wa Raḥmatuhu Lāttaba'tumu Ash-Shayṭāna 'Illā Qalīlān).

﴿وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾⁽⁹⁾

[and said: "And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad, peace be upon him, to these polytheists:) Such is Allāh, my Lord"⁽⁹⁾], (Wa Mā Akhtalaftum Fīhi Min Shay'in Faḥukmuhu 'Ilā Allāhi Dhalikum Allāhu Rabbī).

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي﴾

and said: "(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (peace be upon him)"⁽¹⁰⁾ (Fa'in Tanāza'tum Fī Shay'in Faruddūhu 'Ilā Allāhi Wa Ar-Rasūli).

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

(8) Surah An-Nisa', a part of ayah: [83]

(9) Surah Ash-Shura, a part of ayah: [10]

(10) Surah An-Nisa', a part of ayah: [59]

AL-IBANAH

Fi Oşoul Ad-Diyanah

..... meaning to the Book of Allāh (the Qurān) and the Sunnah of His Prophet, and said: **"Nor does he speak of (his own) desire. It is only an Inspiration that is inspired."**⁽¹¹⁾ (Wa Mā Yanṭiqu 'Ani Al-Hawá. 'In Huwa 'Illā Wahyun Yūhá)

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

and said: **"Say (O Muhammad, peace be upon him): "It is not for me to change it on my own accord; I only follow that which is revealed unto me."**⁽¹²⁾ (Qul Mā Yakūnu Lī 'An 'Ubaddilahu Min Tilqā'i Nafsī 'In 'Attabi' u 'Illā Mā Yūhá 'Ilayya)

﴿ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي ۚ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ﴾

and said: **"The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'an) and His Messenger (peace be upon him), to judge between them, is that they say: "We hear and we obey."**⁽¹³⁾ ('Innamā Kāna Qawla Al-Mu'uminīna 'Idhā Du'ū 'Ilā Allāhi Wa Rasūlihi Liyahkuma Baynahum 'An Yaqūlū Sami'nā Wa 'Aṭa'nā) (But when the believers are called to Allah and His Messenger, in order that he judges between them, their reply is: 'We hear and obey.'), so He ordered them to hear his words, and obey his command, and beware of

(11) Surah An-Najm, ayahs: [3-4]

(12) Surah Yunus, a part of ayah: [15]

(13) Surah An-Nour, a part of ayah: [51]

opposing him. He said: "Obey Allāh and obey the Messenger (Muhammad, peace be upon him)"⁽¹⁴⁾

('Aṭī' ū Allāha Wa 'Aṭī' ū Ar-Rasūla)

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

So, He ordered them to obey His Messenger just as He ordered them to obey Him, and called them to adhere to the Sunnah of His prophet as He ordered them to comply with His Book. Most of those who were overcome by wretchedness and overtaken by the Satan cast away the Sunnan (traditions) of the Prophet of Allāh (peace be upon him) behind their backs. Additionally, they turned their face towards ancestors of their own whom they imitated in religion, followed their creed, and denounced, threw away, and rejected the Sunnan (traditions) of the Prophet of Allāh (peace be upon him) lying against Allah **"They have indeed gone astray and were not guided."**⁽¹⁵⁾

(Qad Ḍallū Wa Mā Kānū Muhtadīna).

﴿قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾

I advise you, servants of Allāh, to fear Allāh, the Exalted and the Sublime, beware of the worldly life

⁽¹⁴⁾ Surah An-Nisa', a part of ayah: [59]

⁽¹⁵⁾ Surah Al-An'ām, a part of ayah: [140]

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as it is sweet and green⁽¹⁶⁾, and it harms its people and deceives its inhabitants. Allāh, Almighty, said: "And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything."⁽¹⁷⁾ (Wa Aḍrib Lahum Maḥala Al-Ḥayāati Ad-Dunyā Kamā'in 'Anzalnāhu Mina As-Samā'i Fākhtalaṭa Bihi Nabātu Al-'Arḍi Fa'aṣbaḥa Haṣhīmāan Taḥrūhu Ar-Riyāḥu Wa Kāna Allāhu 'Alā Kulli Shay'in Muqtadirāan)

﴿وَأَضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿١٥﴾﴾

⁽¹⁶⁾ A Ḥadīth directly traced to the Prophet (peace and blessings be upon him) as Abū Sa'īd Al-Khudri, may Allāh be pleased with him, reported: the Prophet (peace and blessings be upon him) said: "Verily, life in this world is sweet and green, and indeed, Allah has made you successors there to see how you will behave. So, be cautious of this world and be cautious of women, for indeed the first temptation of the children of Israel was due to women." Related by Muslim, book of remembrance and supplication, chapter pertaining the most numerous dwellers of Paradise are the poor and the most numerous dwellers of Hellfire are women, and clarifying the temptation of women. Ḥadīth No. (2742).

⁽¹⁷⁾ Surah Al-Kahf, ayah: [45]

Whoever enjoys its pleasures now will be displeased by its pains later. Whomever given a tasteful drink now will be given a distasteful one later. This life is delusive, perishable and everything on it will perish, as its Lord described it when He said: **"Whatsoever is on it (the earth) will perish."**⁽¹⁸⁾ (Kullu Man `Alayhā

Fānin) ﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾ Kindly perform good deeds, may Allāh have mercy on you, for the sake of the eternal life and for immortality. Peoples' Lives will come to an end, but the works will always serve as necklaces in the necks of its doers. Kindly know that you will die and you will return to your Lord after your death **"that He may requite those who do evil with that which they have done (i.e., punish them in Hell), and reward those who do good, with what is best (i.e., Paradise)."**⁽¹⁹⁾

(Liyajziya Al-Ladhīna 'Asā'ū Bimā `Amilū Wa Yajziya Al-Ladhīna 'Aḥsanū Bil-Ḥusnā)

﴿لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾

So, commit yourselves to the obedience of your Lord and keep away from His disobedience.



⁽¹⁸⁾ Surah Ar-Rahman, ayah: [26]

⁽¹⁹⁾ Surah An-Najm, ayah: [31]

The First Chapter

**On Unveiling the Beliefs of the Deviants and
Innovators**

- 1- To proceed: verily, the desires of most of those who deviate from the truth including the Mu'tazilah and the people of Qadar led them to the imitation of their chiefs and their past ancestors; so, they allegorically interpreted the Qurān according to their views for which Allāh has sent down no authority and given no evidence of, nor did they quote it from the Messenger of the Lord of the worlds, or the past righteous predecessors.
- 2- So, they went against the narrations of the companions, may Allāh be pleased with them, which they quoted from the Prophet of Allāh, peace and blessings be upon him, regarding seeing Allāh, the Exalted and the Sublime, by one's eyes, though narrations from different references are recorded, and athars are frequently reported, and news are repeatedly mentioned.

- 3- And they denied the intercession of Allāh's Prophet (peace and blessings be upon him) for the sinners; additionally, they denounced the narrations reported by the past righteous predecessors.
- 4- And they also denounced the torment in the grave and that the disbelievers in their graves are tortured despite the unanimity of the companions and their followers, may Allāh be pleased with them all!
- 5- And they believed that the Qurān is created copying the view of their brothers, the polytheists who said: **"This is nothing but the word of a human being!"**⁽²⁰⁾

('In Hādhā 'Illā Qawlu Al-Bashari)

﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾

- 6- And they claimed and argued that the slaves

⁽²⁰⁾ Surah Al-Muddathir; ayah [25]

create the evil⁽²¹⁾ copying the saying of the

- (21) The people of the Sunnah and Jama'ah unanimously believe that Allāh is the Creator of everything, and the actions of the slaves are of the things. This unanimity is quoted by many scholars such as Imam Al-Lalaka'i, may Allāh have mercy on him, who quoted the unanimity of the Companions and the Followers that all the actions of the slaves are created by Allāh. See Commentary on Usoul Al-I'tiqād 3/589-594. Imam Ibn Abdel-Barr, may Allāh have mercy on him, said: "What is unanimously stated by the people of the truth is that Allāh has finished creating the actions of the slaves, so everything is created with predestination." Also, Ibn Ḥazm said: "They unanimously agreed that Allāh Alone, no partners with Him, is the Creator of everything." See Marātib Al-Ijmaa' p.267, and including those who stated unanimity as well is Sheikh Al-Islam Ibn Taymiyyah who said: "The actions of the slaves are created as per the unanimity of the righteous predecessors of this nation" see Majmoo' Al-Fatawa 8/406. Imam Al-Bukhārī compiled his splendid book: Creating the Actions of the Slaves. The unanimity is based on His saying, Exalted be He: "**Allāh is the Creator of all things, and He is the *Wakil* (Trustee, Disposer of affairs, Guardian, etc.) over all things.**" [Az-Zumar: 62]. Conversely, Al-Mu'tazilah believe that the actions of the servants are only made by the slaves. See Commentary on the Five Fundamentals p. 332

Magians⁽²²⁾ (Majūs or fire-worshippers) who believed in two creators: one creates the goodness and the other creates the evil.

The Qadariyyah argued that Allāh, Glorified be He, creates the goodness and the Satan creates the evil.

(22) Magianism refers to a pagan religion which says that there are two gods, one for the good and the other for evil. There is a ceaseless conflict between them until the Day of Judgment which will not come until the god of goodness conquers the god of evil. Scholars have differed regarding the origin of its name; these views are as follows:

- 1- It is named after a man called Magus.
- 2- It is named after one of the tribes of Magus.
- 3- It describes the fire worship.

Scholars have disputed whether the Magians are from the people of the Book and they have a Messenger, but they changed and distorted this or not? The majority of the scholars believe they are not from the people of the Book. This is preferred by Al-Qurtubi, Ibn Qudamah, and Ibn Al-Qayyim, may Allāh have mercy on them. The other view says that they are not from the people of the Book but they changed and distorted. Those who hold this view used the evidence which is mentioned by Al-Bukhārī that Allāh's Messenger (peace and blessings be upon him) said about them: treat them like you treat the people of the Book. They also claimed that `Umar and `Ali, may Allāh be pleased with them, took the Jizyah (a tax paid by the people of the Book) from them.

And they claimed that Allāh, Almighty, wills something which does not happen and what happens goes against His Will which is against what the Muslims believe that what Allāh Almighty wills shall happen and that what Allāh does not will shall not happen. They also reject what Allāh Almighty said: **"But you cannot will, unless Allāh wills."**⁽²³⁾ (Wa Mā Tashā'ūna 'Illā 'An Yashā'a Allāhu). ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ So, He the

Almighty stated that we do not will something unless Allāh has willed that we will it because He Almighty said: **"If Allāh had willed, they would not have fought against one another"**⁽²⁴⁾ (Wa Law Shā'a Allāhu Mā Aqtatalū) ﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا﴾ and the Almighty said:

"And if We had willed, surely! We would have given every person his guidance"⁽²⁵⁾, (Wa Law Shi'nā La'ātaynā Kulla Nafsin Hudāhā) ﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى﴾ the

Almighty said: **"He does what He intends (or wills)."**⁽²⁶⁾ (Fa`ālun Limā Yurīdu) ﴿فَعَالٌ لِّمَا يُرِيدُ﴾ He, the Almighty, said about His Prophet Shu'aib that he

⁽²³⁾ Surah Al-Insan, ayah: [30]

⁽²⁴⁾ Surah Al-Baqarah, ayah: [253]

⁽²⁵⁾ Surah As-Sajdah, ayah: [13]

⁽²⁶⁾ Surah Al-Burooj, ayah: [16], Surah Hūd, a part of ayah: [107]

... said: "And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His Knowledge."⁽²⁷⁾ (Wa Mā Yakūnu Lanā 'An Na'ūda Fīhā 'Illā 'An Yashā'a Allāhu Rabbunā Wasi'a Rabbunā Kulla Shay'in 'Ilmāan) ﴿وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا﴾ Thus, Allāh's Messenger, peace and blessings be upon him, named them "**the Magians of this nation**"⁽²⁸⁾ because

⁽²⁷⁾ Surah Al-A'raf, a part of ayah: [89]

⁽²⁸⁾ This Ḥadīth which says: "Al-Qadariyyah is the magians of this nation; if they fall ill, do not visit them, if they die, do not attend their funerals." is good. It is narrated by Ibn 'Umar, Ḥudhaifah, Abū Hurairah, Jabir Ibn 'Abdullāh, Anas Ibn Malik, Sahl Ibn Sa'd As-Sa'idī, 'Aishā the mother of the believers. The commentator said that the Ḥadīth has many narrations; neither of them has no weakness. Imam Ibn Al-Qayyim said commenting on the summary of Sunnan Abū Dawūd: Ḥadīth of "There are magians in every nation, and the magians of this nation are those who say: no Qadar (no free-will)." Then he said: this meaning is quoted from the Prophet (peace and blessings be upon him) as narrated by Ibn 'Umar, Ḥudhaifah, Ibn 'Abbās, Jabir Ibn 'Abdullāh, Abū Hurairah, 'Abdullāh Ibn 'Amro Ibn Al-'As, and Rafī' Ibn Khadij. The best narrations of them are those of Ibn 'Umar and Anas; because of them the Ḥadīth is graded as good, Allāh knows best. It is graded as good by Imam Al-Albanī in "Ṣaḥīḥ Sunnah Abū Dawūd" (3925), "Zīlāl Al-Jannah" (338), and "Ṣaḥīḥ Al-Jami'" (4442).

they embraced Magianism and followed their views. They claimed that there are two creators of good and evil as the Magians argued, and that evils happen against the Will of Allāh as the Magians said.

They also claimed that they possess the power of benefitting and harming themselves rather than Allāh rejecting what Allāh, the Exalted and the Sublime, said to His Prophet, peace be upon him, "**Say (O Muhammad, peace be upon him): "I possess no power of benefit or hurt to myself except as Allāh wills"**"⁽²⁹⁾ (Qul Lā 'Amliku Linafsī Naf' āan Wa Lā Ḍarrāan 'Illā Mā Shā'a Allāhu) ﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾ turning away from the Qurān and what is unanimously agreed upon by the Muslims.

- 7- And they argued that they have an independent ability to act by themselves regardless of their Lord; so, they argued that they are not in need of Allāh, the Exalted and the Sublime. They described themselves as having power to do things which Allāh is not able to do. Also, the Magians, may Allāh curse them, argued that the Satan has a power to do evil things which Allāh, Almighty, cannot do. So, they are "**the**

⁽²⁹⁾ Surah Al-A'raf, a part of ayah: [188]

Magians of this nation" because they followed Magianism, adhered to their views, and favored their deviations.

- 8- And they drove people despair of Allāh's Mercy, made them give up hope of His Compassion, and declared that sinners will enter Hellfire eternally which goes against what Allāh, Exalted be He, said: **"but He forgives except that (anything else) to whom He pleases"**⁽³⁰⁾ (Wa Yaghfiru Mā Dūna Dhālika Liman Yashā'u) ﴿وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

- 9- And they claimed that whoever enters Hellfire will not get out of it opposing the narration quoted from Allāh's Messenger, peace and blessing be upon him, that **"Allāh Almighty will take out some people from Hellfire whose bodies have been charred"**⁽³¹⁾

- 10- They denied that Allāh, the Exalted and the Sublime, has a Face: **"And the Face of your Lord full of Majesty and Honor will abide forever."**⁽³²⁾

⁽³⁰⁾ Surah An-Nisa', a part of ayah: [48]

⁽³¹⁾ The Ḥadīth is recorded by Al-Bukhārī and Muslim.

⁽³²⁾ Surah Ar-Raḥmān, ayah: [27]

(Wa Yabqá Wajhu Rabbika Dhū Al-Jalāli Wa
Al-'Ikrāmi) ﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ (٢٧)

11- They denounced that He, the Almighty, has
Two Hands: **"to one whom I have created
with Both My Hands."**(33) (Limā Khalaqtu
Biyadayya) ﴿لِمَا خَلَقْتُ يَدَيَّ﴾

12- They denounced that He, the Almighty, has
Two Eyes though He, Almighty, said:
"Floating under Our Eyes"(34) (Tajrī
Bi'a`yuninā) ﴿تَجْرِي بِأَعْيُنِنَا﴾ and said: **"that you
would be brought up up under My Eye"**(35)
(Wa Lituṣna`a `Alá `Ayni) ﴿وَلُتُصَنَعَ عَلَىٰ عَيْنِي﴾ (٣٥)

13- They denied that Allāh has Knowledge
though He said: **"He has sent it down with
His Knowledge"**(36) ('Anzalahu Bi`ilmihi)
﴿أَنزَلَهُ بِعِلْمِهِ﴾

(33) Surah Ṣaad, ayah: [75]

(34) Surah Al-Qamar, ayah: [14]

(35) Surah Taha, ayah: [39]

(36) Surah An-Nisa', a part of ayah: [166]

14- They denounced that Allāh has a Power though He, Almighty, said: **"Owner of Power, the Most Strong."**⁽³⁷⁾ (Dhū Al-Qūwati Al-Matīnu)

﴿ذُو الْقُوَّةِ الْمَتِينُ﴾

15- They rejected what is quoted from the Prophet (peace and blessings be upon him) that **"Allāh, the Exalted and the Sublime, descends every night to the lowest heaven ..."**⁽³⁸⁾ and other narrations of trustworthy transmitters quoted from the Prophet (peace and blessings be upon him).⁽³⁹⁾

⁽³⁷⁾ Surah Adh-Dhariyat, a part of ayah: [58]

⁽³⁸⁾ Recorded by Al-Bukhārī (1145), book of Friday, and Muslim (758), book of prayers of travellers and shortening it on the authority of Abū Huraira, may Allāh be pleased with him!

⁽³⁹⁾ Recorded by Al-Bukhārī, book of Tahajjud, chapter of supplication and prayers at the last part of the night (1145), and book of supplications, chapter of supplication at the middle of the night Ḥadīth No. (6321), book of Tauḥīd, chapter of His saying, Almighty: "They want to change Allah's Words." Ḥadīth No. (7494), Muslim: book of prayers for travellers, chapter of encouraging one to supplicate and remember at the last part of the night and answering these prayers, reported by Abū Huraira.

16-And all the people of innovations including Jahmiyyah⁽⁴⁰⁾,

(40) Jahmiyyah refers to the followers of Jahm Ibn Ṣafwān As-Samarqandī, Abū Mihriz, the head of the Jahmiyyah, the innovator and the aberrant. He died at the time of the junior followers of the Prophet's companions. He implanted a great evil. He was killed by Muslim Ibn Aḥwaz Al-Mazini in Marw, a city located in Turkestan, one of the leaders of Muḍar Ibn Sayyar. Jahmiyyah is a pure Jabriyyah. Their innovation emerged in Samarqand, one of the Uzbekistani cities. Jahm and his followers, Al-Mu'tazilah, agreed upon the denial of the very ancient attributes and added other points including:

- 1- It is not allowed to describe the Creator with a mutual attribute between Him and His creation because this requires similitude. So, he denied His having Knowledge and Life, and approved His being a Powerful, Doer, and Creator because none of his creation can be described as Powerful, Doer, or Creator.
- 2- He claimed that Allāh's Knowledge is not eternal. He said that it is not possible for Him to know a thing before it happens.
- 3- He claimed that Allāh's Power is not eternal; i.e., man has not ability to do something and cannot be described of ability; but he is coerced to do deed, he has no power, nor will, nor choice.
- 4- He also claimed that the movements of the immortal people are ceaseless, and that Paradise and Hell will perish after its dwellers enter it.
- 5- He also claimed that who got the knowledge and then denied with his/her tongue will not be declared as a disbeliever through his denial; because knowledge and omniscience cannot be removed through denial.

He also rejected seeing Allāh in the Hereafter and claimed that the Qurān is a created thing. See Al-Milal Wa An-Niḥal p. 67, 68, and 69; Creeds of the seventy-three sects 1/273, 1/296, Al-Farq Bayn Al-Firaq 158, At-Tanbīh Wa Al-Rad p. 110, Maqālāt Al-Islamiyyīn p. 219.

Murji'ah⁽⁴¹⁾,

⁽⁴¹⁾ It is derived from Rajaa' (i.e., hope) because Al-Murji'ah hopes that the sinners are rewarded by Allāh, so they say: no harm befalls one's faith due to sins, and no worship benefits the disbeliever. Additionally, they say that it is taken from Irjaa', meaning delay, because they delayed the ruling on those who committed major sins until the Day of Judgment. The first one to hold this creed of Irjaa' is Abū Mohamed Al-Hassan Ibn Mohamed, who is known as Ibn Al-Ḥanafiyyah. Then it was divided into sects and groups. Abū Mohamed Al-Yamani said that it was divided into eighteen groups; i.e.,

Al-Jahmiyyah,	Al-Karramiyyah,	Al-Marisiyyah,
Al-Kullabiyyah,	Al-Filaniyyah,	An-Najjariyyah,
Al-Ilhamiyyah,	Al-Muqatiliyyah,	Al-Younisiyyah,
Al-Ja'diyyah,	Ash-Shabihyyah,	Aṣ-Ṣaliḥiyyah,
Al-Muhajiriyyah,	Al-Luqatīyyah,	As-sufustā'yyah,

And Ash-Shimriyyah.

All these sects hold the opinion that no one enters Hellfire but the disbeliever. They also agreed that faith is not saying by tongue, knowledge by heart, and an action by limbs. Conversely, the Jahmiyyah held the opinion that faith refers to knowing Allāh and His Messenger. See its definition in Creeds of the seventy-three sects 1/271, Maqalat Al-Islamiyyin 1/114, Al-Milal Wa An-Niḥal 1/111.

Harūriyyah⁽⁴²⁾, and the people of deviation who innovated and went against the Book and the Sunnah and the way followed by the Prophet (peace and blessings be upon him) and his companions and what the Ummah unanimously agreed upon; as Al-Mu'tazilah and Al-Qadariyyah did. I will refer to this, chapter by chapter, point by point, in shaa Allāh, the Almighty whose assistance is to be sought.

(42) It refers to a sect of the Kharijites who rebelled against the Commander of the Believers, 'Ali Ibn Abū Ṭaleb, may Allāh be pleased with him, when the issue of the two arbitrators started. They rallied in Ḥarūra', near the Kufa. Their leader is 'Abdullāh Ibn Al-Kawwa'. They were estimated as twelve thousand men at that time. They rebelled against the Commander of the Believers, 'Ali, may Allāh be pleased with him, for two reasons:

- 1- Their innovation for Imamate, because they made it permissible to elect Imam in other than Quraish, and made it permissible that no Imam is basically needed in the world; and if needed, it is allowed to elect a slave, a freeman, Nabatean, or from Quraish.
- 2- They said that 'Ali, may Allāh be pleased with him, misjudged because he made men arbitrators; however, ruling is only declared by Allāh Almighty.

They also spoke ill of Othman, may Allāh be pleased with him, the people of the camel and Ṣiffīn, and they ended up declaring 'Ali, may Allāh be pleased with him, as a disbeliever and cursed; however, they lied to 'Ali, may Allāh be pleased with him, from two aspects:

First: concerning arbitration; they were not truthful about that because they forced him into arbitration.

Second: Taking men as arbitrators is permissible. See Al-Milal P. 2/ 92 – 95.

The Second Chapter

On Clarifying the Saying of the People of Truth and Sunnah

- 1- If one said to us: You rejected the view of the Mu'tazilah, Al-Qadariyyah, Al-Jahmiyyah, Al-Harūriyyah, Ar-Rāfiḍah⁽⁴³⁾, Al-Murji'ah.

⁽⁴³⁾ They named as such because they rejected the Imamate of Abū Bakr and `Umar, may Allāh be pleased with them. It is said that because they rejected the saying of Zayd Ibn `Ali, may Allāh be pleased with them, because he took Abū Bakr and `Umar as Wali. The story was that a group of them came to him and said: What do you think of Abū Bakr and `Umar? He spoke highly of them. They said: How? They disputed with you about Imamate? He replied: I heard none of my household but spoke well of them. So, they rejected what he said and turned away from him. When they went away, he raised his hands up to the heaven and said: O Allāh! Place my curse and the curse of my fathers upon them as they rejected me. The Kharijites also rejected `Ali, may Allāh be pleased with him, so they were called Rafidah, they are worst of this nation. The sect of Saba'iyyah emerged at the time of `Ali, may Allāh be pleased with him. They said to `Ali: You are Allāh (High be He from that they say). So, `Ali, set a group of them on fire and exiled Ibn Saba' to Al-Mada'in, then it divided, after `Ali's caliphate, may Allāh be pleased with him, into groups:

- 1- Az-Zaydiyyah which includes Al-Jaroudiyyah and As-Sulaimaniyyah.
- 2- Imamate which includes Al-Kamiliyyah, Al-Muhammadiyyah, Al-Baqiriyyah, Al-`Amaritah, An-Nawousiyyah, Ash-Shumayṭiyyah, Al-Isma'iliyyah, Al-Mubarakdiyyah, Al-Mousawiyyah, Al-Qat'iyyah, Al-Ithna `Ashriyyah, Al-Hashemiyyah, Az-Zaradiyyah, Al-Butsiyyah, and As-Sayṭāniyyah.
- 3- Al-Kisaniyyah. From Ar-Rafidah, the Baṭiniyyah sects emerged. For more information, see Creeds of the seventy-three sects 1/446, 449, Al-Farq Baynn Al-Firaq p. 22-49, Maqalat Al-Islamiyyin p. 25 – 82, At-Tanbīh War-Raḍ p. 29 – 48.

....
So, let us know the views that you hold and the beliefs that you have.

- 2- **He would be told:** The view that we hold and the belief that we have is to adhere to the Book of our Lord, Exalted be He, and the Sunnah of our Prophet (peace and blessings be upon him), and what is reported by the companions, their followers and the senior scholars of Ḥadīth (Traditionists). We commit ourselves to this methodology and to what Abū `Abdullāh Aḥmed Ibn Mohamed Ibn Ḥanbal, may Allāh beautify his face, upgrade his rank, and give him a great reward, used to believe, and we go against each and every view opposing his views because he is the senior Imam and the great leader by whom Allāh clarified the truth, refuted the deviation, and crystalized the path, and by him He suppressed the innovations of innovators, the deviation of the deviants, and the doubt of the skeptics. Allāh's Mercy be upon such a leading Imam, a dignified leader, and a knowledgeable chief, and upon all the Imams of the Muslims.

3- In a nutshell, we believe in Allāh⁽⁴⁴⁾, His Angels⁽⁴⁵⁾,

(44) This is the first pillar agreed upon by all the sects embracing Islam. It means the obligation of believing in Allāh because Allāh Almighty said: **"O you who believe! Believe in Allah, and His Messenger (Muhammad ﷺ), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away."** [An-Nisa': 136] and other ayahs. It is also based on the Ḥadīth of Jibrīl which is agreed upon its authenticity. Also, Sheikh Al-Islam Ibn Taymiyyah said: Muslims, Sunnis and innovators, agree upon the obligation of the belief in Allāh. See Majmoo' Al-Fatawa (7/357), Sharia by Al-Ajurri (2/ 611), Sharḥ Aṭ-Ṭahāwiyyah (2/ 402), Ad-Darimi's criticism of Marisi (1/ 573).

(45) Belief in angels is the second pillar of faith as Allāh Almighty said: **"The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers"** [Al-Baqarah: 285]. It is also based on the agreed upon Ḥadīth of Jibrīl. It is also agreed upon by Islamic consensus of opinion. See Al-Jawāb Aṣ-Ṣaḥiḥ 2/ 371, Majmoo' Al-Fatawa 7/ 257, Al-Ājurri in Ash-Sharia (2/611), and Al-Qaṣrī in Shu'ab Al-Imān (2/27).

Books⁽⁴⁶⁾, Messengers⁽⁴⁷⁾, the revelation they received from Allāh, and what is quoted by the

⁽⁴⁶⁾ To believe in Books which are sent down upon the Prophets (peace and blessings be upon them) is one of the pillars of faith without which one's faith is not accepted as Allāh said: **"And who believe in (the Qur'an and the *Sunnah*) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.)."** [Al-Baqarah: 285]. It is also based on the well-known Ḥadīth of Jibrīl and the Islamic consensus of opinion. See Majmoo' Al-Fatawa 7/ 357, Al-Jawāb Aş-Şaḥiḥ 2/ 317, Al-Ājurrī in Ash-Sharia (2/611), and Al-Qaṣrī in Sho'ab Al-Imān (2/14).

⁽⁴⁷⁾ Belief in Messengers is one of the pillars of faith without which one's faith is not accepted as He Almighty said: **"The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers"** [Al-Baqarah: 285]. It is also based on the agreed upon Ḥadīth of Jibrīl. The Islamic consensus of opinion is reported by many scholars in Al-Jawāb Aş-Şaḥiḥ 2/ 371, Majmoo' Al-Fatawa 7/ 357, Al-Ājurrī in Ash-Sharia (2/611), and Al-Qaṣrī in Shu'ab Al-Imān (2/27). These Messengers are chosen people; and they are infallible, the first one of them is Nūḥ (Noah) and the last one is Muhammad.

trustworthy transmitters from Allāh's Messenger (peace and blessings be upon him). We believe in all this.

4- And that Allāh, the Exalted and the Sublime, is One God, none has the right to be worshipped but He, the One, the Self-Sufficient Master (Ṣamad), He has taken neither a wife, nor a son (or offspring or children)⁽⁴⁸⁾. We believe that Muhammad is His Slave and Messenger whom He has sent with guidance and the religion of truth (Islam).

5- And that Paradise is true and Hellfire is true.

6- And surely, the Hour is coming; there is no doubt about it.

7- And certainly, Allāh will resurrect those who are in the graves.

8- And that Allāh, Almighty, rises over His Throne as He said: "**The Most Beneficent (Allāh) *Istawa***

(48) Allāh Almighty said: "No son (or offspring or children) did Allāh beget, nor is there any *ilah* (god) along with Him"

(rose over) the (Mighty) Throne (in a manner that suits His Majesty)."⁽⁴⁹⁾ (Ar-Raḥmānu `Alá

Al-`Arshi Astawá) ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

9- And that He has a Face⁽⁵⁰⁾ [without discussing how] as He said: "And the Face of your Lord full of Majesty and Honor will abide forever."⁽⁵¹⁾ (Wa Yabqá Wajhu Rabbika Dhū Al-Jalāli Wa Al-Ikrāmi) ﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

⁽⁴⁹⁾ Surah Tāhā; ayah [5]

⁽⁵⁰⁾ I said it is unanimously agreed that Face is one of the attributes of Allāh Almighty by the people of the Sunnah and Jama`ah, the people of Fiqh and Ḥadīth, and even the Imams of Kalam including Al-Kullabiyyah, Al-Karramiyyah, and Al-Ash`riyyah, even though some of those are anthropomorphist such as Al-Karramiyyah; those are truly against the righteous predecessors (the Salaf). For Ijmaa`, see Majmoo` Al-Fatawa (4/174 and 12/32), Ad-Darimi's criticism of Marrisi (2/ 723 – 724), At-Tawḥīd by Ibn Khuzaimah 1/53.

⁽⁵¹⁾ Surah Ar-Raḥmān; ayah [27]

10- And that He has Two Hands⁽⁵²⁾, without discussing how, as He said: **"to one whom I have**

(52) The people of the Sunnah and Jama'ah unanimously agreed that Allāh Almighty has Two Hands which is one of His physical and revealed attributes. For Ijmaa', see Majmoo' Al-Fatawa (4/74), Al-'Ulou by Adh-Dhahabi 2/1216, Ash'ari's Resalah Ila Ahl Ath-Thaghr p. 72, Ash-Sharia 3/1178, Resalat As-Sijzi 173, 'Aqeedat As-Salaf Aṣḥāb Al-Ḥadīth 161, 162. Some people allegorically interpreted the Two Hands as power and favor, see the book of Izalat Ash-Shubuhāt 'An Al-Ayāt Wa Al-Aḥādīth Al-Mutashibihāt p. 144-159. Some Mutakallimah claimed unanimity that the ayah is allegorically interpreted, as stated by Abū Sulaiman Ad-Dimashqī who claimed the unanimity upon the interpretation of what He Almighty said: **"of what Our Hands have created"** [Younus: 26] i.e. of what we created with our power and ability. See Zād Al-Masīr 7/38. Imam Al-Jouyniyy also quoted it (see Al-Irshād 146) but he did not mention unanimity; however, Abū Al-Qassim An-Naissabouri, who commented on Al-Irshād, quoted from him. There is no lawful evidence for those who mentioned unanimity; yet, it can be linguistically and traditionally justified. Additionally, they stated that scholars of exegesis (Tafsīr) unanimously agreed upon that but it is clear that they misquoted it, and it is against what is mentioned by the Imams of exegesis (Tafsīr) in their books such as Ibn Jarīr in his exegesis (Tafsīr) 21/239. Furthermore, Imams of Kalām held the opinion that Ash'arī established this attribute in his book and Al-Baqillānī in At-Tamhīd 258 without any allegorical interpretation. I mentioned this so-called unanimity so that no can deceivingly think that it is a real unanimity.

created with Both My Hands"⁽⁵³⁾ (Limā Khalaqtu Biyadayya) ﴿لَمَّا خَلَقْتُ يَدَيَّ﴾ and said: "Nay, both His Hands are widely outstretched."⁽⁵⁴⁾ (Bal Yadāhu Mabsūṭātāni) ﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

11- And that He has Two Eyes⁽⁵⁵⁾, without discussing how, as He said: "Floating under Our Eyes"⁽⁵⁶⁾ (Tajrī Bi'a`yuninā) ﴿تَجْرِي بِأَعْيُنِنَا﴾

12- And whoever claims that Allāh's Names are different from Him is declared as a deviant.⁽⁵⁷⁾

⁽⁵³⁾ Surah Ṣaad; a part of ayah [75]

⁽⁵⁴⁾ Surah Al-Ma'idah; a part of ayah [64]

⁽⁵⁵⁾ The Salaf established that Allāh Almighty has Two Eyes in a manner that suits Him. See Ad-Darimī's criticism of Al-Marrīsī (1/ 327); At-Tawḥīd by Ibn Khuzaimah 1/96; Majmoo` Al-Fatawa (5/94), Al-Fatawa Al-Kubra 5/337; and Aṣ-Ṣawa'iq Al-Mursalah 1/265. However, Al-Mu'tazilah went against this view. See Maqalat Al-Islamiyyin 1/285.

⁽⁵⁶⁾ Surah Al-Qamar; part of ayah: [14].

⁽⁵⁷⁾ The question whether the name is the same as the eponym is one of the disputable issues as Sheikh Al-Islam said: the people has disputed after the Imams, Aḥmed et al, and those who were known to denounce the Jahmiyyah who said that the Names are created. See Al-Fatawa 6/ 185.

13- And Allāh has Knowledge⁽⁵⁸⁾ as He said: "**He has sent it down with His Knowledge**"⁽⁵⁹⁾

('Anzalahu Bi`ilmihi) ﴿ أَنْزَلَهُ بِعِلْمِهِ ﴾ and said:

"**And no female conceives or gives birth, but with His Knowledge.**"⁽⁶⁰⁾ (Wa Mā Tahmilu Min 'Unthá Wa Lā Taḍa'u 'Illā Bi`ilmihi) ﴿ وَمَا تَحْمِلُ مِنْ أَنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ﴾

14- We declare that Allāh Hears and Sees⁽⁶¹⁾; and we

⁽⁵⁸⁾ I said that Knowledge is a physical attribute as unanimously agreed by Muslims. Sheikh Al-Islam said: it is known as unanimously agreed by Muslim that Allāh is really All-Knower. See Majmoo' Al-Fatawa (3/46 and 218), Ad-Dar' 9/396, Al-Ash'arī in his Message to the People of the Border p. 66 and 136, Sharia of Al-Ajurri 9/396, Al-Ḥujjah Fi Bayān Al-Mahajjah 1/231-244, the Creed of the Salaf by Aṣ-Ṣābounī p. 165, At-Tamhid 7/ 139, The Clear Message to respond to Ash'aris 2/505 p. 604.

⁽⁵⁹⁾ Surah An-Nisa', a part of ayah: [166]

⁽⁶⁰⁾ Surah Fāṭir, a part of ayah: [11]

⁽⁶¹⁾ I said that attributes of Hearing and Seeing are unanimously agreed upon by the people of the Sunnah and Jama'ah. They are two physical attributes of Allāh. This unanimity is mentioned by many including Ash'arī in his Message to the People of the Border p. 215 and 225, and Sheikh Al-Islam Ibn Taymiyyah in Majmoo' Al-Fatawa (5/196), Ibn Baṭṭāh in Al-Ibanah 1/557 and 558, Al-Aṣfahānī in Al-'Ulow 2/1305 and 1308.

do not deny this as Al-Mu` tazilah, Al-Jahmiyyah, and the Kharijites⁽⁶²⁾ did.

⁽⁶²⁾ It refers to those who rebelled against 'Ali, may Allāh be pleased with him, because they hated the judgment and the arbitration. They are those about whom the Prophet (peace and blessings be upon him) said: "going through the religion as an arrow goes through the target." This is reported by Al-Bukhārī in the book of asking the apostate to repent, Ḥadīth No. (6934), and Imam Muslim: the book of Zakat; chapter of fighting the likes of Kharijites 7/169. Whoever rebelled against a real Imam upon whom the subjects agreed is called a kharijite; whether this rebellion occurs at the time of the Companions, or after them, or the Imams (rulers) at any time. The Kharijites is the most deviant sect. They agreed, may Allāh cut off their roots, upon declaring 'Ali, may Allāh be pleased with him, as an infidel; but they differed whether his infidelity could be removed or not? Except for An-Najadāt, they agreed that every major sin means infidelity. Except for An-Najadāt, they agreed that Allāh, the Exalted and the Sublime, torments the people of major sins eternally. The Kharijites are divided into sects and groups including Al-Azāriqah, Al-Ibādiyyah, Al-Ghūniyyah, Al-Maṭbakiyyah, Al-Akhnasiyyah, Al-Shimrakiyyah, Al-Bakariyyah, Al-Ma'loumiyyah, Al-Yazidiyyah, Al-Bakriyyah, Al-'Abdaliyyah, Al-Maghaaliyyah, Aṣ-Ṣalṭiyyah, Al-Maymouniyyah, Al-Ḥamziyyah, Al-Khalafiyyah, Al-Aṭrāfiyyah, Ash-Sha'biyyah, Al-Ḥāzimiyyah, Ath-Tha'alibah, Al-Mu'diyyah, Ar-Rashidiyyah, As-Siyāniyyah, Al-Makramiyyah, Al-Hafṣiyyah, and Al-Ḥariniyyah. Each sect of these is named after its Sheikh and the author of its books. There are many titles of Kharijites including Al-Ḥarouriyyah, As-Suāh, Al-Mariqah, Al-Muhakimmah. They all are pleased with these titles; except for the title of Al-Mariqah as they deny that they come out of the religion as the arrow come out of the target. Kharijites have many bad creeds; they believe that the Qurān is a created thing, and that whoever looks at a strange woman or kisses her is declared as a polytheist. Yet, Nafi' Ibn Al-Azraq has strayed far away when he advocated the killing of children, the blind, the lame, the elderly people, and the sick. They considered trusts as permissible. For more benefits, see Maqalāt Al-Islamiyyin from 84 to 113, Al-Milal Wa An-Niḥal p. 91- 109, and Creeds of the seventy-three sects 1/18-42, Al-Farq Bayn Al-Firaq 49-78, At-Tanbīh Wa Ar-Rad p. 62-68.

15- We believe that Allāh has Might as He said:
"See they not that Allāh, Who created them was mightier in strength⁽⁶³⁾ than them."⁽⁶⁴⁾ ('Awalam Yaraw 'Anna Allāha Al-Ladhī Khalaghahum Huwa 'Ashaddu Minhum Qūwatan) ﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

16- And we believe that the Words of Allāh are uncreated⁽⁶⁵⁾.

⁽⁶³⁾ The methodology of the people of the Sunnah and Jama'ah establishes that Allāh has the attribute of Might which is based many evidences from the Book and the Sunnah. He the Almighty said: **"Verily, Allāh is the All-Provider, Owner of Power, the Most Strong."** See the Creed of the Imams of Ḥadīth p. 7 and Al-'Aqeedah Al-Wāsiṭiyyah p. 123 commentary by Sheikh Ibn 'Othaimin, may Allāh have mercy on him.

⁽⁶⁴⁾ Surah Fuṣṣilat, a part of ayah: [15]

⁽⁶⁵⁾ I said: the Salaf of the Ummah held the unanimous view that Allāh Speaks, and His Words are not created. This unanimity is quoted by many including Ibn Taymiyyah in Sharḥ Al-Aṣfahāniyyah p. 20, Minhāj As-Sunnah 3/128, Ad-Dar' 2/84, Ad-Darimi's criticism of Marisi (2/ 824), Sharia by Al-Ajurry (3/ 1107), Al-Maqdisī in Al-Iqtisād p. 130, Abū Ya'la in Ibṭāl At-Ta'wilāt 2/336, Ibn 'Abdel-Barr in Jami' Bayān Al-'Ilm Wa Faḍlih 1/10, and Abdel-Wahhab Al-Ḥanbalī in the Clear Message 2/480. Al-Mu'tazilah went against this view; see the commentary on the five fundamentals by Al-Qaḍi Abdel-Jabbar p. 528, and the Kharijites as well; see introduction to At-Tauḥīd p.19, Ad-Dalīl Li Ahl Al-'Oqool p. 50, 68, 72.

17- And that He never created a thing but He has said unto it: **"Be"** as He said: **"Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is."**⁽⁶⁶⁾ ('Innamā Qawlunā Lishay'in 'Idhā 'Aradnāhu 'An Naqūla Lahu Kun Fayakūnu) ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾

18- And that no evil or good occurs on earth but what Allāh willed, and things come to exist by the Will of Allāh, the Exalted and the Sublime, and no one is able to do anything before Allāh does it⁽⁶⁷⁾.

⁽⁶⁶⁾ Surah An-Nahl; a part of ayah: [40]

⁽⁶⁷⁾ Sheikh Al-Islam, may Allāh have mercy on him, said: "People have spoken about the ability of the slave; some of them made ability come along with the action only; this is often believed by the Mutakallimin, Al-Ash'arī's followers, who establish the predestination. Some of them made ability before action, this is often the belief of the deniers including Al-Mu'tazilah and Shia. The correct view, according to the evidence of the Book and the Sunnah, is that ability comes before action and along with it as well, and another ability comes along with it also which cannot work with anything else." See Majmo' Al-Fatawa (8/7-3-376) and Ad-Dar' (1/61). Imam At-Tahawi said: The ability by which action is made; such as the Tawfiq, with which the creation cannot be described, must come with the action, this is related to the speech. Allāh Almighty said: **"Allāh burdens not a person beyond his scope."** [286]. Commenting, Imam Al-Albanī said: The former is said by Al-Asha'irah and the latter by Al-Mu'tazilah. See Al-'Aqeedah Aṭ-Ṭahāwīyyah 499-503. Al-Mu'tazilah went against this. See the commentary on the Five Fundamentals p. 398, and Al-Asha'ariah as well. See Al-Irshād p. 219 and Al-Inṣāf p. 46.

19- And no one can do without Allāh and anyone is controlled by the Knowledge of Allāh, the Exalted and the Sublime.

20- And that there is no Creator but Allāh and the actions of the servants are created and predestined by Allāh as He said: "**While Allāh has created you and what you make!**"⁽⁶⁸⁾ (Wa Allāhu Khalaqakum Wa Mā Ta`malūna) ﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

And the servants cannot create anything but they are themselves created as He said: "**Is there any creator other than Allāh**"⁽⁶⁹⁾ (Hal Min Khāliqin Ghayru Allāhi) ﴿هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ﴾, and He also said: "**Those whom they (*Al-Mushrikūn*) invoke besides Allāh have not created anything, but are themselves created.**"⁽⁷⁰⁾ (Wa Al-Ladhīna Yad`ūna Min Dūni Allāhi Lā Yakhluqūna Shay`aan Wa Hum Yukhlaqūna) ﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ﴾ and as He said: "**Is then He, Who creates as one who creates not?**"⁽⁷¹⁾ ('Afaman Yakhluqu Kaman Lā Yakhluqu) ﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ﴾, and as He said: "**Were they created by nothing, or were they**

⁽⁶⁸⁾ Surah Aş-Şaffāt, a part of ayah: [96]

⁽⁶⁹⁾ Surah Fāṭir, a part of ayah: [3]

⁽⁷⁰⁾ Surah An-Naḥl, a part of ayah: [20]

⁽⁷¹⁾ Surah An-Naḥl, a part of ayah: [17]

... themselves the creators?"⁽⁷²⁾ ('Am Khuliqū Min Ghayri Shay'in 'Am Humu Al-Khāliqūna)

﴿أَمَرُ خُلُقُوا مِنْ غَيْرِ شَيْءٍ أَمَرُهُمُ الْخَالِقُونَ﴾ and there are many ayahs like this in the Book of Allāh.

- 21- And Allāh helped the believers to obey Him, and He did good to them, and looked at them, reformed them, and guided them; and led the disbelievers astray and did not guide them, nor did He do good to them with faith as the people of deviation and transgression argued; and if he did good to them and reformed them, they would be righteous, and if He guided them, they would be guided ones as Allāh, the Exalted and the Sublime, said: **"Whoever Allāh guides – he is the rightly-guided, and whoever He sends astray – it is those who are the losers."**⁽⁷³⁾ (Man Yahdi Allāhu Fahuwa Al-Muhtadī Wa Man Yuḍlil Fa'ulā'ika Humu Al-Khāsirūna)

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٌّ وَمَنْ يُضِلِّلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

- 22- And Allāh is Able to rectify the disbelievers and be gracious to them so that they will be believers; however, He wanted them to be disbelievers as He had known, and He forsook them and sealed up their hearts.

⁽⁷²⁾ Surah Aṭ-Ṭūr, a part of ayah: [35]

⁽⁷³⁾ Surah Al-A`raf, ayah: [178]

23- And that good and evil are decreed and predestined⁽⁷⁴⁾ by Allāh. And we believe in Allāh's

(74) Belief in the predestination is one of the six pillars of faith. There is unanimity between the people of the Sunnah and Jama'ah because they believe that good and evil, acts of worship and sins are predestined and decreed by Allāh. For Ijmaa', see Majmoo' Al-Fatawa 3/148 and Commentary on the Fundamentals of the People of the Sunnah 1/196, the Creed of Ḥadīth senior Imams p.61, As-Sunnah by `Abdullāh Ibn Aḥmed 2/417-422, Commentary on As-Sunnah by Al-Barbahary p.86, and At-Tamhīd 2/277 and Al-Ḥujjah 2/434 and other books of the scholars. The Islamic consensus is based on what He Almighty said: **"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees *Al-Lauh Al-Mahfuz*)" [Al-Qamar: 49], and what He Almighty said: "He has created everything, and has measured it exactly according to its due measurements."** [Al-Furqan: 2]. It is also based on the Ḥadīth of Jibrīl mentioned above which is related in Ṣaḥīḥain. It is against the view held by Al-Mu'tazilah who believe that the human acts are manmade as referred to by Al-Qādī `Abdel-Jabbār in his Commentary on the Five Fundamentals p.332.

I said: No one doubts that the human acts, as being actions, are made by them, and they are the ones who certainly do them; however, who creates them is something controversial between us and the Mu'tazilah. We believe that Allāh, Exalted be He, creates; conversely, the Mu'tazilah believe that the slaves are the ones who create their deeds.

predestination and decree⁽⁷⁵⁾, whether good or bad, through thick and thin. We know that what has passed you by was not going to befall you, and what has befallen you was not going to pass you by. And that servants possess no power of benefit or hurt to themselves except as Allāh wills as Allāh, the Exalted and the Sublime, said: "**Say (O Muhammad ﷺ): 'I possess no power of benefit or hurt to myself except as Allāh wills.'**"⁽⁷⁶⁾ (Qul Lā 'Amliku Linafsī Naf' āan Wa Lā Ḍarrāan 'Illā Mā Shā'a Allāhu) ﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾

24- And we resort to Allāh in our affairs and declare that we are always in need of Him [the Exalted and the Sublime].

⁽⁷⁵⁾ Al-Qaḍaa' is more specific than Al-Qadar; Al-Qadar means estimate and Al-Qaḍaa' means creation or judgment. To sum up, they are interrelated issues; no one of them can be separate from the other. It is because one of them represents the basis and the other the construction. So, whoever wants to separate them from each other will demolish the building. See Mufradāt Al-Fāz Al-Qurān p.675 and Lisān Al-Arab root Qadar 5/74.

⁽⁷⁶⁾ Surah Al-A'raf; a part of ayah: [188]

25- **We say** that the Qurān is the Word of Allāh and uncreated; and that whoever said that the Qurān is created is declared as infidel⁽⁷⁷⁾. We believe that Allāh Almighty is seen by eyes in the Hereafter as the moon is seen when it is full. He is seen by the believers as mentioned in

(77) I said: the Qurān is Allāh's Words, and it is revealed and uncreated as unanimously agreed upon by all the people of the Sunnah; in contrary to those who claimed that it is uncreated as Al-Mu'tazilah. This is quoted by 'Abdel-Jabbar Al-Hamadani in Al-Mughni, chapters pertaining the Justice and Monotheism 7/3 and 84, and as the Kharijites, as Ibn Jami' Al-Abādī said: "He is not one of us who said that the Qurān is uncreated." See the introduction to Monotheism (19). See also Ad-Dalili (p. 50), Al-'Oqoud Al-Faḍḍiyyah (p. 287). However, Ahlu As-Sunnah unanimously agreed that it is revealed and uncreated. This unanimity is quoted by Sheikh Al-Islam in Al-Aṣḥāḥiyyah p. 20, Al-Fatawa Al-Kubra 6/462, Minhaj As-Sunnah 2/246, Al-Bukharī in creating the actions of the slaves (Khalq Af'aal Al-'Ibaad) 2/24 Ḥadīth No. (35), Ad-Darimī in Ar-Rad 'Ala Al-Jahmiyyah p. 154, Al-Ajurri in Sharia 1/489, Asl As-Sunnah by Ibn Abū Zamanīn p. 82, Al-Aṣḥāḥiyyah in Al-Ḥujjah 2/193, 203, Al-Maqdisī in Al-Iqtisād p.136, see At-Tibyaan fī Adaab Ḥamalāt Al-Qurān p.131, Ḥekayat Al-Munāẓarah p. 19, 20, 47, Al-Baqillaanī in Al-Inṣaaf p.113, Al-Lalaka'ī in Sharḥ Usūl Al-'Iṭiqād 2/253, and Ibn Ḥazm as in Maraatiḥ Al-Ijmaa' p.263.

.....
 narrations quoted from Allāh's Messenger
 (peace and blessings be upon him)⁽⁷⁸⁾.

We also believe that the disbelievers are veiled from seeing Him while believers see Him in Paradise as Allāh, Exalted be He, said: "**Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.**"⁽⁷⁹⁾ (Kallā 'Innahum 'An Rabbihim Yawma'idhin Lamahjübūna) ﴿كَلاَّ إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

⁽⁷⁸⁾ Jarīr (may Allāh be pleased with him) reported: We were in the presence of the Prophet (peace and blessings be upon him) when he looked at the moon when it was full, and he said: "You will see your Lord as you see this moon; you will not have any difficulty in seeing Him. So if you are able to not be overcome in observing a prayer before sunrise (the Fajr) and a prayer before sunset (the 'Asr), then do so." Related by Al-Bukari in the book of Monotheism, chapter of His saying, Exalted be He: "Some faces that Day shall be *Nadīrah* (shining and radiant)." under No. (7434, 7436), book of prayer times, chapter of excellence of Al-'Asr Ṣalat Ḥadīth No. (554), book of excellence of Fajr Ṣalat Ḥadīth No. (573), book of Tafsīr, chapter of "and glorify the praises of your Lord before the rising of the sun, and before its setting" Ḥadīth No. (4851) book of Monotheism, chapter of His saying, the Almighty, "Some faces that Day shall be *Nadīrah* (shining and radiant)." under No. (7434, 7436), and Muslim, book of mosques and prayer places, chapter of excellence of morning and 'Ars Ṣalat and to guard them strictly, Ḥadīth No. (633).

⁽⁷⁹⁾ Surah Al-Muṭaffifin; ayah [15]

26-And that Musa (Moses) (peace be upon him) asked Allāh, Glorified be He, to see Him in this worldly life and that Allāh Almighty appeared to the mountain, He made it collapse to dust. So, He made Musa (Moses) know that He cannot be seen in this worldly life. ⁽⁸⁰⁾

27-We believe that we must not declare anyone of the people of the Qiblah (any of the Muslims) as a disbeliever if he/she commits a sin such as adultery (fornication), theft, and drinking wine, as the Kharijites believed

⁽⁸⁰⁾ He (the author) refers to His saying (Almighty): "And when Musa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, 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 mountain, He made it collapse to dust, and Musa (Moses) 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`raaf 143

and claimed that they are disbelievers because of this.⁽⁸¹⁾

- (81) This is unanimously agreed upon by the people of the Sunnah and Jama'ah. Imam An-Nawawi, may Allāh have mercy on him, said: "The people of truth unanimously agreed that the adulterer (fornicator), the thief, the killer, and those who commits major sins except for polytheism, are not to be declared as infidels; however, they are believers, their belief is weak; if they repent, they will not be punished." (2/230) when Ḥadīth No. 200 is explained (The adulterer is not a believer at the moment when he is committing adultery). Sheikh Al-Islam said: 65 - the people of the Sunnah and Jama'ah unanimously agree that no Muslim is to be declared an infidel because making a sin as the Kharijites believe, nor does he come out of faith completely as the Mu'tazilah believe; but the faith becomes weak; he clarified the sin here means adultery (fornication). See Majmoo' Al-Fatawa 6/479, Al-Istiqamah 2/185, Minhaj As-Sunnah 3/396, At-Tamhid by Ibn 'Abdel-Barr 4/226, Al-Hujjah Fi Bayaan Al-Mahajjah 2/230, and the evidence for unanimity is what He Almighty said: **"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases"** [An-Nisaa': 48], Ḥadīth: **"Do not help Satan against your (Muslim) brother."** It is related by Al-Bukhārī under No. (6399) see Ḥadīth (6400), in contrary to the Mu'tazilah who declare those who commit a major sin as an infidel. Al-Qadi 'Abdel-Jabbar said: "The deserved penalty applied to anyone because of committing a major sin nullifies their deeds." See the Commentary on the Five

Fundamentals p.632. The majority of scholars believe that if one worshipped Allāh throughout his life, and then committed a major sin, it would nullify all his previous deeds. See Al-Mawaqif 8/309. Therefore, they believed in the status between two statuses. Al-Qadi `Abdel-Jabbar said: "Basically, this statement is certainly used in a thing between two things; each one of them is attracted to what resembles it, linguistically speaking. According to the Mutakallimin, it means that the one who commits a major sin has a name in between two names, and a judgment between two judgments. Then he commented: the one who commits a major sin has a name between the two names, he is neither a believer nor a disbeliever; however, he is declared as Fāsiq (disobedient). Also, a judgment between judgments is applied to the one who commits a major sin. So, he is neither judged as a disbeliever nor a believer; but a third judgment is passed on him. This judgment we referred to is the reason for calling this issue the status between two statuses. The one who commits a major sin has a status between two statuses; he/she is neither a disbeliever nor a believer but in between them; a Commentary on the Five Fundamentals p. 697". Ibn Al-Murtaḍa said, while referring to what the Mu`tazilah unanimously agreed upon: "Concerning what the Mu`tazilah unanimously agreed upon, they agreed upon the status between the two statuses; i.e., the disobedient cannot be declared as a believer nor a disbeliever ..." Al-Muniyah Wa Al-Amal by Ibn Al-Murtaḍa p.6. So, it is clear that they mean by the status between the two statuses is that who commits major sins is neither a believer nor a disbeliever, neither by name nor by judgment; however, in a status between the two statuses; he

cannot be declared as a believer or a disbeliever; but he is called a disobedient. See the Mu'tazilah and their Five Fundamentals, p. 257.

I said: there are two points:

First: concerning names, the one who commits a major sin, according to the Mu'tazilah, is not judged as a believer because he has the characteristics of a disbeliever; i.e., committing a major sin, nor is he declared as an infidel because he professes the two testimonies; which is one of the traits of belief. Therefore, he is in a status between the two statuses; concerning names.

Second: judgments: concerning judgment, he is judged to enter Hellfire eternally; and this is the worst destination; so, he/she is regarded as a disbeliever but he/she deserves less torment than the disbeliever. Concerning the judgment for the one who commits a major sin that he/she will enter Hellfire eternally, the Kharijites agree with the Mu'tazilah. Concerning the name, they are different from them, i.e., Kharijites, who declare him/her as an infidel. This issue is to be searched in the chapter pertaining names and judgments in the book of creeds. Also, what ascertains that declaring one as an infidel (Takfir) is what is said by Ash-Shahristani: "Al-Azariqah agreed that whoever commits a major sin is declared as an infidel, an infidelity of religion which kicks one away from the fold of Islam and will enter Hellfire eternally with the rest of the infidels. They used the evidence of the infidelity of Iblis. Additionally, they said: He did not commit but a major sin as he is ordered to prostrate to Adam, peace be upon him, but he refused; otherwise, he knows the oneness of Allāh Almighty." See Al-Milal Wa An-Nihal p.97, Majmoo' Al-Fatawa 6/479.

28- We believe that whoever commits any of these major sins⁽⁸²⁾ such as adultery (fornication), theft and the like considering them as lawful and not believing that it is unlawful, will be declared as an

⁽⁸²⁾ Linguistically, major is opposite to minor. Terminologically speaking, the most accurate definition is what is attributed to Ibn `Abbās, is that, it is every sin Allāh made it ended with Hellfire, wrath, curse, or torment. See Tafsīr Aṭ-Ṭabarī 5/59. Defining the major sin, Sheikh Al-Islam said that it is every sin the one who committed is threatened not to enter Paradise nor smell the fragrance of Paradise, or it is said in this regard that whoever does it will not be one of us, or it is said that who does this is a sinner. All of these are major sins. See Majmoo` Al-Fatawa (11/652).

infidel⁽⁸³⁾.

(83) I said: What is mentioned by the author is unanimously agreed upon by the scholars. Imam Al-Baghawī, may Allāh have mercy on him, said: the people of the Sunnah unanimously agreed that the believer does not get out of the fold of faith by committing any of the major sins if he/she does not believe its permissibility. See Sharh As-Sunnah 1/117. Sheikh Al-Islam: the Muslims agreed that whoever denies the obligation of the five pillars of Islam will be declared as infidel. See Al-Jawāb Aş-Şaḥiḥ 2/126. He also mentioned in another part that he/she is declared as apostate and must be asked for repentance; if he/she repents, otherwise, he must be killed as unanimously agreed by the Imams of the Muslims. See Majmoo' Al-Fatawa (35/105). Ibn 'Abdel-Barr said that the Muslims unanimously agreed that whoever denies the obligation of Ṣalat is judged as infidel. See Al-Istidhkār 2/283. Al-Qāḍi 'Eyāḍ said: it is unanimously agreed that whoever denies any of the obligations is judged as infidel; this unanimity is based on His saying, Exalted be He: "**And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns).**" [Al-'Imraan 97] Al-Ḥassan Al-Baṣrī said: Whoever denies it and does not believe that it is obligatory upon him/her, this is declared as infidelity. Tafsīr Aṭ-Ṭabarī 3/29, and for evidence, see Majmoo' Al-Fatawa 7/613 and An-Nawawī in his commentary on the book of faith in Ṣaḥiḥ Muslim Ḥadīth No. (134). For this issue, see Majmoo' Al-Fatawa 6/61, Al-Mughnī 4/6, Al-Forouq 4/1278, At-Tamhīd 1/142, Marātib Al-Ijmā' by Ibn Ḥazm p.273, and Aḍwaa' Al-Bayān 4/335.

29- We believe that (the meaning of) Islam is wider than faith; and not every Islam is faith⁽⁸⁴⁾.

(84) He refers to His saying, Exalted be He: "**The Bedouins say: 'We believe.' Say: 'You believe not but you only say, 'We have surrendered (in Islam)'**" [Al-Ḥujurāt: ayah 4] and to the well-known Ḥadīth of Jibrīl. Al-Khallal said that Imam Aḥmed was asked about Faith and Islam; so, he replied: Faith is different from Islam. See As-Sunnah by Al-Khallāl 3/603 under No. (1074) and As-Sunnah by `Abdullāh Ibn Aḥmed p. 83; its verifier said that the chain of transmitters is correct. Sheikh Al-Islam Ibn Taymiyyah said: the Prophet (peace and blessings be upon him) differed between the names of Islam, Faith, and Iḥsān (perfection) in the Ḥadīth of Jibrīl. So, he said: "Islam is to testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, establish (Ṣalat) prayers, give Zakat, observe the fasting of Ramadan, perform Hajj to the House if one can afford the expenses (for one's conveyance, provision and residence". And he said that faith is to believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and to believe in the Decree, whether bad or good, and he did not refer to the Iḥsān (perfection). This is because the Prophet (peace and blessings be upon him) divided the religion into degrees: the highest of it is the Iḥsān (perfection), and the Faith in the middle, and finally Islam. So, whoever achieves Iḥsān (perfection) is considered a believer, and every believer is a Muslim. However, not every believer achieves Iḥsān (perfection), and not every Muslim is a believer. See Majmoo' Al-Fatawa 7/6-7. Sheikh Al-Islam referred to the

30- We believe that Allāh, the Exalted and the Sublime, overturns hearts between Two Fingers of Allāh, Exalted be He, and that Allāh, the Exalted and the Sublime, places the heavens on a Finger and the Earth on a Finger as mentioned in

unanimity of the people of the Sunnah that every believer is a Muslim; however, there is a dispute regarding the contrary; i.e., is every Muslim a believer. See Majmoo' Al-Fatawa 7/162 and 368.

I said: Faith and Islam are names which differ in meaning if they are mentioned separately and vice versa, such as Al-Faqīr and Al-Miskīn; each one of them has a particular meaning if they are mentioned together, but if one of them is mentioned separately, it will refer to the other meaning. So, if Islam and Faith are mentioned together, each one of them will refer to separate meaning; Islam will refer to submission, obedience, and surrendering in apparent acts. Faith refers to the belief in Allāh, His Angels, and His Books ... which is in the heart. Also, the Messenger (peace and blessings be upon him) differed between them in the Ḥadīth of Jibrīl; if one of them is mentioned separately, it will include the other. If Faith is mentioned separately, it will include Islam and righteous acts as stated in the Ḥadīth of Branches of Faith: Faith includes over seventy branches, the most excellent of it is the declaration that none has the right to be worshipped but Allāh, and the lowest of which is the removal of what is hurtful from the path. See Majmoo' Al-Fatawa 7/13, Sharh As-Sunnah of Al-Baghaway 1/10-11, and Ma'alim As-Sunan 3/291.

narrations⁽⁸⁵⁾ quoted from Allāh's Messenger⁽⁸⁶⁾ (peace and blessings be upon him) [without discussing how].

(85) `Abdullāh Ibn `Amro Ibn Al-`Āṣ, may Allāh be pleased with him, reported that he heard Allāh's Messenger (peace and blessings be upon him) saying: **"Verily, the hearts of all human beings are between two of the Fingers of the Most Merciful as one heart; He turns it wherever He wills."** Then the Messenger of Allāh (peace and blessings be upon him) said: **"O Allāh, the Turner of hearts, turn our hearts to Your obedience."** Reported by Muslim, book of predestination, chapter: turning of hearts, by Allāh Almighty, wherever He wills. (2654)

(86) `Abdullāh, may Allāh be pleased with him, reported: one of the rabbis came to Allāh's Messenger (peace and blessings be upon him) and said: O Muhammad! We learn that Allāh will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and the dust on one finger, and all other creatures on one finger. Then, He will say: 'I am the King.' Thereupon, the Prophet (peace and blessings be upon him) laughed so much that his premolar teeth became visible, confirming what the rabbi said. Then, he recited: **{They have not appraised Allāh with true appraisal, while the earth entirely will be [within] His grip on the Day of Judgment and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!}** reported by Al-Bukhārī, book of Tafsir, chapter: **"They have not appraised Allāh with true appraisal"** (4811), book of Tauhīd, chapter: Allāh Almighty said: **"to one whom I have created with Both My Hands."** (7414, 7415), chapter: His saying, the Almighty: **"Verily! Allāh grasps the heavens"** (7451), chapter: Words of the Lord, Exalted be He, on the Day of Judgment with the Prophets and others, Ḥadīth No. (7513), reported by Muslim, book: the description of the Day of Judgment (2786) as reported by `Abdullāh Ibn Mas'oud.

31- We believe that we shall not judge that any of the people of monotheism and the adherents of faith will enter Paradise or Hellfire except those whom Allāh's Messenger (peace and blessings be upon him) testified that they will enter Paradise. We hope that sinners enter Paradise and fear that they are tormented⁽⁸⁷⁾ in Hellfire.

32- We believe that Allāh, the Exalted and the Sublime, gets some people out of Hellfire after they have been burnt with the intercession of Allāh's Messenger (peace and blessings be upon him) confirming the narrations [quoted from Allāh's Messenger (peace and blessings be upon him)].

⁽⁸⁷⁾ I said: this is the methodology of the people of the Sunnah and Jama'ah. Imam Ibn Qudamah, may Allāh have mercy on him, said: "We cannot affirm that any of the virtuous people enter Paradise or Hellfire except those whom the Messenger (peace and blessings be upon him) confirmed. However, we give hope for the doers of good and worry for wrong-doer." See Lum'at Al-'Itiqad p.30. Sheikh Al-Islam Ibn Taymiyyah, may Allāh have mercy on him, said: "... They testify that those ten companions and Thabit Ibn Qays Ibn Shammas and others whom the Messenger (peace and blessings be upon him) testifies that they would enter Paradise" see Al-Wasiyyah p.423. Imam Aṭ-Ṭaḥāwī said: "We cannot judge that any of them would enter Paradise or Hellfire." See Al-'Aqeedah Aṭ-Ṭaḥāwiyyah p.573. See An-Nubuwwat by Sheikh Al-Islam Ibn Taymiyyah 1/154 – 157, Majmoo' Al-Fatawa 11/5187, Minhāj As-Sunnah 3/496, Ghayit Al-Amāni Fi Ar-Rad 'Ala An-Nabhani by Al-Alousi 1/187.

33- We believe in the torment of the grave.

34- And in the Cistern⁽⁸⁸⁾ (Ḥawḍ).

⁽⁸⁸⁾ I said: There is unanimity between the people of the Sunnah and Jama'ah upon the belief in Basin. This unanimity is stated by many scholars including Ibn Taymiyyah in Al-Fatawa (11/486), Ibn Baṭṭāh in Ash-Sharḥ Wa Al-Ibānah (2/547), Al-Ash'arī in his Message to the people of the border (298), Commentary on the Creed of the people of the Sunnah by Al-Lalakaī (1/158) and other scholars. The evidences for proving the Basin are numerous. In the Book, Allāh Almighty said: **"Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise)"** see the commentary of Ibn Kathir on the Surah 8/3873. In the Sunnah, there are many evidences, one of these is what is related in As-Ṣaḥīḥīn as reported by `Abdullāh Ibn Mas'oud that the Prophet (peace and blessings be upon him) said: "I am your predecessor (forerunner) at the Lake-Fount" as related by Al-Bukhārī, the book of making the heart tender, chapter: on the Lake-Fount, Ḥadīth No. (6575), Muslim: book purification, chapter: "permissibility of lengthening the brightness of his face, hands, and feet in Wuḍū'" Ḥadīth No. (247). Imam Al-Qurtubi said: Allāh conferred the Lake-Fount on Muhammad (peace and blessings be upon him). Well-known authentic Hadīths are narrated in this concern by all of them definitive knowledge; this is because it is quoted by more than thirty companions from the Prophet (peace and blessings be upon him); more than twenty of them are recorded in the Ṣaḥīḥīn, and in other than them there are authentic narrations and well-known narrations, and from the said companions the followers' narrations, and after them multiple narrations are recorded and so on. Furthermore, the righteous predecessors and the Sunni successors unanimously agreed upon proving it. However, a group of innovators denied it and referred it to the surface meaning, and exaggerated in its interpretation without any mental or traditional impossibility. They left the view of the Imams of the successors behind their backs. See Faṭḥ Al-Bārī 11/467, for more information; see the issue of the Lake-Fount p.598 of this message, Sharia by Ajurri 3/1254 – 1269, As-Sunnah by Ibn `Assim p. 304-316, Commentary on the Fundamentals of the Creed of the People of the Sunnah (Sharḥ Uṣūl I'tiqād Ahlus-Sunnah) 3/1116-1126.

35- And that the scale is true⁽⁸⁹⁾.

⁽⁸⁹⁾ I said: the people of the Sunnah and Jama'ah unanimously agreed upon the belief in scale and that the deeds of the servants are weighed on the Day of Judgment and that the scale has two weighing pans, and it is balanced by deeds. The Mu'tazilah denied the scale and said: (It refers to the justice) and went against the Book and the Sunnah because Allāh told that He sets up the scale to weigh the deeds so that the servants can see their deeds and be witnesses to their deeds. See Faḥ Al-Bārī 13/538. However, about how are this scale is applied to the other remaining narrations of the unseen reported by the Messenger (peace and blessings be upon him). See Majmoo' Al-Fatawa 4/302, for benefits, see Sharia of Ajurri 3/1328-1341, the Fundamentals of the Creed of the People of the Sunnah 3/1157-1173, As-Sunnah by Ibn Abū 'Assim p.322-324, the Message of Ash'ari to the People of the Border (p.283), and Ibn Baṭṭah in the Book of Sharḥ and Ibānah who said: "The traditionists and scholars unanimously agreed that belief in this is an obligation" (2/543). See Majmoo' Al-Fatawa (3/145) and Commentary on the Fundamentals of the Creed (1/158). You note their unanimity here; however, there is a controversy between them concerning whether deeds or doer are weighed? The majority of them believed that the deeds are those to be weighed. See Al-Faḥ (13/539) and Ad-Durrah (288). Some of them believed that the doer is that who is weighed because he (peace and blessings be upon him) said: **"A huge fat man will come on the Day of Judgment weighing less than a mosquito wing in the sight of Allāh."** Recorded by Al-Bukhārī in the Book of Tafsir, chapter: His saying, Almighty: **"They are those who deny the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain."** Ḥadīth No. (4729), Muslim in the Book: Description of the Day of Judgment, and Paradise and Hellfire, the first Ḥadīth in this book, Ḥadīth No. (2785). Some of them believed that all of them are weighed based on all evidences. Ibn Kathir held this view in An-Nihayah Fi Al-

Fitan (p.35-29). Sheikh Ibn Baz preferred this view as a way of getting texts together as stated in At-Tanbihāt Al-Laṭīfah (p. 71), and this is the true view in shaa Allāh. For the evidences of proving the scale, they are mentioned in the Book and the Sunnah, according to the Book, His saying Almighty: **"And We shall set up balances of justice on the Day of Resurrection"** Surah Al-Anbiyaa' (ayah: 47). And His saying, Almighty: **"Then as for him whose balance (of good deeds) will be heavy, 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 Hawiyah (pit, i.e. Hell). And what will make you know what it is?"** (ayahs 6-10). According to the Sunnah, there are many evidences as well; he (peace and blessings be upon him): **"There are two phrases that are dear to the Most Merciful, light on the tongue, and heavy on the scale: Glory and Praise be to Allāh, Glory be to Allāh, the Great."** Recorded by Al-Bukhārī book of monotheism, chapter: saying of Allāh Almighty **"And We shall set up balances of justice on the Day of Resurrection"** Ḥadīth No. (7563). And that the deeds and the sayings of the sons of Adam are weighed. Mujahid said: Al-Qistās means justice in the Romanian language. It is also recorded by Muslim; book: remembrance, repentance, and forgiveness, chapter: excellence of Tahlil, glorification, and supplication Ḥadīth No. (2694).

Some groups denied the scale such as Al-Ibāḍiyyah, the Kharijites. They believe that the scale has no pillar, two pans, and tongue; however, they think that it means to distinguish the good from the bad. See Matn An-Noufiyyah by Ibn Naṣr Faṭḥ An-Nafousī (p.25), Al-Ibāḍiyyah among the Islamic Sects (p.246), Ghayat Al-Murād (p.9). Furthermore, some of the Mu'tazilah denied this as quoted by Al-Egy from them as stated in Al-Mawāqif (p.384), even if Al-Qāḍi `Abdel-Jabbar, in his commentary on the Five Fundamentals, proves the scale. See his words in p. 735. The evidence given by those who denied the scale is that the good deeds and bad deeds are not objects to be weighed; this is a refutable proof and futile suspicion.

36- And the Şirāt is true⁽⁹⁰⁾ (91).

(90) Aş-Şirāt is the bridge between the Paradise and the Hellfire. It is established on Hellfire; and Paradise is at the end of it. Whoever crossed it would enter Paradise, and whoever did not cross it, would fall into Hellfire or its clamps would extend to him/her and took him/her.

(91) I said: Belief in the Şirāt is unanimously agreed by the people of the Sunnah and the Jama'ah. See Al-Fatawa (3/146), Ash-Sharh Wa Al-Ibānah by Ibn Baţţāh (2/542), Sharh As-Sunnah by Al-Barbahārī (74), Commentary on the Fundamentals of the People of the Sunnah (1/177), Message of Al-Ash'arī to the People of the Border (286). For the evidences of the Şirāt, there are many proofs. According to the Book, His saying Almighty: **"There is not one of you but will pass over it (Hell)"** Surah Maryam: ayah No. 71. According to the Sunnah, what is recorded in As-Şaḥīḥīn that he (peace and blessings be upon him) said: "The people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon ..." and said: "Aş-Şirāt (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Messengers to cross it with my followers. Nobody except the Messengers will then be able to speak and they will be saying then, 'O Allāh! Save us. O Allah Save us.' There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?" The people said, "Yes." He said, "They will be like the thorns of Sa'dan but nobody except Allāh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell. Recorded by Al-Bukhārī, book of Şalat, chapter: excellence of prostration, Ḥadīth No. (806) and Muslim: Book of Faith, chapter: knowing the way of seeing, Ḥadīth No. (182). For more information about the Şirāt, see the Fundamentals of the Creed of the People of the Sunnah 3/1177-1183, Sharia by Ājurri 3/1338-1340, As-Sunnah by Ibn Abū 'Āṣṣim p.362, 372, Majmoo' Al-Fatawa 4/280-281, Faṭḥ Al-Bārī by Ibn Hajar 11/452-455, Tafsir of Ibn Kathir of Surah Maryam ayah: 71 in 5/2240. The Mu'tazilah denied the Şirāt and said that it means the path. See the Five Fundamentals p.737-738.

37- And the Resurrection after death is true⁽⁹²⁾.

⁽⁹²⁾ I said: belief in Resurrection is unanimously agreed upon by all the sects of the Ummah as Allāh Almighty said: **"Say (to them): 'Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.'**" Al-Jathiyah 26 and the Almighty also said: **"When we are dead and have become dust and bones, shall we (then) verily be resurrected? 'And also, our fathers of old?'"** Say (O Muhammad ﷺ): **"Yes, and you shall then be humiliated."** Aṣ-Ṣaffāt ayahs: (16,17,18). He (peace and blessings be upon him) also said quoting from His Lord, the Exalted and the Sublime; **"Allāh, Glorified be He, said: The son of Adam tells a lie against Me and he has no right to do so; and he insults Me and has no right to do so. His lying against Me is his saying that I will not resurrect him as I created him for the first time..."** the whole Ḥadīth is recorded by Al-Bukhārī, book of Tafsīr, chapter: **"And they say: 'The Most Beneficent (Allāh) has begotten a son (or children).'"** Glory to Him!" Ḥadīth No. 4482. Many scholars mentioned the unanimity; and even Sheikh Al-Islam has said: **"The resurrection of bodies is unanimously agreed upon by the Muslims, Jews, and Christians."** See Majmoo' Al-Fatawa 4/284". For unanimity, see Message to the People of the Border p.282, Marātib Al-Ijmaa' by Ibn Ḥazm 272, the Commentary on the Creed of the People of the Sunnah 1/199, the Creed of the Salaf by Aṣ-Ṣābounī 257. Yet, the people of Islam unanimously agreed upon judging those who denied the resurrection as infidels as Allāh Almighty said: **"The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.'**" At-Taghabun ayah: 7. For unanimity, see Majmoo' Al-Fatawa 3/231, Al-Faṣl Fi Al-Milal 4/79, Al-Ibānah by Ibn Baṭṭāh p.200.

38- And Allāh, Exalted be He, causes the slaves to stand on the Day of Judgment and calls the believers to account.

39- And Faith is a word and an action, increases and decreases, and we submit to the authentic narrations quoted from Allāh's Messenger (peace and blessings be upon him) which were recorded by the trustworthy transmitters; an upright narrator from an upright narrator from Allāh's Messenger (peace and blessings be upon him).⁽⁹³⁾

⁽⁹³⁾ I said: The people of the Sunnah and Jama'ah unanimously agreed that faith increases and decreases. This is mentioned by Sheikh Al-Islam who said: "The righteous predecessors agreed that faith is a word and action which increases and decreases." See Majmoo' Al-Fatawa 7/672 and Al-Istiqamah 2/186. It was also mentioned by Al-Ash'arī in his Message to the People of the Border p.272, Ibn Baṭṭah in Al-Ibānah 2/832, Ibn Baṭṭāl in his Commentary on Ṣaḥīḥ Al-Bukhārī 1/56, Ibn 'Abdel-Barr in At-Tamhīd 9/138, Al-Baghawi in Sharḥ As-Sunnah 1/78, Commentary on the Fundamentals of the Creed of the People of the Sunnah 5/1028, and Book of Zuhd (asceticism) 1/69. This consensus is based on the evidences derived from the Book and the Sunnah. According to the Book, the Almighty said: "**We narrate unto you (O Muhammad ﷺ) their story with truth: Truly! They were young men who believed in their Lord (Allah), and We increased them in guidance.**" Surah Al-Kahf ayah: 13 and the Most High said: "**Those (i.e., believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.'**" But it (only) increased them in Faith, and they said: "**Allah (Alone) is Sufficient for us, and He is**

the Best Disposer of affairs (for us)." Surah Al-'Imran: ayah 173, and the Most High said: **"and when His Verses (this Qur'an) are recited unto them, they (i.e., the Verses) increase their Faith"** Al-Anfal: ayah 2. There are many ayahs. According to the Sunnah, Al-Bukhārī related in his Ṣaḥīḥ, book: Faith. Chapter: increase and decrease of faith and what the Almighty said: **"and We increased them in guidance."**, **"and the believers may increase in Faith (as this Qur'an is the truth)"**, and He said: **"This day I have perfected for you your religion"** if one left behind a merit of perfection, he would be regarded as incomplete. Then he mentioned the Ḥadīth of Anas as directly traced: **"Whoever said "None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell ..."** (44) as mentioned in the book of faith, chapter: whoever said that faith is the action as Allāh Almighty said: **"This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)."** Then he mentioned the Ḥadīth reported by Abū Huraira: **"Which deed is the best?"** He (peace and blessings be upon him) replied, **"Faith in Allāh and His Messenger."** He (peace and blessings be upon him) was asked, **"What is next?"** He (peace and blessings be upon him) replied, **"Jihad (holy fighting) in the Cause of Allāh."** Then he was asked: **"What is after that (in goodness)?"** He (peace and blessings be upon him) replied, **"Hajj Mabruur (which is accepted by Allāh)."** See the Ḥadīth (26). There are a lot of Ḥadīths in this regard. For more benefits, see the Book entitled Increase and Decrease of Faith by 'Abdel-Razzaq Al-'Abbad p.38-105. The Kharijites went against this view rather than Al-Ibāḍiyyah who believed that faith is totally gained or totally lost. See the Commentary on Al-Asbahānī Creed, p. 143, Al-Ibāḍiyyah among the sects p. 441, the Kharijites: their History, p.321.

40- We believe that the righteous predecessors whom Allāh, the Exalted and the Sublime, chose for the companionship of His Prophet (peace and blessings be upon him) must be loved, and we praise them as Allāh praised them, and take them all as our allies.

41- And we believe that the righteous Imam after Allāh's Messenger (peace and blessings be upon him) is Abū Bakr Aş-Şiddīq, may Allāh be pleased with him, and that Allāh honored the religion through him and gave him victory over the apostates, and the Muslims elected him as an Imam as Allāh's Messenger (peace and blessings be upon him) made him a leader in Ṣalat⁽⁹⁴⁾, and they named him as the Caliph of Allāh's Messenger (peace and blessings be upon him), then 'Umar Ibn Al-Khaṭṭāb, may Allāh be

⁽⁹⁴⁾ In a reference to what he (peace and blessings be upon him) said: **"Order Abū Bakr to lead the people in prayer."** The Ḥadīth is entirely related by Al-Bukhārī in his Ṣaḥīḥ in the book of Adhān, chapter: the people of knowledge and virtuousness highly deserve Imamate 679-682, related by Muslim in the book of Ṣalat, chapter: appointment of the Imam No. 420. There are other Ḥadīths in the chapter. See Ṣaḥīḥ Al-Bukhārī, Ḥadīths Nos. 198-683-684, Muslim, Ḥadīth No. 418-421 and As-Ṣaḥīḥ Al-Musnad which includes the virtues of the Companions p.52.

pleased with him, then ‘Uthmān Ibn ‘Affān, may Allāh be pleased with him, and those who killed him (‘Uthmān Ibn ‘Affān) did so through injustice and aggression, then ‘Alī Ibn Abū Ṭālib, may Allāh be pleased with him⁽⁹⁵⁾. Those are the Imams after Allāh's Messenger (peace and blessings be upon him) and their Caliphate

⁽⁹⁵⁾ He is the Emir of the believers, ‘Alī Ibn Abū Ṭālib Ibn ‘Abdel-Moṭṭalib Ibn Hashim, the cousin of Allāh's Messenger (peace and blessings be upon him). He was the first one to embrace Islam according to some of the scholars. He was born ten years before the prophethood and brought up under the Messenger (peace and blessings be upon him) and kept close to him. He attended all the battles but the battle of Tabūk and said to him: Will you not be pleased that you will be to me like Aaron to Moses? The Prophet (peace and blessings be upon him) gave him his daughter Fāṭimah in marriage. The Rāfiḍah claimed that they love him and give him fabricated merits he is not in need of it. Yet, some of them so exaggerated and overpraised him that they call him god. He reported many Ḥadīths from the Prophet (peace and blessings be upon him). He was one of the members of the Shura who were provided by ‘Umar. He was appointed as Caliph after ‘Uthmān, may Allāh be pleased with him and met Allāh, Exalted be He, as a martyr who was unfairly killed in 40 AH after a righteous just Caliphate of five years minus three months. May Allāh be pleased with him. For more information about his biography, see Al-Iṣābah Fi Tamyyīz As-Saḥābah 4/464 and Morouj Adh-Dhabah 3/358.

is the Caliphate of prophethood⁽⁹⁶⁾.

42- We testify for the ten Companions for whom Allāh's Messenger (peace and blessings be upon him) testified that they will enter Paradise⁽⁹⁷⁾.

⁽⁹⁶⁾ The people of the Sunnah unanimously agree that the Caliphs take the same order for their excellence and the Caliphate. See Faḥ Al-Bārī (7/41), Majmoo' Al-Fatawa (3/153), Commentary on the Fundamentals of the Creed of the People of the Sunnah (1/176, 167, 198), Al-Ḥujjah Fi Bayān Al-Maḥajjah (2/281), Aqeedat Aṣ-Ṣābounī (289), Ta'wīl Mukhtalaf Al-Ḥadīth by Ibn Qutaibah (p.53), the Creed of the Imams of Ḥadīth by Ismā'ilī (p. 71). See Majmoo' Al-Fatawa 3/153, 35/19, Sharia by Al- Ājurry 4/1702 and other Islamic references. Some sects went against this view such as the Kharijites who denied the Imamate of 'Uthman, may Allāh be pleased with him, during the times of events for which he was criticized; however, they believe in the Imamate of 'Ali, may Allāh be pleased with him, before arbitration and deny his Imamate because he accepted arbitration. See Al-Maqālāt p.109 and p.338-341. For details, see p.611 of this book.

⁽⁹⁷⁾ I said: In this regard, authentic Ḥadīths are mentioned, in some narrations the Messenger (peace and blessings be upon him) is mentioned instead of Abū 'Ubaidah. I will refer to them and mention the narrations in which Abū 'Ubaidah, may Allāh be pleased with him, have been mentioned with those ten Companions in lieu of the Messenger (peace and blessings be upon him), the Master of the dwellers of Paradise.

A. Narrations in which Abū 'Ubaidah is not mentioned:
Narrated Sa'eed Ibn Zayd: I testify that I have heard Allāh's Messenger (peace and blessings be upon him) saying: Ten people are in Paradise: the Prophet is in Paradise, Abū Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Ṭalḥa is in Paradise, Az-Zubair Ibn Al-'Awwam is in Paradise, Sa'd Ibn Malik (Ibn Abū Waqqāṣ)

is in Paradise, 'Abdur-Rahmān Ibn 'Awf is in Paradise. If I liked, I would tell you the tenth one. He said: they asked: Who is he? He kept silent. He said: Who is he? He replied: He is Sa'eed Ibn Zayd." Related by Abū Dawūd, book: regarding the Caliphs (4649-4650), At-Tirmidhī: book: the merits, chapter: merits of 'Abdur-Rahmān Ibn 'Awf (3747-3748), Ibn Majah in Al-Muqaddimah, chapter: merits of the Ten Companions (133), Aḥmed (3/174) Ḥadīth No. (1629), Al-Hākim in Al-Mustadrak (3/498), As-Sunnah by Ibn Abū 'Assim p.579, Ḥadīths Nos. (1427-1439), Al-Ajurrī in Sharia (4/1669-1702) Ḥadīths (1168-1176).

- B. Narrations in which Abū 'Ubaidah, may Allāh be pleased with him, is referred to as one of the Ten Companions. Narrated 'Abdur-Rahmān Ibn 'Awf: the Prophet (peace and blessings be upon him) said: "Abū Bakr is in Paradise, 'Umar is in Paradise, 'Ali is in Paradise, 'Uthman is in Paradise, Ṭalḥa is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahmān is in Paradise, Sa'd Ibn Abū Waqqāṣ is in Paradise, Sa'eed Ibn Zayd Ibn 'Amro Ibn Nufail is in Paradise, Abū 'Ubaidah Ibn Al-Jarrāḥ is in Paradise." Related by Imam Aḥmed in Al-Musnad 3/209 Ḥadīth No. (1675). Shu'aib said: Its chain of transmitters is strong based on the condition of Muslim. Its narrators are trustworthy the same as the narrators of their two Sheikhs except 'Abdel-'Azīz Ibn Muhammad Ad-Darawardi who is strengthened by Muslim and whose narrations are used by Al-Bukhārī in suspended Ḥadīths. It is also related by At-Tirmidhī in book: the merits, chapter: merits of 'Abdur-Rahmān Ibn 'Awf, Ḥadīth No. (3747), An-Nasa'i in Al-Kobra Ḥadīth No. (8194), Al-Baghawi Ḥadīth No. (3925), Ibn Ḥebbān in his Ṣaḥīḥ regarding mentioned the evidence for Abū 'Ubaidah entering Paradise Ḥadīth No. (7002), then he said: Abū Hatim said: Abū 'Ubaidah has not been mentioned that he enters Paradise along with the Ten Companions but in this narration. See Ṣaḥīḥ Ibn Ḥebbān 15/464.

- 43- And we are loyal to the Companions of Allāh's Messenger (peace and blessings be upon him) and stop judging their disputes.
- 44- We owe it to Allāh that the Four Imams are rightly guided and virtuous Caliphs, and no one is equal to them in righteousness.
- 45- We believe in all the narrations which are recorded by the people of Sharia including the descending of Allāh to the lowest heaven and that the Lord, Exalted be He, says: **"Who is there to beg of Me? Who is there to beg forgiveness from Me?"**⁽⁹⁸⁾, and all they recorded going against the view of the people of deviation and misguidance.

⁽⁹⁸⁾ Narrated Abū Huraira, may Allāh be pleased with him that Allāh's Messenger (peace and blessings be upon him) said: Our Lord, Glorified and Exalted, descends every night to the lowest heaven in the last third of the night and says: 'Who supplicates Me so that I may answer him? Who asks Me so that I may give him? Who asks Me for forgiveness so that I may forgive him?'" recorded by Al-Bukhārī, book: At-Tahajjud (night prayers), chapter: supplication and Ṣalat in the last of the night (1145), book: supplications, chapter: supplication in the half of the night (6321), book of Tauḥīd (Islamic monotheism), chapter: the saying of Allāh Almighty **"They want to change Allāh's Words."** (7494), Muslim: book of Ṣalat to be offered by the travelling and making it short, chapter: encouraging to supplicate and remember (Allāh) in the last of the night and answering it (758), narrated by Abū Huraira.

46- For settling our disputes, we depend on the Book of our Lord, Glorified be He, the Sunnah of our Prophet (peace and blessings be upon him), and the consensus (Ijmaa' (99)) of Muslims and what is closely related to this.

(99) I said: the Islamic consensus is legal evidence and a source of reception for the people of the Sunnah and Jama'ah which must be adhered to and it is an aspect of consensus between them because He Almighty said: **"And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination."**, and He (peace and blessings be upon him) said: **"Adhere to the Jama'ah, beware of separation, for indeed Satan is with one, and he is further away from two. Whoever wants the best place in Paradise, then let him stick to the Jama'ah."** It is related by At-Tirmidhī under No. (2165). He judged it as good, authentic and strange from this chain. The consensus is mentioned by many. See Al-Ḥujjah Fi Bayān Al-Maḥajjah 1/19, Dar' Ta'aruḍ Al-'Aql 7/105, Majmoo' Al-Fatawa 11/437, Al-Istiḳāmah (2) 206-207, Al-Faḳīh Wal-Mutafiqīh (1/397).

47- We do not make innovations in the religion of Allāh to which He has not consented⁽¹⁰⁰⁾.

48- And we should not say against Allāh what we know not⁽¹⁰¹⁾.

⁽¹⁰⁰⁾ He refers to His saying, Almighty: **"Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed."** Surah Ash-Shura ayah: 21 and what He (peace and blessings be upon him) said: **"Whoever introduces into this matter of ours (meaning Islam) something that does not belong to it shall have it rejected."** Recorded by Al-Bukhārī, book: reconciliation, chapter: if people are reconciled on illegal basis, Ḥadīth No. (2697), Muslim, book: Judicial Decisions, chapter: It is disliked for a judge to pass a judgment when he is angry, Ḥadīth No. (1718), and what he (peace and blessings be upon him) said: **"The best of the speech is embodied in the Book of Allāh, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error."** Recorded by Muslim in his Ṣaḥīḥ, book: Friday prayer, chapter: keeping the Ṣalat and the sermon short, Ḥadīth No. (867).

⁽¹⁰¹⁾ He refers to His saying, Almighty: **"And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g., one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh)."** Surah Al-Anbya' ayah: (36).

49- We believe that Allāh, the Exalted and the Sublime, comes on the Day of Judgment as He, Almighty, said: "**And your Lord comes with the angels in rows**"⁽¹⁰²⁾.⁽¹⁰³⁾ (Wa Jā'a Rabbuka Wa Al-Malaku Ṣaffāan Ṣaffāan) ﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

50- And Allāh, Exalted be He, comes closer⁽¹⁰⁴⁾ to His servants as He wills⁽¹⁰⁵⁾ without knowing how as

⁽¹⁰²⁾ Surah Al-Fajr, ayah: 22

⁽¹⁰³⁾ I said: the people of the Sunnah and Jama'ah unanimously agree upon coming of Allāh as stated by many of the scholars. Sheikh Al-Islam, may Allāh have mercy on him, said: "The Salaf unanimously agree upon the physical attributes including rising over (the Mighty Throne), descending, coming, and speaking if He wills and the like." See Al-Istiqamah 1/16, Majmoo' Al-Fatawa 16/422. For Ijmaa' (Islamic consensus) also, see the Creed of the Salaf, Ḥadīth Imams, p.192.

⁽¹⁰⁴⁾ I said: being nearer and coming closer are optional physical attributes of Allāh; they are really attributes of Allāh in a way that befits Him, without asking how or personification

⁽¹⁰⁵⁾ I said: This is one of the strong proofs which ascertain that Al-Ash'arī, may Allāh have mercy on him, is one of those who refer to the optional physical attributes because he connected between being nearer and willing. See the words of Sheikh Al-Islam as he, may Allāh have mercy on him, said: "this is clear that being nearer to his creation, according to him, i.e. Al-Ash'arī, is one of the physical attributes, as he said: as He wills. It is not permissible to make coming nearer with Knowledge and Power dependent on Will because His Knowledge and Power belong to Himself." See Bayan At-Talbis 8/189 and 8/28-29. I said: Al-Ash'arī reiterated these words in Al-Maqaalāt, see p.228 and 226.

He Almighty said: "And We are nearer to him than his jugular vein (by Our Knowledge)⁽¹⁰⁶⁾."

(Wa Naĥnu 'Aqrabu 'Ilayhi Min Ĥabli Al-Warīdi)

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾ and as He Almighty said:

"Then he [Jibrael (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer"⁽¹⁰⁷⁾ (Thumma

Danā Fatadallā, Fakāna Qāba Qawsayni 'Aw

'Adná) ﴿ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾

51- It is of our religion that we offer Jumu'ah Ṣalat (Friday prayers), the feasts, and the other prayers and congregational prayers behind any and every righteous and unrighteous one⁽¹⁰⁸⁾ as quoted from

⁽¹⁰⁶⁾ Surah Qāf: ayah [16]

⁽¹⁰⁷⁾ Surah An-Najm: ayah [8-9]

⁽¹⁰⁸⁾ I said: This is one of the unanimous views between the people of the Sunnah and Jama'ah to offer Friday prayers and feasts' prayers and any other prayer behind any and every righteous and unrighteous Imam for keeping the unity of the Muslims. This is a place of unanimity in their view. This unanimity is quoted by many scholars. Imam Abū Bakr Al-Isma'īlī said: "The scholars of Ḥadīth believe that Ṣalat is to be offered behind any and every Muslim Imam, whether righteous or unrighteous. The Creed of Ḥadīth Imams (p.75) Ibn Baṭṭāh said: The scholars Fiqh, knowledgeable ones,

hermits, worshippers, and ascetics from the dawn of this nation to our era unanimously believe that Jumu'ah Ṣalat, prayers of the two feasts, Mina, 'Arafat, battling and Jihad, and sacrificial animal under any Emir, whether righteous or unrighteous; and they are given Kharāj and alms." See Ash-Sharh Wal-Ibanah 2/625. Ibn Taymiyyah said: "They believe that Hajj, Jihad, prayers of Jumu'ah and feasts are offered behind Emirs, whether righteous or unrighteous." See Majmoo' Al-Fatawa (3/158). I said: The evidences for consensus are numerous. He Almighty said: **"O you who believe! Obey Allah and obey the Messenger (ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ)"** Obeying them includes establishment of prayers of Jumu'ah and congregational Ṣalat, Hajj, Jihad, and feasts. Also, the Prophet (peace and blessings be upon him) said: **"They lead you in prayers. If they do well, then you will be rewarded; but if they make mistakes, then you will receive reward and the mistake will be theirs."** Ṣaḥiḥ Al-Bukhārī, book of Adhan, chapter: If the Imam does not offer the Ṣalat (prayer) perfectly and the followers offer it perfectly, Ḥadīth (694). He also (peace and blessings be upon him) said: **"Listen to them and obey them, for on them shall be their burden and on you shall be your burden."** Ṣaḥiḥ Muslim, the book on government, chapter: Obeying Rulers even if they withhold the people's rights, Ḥadīth (1846).

‘Abdullāh Ibn ‘Umar that he used to offer Ṣalat⁽¹⁰⁹⁾

- (109) Salem reported: ‘Abdul-Malik sent a letter to Al-Ḥajjāj ordering him not to go against Ibn ‘Umar for Hajj. So, Ibn ‘Umar, may Allāh be pleased with him, and I came on the Day of ‘Arafah, when the sun set. Then he shouted at the tent of Al-Ḥajjāj; so, he came out with a garment dyed in red. He asked: "What is the matter with you, Abū ‘Abdel-Raḥmān? He replied: To go early if you want to follow the Sunnah. He asked: at that time? He replied: Yes. He said: So, wait until I wash my head and then go out. Then, he waited until Al-Ḥajjāj came out, and walked between me and my father. So, I said: if you want to follow the Sunnah, make the sermon short and make standing sooner. He kept looking at ‘Abdullāh. When ‘Abdullāh saw this, he said: he told the truth." Recorded by Al-Bukhārī, book: Hajj, chapter: To proceed at noon on the Day of ‘Arafa Ḥadīth No. (1660-1662-1663). So, the evidence in this Ḥadīth is that Ibn ‘Umar offered Ṣalat behind Al-Ḥajjāj because Al-Ḥajjāj is the orator which requires him to be the Imam." Also, it is evident that the Companions used to offer Ṣalat behind Al-Walid Ibn ‘Uqbah; this is one of the matters of consensus of the people of the Sunnah. See Majmoo’ Al-Fatawa 3/281, Abū Al-Qāssim Al-Asbahānī in Al-Ḥujjah 1/252-253, Al-Hakari in the Creed of the People of the Sunnah and Jama’ah p.40. The evidence upon which they based offering the Ṣalat behind them is what he (peace and blessings be upon him) said: **"They lead you in prayers. If they do well, then you will be rewarded; but if they make mistakes, then you will receive reward and the mistake will be theirs."** Ṣaḥīḥ Al-Bukhārī, book of Adhan, chapter: If the Imam does not offer the Ṣalat (prayer) perfectly and the followers offer it perfectly, Ḥadīth (662). Later, Al-Ḥafīz mentioned in Al-Fath that there is evidence in this Ḥadīth for the permissibility of Ṣalat behind the righteous and unrighteous Imams. See Al-Fath 2/418.

behind Al-Ḥajjāj⁽¹¹⁰⁾.

52- And that wiping over the socks (*Khuffs*) is Sunnah during travel and residence going against the view of those who denied this⁽¹¹¹⁾.

(110) Al-Ḥajjāj refers to Al-Ḥajjāj Ibn Yousuf Ibn Al-Hakam Ibn Abū 'Aqeel Ibn Mas'oud Ath-Thaqafi, Abū Mohamed, the emir of Iraq. He was born in forty or forty-one and brought up in Ta'if. He ruled the emirate of Ḥijāz and then Iraq for ten years. He sieged Ibn Az-Zubair in Al-Ka'ba and shot it with the catapult, and subdued the people of the two holy mosques. Adh-Dhahabi said: "He was so unjust, a tyrant, Nāṣibī, malicious, and bloodthirsty, however, brave and valorous, shrewd, smart, eloquent, rhetorician, and dignifying the Qurān. He has good deeds but overwhelmed by the sea of his sins. His case is determined by Allāh. He is monotheist anyways." Abū Nu'aim and others said: "He died at the twenty-seventh night of Ramadan, ninety-five." See "History of Damascus" (13/81), "History of Islam" (6/314), "Siyar A'lam An-Nubala" (4/343), "Tahdhīb At-Tahdhīb" (2/210).

(111) I said: wiping over socks is basically a juristic matter; but it is mentioned in the books of Creed going against the views of Shia and Kharijites who do not believe in wiping over one's socks. For instance, their Sheikh Al-Ḥurr Al-'Amilī said: chapter: impermissibility of wiping over one's socks but when necessary or in case of Taqiyya (dissimulation). See the means of Shia by 1/457. Al-Ash'arī said: Wiping over one's socks has been denied by Rāfiḍah and Kharijites. See Maqalāt Al-Islāmiyyīn 1/351. As for Ahlu As-Sunnah, An-Nawawi said: "Those whose consensus is regarded unanimously agreed that it is allowed to wipe over one's socks while travel or residence, whether when needed or

anything else; and even it is allowed for the woman who is committed to her house and the handicapped who cannot walk. Though Shia and Kharijites denied it, their view is not considered." See his commentary on Şaḥiḥ Muslim in the book of purification, chapter: wiping on one's socks before his commentary on the Ḥadīth (272) p.276. Al-Ḥāfiẓ Ibn Ḥajar said: a group of senior scholars stated that wiping over one's socks is frequently narrated, and some of them collected its narrators which exceeded eighty narrators including the ten companions. See Al-Fatḥ 1/366. Also, Ibn Al-Mundhir quoted the consensus of scholars on the permissibility of wiping over one's socks. See his book Al-Ijmaa' p.34 and Al-Fiqh Al-Akbar for his saying (peace and blessings be upon him): **"The best of your leaders are those whom you love and who love you, and who invoke Allāh's blessings upon you and you invoke His blessings upon them. And the worst of your leaders are those whom you hate and they hate you, and whom you curse and they curse you."** He was asked: **"O Messenger of Allāh, shouldn't we overthrow them?"** He said: **"No, as long as they establish prayer amongst you! If you find anything detestable in them, you should hate their administration, but do not withdraw yourselves from their obedience."** Recorded by Muslim, book on government, chapter: The best and worst of rulers Ḥadīth No. 1855, and the Ḥadīth reported by Tamīm Ad-Dārī that the Prophet (peace and blessings be upon him) said: **"Religion is sincere advice."** We said: **"To whom?"** He said: **"To Allāh, His Book, His Messenger, the Muslim leaders, and the general body of Muslims."** See Şaḥiḥ Muslim, book of faith, chapter: clarifying that religion is sincere advice, Ḥadīth No. 55, Sharia by Ajourry 1/374-397, Al-Fiqh Al-Akbar by Abū Ḥanīfah p.10, and History of Baghdad 15/516.

53- We believe in praying for the rulers of the Muslims to be righteous⁽¹¹²⁾, acknowledging their Imamate, declaring those who rebel against them, if they seem to turn away from righteousness, as misguided.

54- We believe in the denial of rebelliousness using the sword and in stopping fight during Fitnah⁽¹¹³⁾.

(112) For his saying (peace and blessings be upon him): **"The best of your leaders are those whom you love and who love you, and who invoke Allāh's blessings upon you and you invoke His blessings upon them. And the worst of your leaders are those whom you hate and they hate you, and whom you curse and they curse you."** He was asked: **"O Messenger of Allāh, shouldn't we overthrow them?"** He said: **"No, as long as they establish prayer amongst you! If you find anything detestable in them, you should hate their administration, but do not withdraw yourselves from their obedience."** Recorded by Muslim, the book on government, chapter: The best and worst of rulers Ḥadīth No. 1855, and for the Ḥadīth reported by Tamīm Ad-Dārī that the Prophet (peace and blessings be upon him) said: **"Religion is sincere advice."** We said: **"To whom?"** He said: **"To Allah, His Book, His Messenger, the Muslim leaders, and the general body of Muslims."** See Ṣaḥīḥ Muslim, book of faith, chapter: clarifying that religion is sincere advice, Ḥadīth No. 55, Sharia by Ajurri 1/374-397.

(113) I said that this topic falls into two parts:

The first part: the majority of the people of the Sunnah and Jama'ah believed in the impermissibility of rebelling against the unjust and oppressive rulers using the sword

unless their injustice and oppression lead them to the manifest disbelief or abandonment of Ṣalat. This view is attributed to the Companions who kept themselves away from the sedition which occurred between ‘Ali and Mu‘awayyah such as Sa‘ad Ibn Abū Waqqāṣ, Ibn ‘Umar, and Usamah Ibn Zayd. Sheikh Al-Islam said: "Therefore, the view of the scholars of Ḥadīth is to stop fighting and rebelling against the unjust kings, and to endure their injustice until a person dies himself in state of piety, or the disobedient [ruler] is removed." See Al-Fatawa 4/444. Commenting on Ḥadīth reported by Ḥudhaifah, Ibn Baṭṭāl said: It provides evidence of a group of jurists for the obligation of committing to the Muslim Community and turning away from rebelling against the unjust rulers. See Commentary of Ibn Baṭṭāl on Al-Bukharī 10/30, Faḥ Al-Bārī 13/35. Other than a scholar mentioned this consensus. See Marātib Al-Ijmaa‘ p.199, Greater Imamate p.490-505. However, Kharijites, Mu‘tazilah, Az-Zaydiyyah, and a lot of Murji‘ites went against this view; they said that it is obligatory to remove using the sword the unjust rulers and establish the truth if possible. See Al-Maqaalāt p.337.

Second part: For fighting during sedition, the methodology of the people of the Sunnah and Jama‘ah provides that it must be avoided. Sheikh Al-Islam, may Allāh have mercy on him, said: "The view of the people of the Sunnah says that fighting during sedition is to be avoided according to the authentic Ḥadīths quoted from the Prophet (peace and blessings be upon him) and they kept mentioning this in their creed books and ordering people to endure the injustice of their Imams and avoid fighting them." See Minhāj As-Sunnah 2/241, Faḥ Al-Bārī 1/85-108, 13/30-40, the Greater Imamate 106-510.

55- We believe that the Dajjāl (anti-Christ) will come out as mentioned in the narration quoted from Allāh's Messenger (peace and blessings be upon him)⁽¹¹⁴⁾.

56- We believe in the torment of the grave, Munkar and Nakīr⁽¹¹⁵⁾, and that they inquire those who are

(114) I said: the Ḥadīths of the coming out of the Dajjāl are numerous; some of them are unanimously agreed upon by the two Sheikhs. One of these Ḥadīth is reported by Abū Sa'eed Al-Khudrī: One day Allāh's Messenger (peace and blessings be upon him) narrated to us a long narration about Ad-Dajjāl and among the things he narrated to us, was: "The Dajjāl will come, and he will be forbidden to enter the mountain passes of Medina." The Ḥadīth is recorded by Al-Bukhārī, book: virtues of Medina, chapter: Ad-Dajjāl will not be able to enter Medina, Ḥadīth (1882, 1879, 1880, 1881), book: afflictions and the end of the world, chapter: on the Dajjāl (anti-Christ) (7128, 7122, 7123, 7131), book: the Prophets, chapter: The Statement of Allāh Almighty: "And mention in the Book, Maryam..." Ḥadīth No. 3440, and Muslim: book of faith, chapter: on the Christ, son of Mariam and the Dajjāl (anti-Christ) (169) as reported by 'Abdullāh Ibn 'Umar, book: Tribulations and the Signs of Hour, chapter: on the Dajjāl (anti-Christ), his description, and news (2933), Ḥadīth of Anas, chapter: description of the Dajjāl (anti-Christ), and that he is forbidden to enter Medina, and that he caused a believer to die and then gave him life again, Ḥadīth No. (2938).

(115) There are some topics in this regard:

- 1- The belief in Munkar and Nakir and inquiring the entombed ones in their graves; a Ḥadīth reported by Abū Huraira: Allāh's Messenger (peace and blessings be upon him) said: **"When the deceased - or he said when one of you - is buried, two angels, black and blue-eyed, come to him.**

One of them is called Al-Munkar, and the other An-Nakir. They say: 'What did you used to say about this man?' So, he says what he was saying (before death) ..." the Ḥadīth is recorded by At-Tirmidhī, book on funerals, chapter: what has been related about the torment in grave Ḥadīth No. 1071, Ibn Hebban in Al-Mawarid Ḥadīth No. 779 p.179, Ibn Abū `Assim p.374 Ḥadīth No. 864, Al-Ajurrī 3/1288, No. 858, Al-Baihaqi on the torment in grave Ḥadīth No. 56. At-Tirmidhī said: It is good and strange Ḥadīth; graded as authentic by Al-Albanī in As-Ṣaḥīḥah and said: its chain of transmitters is good 3/380 Ḥadīth No. 1391. In As-Sunnah by Ibn Abū `Assim, he (Al-Albanī) said: its chain of transmitters is good, p.374.

- 2- The issue of Munkar and Nakir is acknowledged by the people of the Sunnah and Jama`ah. Abū Bakr Al-Isma`ili mentioned this belief in his book of Imams of Ḥadīths p.70. Ibn `Abdel-Barr said about the tribulation of the two angels that is an established issue regarding which many narrations are frequently mentioned. Also, all the people of the Sunnah and Jama`ah unanimously agree upon this creed and it cannot be denied by the innovators. See Faṭḥ Al-Barr Fi At-Tartīb Al-Fiqhī Fi At-Tamhīd by Ibn `Abdel-Barr, verified by Maḥrawī 2/130.
- 3- Sheikh Al-Islam said on the tribulation of the grave that it is unanimously agreed upon among the people of the Sunnah and Jama`ah. See Majmoo` Al-Fatawa 11/486, Al-Ash`arī's Message to the people of the border p.289, Al-Ḥujjah Fi Bayān Al-Maḥajjah 1/513, Sharḥ Uṣūl Ahl Al-I'tiqād by Al-Lalaka'i 1/158, Al-Iman by Ibn Mandah 2/962. See also Ṣaḥīḥ Al-Bukhārī, book on funerals, chapter: what has been related about the torment in grave and Ṣaḥīḥ Muslim, book of Paradise, The Deceased Is Shown His Place In Paradise Ḥadīth No. 2871.

entombed in their graves⁽¹¹⁶⁾.

57- We believe in the Ḥadīth on ascension⁽¹¹⁷⁾ to heaven (Mi'rāj) and declare many visions during

(116) I said: inquiring the buried ones includes any deceased, whether entombed or not because the deceased who are not buried in their graves such as those who died because of burning or drowning, eaten by beasts will be called to account upon their death. Al-Ḥāfiẓ Ibn Ḥajar said: the torment is attributed to the grave because most of it occurs in it and most of the deceased are buried; yet, the disbeliever and the disobedient whom Allāh wills to punish are tormented after death even if they are not buried. See Fath Al-Bari 3/233, book on funerals. Imam Aṭ-Ṭaḥāwī said: "Whoever dies while being worthy of punishment will take his share of it, whether he is buried or not, whether he/she is eaten by beasts or burnt to ashes and blew up into air, crucified, or drowned in the sea, torment will befall his soul and body as the buried one." See Al-'Aqeedah Aṭ-Ṭaḥāwiyyah 2/610-611.

(117) The Ḥadīth on the heavenly ascension of Allāh's Messenger (peace and blessings be upon him) is recorded by Al-Bukhārī, its beginning says: **"While I was lying in Al-Hatim"** book: merits of the Anṣār, chapter: Al-Mi'rāj (3887), book of interpretation, chapter: **And We made not the vision which We showed you (O Muḥammad [pbuh] as an actual eye-witness and not as a dream on the night of Al-Isrā')**, but a trial for mankind Ḥadīth No. 4716, book of Divine Decree, chapter: **And We made not the vision which We showed you (O Muḥammad [pbuh] as an actual eye-witness and not as a dream on the night of Al-Isrā')**, but a trial for mankind Ḥadīth No. 6613 and Muslim, book of faith, chapter: The night journey on which the messenger of Allah (saws) was taken up into the heavens and the prayers were enjoined (162), see Al-Israa' and Al-Mi'rāj by Imam Al-Albānī.

sleep⁽¹¹⁸⁾ as authentic and believe that there is an interpretation of this⁽¹¹⁹⁾.

(118) I said: maybe the reason behind mentioning it in the books on creed is that it is a part of the revelation. The Ḥadīths which provide the vision are numerous. He (peace and blessings be upon him) said: **"A good vision is from Allāh, and a (bad) dream is from the devil."** Recorded by Al-Bukhārī, book on interpretation of dreams, the vision is from Allāh Ḥadīth No. 6984, Muslim, book on the vision, Ḥadīth No. 2261. There are numerous Ḥadīths in the Ṣaḥīḥin.

(119) I said: Interpretation of the visions is established in the Book of Allāh and the Sunnah of Allāh's Messenger (peace and blessings be upon him). As for the Book, He Almighty said about Yousuf: **"O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"** [Yusuf: 100], and His saying Almighty about Ibrahim: **"O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh), so look what you think!"** Allāh's Messenger (peace and blessings be upon him) used to tell his Companions frequently: **"Did anyone of you see a dream?"** the narrator of the Ḥadīth said: So, whoever wants to recount, recounts. Recorded by Al-Bukhārī in Ṣaḥīḥ, book of interpretation of dreams, chapter: The interpretation of dreams after the Fajr prayer Ḥadīth No. 7047 and Muslim under No. 2075. Yet, Al-Bukhārī specified a book on interpretation in his book and mentioned many examples.

Al-Ash'arī's words refutes those who denied that visions are true and doubted the interpretation of it and that some of them come true and are achieved in the real world. Al-Ash'arī did not name a specific sect or group which held this view. However, some of those who wrote on the sects attributed this view to a group of the Jahmiyyah but without specifying their names. Al-Maltī is one of those who mentioned this in his book *At-Tanbih Wa Ar-Rad* where he referred to the views of a group of Jahmiyyah. He said that they denied the vision and claimed that it is a confused medley of dreams. See *At-Tanbih Wa Ar-Rad* p.99 as mentioned by Al-Egy.

58- We believe in giving alms on behalf of the deceased of the Muslims, and praying for them, and we believe that Allāh benefits them for this⁽¹²⁰⁾.

59- We believe that there are sorcerers and sorcery in this world; and the sorcery occurs and exists in this world⁽¹²¹⁾.

⁽¹²⁰⁾ Abū Huraira reported: **"When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)."** See Ṣaḥīḥ Muslim, book of wills, chapter: What Reward Reaches A Man After His Death, Ḥadīth No. 1631.

⁽¹²¹⁾ 1- Belief in sorcerers and sorcery is one of the issues agreed by the people of the Sunnah as He Almighty said: **"They followed what the *Shayatin* (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the *Shayatin* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut"** Al-Baqarah ayah: (102). There are many narrations in the Sunnah, for instance, he (peace and blessings be upon him) said: **"Avoid the seven destructive sins."** They said: **"O Messenger of Allah, what are they?"** He said: **"Associating partners with Allah; magic."** Reported by Al-Bukhārī in his Ṣaḥīḥ in the book: Medicine, chapter:

Associating partners with Allāh and magic are of the destructive sins, Ḥadīth No. 5764, Ḥadīth No. 2766 and Muslim, book of faith, chapter: clarifying major sins, Ḥadīth No. 89, for magic; Al-Bukhārī, book of Medicine, chapter: magic, Ḥadīth No. 5763-5766, chapter: Should a bewitched person be treated? (5765). It is established that the Prophet (peace and blessings be upon him) has been bewitched as mentioned in Al-Bukhārī, book of Medicine, Ḥadīth No. 5765, Muslim: book of faith, Ḥadīth No. 2189.

2- It is unanimously forbidden. This consensus regarding forbidding is quoted by many scholars such as Ibn Taymiyyah, see Majmoo' Al-Fatawa by Ibn Taymiyyah 35/171, Al-Fatawa Al-Kobra 1/61, As-Sabouni as mentioned in the Creed of the Salaf p.297, Ibn Qudamah in Al-Mughni as quoted from Ash-Shaf'i 12/300-301, Al-Fath 10/223-225, Al-Fasl 1/96-99, and many other scholars. However, groups such as Al-Mu'tazilah, denied that it is real because they made like tricks, sleight of hand, and mimicry. See Al-Mughnī in the chapter on monotheism and justice 15/261-269, Al-Kashaaf by Az-Zamakhsharī 1/306, At-Tauḥīd by Al-Maturidī p.209, Mutashabih Al-Qurān 1/101, Rawḍat Aṭ-Ṭalibīn 9/346, Tafsīr At-Tahrīr Wat-Tanwīr 1/673, Aḥkām Al-Qurān by Al-Jaṣṣāṣ 1/43-49, Lawāmi' Al-Anwār 2/394, Al-Inṣāf by Aṣ-Ṣan'anī p.63, Al-Jami' Li-Aḥkām Al-Qurān by Al-Qurtubī when commenting on the ayah 102 of Al-Baqarah 22/276.

60- And we believe in the observance of funeral prayers on behalf of the deceased of the Muslims among the people of the Qiblah, whether they are righteous or unrighteous, and that they inherit each other⁽¹²²⁾.

(122) I said: this is because the people of the Sunnah and Jama'ah do not believe in the infidelity of the seventy-two sects. Sheikh Al-Islam, may Allāh have mercy on him, said: "Whoever said that each of the seventy-two sects is declared as infidel, and infidelity which keeps one away from the fold of Islam, has gone against the Book, the Sunnah, the consensus of the Companions, may Allāh be pleased with them, yet, the consensus of the four Imams and the other Imams; none of them declared as infidel anyone of the seventy-two sects; however, some of them declared as infidel the other due to some views, as detailed in somewhere else." Majmoo' Al-Fatawa 7/218. He also said: "The Companions, may Allāh be pleased with them, and those who followed them exactly (in faith) did not declare them as disbelievers [i.e., Kharijites], nor did they declare them as apostates, nor did they act or say aggressively against them; however, they were good to them and dealt with them fairly, as they did with the other sects of innovators and heresies including Shia, Al-Mu'tazilah, and so on. Whoever declared the seventy-two sects as infidel, has went against the Book, the Sunnah, and the consensus of the Companions and those who followed them exactly in faith ... his saying: "seventy-two are in Hellfire and one in Paradise" is not better than His saying Almighty: **"Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!"** and His saying: **"And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah."** and texts like this which provide that whoever does this will enter Hellfire; however, we do not testify that a certain person will enter Hellfire, because he may seek repentance, or has good righteous deeds which remove his bad deeds or Allāh forgave him because disasters fall upon him/her, Minhāj As-Sunnah 5/249.

61- We declare that Paradise and Hell are created⁽¹²³⁾.

(123) I said: Creation of Paradise and Hellfire is an issue which is unanimously agreed upon by the people of the Sunnah and Jama'ah. This consensus is quoted by many including Sheikh Al-Islam Ibn Taymiyyah. see Majmoo' Al-Fatawa, 18/307, Al-Lalaka'I in commenting on the Fundamentals of the Creed 1/199, As-Sabouni in the Creed of the Salaf, Ḥadīth scholars, p.264. The evidence for this is based on the Qurān and the Sunnah. As for the creation of Paradise in the Qurān, He Almighty said: **"And We said: "O Adam! Dwell you and your wife in the Paradise" and said: "And O Adam! Dwell you and your wife in Paradise" Al-A'raf: ayah No. 19.** As for the creation of Hellfire; His saying Almighty: **"The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"**" Ghafir: ayah No. 46. And He Almighty said: **"Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allah."** Nuh: ayah No. 25. In the Sunnah, there are many Ḥadīths; reported Ibn 'Abbās as directly traced: **"I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its**

inhabitants were women." Book: Beginning of creation, Chapter: The characteristics of Paradise, and the fact that it has already been created, Ḥadīth No. 3241 and Muslim: book of heart-melting traditions, Chapter: "Most of The People of Paradise Are Poor, And Most of The Inhabitants of The Fire Are Women, and The Fitnah of Women", Ḥadīth No. 2737.

The Kharijites had denied the existence of Hellfire and Paradise before the Day of Judgment as the Mu`tazilah did. Ibn Ḥazm said: "A group of the Mu`tazilah and Kharijites viewed that Paradise and Hellfire are created yet." He said about their evidence for their claim: "We know no evidence for those who said that they are not created yet except that some of them said: it is authentically reported that Allāh's Messenger (peace and blessings be upon him) referred to some righteous good deeds if they have been done, this tree and that will be planted in Paradise and that Allāh said about the Pharaoh's wife that she said: "**My Lord! Build for me a home with You in Paradise**" [At-Tahrim: ayah No.11]" they claimed if it is created, her supplication for continuing the building and planting will be meaningless. Abū Mohamed (Ibn Hazm) said: "We said that they are created as the earth is, then Allāh Almighty makes the planting He wills." See Al-Fiṣal 2/397.

62- And whoever died or was killed, he died and was killed⁽¹²⁴⁾ when his term is reached.

63- And the provisions are only given by Allāh, the Exalted and the Sublime, to his creation, whether it is lawful or unlawful.

64- And the Satan whispers to the man, and makes him in a state of doubt and beats him⁽¹²⁵⁾ in

(124) I said: what he said: "And whoever died or was killed, he died and was killed when his term is reached" is a response to some of the Mu'tazilah who believe that whoever was killed, his/her term is interrupted. Al-Qādi 'Abdel-Jabbār said: the controversy is about the killed if he/she is not killed, how would his/her case be concerning life and death? Our Sheikh Abū Al-Hudhail believes that he/she would surely die; otherwise, the killer is interrupting his term, which is not possible. According to the Baghdadiyyah, he can surely live, and we think that he may live or die, no case can be decided, possibility only is considered. See Commentary on the Five Fundamentals p.782, Al-Mughni in the chapters of Monotheism and Justice 11/3-4.

(125) Al-Ash'arī mentioned in Al-Maqalat how people differed concerning whether the Jinn get into humans? There are two different views:

- 1- It is impossible that the Jinn get into humans.
- 2- It is possible that the Jinn get into humans because the bodies of the Jinn are delicate. So, it is undeniable that they can get into the body of the man through his openings as water and food get into man's belly which is thicker than the bodies of the Jinn. Also, the embryo can stand in his mother's belly which being thicker than the Satan. It is also undeniable that the Satan gets into the body of the man. See Al-Maqalat, p.323.

opposition⁽¹²⁶⁾ to the view of the Mu'tazilah and the Jahmiyyah as Allāh Almighty said: "Those who eat *Riba* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitan* (Satan) leading him to insanity"⁽¹²⁷⁾ (Al-Ladhīna Ya'kulūna Ar-Ribā Lā Yaqūmūna 'Illā Kamā Yaqūmu Al-Ladhī Yatakhhabbaṭuhu Ash-Shayṭānu Mina Al-Massi) ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ﴾

﴿الشَّيْطَانُ مِنَ الْمَسِّ﴾ and as He said: "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh), "Who whispers in the breasts of mankind, "Of jinn and men."⁽¹²⁸⁾ (Min Sharri Al-Waswāsi Al-Khannāsi, Al-Ladhī Yuwaswisu Fī Ṣudūri An-Nāsi, Mina Al-Jinnati Wa An-Nāsi) ﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾ ﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾ ﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾

(126) Sheikh Al-Islam Ibn Taymiyyah, may Allāh have mercy on him, said: "Imams of Islam have unanimously agreed upon the entry of the Jinn into the man's body and that he can speak on his behalf" Ar-Rad `Ala Al-Mantiqiyyin p.514 (Response to the Logicians).

(127) Surah Al-Baqarah, a part of an ayah: 275

(128) Surah An-Nas, a part of an ayah: 4-6

65- And we believe that it is possible that the righteous people are only given Signs by Allāh, Glorified be He, which appear on them⁽¹²⁹⁾.

(129) I said: he, may Allāh have mercy on him, means to believe in the extraordinary acts of the Walis which the people of the Sunnah and Jama'ah believe in; however, the Qadariyyah denied it. Al-Baghdadi said: the Qadariyyah denied the extraordinary acts of the Walis (allies of Allāh) because they did not see any extraordinary act in their innovation. See the Fundamentals of Religion p.175. Also, the Mu'tazilah denied it; Al-Qāḍi 'Abdel-Jabbār said: "No extraordinary acts but with sending the Prophets; no extraordinary power but in this direction because if it is not directed, it will be nonsense." See Al-Mughni in chapter regarding Justice and Monotheism 15/189, 241, commentary on the Five Fundamentals p.586, booklets on Justice and Monotheism p.237. It is also denied by Ibn Hazm as in Al-Muḥallā 1/57. Sheikh Al-Islam Ibn Taymiyyah said: a group said: "No extraordinary act is done but by a Prophet; they denied the extraordinary powers of sorcerers and priests, and the extraordinary acts of the righteous people. This is the view of most of the Mu'tazilah and other scholars such as Abū Mohamed Ibn Ḥazm and others." See An-Nubawwāt 1/130. He, may Allāh mercy on him, confirmed the extraordinary powers of Awliyaa' and clarified that it belongs to the methodology of the people of the Sunnah and Jama'ah and refuted their doubts in his book and Sharḥ Al-Aṣfāhaniyyah 2/609. Also, a lot of the people of the Sunnah as Imam Al-Lalakaa'i searched this topic in a book entitled Al-Karāmāt, the ninth part thereof of the commentary on the Creed of the people of the Sunnah, and As-Subkī mentioned the misconceptions of the Mu'tazilah and refuted them in Ṭabaqāt Ash-Shafi'yyah Al-Kobra 2/334.

66- And our view of the children of the polytheists that "Allāh sets fire for them in the Hereafter, then He says to them: get into it" as the narration came from Allāh's Messenger⁽¹³⁰⁾

⁽¹³⁰⁾ I said: the Ḥadīth is authentic but there is no mention of children: "Four ones have the right to give a plea and evidence against Allāh: a man died during the break in (the series of) Messengers, a man died while being old-aged, an idiot, and a deaf, dumb man. So, Allāh says to them: I send a Messenger to you, so obey him. Then he comes to them and sets fire for them, and say: get into it; so, whoever gets into it, it will be cool and safe, and whoever does not get into it, the Word of torment will be justified." It is recorded by Ishāq Ibn Rāhuwiyah in his "*Musnad*" No. 514, and the wording is his own as reported by Abū Hurairah. It is also related by Aḥmed No. (16301) (26/228), Ibn Ḥebbān, book: his reporting, peace be upon him, about the merits of the companions, chapter: his reporting, peace be upon him, about the resurrection and the conditions of people that day (7357), Abū Ya'laa in his "*Musnad*" (841), Aṭ-Ṭabarānī in "*Al-Mu'jam Al-Kabīr*" (1/287) (841) as reported by Al-Aswad Ibn Saree'. Ibn Al-Qayyim said: "These Ḥadīths strengthen each other, and are confirmed by the fundamentals and rules of Sharia. Its content is the view of the Salaf and the Sunnah which is quoted by Al-Ash'arī, may Allāh have mercy on him, in "*Al-Maqalāt*". "*Ṭarīq Al-Hijratin*" (p.591, 592)

(peace and blessings be upon him)⁽¹³¹⁾.

(131) I said: What Imam Al-Ash'arī viewed that the children of the polytheists are tested on the Day of Judgment, based on these aforementioned Ḥadīths, is one of the disputable issues among the people of the Sunnah. This is because this Ḥadīth is seemingly conflicting with other more authentic Ḥadīths. Of these Ḥadīths, what is related by Al-Bukhārī as reported by Samurah Ibn Jundab in his long narration concerning the vision of the Prophet (peace and blessings be upon him), and around him there are children, the man is the best of ally of Allāh, Ibrahim, peace be upon him, and the children around him refer to each child born on the natural position. Samurah said: some Muslims said: O Messenger of Allāh! What about the children of the polytheists? He (peace and blessings be upon him) said: "The children of the polytheists" see Ṣaḥīḥ Al-Bukhārī, book: funerals, chapter: The speech of the deceased upon the bier (1386), book: interpretation of dreams, chapter: The interpretation of dreams after the Fajr prayer (7047). Thus, Imam Ash-Shawkānī said that the issue of the children of the disbelievers is so controversial in the Hereafter due to the conflicting Ḥadīths and the long annexes of them. See Nayl Al-Awtār 7/237. Therefore, the scholars have different views in this respect:

First: The children of the polytheists are in Paradise as viewed by Imam Al-Bukhārī, Ibn Al-Jawzī, An-Nawawī, Al-Qurṭubī, and Ibn Ḥazm.

Second: The children of the polytheists are the servants of the dwellers of Paradise; Al-Khaṭṭābī attributed it to some of the Quranic exegesis scholars as he (peace and blessings be upon him) said: "The children of the polytheists are the

servants of the people of Paradise." It is recorded by Aṭ-Ṭabarānī in Al-Awsaṭ Ḥadīth No. 5355 in 5/294, Al-Bazzār in Kashf Al-Astār Ḥadīth No. 2170 in 3/31.

Third: They are the people of the Heights, in a barrier between Paradise and Hellfire because they neither do righteous good deeds to enter Paradise nor bad deeds to enter Hellfire. This view is held by Ibn Taymiyyah in Ad-Dar' 8/435, Al-Ḥāfiẓ Ibn Ḥajar in Faṭḥ Al-Bārī 3/246, Ṭarḥ At-Tathrīb 7/231. This view is very weak because it is not founded on the Book or the Sunnah, and none of the scholars viewed it. See Fatawa As-Subkī 2/364.

Fourth: They are in Hellfire, as preferred by Al-Ash'arī who mentioned this in his book. It is also held by Ibn Baṭṭah as in Al-Ibanah 2/75. It is chosen by Al-Qadi Abū Ya'la as in Al-I'tiqad p.34. It is based on that the Prophet (peace and blessings be upon him) was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet (peace and blessings be upon him) replied, "They (i.e., women and children) are from them (i.e., pagans)." Related by Al-Bukhārī in the book of Jihad, chapter: Probability of killing the babies and children, Ḥadīths Nos. 3012, 3013, and Muslim: the book of Jihad and Expeditions, chapter: Permissibility of killing women and children in night raids, so long as it is not done deliberately, Ḥadīth No. 1745. It is also based on the Ḥadīth: "The burier and the buried are in Fire unless the burier embraces Islam, so Allāh forgives her." It is recorded by Aḥmed in the Musnad, Ḥadīth No. 15923 in (25/268), Abū Dawūd Aṭ-Ṭayālissī, Ḥadīth No. (1402), Al-Bukhārī in At-Tarīkh Al-Kabīr, Ḥadīth No. 1995 in 4/72-73, and it is

graded as authentic by Ibn `Abdel-Barr in At-Tamhid 18/119, and As-Subki as in his Fatawas 2/363. Shu`aib said in the modern encyclopaedia: its transmitters are trustworthy, those of the two Sheikhs except Dawūd Ibn Abū Hend who is regarded as one of the narrators of Muslim 25/268.

Fifth: their ruling is as their fathers' in this life and life to come; they cannot be separated from them. This view is similar to the aforementioned view and based on the same proofs used hereinbefore. Al-Khaṭṭābī attributed it to the majority of the people of the Sunnah as in A`lam Al-Ḥadīth 4/2324. This view is refuted by the same response to the fourth view.

Sixth: To stop judging this issue; this is the view of a number of the scholars such as Al-Ḥammādain, Ibn Al-Mubarak, and Ishāq as in At-Tamhid 18/111-112, Sharḥ As-Sunnah of Al-Baghawī 1/155. Those used the evidence of Ḥadīth `Aishah as recorded by Muslim.

Seventh: This view is based on the collection of all Ḥadīths: meaning, they are test in the situations of the Day of Judgment. Sheikh Al-Islam Ibn Taymiyyah advocated this view and said: "This is the best to say about the children of the polytheists and upon which all the Ḥadīths are applied." He also said after preference of this view: "This detail settles disputes because those who decided they enter Hellfire, their view is refuted, and those who decided that they enter Paradise, their view is refuted." See his words in Ad-Dar' 8/401. This is also taken from the words of Al-Baihaqi; see Al-I`tiqad 270, 274. This view may be preferable in shaa Allāh.

- 67- We believe that Allāh Almighty knows what the servants do, and where they return, and what would be, and what did not happen if it happened how it would be.
- 68- And we believe that the rulers⁽¹³²⁾ are to be obeyed and common Muslims are to be befriended and advised.
- 69- We believe in the parting from any caller to innovation and turning away from the people of desires.

We will give proofs for what we have said and what follows that we did not mention; chapter by chapter, item by item, if Allāh Almighty wills⁽¹³³⁾.

⁽¹³²⁾ This refers to the Ḥadīth of `Ubadah Ibn As-Samit, may Allāh be pleased with him, who said: "We gave him the pledge of allegiance to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult and at our ease, and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open disbelief for which we would have a proof of us from Allāh." It is recorded by Al-Bukhārī, book: Afflictions and the End of the World, chapter: "After me you will see things which you will disapprove of." (7056), Muslim, the book of legal punishments, chapter: the Hadd punishments are expiation for those on whom they are carried out, Ḥadīth No. 1709.

⁽¹³³⁾ Sheikh Al-Islam Ibn Taymiyyah, may Allāh have mercy on him, said: "These sentences which have been mentioned in Al-Ibanah are same sentences mentioned in the book of Al-Maqalat about the people of the Sunnah and Ḥadīth and said that this is his view. However, in Al-Ibanah, he went into detail though mentioning its demerits because it is a book about giving evidence for that; it is not a book about evidence for conveying the views of people only." See Bayan At-Talbis 1/117.

The Third Chapter

On Giving Evidence for Seeing Allāh Almighty
by Eyes in the Hereafter

1- Allāh, the Exalted and the Sublime, said: "[Some] faces, that Day, will be radiant" meaning shinning "Looking at their Lord"⁽¹³⁴⁾ (Wujūhun Yawma'idhin Nādiratun. 'Ilā Rabbihā Nāžiratun)

﴿وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ meaning seeing, looking may only mean some aspects we refer to:

A. Allāh, Almighty may mean looking for taking admonition as Allāh Almighty said: "Do they not look at the camels, how they are created?"⁽¹³⁵⁾ ('Afalā Yanžurūna 'Ilā Al-'Ibili Kayfa Khuliqat) ﴿أَفَلَا يَنْظُرُونَ إِلَىٰ الْإِبِلِ كَيْفَ خُلِقَتْ﴾

B. Or He means to "wait" for His saying, Glorified be He: "They await only but a single *Ṣaiḥah* (shout, etc.)"⁽¹³⁶⁾ (Mā Yanžurūna 'Illā Ṣayḥatan Wāhidatan) ﴿مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً﴾

⁽¹³⁴⁾ Surah Al-Qiyamah: ayahs Nos. 22-23

⁽¹³⁵⁾ Surah Al-Ghashiyah: ayah No. 17

⁽¹³⁶⁾ Surah Ya-Sin: part of ayah No. 49

C. [Or He means a look of pity] as He Almighty said: "**nor look at them on the Day of Resurrection**"⁽¹³⁷⁾. (Wa Lā Yanžuru 'Ilayhim Yawma Al-Qiyāmati) ﴿لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ﴾

D. Or He means "looking at".

It is not possible that Allāh, the Exalted and the Sublime, means looking for taking admonition because the Hereafter is not a place for taking admonition. It is not possible that He means waiting because if looking is mentioned along with the face, it shall refer to seeing with the eyes in one's face as when the linguists mention the seeing of the heart, they say: think in this matter with your heart, so it does not mean seeing with one's eyes. Also, if seeing is mentioned along with the face, it does not mean looking with the heart for waiting. Also, there is no waiting in Paradise because waiting there means belittling and unpleasantness; however, the people of Paradise have "**that which no eye has seen, no ear**

⁽¹³⁷⁾ Surah Al-'Imran: part of ayah No. 77

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has heard"⁽¹³⁸⁾ of the good living and the eternal bliss. If this was the case, waiting would not be contingent; this is because whenever anything comes into their mind, it will be brought to them at the same time. If this was the case, it would not be possible that Allāh, the Exalted and the Sublime, meant the look of pity because the creatures cannot feel pity towards their Creator. If these three types proved wrong, the fourth type of looking would prove right. This refers to the meaning of what He said: "**Looking at their Lord**"⁽¹³⁹⁾

⁽¹³⁸⁾ He refers to the agreed upon Ḥadīth which is reported by Abū Hurairah, may Allāh be pleased with him, Allāh's Messenger (peace and blessings be upon him) said: "**Allāh Almighty said, 'I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being.'**" If you wish, you can recite this ayah from the Noble Qur'an:—"No soul knows what is kept hidden for them, of joy as a reward for what they used to do." Related by Al-Bukhārī; book: beginning of creation, chapter: The characteristics of Paradise, and the fact that it has already been created (3244), book of Tafsir (Quranic exegesis), chapter: "**No soul knows what is kept hidden for them, of joy as a reward for what they used to do.**" (4779, 4780), book of Tauḥīd (Islamic Monotheism), chapter: the Saying of Allāh Almighty: "**They want to change Allāh's Words**" (7498), and Muslim; book of Paradise, the description of its bliss and its dwellers (2824, 2825).

⁽¹³⁹⁾ Surah Al-Qiyamah: ayah No. 23

(‘Ilā Rabbihā Nāzirahun) ﴿إِلَى رَبِّهَا نَاظِرَةٌ﴾ i.e., they see their Lord, the Exalted and the Sublime. And it nullifies the view of the Mu‘tazilah that Allāh Almighty meant by saying: "**Looking at their Lord**" "waiting" because He said: "**Looking at their Lord**". The word waiting must not be followed by the preposition "at" because, according to the Arabs, it is not allowed to say "at" after waiting. Did not you see that when Allāh Almighty said: "**They await only but a single *Ṣaiḥah* (shout, etc.)**"⁽¹⁴⁰⁾ (Mā Yanžurūna ‘Illā Ṣayḥatan Wāḥidatan) ﴿مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً﴾, he did not follow it by "at", because it means 'awaiting'. And He said about *Bilqīs*⁽¹⁴¹⁾: "**and see with what**

⁽¹⁴⁰⁾ Surah Ya-Sin: part of ayah No. 49

⁽¹⁴¹⁾ *Bilqīs* is Yalmaqah Bint Al-Hidhad Ibn Shurahbil from the children of Ya‘fur Ibn Saksak from Himyar, the Kingdom of Saba' (Sheba), a Yemeni from the people of Ma‘rib. She was mentioned in the Noble Qurān but unnamed. She controlled the throne of the whole Yemen by a pledge from her father. Then Suleiman Ibn Dawūd, peace be upon them, came to view and all Yemenis accepted his call to Allāh after they had worshipped the Sun. She embraced Islam and Suleiman, peace be upon him, married her, and she lived with him, for seven years and months. Then she died, and he buried her in Tadmur. See "*Tarīkh Aṭ-Ṭabarī*" (1/489), "*Al-Bidayah Wa Al-Nihayah*" (2/21-24), and "*Al-A‘lām*" by Az-Zirikli (2/73, 74).

♦ ♦ ♦ ————— ♦ ♦ ♦

(answer) the messengers return."⁽¹⁴²⁾ (Fanāẓiratun

Bima Yarji`u Al-Mursalūna) ﴿فَنَاطِرُهُ يَمُوتُ يَرْجِعُ الْمُرْسَلُونَ﴾

Because she meant seeing, she does not follow it with "at". Umru' Al-Qays said:

Verily, if you let me wait for an hour,

It makes me benefit from Umm Jundub.

Because he meant waiting, he did not say: "at".

So, when Allāh, the Exalted and the Sublime, said: "**Looking at their Lord**", we knew that He did not mean waiting, but He meant seeing by eyes.

2- When Allāh, the Exalted and the Sublime, coupled between looking and the face, He meant seeing by eyes which are in the face as He said: "**Verily! We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you**"⁽¹⁴³⁾. (Qad Nará Taqalluba Wajhika Fī As-Samā'i Falanuwalliyannaka Qiblatan Tardāhā)

﴿قَدْ نَرَى تَوَلَّى وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا﴾ So, He mentioned the face but meant the turning of his eyes towards the heaven waiting for the angel to be sent down on him that Allāh turns him from the

⁽¹⁴²⁾ Surah An-Naml: part of ayah No. 35

⁽¹⁴³⁾ Surah Al-Baqarah: part of ayah No. 144

Qiblah (prayer direction) of Jerusalem to the Ka'bah⁽¹⁴⁴⁾.

- 3- **If one asked:** Why did not you say that His saying: **"Looking at their Lord"** means [Looking at the reward of their Lord? He would be told: the reward of Allāh Almighty is different from Him, Glorified be He, and Allāh Almighty said: **"Looking at their Lord"**], and He did not say: looking at anything else other than Allāh. The Qurān is interpreted according to the surface meaning, we are not allowed to turn it away from its surface meaning but based on a piece of evidence; otherwise, the surface meaning is considered. Did not you see that when Allāh, the Exalted and the Sublime, said: Offer Ṣalat to Me and worship Me, no one is allowed to say: He meant something else, and the words are kept away from the surface meaning. And when He said: **"Looking at their Lord"**, we

⁽¹⁴⁴⁾ Referring to what Allāh Almighty said: **"Verily! We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e., Jews and the Christians) know well that, that (you're turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do."**

.....

are not allowed to turn the Qurān from its surface meaning but according to a piece of evidence.

- 4- Then the Mu'tazilah are discussed: If you are permitted to claim that Allāh Almighty meant by His saying, the Exalted and the Sublime: "**Looking at their Lord**" looking at something else, why was not it permitted for anyone else to say that what Allāh, the Exalted and the Sublime, said: "**No vision can grasp Him**"⁽¹⁴⁵⁾ (Lā Tudrikuhu Al-'Abşāru) ﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾ meant that it cannot grasp other than Him and He did not mean that it does not grasp Him? They cannot give a point of difference in this respect.

5- Another proof:

Of what indicates that Allāh Almighty can be seen by eyes is the saying of Musa (Moses): "**O my Lord! Show me (Yourself), that I may look upon You.**"⁽¹⁴⁶⁾.

(Rabbi 'Arinī 'Anžur 'Ilayka) ﴿رَبِّ ارْنِ أَنْظُرْ إِلَيْكَ﴾ Musa (Moses), peace be upon him, whom Allāh Almighty bestowed on him the garment of the Prophets, and protected him with what He protected the Messengers, cannot ask His Lord for something impossible for Him.

- If this was not possible for Musa (Moses), we have known that He did not ask His Lord for

⁽¹⁴⁵⁾ Surah Al-An'am: a part of ayah: [103]

⁽¹⁴⁶⁾ Surah Al-A'raf: a part of ayah: [143]

something impossible and that it is possible to look at our Lord, the Exalted and the Sublime.

And if it was impossible to look at our Lord, Glorified be He, as the Mu'tazilah argued and Musa (Moses), peace be upon him, knew nothing about that, but they knew, they would, in their perspective, know Allāh more than Musa (Moses), peace be upon him, but this is argued by no Muslim.

6- If one asked: Did not you know the ruling of Allāh on Ṣihār⁽¹⁴⁷⁾ today? While Allāh's Prophet (peace and blessings be upon him) did not know that before it has been revealed?

He would be answered: Allāh's Prophet (peace and blessings be upon him) had not known about this before Allāh made the ruling of Ṣihār obligatory upon the servants; so, when He made this ruling obligatory on them, He made it known to His Prophet before them, then the Prophet of Allāh made it known to the servants of Allāh. Whenever this ruling was made obligatory upon him, he (peace and blessings be upon him) knew about it. However, you argued that Musa

⁽¹⁴⁷⁾ He refers to His saying, Almighty: "Those among you who make their wives unlawful (*Az-Zihar*) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving." Surah Al-Mujadilah: ayah No. 2.

....

(Moses) must have known the ruling on seeing (Allāh) while it was impossible for him.

If he (Musa, peace be upon him) did not know about this when it was made necessary upon him to know it and you knew it now; because of your ignorance, you said that you know more of what must have been known than Musa (Moses), peace be upon him; this is considered a total desertion of the religion of the Muslims.

7- Another Proof:

One of the evidence for the possibility to look at Allāh Almighty by one's eyes is that Allāh Almighty said to Musa (Moses): **"if it stands still in its place then you shall see Me."**⁽¹⁴⁸⁾ (Fa'ini Astaqarra Makānahu Fasawfa Tarānī) ﴿فَإِنْ أَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي﴾

So, because Allāh, the Exalted and the Sublime, is Able to make the mountain stand still in its place, He is Able to do something if He did, Musa (Moses) would be able to see Him. So, this indicated that Allāh Almighty is Able to make His servants see Him and it is possible to see Him.

8- If one asked: Why did not you say that the saying of Allāh Almighty: **"if it stands still in its place then you shall see Me"** makes seeing impossible?

⁽¹⁴⁸⁾ Surah Al-A`raf: a part of ayah: [143]

.....
He would be answered: If Allāh, the Exalted and the Sublime, had meant the impossibility of seeing, He would have coupled the words with something impossible and would not have coupled it with something possible. Thus, when He coupled it with the stillness of the mountain, which would be possible for Allāh Almighty, this indicated that it is possible to see Allāh Almighty.

Did not you see that when Al-Khansaa' wanted to make the peace with those who fought her brother impossible, she coupled her words with something impossible; so, she said:

I reconcile not with ones you used to fight,
 Until the blackness of the tar turns white

Verily, Allāh Almighty spoke to the Arabs in their language and what is understandable in their words and conceivable in their speech.

When He combined between seeing and something possible, we knew that seeing Allāh by eyes is something possible.

9- Another proof:

He the Almighty said: **"For those who have done good is the best (reward, i.e., Paradise) and even more (i.e., having the honour of glancing at the**

.....

Countenance of Allāh)"⁽¹⁴⁹⁾. (Lilladhīna 'Aḥsanū Al-Ḥusná Wa Ziyādatun) ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

Exegesists said: looking at Allāh Almighty. Allāh Almighty did not grant the dwellers of His gardens something better than looking at Him and seeing Him; Allāh, the Exalted and the Sublime, said: **"and We have more (for them, i.e., a glance at the All-Mighty, All-Majestic)"**⁽¹⁵⁰⁾ (Wa Ladaynā Mazīdun)

﴿وَلَدَيْنَا مَزِيدٌ﴾; it was said: looking at Allāh, the Exalted and the Sublime. And He said: **"Their greeting on the Day they shall meet Him will be "Salam: Peace (i.e., the angels will say to them: Salamu 'Alaikum)!"**"⁽¹⁵¹⁾ (Taḥīyatuhum

Yawma Yalqawnahu Salāmun) ﴿يَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾; if the believers meet Him, they will see Him. And Allāh Almighty said: **"Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day."**⁽¹⁵²⁾ (Kallā 'Innahum 'An Rabbihim Yawma'idhin Lamahjūbūna) ﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَّحْجُوبُونَ﴾ So, He veiled them from seeing Him; but the believers will not be veiled from it.

⁽¹⁴⁹⁾ Surah Yunus: a part of ayah: [26]

⁽¹⁵⁰⁾ Surah Qāf: a part of ayah: [35]

⁽¹⁵¹⁾ Surah Al-Aḥzāb: a part of ayah: [44]

⁽¹⁵²⁾ Surah Al-Muṭaffifin: a part of ayah: [15]

10- **Question:** If one asked: What does say of Allāh Almighty mean: "No vision can grasp Him"?⁽¹⁵³⁾

(Lā Tudrikuhu Al-'Abṣāru) ﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾

- a. **He would be answered:** It might mean: It cannot grasp Him in the worldly life but grasp Him in the Hereafter. This is because seeing Allāh Almighty is the best of pleasures; and the best of pleasures is to be obtained in the better of the two abodes.
- b. It might mean that Allāh, the Exalted and the Sublime, meant by saying: "No vision can grasp Him" the vision of the infidels and the deniers; this is because the Book confirms itself. So, when He said in an ayah that the faces are looking at Him on the Day of Judgment and said in another ayah: vision cannot grasp Him; we knew that He surely meant that the vision of the infidels cannot grasp Him.

11- **A topic and its answer:** If one asked: Allāh has considered the inquiry of those who asked for seeing Him by eyes as something great, He said: "The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa

⁽¹⁵³⁾ Surah Al-An'am: a part of ayah: [103]

(Moses) for even greater than that, when they said: “Show us Allāh in public,”⁽¹⁵⁴⁾.

(Yas'aluka 'Ahlu Al-Kitābi 'An Tunazzila `Alayhim Kitābāan Mina As-Samā'i Faqad Sa'alū Mūsá 'Akbara Min Dhālika Faqālū 'Arinā Allāha Jahratan)

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا

مُوسَىٰ أَكْبَرُ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً﴾

They would be told that the Children of Israel asked for seeing Allāh, the Exalted and the Sublime, as a way of denial of the prophetship of Musa and not believing in him unless they see Allāh because they said: “**We shall never believe in you till we see Allāh plainly.**”⁽¹⁵⁵⁾ (Lan Nu'umina Laka Ĥattá Nará Allāha Jahratan) ﴿لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً﴾ When they

asked him for seeing by not believing in Musa, peace be upon him, until Allāh makes them see Him; Allāh considered their inquiry as great though seeing Him is not something impossible for Him, just as Allāh considered the inquiry of the People of the Book to send a book down on them from the heaven; inspite of being possible, as something great; however, they refused to believe in the Prophet of Allāh until a book is brought down from the sky.

⁽¹⁵⁴⁾ Surah An-Nisa': a part of ayah: [153]

⁽¹⁵⁵⁾ Surah Al-Baqarah: a part of ayah: [55]

12- Another proof:

One of the evidences for that Allāh Almighty can be seen by eyes is what is reported by many narrators from different chains of transmission from Allāh's Messenger (peace and blessings be upon him) who said: **"You will see your Lord as you see this moon when it was full, you will not have any difficulty in seeing Him."**⁽¹⁵⁶⁾ If the vision is generally talked about and likened to seeing with one's eyes, it only refers to seeing with one's eyes.

13- Seeing (Allāh) is narrated by Allāh's Messenger (peace and blessings be upon him) from different chains of transmission; its narrators exceeded the number of those who reported the narrations on **stoning**⁽¹⁵⁷⁾, and the number of those who reported that the Prophet (peace and blessings be upon

⁽¹⁵⁶⁾ Agreed upon

⁽¹⁵⁷⁾ It refers to the narration of stoning of Maa'iz Al-Aslamī and Al-Juhaniyyah, may Allāh be pleased with them. It is related in the Ṣaḥīḥin: Al-Bukharī, book: limits and penalties set by Allāh, chapter: 'Can't be that you have only touched the lady or winked at her?' Ḥadīth No. 8624, chapter: The Rajm of a married lady pregnant through illegal sexual intercourse Ḥadīth No. 6830, book: legal punishments, chapter: One who confesses to Zina Ḥadīth No. 1691, 1693, 1695, 1696.

him) said: **"There is no will for an heir⁽¹⁵⁸⁾", and the number of those who reported wiping over the socks⁽¹⁵⁹⁾, and the number of those who reported the Ḥadīth of Allāh's Messenger (peace and blessings be upon him): "A woman should not be married along with her paternal aunt nor her maternal aunt"⁽¹⁶⁰⁾. If the stoning and**

(158) Ṣaḥīḥ: it is related by Aḥmed under No. 17663 (29/210), At-Tirmidhī: book of wills, chapter: What has been Related About 'There Is No Will For The Heir' (2120, 2121), Abū Dawūd, book of wills, chapter: What Has Been Related about Willing to an Heir (2870), book: wages, chapter: Regarding Liability For Something Borrowed, An-Nasaa'i, book of wills, chapter: Invalidating Bequests to Heirs (6/247), Ibn Majah; book of wills, chapter: There is No Bequest For an Heir (2712, 2713, 2714), and Ash-Shaf'i in "Musnad".

(159) I believed that Ḥadīths on wiping over the socks are numerous; of these Ḥadīths there some recorded by Al-Bukhārī, book of Wudu', chapter: (What is said regarding) a man who helps his companion to perform Wudu' (by pouring water for him) (182) and chapter of wiping over one's socks, Ḥadīths Nos. 202, 203, 204, and in some places in Ṣaḥīḥ, Muslim: book on purification, chapter: wiping over the socks as reported by Jarir Ibn 'Abdullāh Al-Bajali (272) and some places in Ṣaḥīḥ. Al-Hassan said: A seventy companions of the Prophet (peace and blessings be upon him) told me that Allāh's Messenger (peace and blessings be upon him) used to wipe over the socks. See An-Nawawī's commentary on Muslim, book of purification, chapter: wiping over the socks, p.276.

(160) Jabir reported that Allāh's Messenger (peace and blessings be upon him) forbade to marry the woman along with her maternal and paternal aunt, Al-Bukhārī, book of marriage, chapter: No woman is married along with her aunt under No. 5108, 5109, and 5110, Muslim: book of marriage, chapter: It is prohibited to marry a woman along with her paternal or maternal aunt, No. (1408).

what is mentioned above is Sunnah according to the Mu'tazilah, seeing (Allāh) will be Sunnah because its narrators and transmitters are numerous [narrated by a chain of transmitters].

And there is no evidence given in the Ḥadīth **"How could I⁽¹⁶¹⁾ see Him?"** This is because when one asked the Prophet (peace and blessings be upon him) about seeing Allāh, the Exalted and the Sublime, in the worldly life and said to him: Did you see your Lord? He replied: **"He is a Light. How could I see Him?"** because one's eye cannot grasp the created lights in its real essence in this worldly life, this is because if man gazes at the eye of the sun and continues gazing at its eye, most of the light of his vision will extinguish. So, if Allāh, Almighty, decreed that one's eye should not gaze at the eye of the sun in this world, it would be more adequate that the vision cannot keep gazing at Allāh Almighty in this world unless it is strengthened

(161) Abū Zar reported: I asked Allāh's Messenger (peace and blessings be upon him): Did you see your Lord? He said: (He is) Light; how could I see Him? In a narration: Abū Zar said: I asked Allāh's Messenger (peace and blessings be upon him): Did you see your Lord? He (peace and blessings be upon him) replied: I saw a Light, related by Muslim: book of faith, chapter: on his saying (peace and blessings be upon him): "(He is) Light; how could I see Him?" and in a narration: I saw a Light. Ḥadīth No. 178

by Allāh, Exalted be He. Seeing Allāh Almighty in this world is a controversial point⁽¹⁶²⁾.

It has been reported by the companions of Allāh's Messenger (peace and blessings be upon him) that Allāh, Glorified be He, can be seen by eyes in the Hereafter. No one of them reported that Allāh, Exalted be He, cannot be seen by eyes in the Afterlife.

14- Because they unanimously agreed on this and believed in it, even if they differ about seeing Him in this world, seeing Him in the Hereafter is unanimously agreed upon even if it is a controversial point in this world.

And we intended to give evidence for seeing Allāh, Exalted be He, in the Hereafter; moreover, this narration is evidence against the Mu'tazilah not for

(162) I said: the scholars agreed upon the impossibility of seeing Allāh in this world. It is not a controversial point as said by the author except for the Prophet (peace and blessings be upon him). The consensus on the impossibility of seeing Allāh in this world is mentioned by many scholars including Ad-Darīmī in his Response to Al-Marissī 2/821-823, and his Response to Al-Jahmiyyah p. 103-105, Ibn Taymiyyah in Al-Fatawa 3/386-389. This consensus is based on his saying (peace and blessings be upon him) "No one will see his Lord, the Almighty, until he/she dies." Recorded by Muslim, the book of tribulations and the portents of the Last Hour, chapter: Ibn Ṣayyād.

them because they deny that Allāh is really Light. So, if they told, as evidence, a narration they left behind and from which they deviated, it would be evidence against them.

15- Another Proof:

Of what indicates that Allāh, the Exalted and the Sublime, can be seen by eyes is that nothing exists but Allāh Almighty can make us able to see, and it is not possible to see that which does not exist; because Allāh, Glorified be He, does exist, it is not impossible that He, the Almighty, makes us able to see Himself, Exalted be He. Truly, those who denied that Allāh, Exalted be He, can be seen by eyes meant the denial (of Allāh's Attributes). And when they could not deny that frankly, they said in public what leads to denial and faithlessness. Glorified and High be He! From (the great falsehood) that they say!

16- Another Proof:

And of what indicates that Allāh Almighty can be seen by eyes is that Allāh, Exalted be He, sees things; if He can see things, [No one can see things unless He sees Himself]. If He sees Himself, it is possible that He makes us able to see Himself. This is because who does not know Himself does not know anything, and because Allāh Almighty knows things He knows Himself; thus, whoever does not see Himself does not see things. And because Allāh Almighty sees things,

He sees Himself. If He can see it, it is possible for Him to make us see Himself. And as He knows Himself, it is possible that He makes us know Himself. Allāh Almighty said: "**verily! I am with you both, hearing and seeing.**"⁽¹⁶³⁾ ('Innanī Ma`akumā 'Asma`u Wa 'Ará)

﴿ إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ﴾ So, He told that He heard their words and saw them. Whoever claims that Allāh, the Exalted and the Sublime, cannot be seen by eyes will be necessitated to believe that it is impossible for Allāh Almighty to see, know, or has Power because the Knower, the Able, and the Seer can be seen.

A topic:

17- If one argued that the saying of the Prophet (peace and blessings be upon him): "**You will see your Lord**" means you inevitably know (the existence of) your Lord.

He would be answered: the Prophet (peace and blessings be upon him) said this to his companions as a way of giving good tidings, so he said: How would you be if you saw Allāh, Glorified be He. It is not possible to herald them of something He heralded the disbelievers. And the Prophet (peace and blessings be upon him) said: "**You will see your Lord**" which does not mean a seeing rather than another; but it is general and includes seeing by eyes and seeing by heart.

⁽¹⁶³⁾ Surah Ṭā-Hā: a part of ayah: [46]

18- Another proof:

The Muslims certainly agree that in Paradise you find **"that which no eye has ever seen and no ear has ever heard, and no human heart has ever conceived"**⁽¹⁶⁴⁾ of the good living and the eternal bliss. No bliss in Paradise is better than seeing Allāh, the Exalted and the Sublime, by eyes.

Most of those who worshipped Allāh Almighty worshipped Him for looking at His Noble Countenance. May Allāh make us able to see Him due to His Grace!

If there is nothing after seeing Allāh better than seeing His Prophet (peace and blessings be upon him), and seeing Allāh's Prophet is the best pleasure in Paradise, seeing Allāh, Exalted be He, will be better than seeing His Prophet (peace and blessings be upon him). If this is the case, Allāh will not deprive the Prophets He sent, His close Angels, and the believers, and the steadfast affirmers of truth, of seeing His Face, Glorified be He. This is because seeing does not affect the seen one because seeing is based on the one who sees. If this is the case and seeing does not affect the seen one, there will be no anthropomorphism or likening, and it will not be something impossible for Allāh Almighty to make His believing slaves able to see Him in His Paradises.

⁽¹⁶⁴⁾ Agreed upon



19- **A Topic (On seeing Allāh):** The Mu`tazilah argued that Allāh cannot be seen by eyes based on His saying, Exalted be He, "**No vision can grasp Him, but His Grasp is over all vision.**"⁽¹⁶⁵⁾ (Lā Tudrikuhu Al-'Abşāru Wa Huwa Yudriku Al-'Abşāra) ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

And they claimed that because Allāh annexed His saying, Glorified be He, "**but His Grasp is over all vision**" to His saying, "**No vision can grasp Him**"; and His saying: "**but His Grasp is over all vision**" means that His Grasp is over all vision in this worldly life and the life to come and that He sees it in this worldly life and the life to come, His saying: "**No vision can grasp Him**" would be an evidence that no eyes can see Him in this worldly life and the life to come, and it would be included in the generality of His saying: "**but His Grasp is over all vision**" because one of the two sayings is annexed to the other.

They would be answered: If the general meaning of the two sayings is one and the visions are the visions of the eyes and the visions of the hearts; because Allāh, Exalted be He, said: "**Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind**"⁽¹⁶⁶⁾ (Fa'innahā Lā Ta'mā Al-

⁽¹⁶⁵⁾ Surah Al-An'am: a part of ayah: [103]

⁽¹⁶⁶⁾ Surah Al-Hajj: a part of ayah: [46]

'Abşāru Wa Lakin Ta'má Al-Qulūbu Allatī Fī Aş-Şudūri) ﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ (٤٦) and He said: "And remember Our slaves, Ibrahim (Abraham), Ishaque (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding"⁽¹⁶⁷⁾, i.e. the visions; so He meant the visions of the hearts; by which believers are preferred to unbelievers.

- 20- The linguists say that so-and-so is endowed with eyesight in his profession; meaning the eyesight of knowledge; and they say: I have seen him with my heart, and say: I have seen him with my eyes. If the vision is that of the eyes and the hearts, then they forced us to say that His saying, Exalted be He, "No vision can grasp Him" is, in general, like His saying: "but His Grasp is over all vision" because one of the two sayings is annexed to the other; their evidence forced them to say that neither the vision of the heart nor the vision of the eyes can grasp Allāh, Glorified be He, because His saying: "No vision can grasp Him" is in general like His saying: "but His Grasp is over all vision", and if this is not the case, His saying: "No vision can grasp Him" must be more specific than His saying: "but His Grasp is over all vision" and their evidence will be null and void.

⁽¹⁶⁷⁾ Surah Saad: a part of ayah: [45]

21- **And they would be answered:** You claimed that if His saying: "**No vision can grasp Him**" was sometimes specific and His saying: "**but His Grasp is over all vision**" was sometimes specific, His saying: "**There is nothing like unto Him**"⁽¹⁶⁸⁾ (Laysa Kamithlihi Shay'un) ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾, and His saying: "**Neither slumber, nor sleep overtake Him.**"⁽¹⁶⁹⁾ (Lā Ta'khudhu Sinatun Wa Lā Nawmun) ﴿لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ﴾, and His saying: "**Truly! Allāh wrongs not mankind in aught**"⁽¹⁷⁰⁾ ('Inna Allāha Lā Yaẓlimu An-Nāsa Shay'aan) ﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا﴾ would be sometimes specific.

22- If you considered His saying, Glorified be He, "**No vision can grasp Him**" as specific, your evidence would be against you. And you would be told: if His saying: "**No vision can grasp Him**" was specific and these ayahs were not specified, why you denied that His saying, Exalted be He, "**No vision can grasp Him**" meant to be in this worldly life rather than the life to come.

⁽¹⁶⁸⁾ Surah Ash-Shura: a part of ayah: [11]

⁽¹⁶⁹⁾ Surah Al-Baqarah: a part of ayah: [255]

⁽¹⁷⁰⁾ Surah Yunus: a part of ayah: [44]

23- And by His saying: "**No vision can grasp Him**" He meant some visions rather than others, and this does not necessitate the specification of these ayahs about which you argued with us.

24- If they claimed: His saying: "**No vision can grasp Him**" necessitates that He cannot be seen by them in this life and the life to come; and this does not prove wrong that we see and look at Him by our hearts; but we cannot grasp Him with it.

They would be answered: Why you denied that it might indicate that we cannot grasp Him by the visions of the eyes; and if we cannot grasp Him, it would not be necessary to mean that we cannot see Him. Seeing and looking at Him by eyes does not mean tha we grasp Him by them; and seeing and looking at Him by hearts does not mean that we grasp Him by them.

25- **If they argued:** seeing by vision is the same as grasping by vision.

They would be answered: what is the difference between you and those who said that seeing by one's heart and looking through it means to grasp and encompass. If the heart's knowledge of Allāh, the Exalted and the Sublime, and seeing Him by heart and looking at Him did not mean to grasp or encompass, why you denied that seeing by eyes and looking

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through them at Allāh, Exalted be He, did not mean grasping nor encompassing.

26- The answer would be: If the saying of Allāh, Glorified be He, **"No vision can grasp Him"** is, in general, the same as His saying: **"but His Grasp is over all vision"** because one of the two sayings is annexed to the other, tell us that did not vision and eyes grasp Him not by way of seeing, touching, and tasting, or in any way?

If they said: yes, **they would be answered:** tell us about His saying, Exalted be He, **"but His Grasp is over all vision"**, do you claim that He grasps it by way of touching and tasting by touching it?

If they replied: No, **they would be told:** your argument that His saying: **"but His Grasp is over all vision"** is in general the same as His saying: **"No vision can grasp Him"** is null and void.

27- Question:

If one of them said: vision is, in reality, the vision of the eye rather than the vision of the heart, he would be told: why you claimed so even though the linguists called the vision of the heart an eyesight and called the vision of the eye an eyesight as well? If what you said is possible, the others can claim that vision, in reality, is the vision of the heart rather than the eye; and if this is not possible, it becomes necessary that the vision is the vision of the eye and the vision of the heart.

28- **An answer: They would be told:** tell us about the saying of Allāh, the Almighty: "**but His Grasp is over all vision**" and what it means?! If they said: His Grasp is over all vision means that He knows it.

They would be told: If one of the two sayings is annexed to the other and His saying, Exalted be He, "**but His Grasp is over all vision**" means He knows it, it will be necessary that His saying, Glorified be He: "**No vision can grasp Him**" indicates that we do not know Him; negating knowing rather seeing by eyes.

29- If they claimed that His saying [Glorified be He] "**but His Grasp is over all vision**" means that He knows it, it would be necessary that His saying: "**No vision can grasp Him**" means seeing rather knowing it.

They would be answered: Is it possible for the visions in the eyes to see?

If they replied: Yes, they would nullify what they claimed: we cannot see by vision but what we can see at the moment. If it is possible that Allāh and anything unseen is seen [that is, the vision in the eye, why is not possible to make us see Him even if He is unseen] (And why is it impossible for Him to make us see Himself even if He is unseen thing?)

30- **They would be answered:** Tell us if we see anything, we watch it but the viewer sees it rather than watches it?

AL-IBANAH

Fi Oşoul Ad-Diyanah

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If they claimed that it is impossible for the vision in the eye to see.

They would be replied: the ayah proves wrong that visions can see Him and does not prove wrong that viewers can see Him. Verily, Allāh, the Exalted and the Sublime, said: "**No vision can grasp Him**"; this does not mean that viewers cannot see Him according to the surface meaning of the prestigious ayah.



The Fourth Chapter

On the Fact that Qurān is the Word of Allāh and Uncreated

- 1- If one asks about the evidence for that the Qurān is the Word of Allāh and Uncreated.

They will be answered: The evidence for that is the saying of Allāh, Exalted be He: "**And among His Signs is that the heaven and the earth stand by His Command**"⁽¹⁷¹⁾. (Wa Min 'Āyātihi 'An Taqūma As-Samā'u Wa Al-'Arḍu Bi'amrihi) ﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾ Allāh's Command is His Words and His Saying; and when He commanded them to stand; they stood and did not fall? They stood by His Command.

- 2- And He, the Exalted and the Sublime, said: "**Surely, His is the Creation and Commandment.**"⁽¹⁷²⁾ ('Alā Lahu Al-Khalqu Wa Al-'Amru) ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

The Creation includes everything He creates. This is because if the words are general, its real meaning will be general. Also, we should not go beyond the real meaning of the words without evidence or proof. And when He said: "**Surely, His is the Creation**",

⁽¹⁷¹⁾ Surah Ar-Rum; a part of ayah: [25]

⁽¹⁷²⁾ Surah Al-A`raf; a part of ayah: [54]

.....
 this includes all what He creates. And when He said: **"and Commandment"**, He referred to a Command rather than all what He creates; so, what we said above indicates that Allāh's Command is uncreated.

- 3- **If one said:** Has not Allāh Almighty said: **"Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allāh is an enemy to the disbelievers."**⁽¹⁷³⁾? (Man Kāna `Adūwāan Lillāhi Wa Malā'ikatihi Wa Rusulihi Wa Jibrīla Wa Mīkāla Fa'inna Allāha `Adūwun Lilkāfirīna)

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ

عَدُوٌّ لِلْكَافِرِينَ﴾ ﴿٩٨﴾

He would be answered: we mean the Qurān is specifically based on Islamic consensus (Ijmaa') and evidence. So, when Allāh, Exalted be He, referred to Himself and His Angels and did not include Jibrael (Gabriel) and Mikael (Michael) in the Angels (even if they are of the Angels) [He mentioned them later, as if He said: the Angels except Jibrael (Gabriel) and Mikael (Michael)] (then He mentioned them after mentioning the Angels; so, He said: **Jibrael (Gabriel) and Mikael (Michael)**).

⁽¹⁷³⁾ Surah Al-Baqarah; a part of ayah: [98]

And when He said: **"Surely, His is the Creation and Commandment"** and His saying: **"the Creation"** has not been specified by any evidence, His saying: **"Surely, His is the Creation"** includes all what He creates. After mentioning the Creation and Commandment, He differentiated between the Creation and Commandment. Allāh's Command is His Words. So, it becomes necessary that Allāh's Words are uncreated. And what He, the Almighty, said: **"The decision of the matter, before and after (these events) is only with Allāh"**⁽¹⁷⁴⁾ (Lillāhi Al-'Amru Min Qablu Wa Min Ba'du) ﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ﴾ means before and after creating the Creation. So, it becomes necessary that the Commandment is uncreated.

4- Another proof:

Of what indicates that His Words are uncreated in the book of Allāh is His saying, Exalted be He: **"Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is."**⁽¹⁷⁵⁾ ('Innamā Qawlunā Lishay'in 'Idhā 'Aradnāhu 'An Naqūla Lahu Kun Fayakūnu) ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ، كُنْ فَيَكُونُ﴾; so, if the Qurān was created, **"Be!" and it is"** would become necessary to be said to it, and if Allāh, Exalted be He, was the one who said: **"Be!"**, this saying must be based on another saying; and this must lead to two aspects:

⁽¹⁷⁴⁾ Surah Ar-Rum; a part of ayah: [4]

⁽¹⁷⁵⁾ Surah An-Nahl; a part of ayah: [40]

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A. Either it means that Allāh's saying is uncreated.

B. Or every saying is endlessly derived from another saying.

This is impossible. And if this is impossible, it will prove right that the Words of Allāh, Glorified be He, are uncreated.

5- **A question: If one said:** what Allāh said: "**that We say unto it: "Be!" and it is.**" means that He creates it, so it exists. **He would be told:** it seems that He says unto it, and it is not possible that Allāh says unto all things: "**Be**" are the things because this necessitates that all these things are the Words of Allāh, the Exalted and the Sublime. And whoever said this, he told a big lie; this is because, as he believes, everything in the world including the man, the horse, the donkey and the like are the Words of Allāh, which is a manifest heresy. Because this is impossible, it will be right that saying of Allāh unto things: "**Be**" is different from it. If it is uncreated, the Words of Allāh, Almighty, will never be created.

- 6- And whoever proves right that the Words of Allāh are created will be obliged to prove right that Allāh cannot talk⁽¹⁷⁶⁾ or speak; that is wrong. Consequently, it proves wrong that Allāh's Knowledge is created and that the King is not Knower.
- 7- Because Allāh, Almighty, is still Knower, and it is not possible to describe Him with something rather than Knowledge, it is impossible to describe Him but with speaking; this is because what is against speaking is silence⁽¹⁷⁷⁾ or stammering, and what is

⁽¹⁷⁶⁾ He means that whoever said: "Allāh's Words are created" must say that Allāh Almighty could not talk before He created His Words and could not speak before He created His sayings. This is impossible about Allāh, the Exalted and the Sublime. So, according to this mental evidence and the above-said textual evidence, Allāh's Words are uncreated; these are considered strong mental evidence.

⁽¹⁷⁷⁾ His saying, may Allāh have mercy on him: "what is against speaking is the silence or the stammering cannot be always accepted

- a) If he means by negation of silence the eternal silence, this is the truth told by the people of the Sunnah and Jama'ah, and this maybe what he means.
- b) If he means the negation of attribute of silence, this is against the truth. This is because the attribute of silence is an optional physical attribute of Allāh which He did willingly. This is because He Almighty speaks if He wills and if He wills, He does not speak. The evidence for proving this attribute of Allāh is based on the Sunnah and

Ijmaa'. Silence means not to speak and means not to declare it openly and speak publicly. The silence with which Allāh is described means not to speak; rather than speaking with unheard voice; Exalted be He and high above what they say. He, the Exalted, spoke when He willed and speaks when He wills, and keeps silent when He wills and kept silent when He willed. Also, silence does not mean that Allāh talks without any voice when He wills. All Ḥadīths in which the attribute of silence is proved means to stop talking as stated in the Ḥadīth: **"I notice that you remain silent between the Takbīr (saying 'Allāh is the Greatest') and the recitation. What do you say (in between them), Messenger of Allāh?"** He (peace and blessings be upon him) said: **"I say: ..."** the Ḥadīth is related by Al-Bukhārī in the book of Adhan, chapter: what one says after Takbīr, Ḥadīth No. (744), Muslim, book: mosques and places of prayer, chapter: what one says after Takbīr and recitation, Ḥadīth No. (598).

- c) Sheikh Al-Islam quoted the Ijmaa' on this, so he said: it is stated in the Sunnah and by the Ijmaa' that Allāh is described with silence. See Majmoo' Al-Fatawa 6/179, and he, may Allāh have mercy on him, said: from the past generations the Imams and the jurists believe that this is declared by the Lawgiver and He kept silent about that; Lawgiver is Allāh Almighty and Allāh's Messenger (peace and blessings be upon him). See Majmoo' Al-Fatawa 6/179, and Sheikh Al-Islam also quoted from Sheikh Al-Islam Abū Ismail Al-Ansari Al-Harawi the view of Ibn Khuzaimah (advocating him): Verily, Allāh speaks; if He wills, He speaks, and If He wills, He keeps silent. See Majmoo' Al-Fatawa 6/177, 178. According to the Sunnah, Abū Ad-Dardaa', may Allāh be pleased with him, said:

"What Allāh made lawful shall be lawful, and what Allāh made unlawful shall be unlawful, and what He kept silent about is allowed; so accept permission from Allāh and recited this ayah: **"And never is your Lord forgetful"** recorded by Al-Hakim 2/406-407, Ḥadīth No. 3419, and he said: Ḥadīth with authentic chain of transmitters, but they do not related and agreed upon by Adh-Dhahabi. Al-Haithami said in Majma' Az-Zawa'id: it is recorded by Al-Bazzar and At-Tabarani in Al-Kabir, its chain of transmitters is good and its narrators are trustworthy (1/171). Additionally, Salman Al-Farisi, may Allāh be pleased with him, reported: **"What is lawful is that which Allāh has permitted, in His Book and what is unlawful is that which Allāh has forbidden in His Book. What He remained silent about is what is pardoned."** Recorded by At-Tirmidhī in the book of clothes, chapter: what is recorded on wearing the fur, Ḥadīth No. (1726), Ibn Majah in the book of the foods, chapter: Eating cheese and ghee, Ḥadīth No. (3367), Al-Hakim 4/129: Ḥadīth No. (7115) and said it is authentic Ḥadīth, Al-Baihaqī in As-Sunan Al-Kobra 10/20-21 Ḥadīth No. 19723. Al-Albanī said it is good Ḥadīth. See Ṣaḥīḥ Sunnan At-Tirmidhī: 2/267 Ḥadīth No. (1726). Abū Tha'labah Al-Khoshani reported that the Prophet (peace and blessings be upon him) said: **"Verily, Allāh has laid down religious obligations (fara'id), so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them."** It is narrated by Ad-Daraqutnee 4/109 Ḥadīth No. (4350), Aṭ-Ṭabarānī in Al-Kabir 22/589, Al-Baihaqī in As-Sunan 10/21, and graded as good by An-Nawawī in the Forty Ḥadīths 2/150.

against knowledge is ignorance, doubt or stammering. It is impossible to describe our Lord but with knowledge. And it is impossible to describe Him but with speaking such as silence and ailments. Thus, it becomes necessary that He continued to speak and He is still a Knower.

- 8- **Another proof:** and Allāh, the Exalted and the Sublime, said: "Say (O Muhammad ﷺ to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."⁽¹⁷⁸⁾ (Qul Law Kāna Al-Baḥru Midādāan Likalimāti Rabbī Lanafida Al-Baḥru Qabla 'An Tanfada Kalimātu Rabbī Wa Law Ji'nā Bimithlihi Madadāan) ﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ

﴿الْبَحْرُ قَبْلَ أَنْ تَفِدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ If the seas were ink for His Books, the seas would be exhausted and the pens would be broken, and the Words of my Lord have never come to an end and so have the knowledge of Allāh, the Exalted and the Sublime. And whoever his words have come to an end will be subject to ailments and will keep

(178) Surah Al-Kahf; a part of ayah: [109]

silent, and because it is impossible for our Lord, Exalted be He, to be like that, it is right that He is still speaking; because if He cannot speak, it becomes necessary that He is subject to silence and ailments, our Lord is High above all that the Jahmiyyah say by Great Sublimity.

- 9- **Chapter:** The Jahmiyyah claimed, as the Christians did, because the Christians claimed that the Word of Allāh is contained in Mary's belly. To add insult to injury, the Jahmiyyah claimed that the Words of Allāh are created and mixed with a tree; so the tree contained it. Consequently, it becomes necessary for them to say that the tree can speak and it becomes necessary for them to say that one of the creatures spoke to Moses and that the tree said: **O Moses "Verily! I am Allāh! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me"**⁽¹⁷⁹⁾ ('Innanī 'Anā Allāhu Lā 'Ilāha 'Illā 'Anā Fā`budnī)

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي﴾ If the Words of Allāh were created in a tree, the creature would say: **O Moses: "Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me."** And Allāh, the Exalted and the

(179) Surah Tā-Hā; a part of ayah: [14]

Sublime, said: **"but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together."**⁽¹⁸⁰⁾

(Wa Lakin Ḥaqqā Al-Qawlu Minnī La'amlā'anna Jahannama Mina Al-Jinnati Wa An-Nāsi 'Ajma'īna)

﴿وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾ (١٣)

And the Words of Allāh are from Allāh, so His Words, which are from Him, cannot be created in a created tree, and His Knowledge which is from Him cannot be created from one other than Him, He is High above all that by Great Sublimity.

10-An answer: They will be told: Just as it is not possible for Allāh [the Exalted and the Sublime] to create His Will in some creatures, it is not possible for Allāh to create His Words in some creatures. If Allāh's Will was created in some creatures, this creature which was created for Allāh would be the one who wills it, this is impossible. Additionally, it is also impossible for Allāh to create His Words in a creature because this necessitates that this creature speaks on His behalf, and it is impossible that the Words of Allāh Almighty are the same words of the creature.

⁽¹⁸⁰⁾ Surah As-Sajdah; a part of ayah: [13]

11- **Another proof:** And what nullifies their view is that Allāh Almighty said about the polytheists that they said: **"This is nothing but the word of a human being!"**⁽¹⁸¹⁾ ('In Hādhā 'Illā Qawlu Al-Bashari) ﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾ ; i.e., the Qurān.

Whoever claimed that the Qurān is created, he/she made it as the word of a human being; this is the reason for which Allāh blamed the polytheists. Also, if Allāh had not spoken until He created the creatures then He spoke later, the things could have not been subject to His Command or His order, and He could not say unto it "Be". This is against the Qurān and the unanimity of all Muslims.

12- **Chapter:** Know, may Allāh have mercy on you, that, according to the view of the Jahmiyyah, the Words of Allāh are created, they must say that Allāh Almighty is still like the idols which cannot speak or talk if He still does not speak because Allāh, the Exalted and the Sublime, tells about Ibrahim, peace be upon him, that he said to his people when they said to him: **"Are you the one who has done this to our gods, O Ibrahim (Abraham)?"** [Ibrahim (Abraham)] said: **"Nay,**

⁽¹⁸¹⁾ Surah Al-Muddathir; ayah: [25]

.....

this one, the biggest of them (idols) did it. Ask them, if they can speak!"⁽¹⁸²⁾. ('A'anta Fa`alta Hādhā Bi`ālihatinā Yā 'Ibrāhīmu. Qāla Bal Fa`alahu Kabīruhum Hādhā Fās'alūhum 'In Kānū Yanṭiqūna)

﴿أَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ﴾ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ

﴿إِنْ كَانُوا يَنْطِقُونَ﴾ ﴿٦٣﴾﴾

So, he gave this evidence against them that if the idols did not speak or talk, they could not be gods, and that Allāh cannot but speak or talk. And because the idols, which are impossibily given life by Allāh and enabled to speak, are not gods, how it is possible that whoever cannot originally speak to be a god, He is High above all that the Jahmiyyah say by Great Sublimity. If Allāh Almighty cannot be in a rank lower than the rank of idols which do not speak, Allāh must be continued to speak.⁽¹⁸³⁾

⁽¹⁸²⁾ Surah Al-Anbiyaa; ayahs: [62,63]

⁽¹⁸³⁾ I believe that this is one of the strong evidence which indicate that Al-Ash'arī believes that speaking is one of the physical attributes and attributes of action, and His Words are not Old or psychological because he glorified Him above the sameness of idols which did not and will never speak.

13-**Another proof:** Allāh Almighty has said about Himself that He says: "**Whose is the kingdom this Day?**"⁽¹⁸⁴⁾ (Limani Al-Mulku Al-Yawma) ﴿لِمَنِ الْمُلْكُ الْيَوْمَ﴾, and it was narrated that He said this and no one answered Him; so He says: "**It is Allāh's, the One, the Irresistible!**"⁽¹⁸⁵⁾ (Lillāhi Al-Wāḥidi Al-Qahhāri) ﴿لِلَّهِ الْوَحْدِ الْقَهَّارِ﴾ If He, the Exalted and the Sublime, was speaking though the things come to an end as where no man, nor angel, nor a living, nor a Jinn, nor a stone, nor a tree nor a town, it would be right that the Words of Allāh, Almighty are beyond creation because

⁽¹⁸⁴⁾ Surah Ghafir; a part of ayah: [16]

⁽¹⁸⁵⁾ This Ḥadīth is originally authentic; Ibn `Abbās, may Allāh be pleased with him, reported: "A caller calls before the Shout: O people! The Hour has come, so the dead and the living hear it. He said: Allāh descends from the lower heaven and calls: "**Whose is the kingdom this Day? It is Allāh's the One, the Irresistible!**" recorded by `Abdullāh Ibn Ahmad in "As-Sunnah" (220) and Al-Ḥākim in "Al-Mustadrak", book: Tafsīr, chapter: commentary on surah Hamim Al-Mu'min. Al-Ḥākim said: an authentic Ḥadīth on the condition of Muslim, but they have not recorded it, Adh-Dhahabī agreed with him (2/475) and Al-Lalaka'ī in "I'tiqād Ahlu-Sunnah" (2/222, 223) Ḥadīth No. (366).

He exists while no creature does exist.⁽¹⁸⁶⁾

14-Another proof: Allāh Almighty said: "**and to Musa (Moses) Allāh spoke directly**"⁽¹⁸⁷⁾ (Wa Kallama Allāhu Mūsá Taklīmāan) ﴿وَكَلَّمَ اللَّهُ مُوسَى﴾

﴿وَكَلَّمَ﴾ which means that Allāh converses orally with Musa (Moses). The words of the speaker cannot be existed in someone other than him, nor created in anything else; and the knowledge as well.

15-Another proof: Allāh Almighty said: "Say (O Muhammad ﷺ): **“He is Allāh, (the) One. “Allāh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). “He begets not, nor was He begotten; “And there is none co-equal or comparable unto Him.”**"⁽¹⁸⁸⁾ (Qul Huwa Allāhu 'Aḥadun.

⁽¹⁸⁶⁾ I believe that this is one of the strong proofs that Imam Al-Ash‘arī, may Allāh have mercy on him, believes that Allāh speaks occurring Words, neither physical nor Old, because he proved right that Allāh has the attribute of speaking while things come to an end, and non-existence of creatures. This is evidence that he believes that the attribute of speaking of Allāh, the Exalted and the Sublime, is an attribute of action and that His Words are not old.

⁽¹⁸⁷⁾ Surah An-Nisaa'; a part of ayah: [164]

⁽¹⁸⁸⁾ Surah Al-Ikhlaas

Allāhu Aṣ-Ṣamadū. Lam Yalid Wa Lam Yūlad.

Walam Yakun Lahu Kufūan 'Aḥadun) ﴿قُلْ هُوَ اللَّهُ﴾

﴿أَحَدٌ﴾ ﴿اللَّهُ الصَّمَدُ﴾ ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ ﴿﴾

How is the Qurān created though the name of Allāh is in the Qurān? This necessitates that the Names of Allāh are created. And if His Names were created, His Oneness would be created, and His Knowledge and Power as well. Allāh is High Above all that by Great Sublimity.

16- **Another proof:** Allāh Almighty said: "**Blessed be the Name of your Lord (Allāh)**"⁽¹⁸⁹⁾ (Tabāraka Asmu Rabbika) ﴿تَبَارَكَ اسْمُ رَبِّكَ﴾ and the creature cannot be described as blessed; so, this indicated that the Names of Allāh are uncreated. He also said: "**And the Face of your Lord ... will abide forever.**"⁽¹⁹⁰⁾ Just as the Face of our Lord cannot be created; it is not possible for His Names to be created as well.

17- **Another proof:** Allāh Almighty said: "**Allāh bears witness that *La ilaha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give**

(189) Surah Ar-Rahman; a part of ayah: [78]

(190) Surah Ar-Rahman; a part of ayah: [27]

this witness); (He is always) maintaining His creation in Justice."⁽¹⁹¹⁾ (Shahida Allāhu 'Annahu Lā 'Ilāha 'Illā Huwa Wa Al-Malā'ikatu Wa 'Ulū Al-'Ilmi Qā'imāan Bil-Qiṣṭi) ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

﴿هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ﴾ He must have born this witness and heard it from Himself because if He heard it from a creature, it would not be a witness born by Him, and if it was His witness which He has born, He must have born it before or after the existence of the creatures. If He bore this witness after the existence of the creatures, it would not be a witness for Himself of being God before the existence of the creatures; how does this happen? So, this necessitates that no one bore a witness for monotheism before the creation. If the witness for Oneness was impossible before the existence of the creation, it would be impossible to prove Oneness and its existence and that One exists before the creation. This is because what is impossible to witness for it cannot exist.

If His witness for Himself of Oneness was before the creation, the Words of Allāh Almighty cannot be created because Allāh's Words are His witness.

⁽¹⁹¹⁾ Surah Al-Imran; a part of ayah: [18]

18-**Another proof:** And the evidence for the invalidation of the view of the Jahmiyyah sects and that Qurān is the Words of Allāh and uncreated is that the Names of Allāh are from the Qurān and Allāh, the Exalted and the Sublime, said: "**Glorify the Name of your Lord, the Most High, Who has created (everything), and then proportioned it**"⁽¹⁹²⁾

(Sabbihi Asma Rabbika Al-'A'lá. Al-Ladhī
Khalaqa Fasawwá)

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ الَّذِي خَلَقَ فَسَوَّى ۝﴾

The name of your Lord, the Most High, Who has created (everything), and then proportioned it, cannot be created. [Also, the Majesty of our Lord cannot be created, Allāh Almighty said in surah Al-Jinn: "**And exalted be the Majesty of our Lord**"⁽¹⁹³⁾ (Wa 'Annahu Ta'ālā Jaddu Rabbīnā)

﴿وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا ۝﴾]. Just as His Majesty cannot be created, His Words cannot be created.

19-**Another proof:** Allāh Almighty said: "**It is not given to any human being that Allāh should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a**

⁽¹⁹²⁾ Surah Al-A'la; ayahs: [1,2]

⁽¹⁹³⁾ Surah Al-Jinn; ayah: [3]

Messenger to reveal what He wills by His Leave."⁽¹⁹⁴⁾ (Wa Mā Kāna Libasharin 'An Yukallimahu Allāhu 'Illā Waḥyāan 'Aw Min Warā'i Ḥijābin 'Aw Yursila Rasūlāan Fayūḥiya Bi'idhnihi Mā Yashā'u) ﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا﴾

﴿وَحَيًّا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ﴾

If Allāh's Words were not but created in a created thing, the stipulation for these aspects will be meaningless because the Words have been heard by all the creatures and found it, as the Jahmiyyah claimed, created in other than Allāh, the Exalted and the Sublime, which makes the fall of the rank of the Prophets (peace and blessings be upon them) necessary.

- 20-If they claimed that Allāh's speech to Musa is created in a tree, they would have to claim that who heard the Words of Allāh, the Exalted and the Sublime, from an angel or a Prophet who received it from Allāh is better than Musa who heard the Words (from a tree) because they heard it from a Prophet and Musa did not hear it from Allāh, the Exalted and the Sublime; however, he heard it from a tree. Also, it becomes necessary for them to claim that the Jew who heard the Words of Allāh from Allāh's Prophet (peace and

⁽¹⁹⁴⁾ Surah Ash-Shura; ayah: [51]

... .. blessings be upon him) is better than Musa Ibn 'Imraan, in this respect, because the Jew heard it from one of the Prophets of Allāh; but Musa heard it as created in a tree. [If it was created in a tree], He could not have been speaking to Musa (peace and blessings be upon him) from behind a veil because the Jinn and the men, who reached the tree, have heard the Words from that place; so, Musa would be like anyone else in that it is not the Words of Allāh to him from behind a veil.

- 21- **Answer:** They would be told: If you claimed that the meaning of that Allāh, the Exalted and the Sublime, spoke to Musa is that He created Words with which He spoke to him, and, in your view, Allāh has created words in the arm because the arm said to Allāh's Messenger (peace and blessings be upon him): **Do not eat me because I am poisoned**⁽¹⁹⁵⁾. So, it became necessary that the words which the Prophet (peace and blessings be upon him) heard were the Words of Allāh, the Exalted and the Sublime. If it was impossible that

(195) It is authentic but not with this wording because I do not find in the narrations evidence for that the arm told him about that; however, I found out that one of its limbs told him about that. This Ḥadīth is recorded by Abū Dawūd, book: blood money, chapter: whoever gives one a poison to drink or eat, and he dies, is he subject to retaliation? (4512), Aṭ-Ṭabarānī: (2/34) (1202). Al-Albanī said it is good and authentic Ḥadīth: see Ṣaḥīḥ Sunnan Abū Dawūd (3/90).

.....
Allāh spoke those created words, why would you deny that it was impossible that Allāh Almighty creates His words in a tree; this is because the words of the creature cannot be Words of Allāh. If it was the Words of Allāh, and that Allāh spoke, means, in your view, that He created words. So, you are obliged to say that Allāh spoke with the words He created in the arm. If they accepted this, **they would be told:** Allāh, Almighty, in your view, is the One who said: Do not eat me, I am poisoned, may Allāh be High above this [and you're lying to Him] by Great Sublimity.

If they said: it is not possible that Allāh's Words are created in an arm, they would be told: also, it is not possible for Allāh's Words to be created in a tree.

22-[Topic]: Then they were asked about the words with which Allāh made the wolf speak when it told about the Prophecy of the Prophet (peace and blessings be upon him). **They would be told:** If Allāh, the Exalted and the Sublime, spoke with words He creates in someone else, why have you denied that the words which he heard from the wolf are Words of Allāh and this miracle indicates that it is the Words of Allāh Almighty. This made it obligatory upon them that the wolf did not speak with it and that it is the Words of Allāh, the Exalted and the Sublime; it is because if words are uttered by the wolf, it is miraculous and if words

are uttered by the tree, it is miraculous. If the wolf was speaking with these narrated words, why have you denied that the tree spoke with words if it was created in a tree, and that the creature said: **"O Musa (Moses)! Verily! I am Allāh"**⁽¹⁹⁶⁾

(Yā Mūsá 'Innī 'Anā Allāhu) ﴿يَمُوسَىٰ إِنَّي أَنَا اللَّهُ﴾ Allāh is High above this by Great Sublimity.

23-An Answer: Then they would be told: If the Words of Allāh Almighty were created in other than Him, in your view, how do you feel safe that the Words of Allāh you hear were created in a thing; it is really the Words of Allāh, the Exalted and the Sublime? **If they said:** the tree cannot speak because the speaker must be but a living thing. **They would be answered:** it is not possible to create words in a tree because the one in whom the words are created cannot be but a living thing. If words can be created in a non-living thing, why is not it possible for the dead to speak?

They would be answered: why did not you say: He refers to a non-living thing because Allāh Almighty told that heavens and earth said **"We come, willingly."**⁽¹⁹⁷⁾ ('Ataynā Ṭā'i'īna) ﴿آتَيْنَا طَائِعِينَ﴾

⁽¹⁹⁶⁾ Surah Al-Qasas; a part of ayah: [30]

⁽¹⁹⁷⁾ Surah Fussilat; a part of ayah: [11]

24-**An Answer: Then they would be told:** Has not Allāh Almighty said to Iblīs: **"And verily! My Curse is on you till the Day of Recompense."**⁽¹⁹⁸⁾ (Wa 'Inna `Alayka La`natī 'Ilā Yawmi Ad-Dīni) ﴿وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ﴾ The

answer must be: Yes. **They would be told:** If Allāh's Words were created and the creatures were perishable, it became necessary that if Allāh made things perishable, the curse on Iblīs would be perishable; so Iblīs would not be cursed; this is abandonment of the religion of the Muslims and against what Allāh Almighty said: **"And verily! My Curse is on you till the Day of Recompense."** If the curse was on Iblīs forever till the Day of Recompense, i.e., the Day of Resurrection, the Day of Judgment; this is because Allāh Almighty said: **"The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection)"**⁽¹⁹⁹⁾

(Māliki Yawmi Ad-Dīni) ﴿مَلِكِ يَوْمِ الدِّينِ﴾ i.e., the Day of Judgment, and it is in Fire forever. Curse is in Allāh's Words; i.e. His saying: **"My Curse is on you"**. So, it became necessary that the Words of Allāh are not perishable and uncreated because

⁽¹⁹⁸⁾ Surah Sad; a part of ayah: [78]

⁽¹⁹⁹⁾ Surah Al-Fātiḥah; ayah: [4]

the creatures are perishable. If the Words of Allāh Almighty are not like this, it will be uncreated.

25-Response to the Jahmiyyah: Then they would be told: If Allāh's Anger is created and His Pleasure and Wrath as well, if you said: No, you would say that His Words are uncreated? And whoever claimed that Allāh's Wrath is created would be obliged to say that Allāh's Anger and Wrath on the infidels is perishable, and that His Pleasure with angels and Prophets are perishable; so that He will not be Pleased with His allies and Displeased with His enemies, this is against Islam.

26-Tell us about the saying of Allāh Almighty: "Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is."⁽²⁰⁰⁾
(Innamā Qawlunā Lishay'in 'Idhā 'Aradnāhu 'An Naqūla Lahu Kun Fayakūnu) إِذَا أَرَدْنَاهُ أَنْ

﴿ تَقُولَ لَهُ كُنْ فَيَكُونُ ﴾ Do you claim that His Word unto a thing: "**Be**" is created [and intended by Allāh]. If they said: No, they would be answered: Why have you denied that Allāh's Words, i.e., the Qurān, is uncreated, as you claimed that Allāh's Word unto the thing: "**Be**" is uncreated. If they argued that Allāh's Word unto the thing: "**Be**" is created, they would be told: if you claimed that it

⁽²⁰⁰⁾ Surah An-Nahl; ayah: [40]

is created and intended, you would be answered: Allāh Almighty has said: **"Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is"**, it would become necessary that His Word unto the thing: **"Be"** has said to it: **Be**. This must lead to one of two things:

- a) Either Allāh's saying unto other than Him: **"Be"** is uncreated.
- b) Or for every word there must be a word unendingly; this is impossible.

If they said that Allāh has a Word which is uncreated, they would be told: why have you denied that Allāh's Will of faith is uncreated? Then they would be told: Why did you say that Allāh's Word unto a thing: **"Be"** is uncreated? If they said: this is because the saying cannot be addressed with the word **"Be"**, they would be told: and the Qurān is uncreated because it is Allāh's Word and Allāh does not say to His Word **"Be"**.

27-Response to the Jahmiyyah: They would be told: Does not Allāh still know His allies and enemies? The answer must be: Yes. They would be told: Would you say: He still wills to distinguish between His allies and His enemies? If they said: Yes, they would be told: if Allāh's Will still exists, it will be uncreated [and if His Will is uncreated], why have not you said that His Words are uncreated?

...
If they said: we have not said that He still wills to distinguish between His allies and His enemies, they would argue that Allāh does not intend to distinguish between His allies and His enemies, and attribute the deficiency to Him, He is High above all what the Qadariyyah says by Great Sublimity.

28-A response: They would be told that the created thing is (a) either one of the persons or one of the bodies (b) or one of the attributes of persons.

So, it is not possible for Allāh's Words to be a person because it is possible for persons to eat, drink, and marry; but the Words of Allāh, Glorified be He, cannot do so; nor can the Words of Allāh be an attribute of a created person because the attributes do not abide for a glimpse of an eye because they are perishable. This necessitates that Allāh's Words have perished and exhausted. As it is not possible to be a person or an attribute of a person, it cannot be created because the person may pass away. And whoever proved that the Words of Allāh were a created person would inevitably say that the Words of Allāh Almighty would perish; this is not possible. Also, it is not possible for Allāh's Words to be created in a created person, nor can it be an attribute of a created person. If it was created in a person, and words of a man created

.....
in him (as no difference can be made between Allāh's Words and the words of the creatures if they are created in a created person), and also His Knowledge cannot be created in a created person.

29-A Response:

They would be also told: If Allāh's Words had been created, He would have been a body or an attribute of a body; and if it had been a body, it would have been possible to be speaking, and Allāh is Able to turn it. This is evidence against them. So, it became necessary that Allāh can turn the Qurān into a man, antelope, or a devil, may the Words of Allāh, Exalted be He, be above this. If it had been an attribute of a body like any attribute, Allāh is Able to turn it into bodies, it became necessary that the Jahmiyyah made it possible that Allāh turns the Qurān into a personified body which eats and drinks and turns it into a body and causes it to die. This is inapplicable to His Words, Glorified be He.



The Fifth Chapter:

On what the Narrators Reported

Concerning the Qurān

1- **Topic:** He said: Abū Bakr said: I and Al-‘Abbās Ibn ‘Abdel-‘Aẓeem Al-‘Anbārī came to Abū ‘Abdullāh, Al-‘Abbās Ibn ‘Abdel-‘Aẓeem asked Abū ‘Abdullāh Aḥmed Ibn Hanbal and said to him: some people here reported saying: the Qurān is neither created nor uncreated. Those are more harmful to the people than the Jahmiyyah. Woe to you! If they did not say: uncreated, you would say: created.

Abū ‘Abdullāh said: Those are bad people.

Al-‘Abbās said: What would you say, O Abū ‘Abdullāh!

So, he said: what I believe, think, and have no doubt about is that the Qurān is uncreated.

Then he said: May Allāh be Glorified! Who can be skeptical about this?!

Then Abū ‘Abdullāh spoke ill of being skeptical about this. So, he said: May Allāh be Glorified! Is there any doubt about this? Allāh, Glorified and Blessed be He, said: **"Surely, His is the Creation and Commandment."**⁽²⁰¹⁾ ('Alā Lahu Al-Khalqu Wa

⁽²⁰¹⁾ Surah Al-A`raf; a part of ayah: [54]

♦♦♦ ————— ♦♦♦

Al-'Amru) ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾ And He Almighty said:
**"The Most Beneficent (Allāh)! Has taught (you
 mankind) the Qur'an (by His Mercy). He created
 man."**⁽²⁰²⁾ (Ar-Raḥmānu. 'Allama Al-Qur'āna. Khalaqa
 Al-'Insāna) ﴿الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝﴾ So, He
 distinguished between man and the Qurān, and said:
"taught", "created", and kept saying it again and again:
"taught", "created", so He distinguished between them.

Abū 'Abdullāh said: And the Qurān is from
 Allāh's Knowledge; have not you seen him saying:
"taught the Qurān"; and the Qurān contains the
 Names of Allāh, Exalted be He, what do they say? Do
 not they say that the Names of Allāh are uncreated?
 Allāh is still the Able, the Knower, the All-Mighty, the
 All-Wise, the All-Hearing, the All-Seeing. We have no
 doubt that the Names of Allāh, the Exalted and the
 Sublime, are uncreated. We have no doubt that Allāh's
 Knowledge is uncreated, the Qurān is from Allāh's
 Knowledge and contains Allāh's Names; so, we have
 no doubt that it is uncreated; i.e., the Words of Allāh,
 Exalted be He, and Allāh still utters it.

Then he said: Which infidelity is worse than this?
 And which infidelity is more evil than this? If they
 argued that the Qurān is created, they would argue that
 the Names of Allāh are created, and Allāh's Knowledge

⁽²⁰²⁾ Surah Ar-Rahman; ayahs: [1,2,3]

is created. However, showing lack of attention, people say: they claim that the Qurān is created and show lack of attention think that it is easy. They do not know that it contains disbelief. I hate revealing this to anyone. They ask me but I hate talking about this. I was told that they claimed that I give up speaking about this.

So, I said to him: Who said that the Qurān is created and did not say that Allāh's Names are created; nor His Knowledge, and said nothing else; do I say that he is declared as an infidel? He replied: He is as such in our view.

Then Abū `Abdullāh said: We do not need to be skeptical about this Qurān; we have Allāh's Names in it; it is from Allāh's Knowledge. Whoever said that it is created would be declared as infidel in our view. So, I kept asking him. Al-`Abbās said to me, while he was hearing: May Allāh be Glorified! Is this not enough? Abū `Abdullāh said: Indeed!

2- Al-Ḥussain Ibn `Abdel-Awwal said: I heard Waki` saying: Whoever said that the Qurān is created is declared as apostate and is asked for repentance; if he/she repented, he/she would not be killed; if not, he would be killed.

3- Mohamed Ibn Aṣ-Ṣabbāḥ Al-Bazzār: `Ali Ibn Al-Ḥassan Ibn Shaqiq said: I heard Ibn Al-Mubarak saying: We can report the words of the Jews and

the Christians; but, we cannot report the words of the Jahmiyyah. Mohamed said: He says: We fear that we commit disbelief unknowingly.⁽²⁰³⁾

- 4- Haroun Ibn Ishāq Al-Hamdanī reported: Abū Nu`aim said: Suleiman Ibn Eisa Al-Qari said: Sufian Ath-Thawri, may Allāh be pleased with him, narrated: Ḥammād Ibn Suleiman said to me: Tell Abū Ḥanifah the polytheist that I am disassociated from him. Suleiman said: then Sufian said: because he used to say: the Qurān is created⁽²⁰⁴⁾.⁽²⁰⁵⁾

(203) It is authentic. It is related by `Abdullāh Ibn Aḥmed in "As-Sunnah" 1/111 (23), Al-Ajurri in "At-Taṣḍīq Bin-Nazar" (9) p.33 and "Ash-Sharia" under No. (579) (2/987), Ad-Darimi in his Response to the Jahmiyyah p.126 under No. 24, Abū Dawūd in Masa`il of Imam Aḥmed p.269.

(204) In some version, this sentence "Far be it from Abū Hanifah, may Allāh be pleased with him, to say this; but this is false because Abū Hanifah is one of the people of the Sunnah" is added.

(205) It is a weak narration: it is related by Al-Bukhārī in "At-Tarīkh Al-Kabīr" while noting down the biography of Suleiman Ibn Eisa Al-Qari', Al-Khaṭīb in "Tarikh Baghdad" (15/522), Al-`Oqaili in Ad-Do`faa' 4/280. I believed that there is a disconnection in the chain of transmitters because Haroun have not met Al-Ash`arī as Haroun died ten years before Al-Ash`arī's birth.

- 5- Sufian Ibn Wakī' said: I heard `Umar Ibn Ḥammād Ibn Abū Ḥanifa saying: My father said to me: the view for which Ibn Abū Laila asked Abū Ḥanifah for repentance is that he (Abū Ḥanifah) said: the Qurān is created. Then he repented and spread the news among the students of knowledge. My father said: I said to him: How did this happen to you. He replied: I was frightened, by Allāh, that he speaks ill of me; so, I adopted dissimulation.⁽²⁰⁶⁾
- 6- Haroun Ibn Ishāq said: I heard Ismail Ibn Abūl-Ḥakam reporting from `Umar Ibn `Ubaid Aṭ-Ṭanāfissī that Ḥammād, i.e., Ibn Abū Suleiman, wrote to Abū Ḥanifah: I am disassociated from what you are saying until you repent. Ibn `Uyanah, who was there, said: Your neighbor told me that Abū Ḥanifah invited him to the view regarding which he

⁽²⁰⁶⁾ It is a weak narration. It is recorded by `Abdullāh Ibn Imam Aḥmed in "As-Sunnah" 1/183 (238), Al-Khaṭīb Al-Baghdādī in "Tarīkh Baghdād" (15/520) on the authority of Sufian Ibn Waki'. There is disconnection in this chain of transmitters because Sufian Ibn Waki' died in two hundred forty-seven, i.e., thirteen years before the birth of Al-Ash'arī. Sufian Ibn Waki' is also weak. Abū Zur'ah said about him: he used to tell lies, see "Al-Jarḥ Wat-Ta'dīl" (4/231). Also, Hammad Ibn Abū Hanifah is a weak narrator as stated by Ibn `Adiyy and Ibn Ḥajar.

repented after he was asked to repent.⁽²⁰⁷⁾

7- Abū Yousuf reported: I argued with Abū Ḥanifah for two months until he retracted his view that the Qurān is created⁽²⁰⁸⁾.

8- Suleiman Ibn Ḥarb said: the Qurān is uncreated. I took this from the Book of Allāh Almighty, Allāh, the Exalted and the Sublime, said: **"Neither will Allāh speak to them, nor look at them"**⁽²⁰⁹⁾ (Wa Lā Yukallimuhumu Allāhu Wa Lā Yanẓuru 'Ilayhim) ﴿وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ﴾; that Allāh's Words and looking at Him is the same; i.e., uncreated⁽²¹⁰⁾.

⁽²⁰⁷⁾ It is a weak narration. It is also recorded by Al-Khaṭīb Al-Baghdadi in "Tārikh Baghdad" (15/521). There is disconnection in this chain of transmitters because Haroun Ibn Ishaq, as said above, died ten years before the birth of Al-Ash'arī. Hammad Ibn Abū Suleiman passed away before the emergence of the view of the creation of the Qurān. See Tarikh Baghdad (15/521).

⁽²⁰⁸⁾ It is a weak narration. There is a disconnection in the chain of transmitters between Abū Yousuf and Al-Ash'arī.

⁽²⁰⁹⁾ Surah Al-'Imran; a part of ayah: [77]

⁽²¹⁰⁾ It is an authentic narration. It is recorded by Al-Khallal in As-Sunnah under Nos. 1975, 1978, 1840, 1836, Al-Lalaka'i in his commentary on the Fundamentals of the Creed 2/251, 280, 282, and 'Abdullāh Ibn Aḥmed in As-Sunnah under No. (138): 1/154. Its narrators are trustworthy as stated by the verifier of Sunnah of Abū Bakr Al-Khallal. See 2/220.

9- Al-Ḥussain Ibn `Abdel-Awwal reported: Mohamed Ibn Al-Ḥussain Ibn Abū Zayd Al-Ḥamdani said: `Amro Ibn Qays Al-Mula'i said: 'Aṭiyyah said: Abū Sa`eed Al-Khudri, may Allāh be pleased with him, narrated: Allāh's Messenger (peace and blessings be upon him) said: **"And the virtue of Allāh's Speech over the speech of others is like the virtue of Allāh over His creation."**⁽²¹¹⁾ This proves that the Qurān is the Words of Allāh, Exalted be He, and if they were the Words of Allāh Almighty, they could not be a creation of Allāh. Allāh has clarified that the Qurān is His Words as He Almighty said: **"so that he may hear the Word of Allāh (the Qur'an)"**⁽²¹²⁾ (Ĥattá Yasma`a Kalāma Allāhi) ﴿حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ﴾ and there are many evidence for this in His Book, and Allāh Almighty said that He spoke to Musa directly.

⁽²¹¹⁾ It is a good Ḥadīth which provides: Abū Sa`eed Al-Khudri reported that Allāh's Messenger (peace and blessings be upon him) said: **"The Lord, Glorified be He, whoever is too busy with the Qur'an for remembering Me and asking Me, then I shall give him more than what I give to those who ask." And the virtue of Allāh's Speech over the speech of others is like the virtue of Allāh over His creation.** It is recorded by At-Tirmidhī, book: virtues of the Qurān, chapter: How was the recitation of the Prophet (2926), Ad-Darimi in "As-Sunnan" (3356), Al-Baihaqī in "Ash-Shu`ab" in "Ash-Shu`ab" (2015).

⁽²¹²⁾ Surah At-Taubah; a part of ayah: [6]

10- `Adiyy Ibn Hātim reported: Allāh's Messenger (peace and blessings be upon him) said: **"There will be none among you but will be talked to by Allāh on the Day of Resurrection, without there being an interpreter between him and Him (Allāh)."**⁽²¹³⁾

11- And among what clarifies that Allāh Almighty speaks and has Words is that which is reported by `Affan: Hammad Ibn Salamah said: Al-Ash`ath [Al-Haddani] said: Shahr Ibn Hawshab narrated: "The virtue of the Words of Allāh Almighty over the rest of the words is like the virtue of Allāh over His creation."⁽²¹⁴⁾

⁽²¹³⁾ Agreed upon: related by Al-Bukhārī, the book: To make the Heart Tender (Ar-Riqaq), chapter: Anybody whose account is questioned will surely be punished (6539), book: Oneness, Uniqueness of Allāh (Tawheed); chapter: saying of Allāh Almighty: "Some faces that Day shall be *Nadīrah* (shining and radiant). Looking at their Lord (Allāh)" (7443), chapter: The Talk of the Lord, the Exalted and the Sublime, to the Prophets and others on the Day of Resurrection, (7512), Muslim, book: Zakat, chapter: Encouragement to give charity even if it is with half a date or a kind word. And charity is a shield against the fire. (1016) (67)

⁽²¹⁴⁾ It is an authentic Ḥadīth which provides: Allāh's Messenger (peace and blessings be upon him) said: "The virtue of Allāh's Words over His creation is like the virtue of Allāh over His creation." It is recorded by Ad-Darimi in "As-Sunnan" (3352), Ar-Rad `Ala Al-Jahmiyyah p.160 Ḥadīth 287 on the authority of Shahr Ibn Hawshab as an incompletely transmitted Ḥadīth, Ar-Rad `Ala Al-Jahmiyyah as a directly traced Ḥadīth on the authority of Abū Huraira, may Allāh be pleased with him. See the Ḥadīth No. 288 p.160.

12- Ya'la Ibn Al-Minhal As-Sa'di narrated: Ishāq Ibn Suleiman Ar-Razī said: Al-Jarrāh Ibn Aḍ-Ḍaḥḥak Al-Kindī said: 'Alqamah Ibn Marthad said: Abū 'Abderrahmān As-Sulamī reported: 'Uthmān Ibn 'Affān, may Allāh be pleased with him, reported: Allāh's Messenger (peace and blessings be upon him) said: **"The best of you are those who learn the Qur'an and teach it to others."**⁽²¹⁵⁾, and said:

⁽²¹⁵⁾ It is an authentic Ḥadīth. It is recorded by Ad-Darimi in "Ar-Rad 'Ala Al-Jahmiyyah" p.160 Ḥadīth No. 341 on the authority of 'Uthman Ibn 'Affan, may Allāh be pleased with him that He (peace and blessings be upon him) said: **"The best of you are those who learn the Qur'an and teach it to others."** Abū 'Abder-Rahman As-Sulami said: This is what makes me sit here, the virtue of the Qurān over the speech of others is like the virtue of Allāh over the creation, because it comes from Him." as an incompletely transmitted Ḥadīth, Ar-Rad 'Ala Al-Jahmiyyah as a directly traced Ḥadīth on the authority of Abū Huraira, may Allāh be pleased with him. See the Ḥadīth No. 288 p.160. I said that his narrators are trustworthy except Mohamed Ibn Humaid Ar-Razi about whom Al-Hafiz said: "weak". The Ḥadīth is originally related by Imam Al-Bukhārī in his Ṣaḥīḥ on the authority of 'Uthman Ibn 'Affan, may Allāh be pleased with him, that the Prophet (peace and blessings be upon him) said: **"The best of you are those who learn the Qur'an and teach it to others."** See Ṣaḥīḥ Al-Bukhārī, the book: virtues of the Qurān, chapter: The best of you are those who learn the Qur'an and teach it to others, Ḥadīth Nos. (5027, 5028)

“The virtue of the Qurān over the speech of others is like the virtue of Allāh over His creation.”⁽²¹⁶⁾

- 13- Sunaid Ibn Dawūd narrated: Abū Sufiān said: Ma'mar said: Qatadah reported: His saying, Glorified be He, "And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted." See the ayah⁽²¹⁷⁾ (Wa Law 'Annamā Fī Al-'Arḍi Min Shajaratin 'Aqlāmun Wa Al-Baḥru Yamudduhu Min Ba'dihi Sab'atu 'Abḥurin Mā Naḥidat Kalimātu Allāhi) وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ

أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ﴿﴾

[He commented: the polytheists said that these are words which are about to exhaust. Thus, Allāh, Almighty, revealed what you hear. He says: If the trees on the earth were pens and the sea with seven seas behind it to add to its supply, the pens would be torn into pieces, and the seas would be exhausted before the Wonders, His Wisdom, Words, and Knowledge

⁽²¹⁶⁾ ibid

⁽²¹⁷⁾ Surah Luqman; a part of ayah: [27]

of my Lord would exhaust]⁽²¹⁸⁾.

- 14- Haroun Ibn Ma`rouf narrated: Jarir said: Mansour said: Hilāl Ibn Yasāf said: Farwah Ibn Nawfal said: I was a neighbor of Khabbāb Ibn Al-Arat

⁽²¹⁸⁾ Authentic Ḥadīth: it is mentioned in all the manuscripts and the printed versions without His saying: **"And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise."** So, it indicates that there is a clear omission because he referred to the ayah without the commentary of Qatadah. It is recorded by Imam Al-Lalaka'i et al. Qatadah said: His saying: **"And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted."** Surah Luqman, ayah (27) [He commented: the polytheists said that these are words which are about to exhaust. Thus, Allāh, Almighty, revealed what you hear. He says: If the trees on the earth were pens and the sea with seven seas behind it to add to its supply, the pens would be torn into pieces, and the seas would be exhausted before the Wonders, His Wisdom, Words, and Knowledge of my Lord would exhaust] see the Commentary on the Fundamentals of Creed 2/220 No. 360, Abū Ash-Shaikh in Al-ʿAzamah 1/344 No. (77), Ibn Jarir when commenting on ayah (27) of surah Luqman 10/220 No. 28147, As-Syouti in Ad-Durr Al-Manthur 5/168, 8/96, Al-Ḥafīz Ibn Ḥajar in Al-Fath 13/445, Tafsir Al-Mawardi 4/445. It is authentic Ḥadīth because its narrators are trustworthy as stated by Redaa'-Ullāh Al-Mubarakfouri in his verification of Al-ʿAzamah 1/345.

who said to me: [O man! Come closer] to Allāh Almighty as possible as you can. Truly, you will not come closer to Allāh with a thing more preferable to Him than His Words⁽²¹⁹⁾.

15- `Abdullāh Ibn `Abbās⁽²²⁰⁾ commented on His saying the Almighty: **"An Arabic Qur'an, without any**

(219) Authentic Ḥadīth: Recorded by `Abdullāh Ibn Aḥmed in "As-Sunnah" 1/141 (111), Al-Ajurri in "Ash-Sharia" No. 158 (1/493), Ad-Darimi in "Ar-Rad `Ala Al-Jahmiyyah" (310), Al-Ḥākim, book: Tafsir, chapter: Tafsir of surah Ha-mim As-Sajdah (2/479), Ibn Abū Shaibah (30098), Al-Baihaqi in "Ash-Shu'ab" (2020) and the Names and Attributes 1/587 Ḥadīth No. 514, in "Al-`Itiqad" p.200 Ḥadīth No. 57 and graded it as authentic in "the Names and Attributes" see (1/588) Ḥadīth No. (514), Al-Lalaka'i: "Fundamentals of Creed" (2/340), and Ibn Baṭṭah: Al-Ibanah (2/473, 474) on the authority of Nawfal Ibn Khabbab. Al-Hakim said: "Its chain of transmitters is authentic" and Adh-Dhahabi also graded it as authentic in "Talkhīṣ Al-Mustadrak". Al-Baihaqi said: "This is authentic chain of transmitters" see the Names and Attributes 1/588.

(220) He is `Abdullāh Ibn `Abbās, may Allāh be pleased with him, the great companion, the cousin of Allāh's Messenger (peace and blessings be upon him), the scholar of the Nation and the jurist of his age. He was born in the Shi'b (mountain hideout) of Banu Hashim three years before the year of migration. Mujahid said: "I have never seen anyone like Ibn `Abbās. The day when he passed away was the Scholar of this Nation". `Ali Ibn Al-Madini said: "Ibn `Abbās passed away in sixty-eight". Al-Waqidi, Al-Haitham, and Abū Nu`aim said: "in sixty-eight", and it was said that he lived seventy years. See "Tabaqat Ibn Sa'd" (2/365), "Siyar A'lam An-Nubalaa" (3/51), "Al-Iṣābah" (2/330).

crookedness (therein)"⁽²²¹⁾ (Qur'ānān `Arabīyān Ghayra Dhī `Iwajin) ﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عَوْجٍ﴾ and said: "**uncreated**"⁽²²²⁾.

16- Al-Laith Ibn Yahya reported: Ibrahim Ibn Abū Al-Ash'ath told me that he heard Mu'ammal Ibn Ismail reporting from Ath-Thawri who said: Whoever claimed that the Qurān is created would be declared as infidel.⁽²²³⁾

⁽²²¹⁾ Surah Az-Zumar; a part of ayah: [28]

⁽²²²⁾ A weak narration: Recorded by Al-Lalaka'i in "the Fundamentals of the Creed of the People of the Sunnah" (2/217) No. 355, Ibn Baṭṭah in Al-Ibanah (3/249) (2071), and Al-Ajurri in "Ash-Sharia" No. 160 (1/496) on the authority of Ibn `Abbās.

⁽²²³⁾ Authentic narration: it is related by Al-Bukhārī in his book: Creation of Acts of the Slaves (2/13) under No. (9), Al-Lalaka'i in "Fundamentals of the Creed" on the authority of Ath-Thawri who said: "The Qurān is the Word of Allāh and uncreated, from Him it starts, and to Him it returns; whoever said otherwise, it will be declared as infidelity." (1/151) No. (314). Al-Firyabi said: I heard Ath-Thawri saying: "Whoever said that the Qurān is created will be declared as heretic." Its narrators are trustworthy (2/251) No. (415). Ibn Baṭṭah related in Al-Ibanah that Sufian said: Whoever said that "Say (O Muhammad ﷺ): "He is Allāh, (the) One" is created shall be declared as infidel. See Al-Ibanah (4/302) No. 2285. It is also recorded by Abū Nu'aim in Al-Hilyah (7/30), `Abdullāh Ibn Aḥmed in As-Sunnah (1/107) No. 13.

17- It was soundly reported that Ja'far Ibn Muhammad⁽²²⁴⁾ said: the Qurān is neither a creator nor created⁽²²⁵⁾. This was also quoted from his uncle Zayd Ibn 'Ali and his grandfather 'Ali Ibn Al-Ḥussain⁽²²⁶⁾.

(224) He is Ja'far Ibn Muhammad Ibn 'Ali Ibn Al-Hussein Ibn 'Ali Ibn Abū Ṭaleb Al-Hashimi. Ash-Shaf'i and Yahya said: "Al-Bukhārī quoted from him in Al-Adab Al-Mufrad and the Creation of the Acts of Slaves". He passed away in one hundred forty-eight. Az-Zubair added: He was at the age of fifty-eight. See "Tahdhib Al-Kamal" (5/74), "Mizan Al-Itidal" (1/414), and "Tadhkirat Al-Ḥuffāz" (1/166).

(225) Ṣaḥīḥ: It is recorded by Al-Lalaka'i in the Commentary on the Fundamentals of Creed (2/241-243) No. (399) on the authority of Ja'far Ibn Muhammad who said: "It is neither a creator nor a created but it is the Word of Allāh Almighty." Its narrators are trustworthy. Al-Ajurri mentioned it in Ash-Sharia and said: Ja'far Ibn Muhammad was asked about the Qurān: Is it a creator or a created? He replied: "It is neither a creator nor a created but it is the Word of Allāh Almighty." (1/494) No. (159), 'Abdullāh Ibn Aḥmed: As-Sunnah (1/152) No. 132, Al-Bukhārī: the Creation of the Acts of the Slaves (2/16) No. 17, and Ibn Baṭṭah: Al-Ibanah (3/248) No. (2066-2069). The Ḥadīth is graded as authentic by Al-Baihaqi in the Creed p.203 Ḥadīth No. 65. Sheikh Al-Islam Ibn Taymiyyah said: "This view is frequently quoted from Ja'far Ibn Muhammad." See Minhaj As-Sunnah (2/181, 245).

(226) Good narration: when 'Ali Ibn Al-Hussain was asked about the Qurān, he said: "It is neither a creator nor a created; it is the Word of the Creator." It is recorded by Al-Khallal in As-Sunnah No. 1972 and 1996. See 2/289 and 295, 'Abdullāh Ibn Aḥmed in As-Sunnah 1/152-153 No. (134-135-145), Al-Lalaka'i: (2/237) No. 388, and Al-Baihaqi: the Names and Attributes 1/600 Ḥadīth (533-534) and Al-Itiqad p.203 No. 69.

18- And among the countless scholars, Ḥadīths' transmitters, and narrators who said that the Qurān is uncreated and said that whoever said that it is created shall be declared as infidel are Ḥammād⁽²²⁷⁾ [Al-Ḥammādain⁽²²⁸⁾ (two scholars named as Ḥammād)]⁽²²⁹⁾, Ath-Thawrī, `Abdel-`Aziz Ibn Abū Salamah⁽²³⁰⁾, Malik Ibn Anas⁽²³¹⁾,

(227) Ḥammād Ibn Zayd Ibn Dirham Al-Jahḍamī, Abū Ismail Al-Baṣrī; he passed away in seventy-nine at the age of eighty-one.

(228) Ḥammād Ibn Zayd and Ḥammād Ibn Salamah

(229) Al-Lalaka'i related that Ḥammād Ibn Salamah, who belongs to Al-Basrah, used to say that the Qurān is the Word of Allāh and uncreated; and whoever said it is created shall be declared as infidel." (2/280) No. 482.

(230) Al-Lalaka'i related that `Abdel-`Aziz Ibn Abū Salamah, who belongs to Baghdad, used to say that the Qurān is the Word of Allāh and uncreated; and whoever said it is created shall be declared as infidel." (2/289). See Al-Ibanah by Ibn Baṭṭah 4/320 No. 2345, A response to those who say that the Qurān is created 1/70 No. 111, see his criticism of Jahm as mentioned in the Creation of the Acts of Slaves 2/18 No. 20.

(231) Ṣaḥīḥ: it is recorded by Al-Ajurri in Ash-Sharia on the authority of `Abdullāh Ibn Nafi' who said: Malik Ibn Anas used to say: "The Qurān is the Word of Allāh" and it is awful to say that the Qurān is created; Malik said: "He shall be beaten to a pulp and imprisoned until death." No. 166 (1/501). It is also recorded by Al-Baihaqi in the Names and Attributes 1/605 No. (541-542), and Al-Lalaka'i: (2/249) No. (410).

Ash-Shaf'i⁽²³²⁾ and his students, Al-Laith Ibn Sa'd⁽²³³⁾, Sufiyan Ibn 'Uayaynah⁽²³⁴⁾, Hisham⁽²³⁵⁾,

(232) Ṣaḥīḥ: Al-Lalaka'i related that Ar-Rabi' Ibn Suleiman said: I heard Ash-Shaf'i saying: "Whoever says that the Qurān is created shall be declared as a disbeliever" (2/252-253), Nos. 419-421, Al-Ajurri in Ash-Sharia (1/509) No. 176, and Al-Baihaqi in the Names and Attributes (1/612) Nos. (553-554-555). Also, Al-Muzani, one of the students of Ash-Shaf'i, said: in this respect, I hold the same view of Ash-Shaf'i that the Word of Allāh is uncreated (2/254).

(233) A weak narration: Al-Lalaka'i related that Al-Laith Ibn Sa'd, who belongs to Egypt, used to say that the Qurān is the Word of Allāh and uncreated; and whoever said it is created shall be declared as infidel." (2/249 and 298) No. 412-487. It is also related by Al-Baihaqi in the Names and Attributes, Ibn Baṭṭah in Al-Ibanah 3/298 No. 2265.

(234) Ṣaḥīḥ: It is related by 'Abdullāh Ibn Aḥmed in As-Sunnah on the authority of Sufiyan Ibn 'Uayaynah who said: "The Qurān is the Word of Allāh, the Exalted and the Sublime; and whoever said it is created shall be a disbeliever, and whoever has doubts about his infidelity shall be declared as infidel." 1/112 No. 25. It is also related by Al-Lalaka'i 1/616 No. 562, Ibn Baṭṭah in Al-Ibanah 3/281 Nos. 2197-2198, Al-Ḥujjah Fi Bayān Al-Maḥajjah (1/244) Ḥadīth No. 92, and Al-Baihaqi in the Names and Attributes 1/606 No. 542.

(235) He is Hisham Ibn 'Abdel-Malik Aṭ-Ṭayalissī in all probability. Al-Lalaka'i related in the "Fundamentals of the Creed of the People of the Sunnah" (2/259) that he said: "Whoever does not believe that the Qurān is uncreated shall be taken out of the fold of Islam."

‘Eisa Ibn Younus⁽²³⁶⁾, Ḥaṣṣ Ibn Ghiyāth⁽²³⁷⁾, Sa‘eed Ibn ‘Amer⁽²³⁸⁾, ‘Abderraḥman Ibn Mahdi⁽²³⁹⁾,

- (236) Ṣaḥīḥ: Al-Lalaka'i related that ‘Eesa Ibn Younus, who belongs to the Levant, used to say that the Qurān is the Word of Allāh and uncreated; and whoever said it is created shall be declared as infidel." (2/295 and 486), Ad-Darimi in his refutation of Al-Marrisi 1/537, Ibn Baṭṭah in Al-Ibanah 3/283 No. 2207-2212, and Al-Khallal in As-Sunnah No. 2033.
- (237) Ṣaḥīḥ: Al-Lalaka'i related that Ḥaṣṣ Ibn Ghiyāth, who belongs to the first generation of jurists, used to say that the Qurān is uncreated." (1/277), Ibn Baṭṭah in Al-Ibanah 3/290 No. 2236 and Al-Baihaqi in the Names and Attributes (1/604) No. 540-542.
- (238) Al-Lalaka'i related that Sa‘eed Ibn ‘Amer, who belongs to Basrah, used to say that the Qurān is the Word of Allāh and uncreated; and whoever said it is created shall be declared as infidel." (2/282) and see his words on criticism of Al-Jahmiyyah 2/17 No. 18 from the book: the Creation of the Acts of the Slaves and Ad-Dar' 6/261.
- (239) Al-Lalaka'i related that Ibn Mahdi said: "The Qurān is the Word of Allāh; it is neither creator nor created" (1/347) No.580. Aḥmed Ibn Hanbal said: I heard ‘Abder-Rahman Ibn Mahdi saying: "Whoever claimed that Allāh Almighty never spoke to Moses, peace and prayers be upon him, shall be asked for repentance, if he did not repent, he would be beheaded" 1/120 (44). It is also related by Al-Baihaqi in the Names and Attributes 1/607 No. (545-546).

Abū Bakr Ibn `Ayyash⁽²⁴⁰⁾, Waki⁽²⁴¹⁾, Abū `Aṣṣim An-Nabīl⁽²⁴²⁾, Ya'la Ibn `Ubaid⁽²⁴³⁾, Muhammad Ibn Yousuf⁽²⁴⁴⁾, Bishr Ibn Al-Mufaddal⁽²⁴⁵⁾,

(240) Ṣaḥīḥ: It is related by Al-Bukhārī in the book: the Creation of the Acts of the Slaves (2/12) No. (8), Al-Ajurri in Ash-Sharia on the authority of Hamzah Ibn Sa'eed Al-Marwazi who said: I asked Abū Bakr Ibn `Ayyash: O Abū Bakr! You knew what Ibn `Ulayyah said about the Qurān, what is your opinion? He said: "Hear me, woe to you! Whoever claimed that the Qurān is created shall be declared, in our view, as infidel and disbeliever, an enemy of Allāh, we do not sit or talk with him." No. (163) (1/500)

(241) Ṣaḥīḥ: Al-Lalaka'i related that Abū Mohamed Al-Wasiti said: I heard Waki` saying: "Whoever said that the Qurān is created shall be declared infidel" (2/257 and 317) No. (433-434-506), `Abdullāh Ibn Aḥmed in As-Sunnah 1/115-117 from 32 through 40

(242) He is Aḍ-Ḍaḥḥak Ibn Makhlad Ibn Muslim Ash-Shaibani, Abū `Assim An-Nabil, Al-Basri, Al-Hafiz, Sheikh Al-Islam. He used to be titled as An-Nabil for his nobility and wisdom. He only delivers Ḥadīths from his memory.

(243) Al-Lalaka'i related that Ya'la Ibn `Ubaid, who belongs to the first generation of jurists, used to say said: "The Qurān is uncreated" see Commentary on the Fundamentals of Creed 1/276.

(244) Good narration: Al-Lalaka'i related that Muhammad Ibn Yousuf, who belongs to Baghdad, used to say: "The Qurān is the Word of Allāh and uncreated; whoever said it is created shall be declared infidel." see Commentary on the Fundamentals of Creed 2/289 and `Abdullāh Ibn Aḥmed in As-Sunnah 1/131 No. (78).

(245) Al-Lalaka'i related that Bishr Ibn Al-Mufaddal, who belongs to Basrah, used to say: "The Qurān is the Word of Allāh and uncreated; whoever said it is created shall be declared infidel."

'Abdullāh Ibn Dawūd⁽²⁴⁶⁾, Sallam Ibn Abū Moṭee⁽²⁴⁷⁾, Ibn Al-Mubarak⁽²⁴⁸⁾, 'Ali Ibn 'Aṣṣim⁽²⁴⁹⁾,

- (246) Ṣaḥīḥ: Al-Lalaka'i related that 'Abdullāh Ibn Dawūd said: "The Exalted in Might, the Compeller" Is this created? (2/260) No. (441) and 'Abdullāh Ibn Aḥmed in As-Sunnah 1/159 No. (156), and Ibn Baṭṭah: Al-Ibanah 3/286 No. (2228)
- (247) Ṣaḥīḥ: Al-Lalaka'i related that Salam Ibn Abū Moṭee^c, who belongs to Basrah, used to say: "The Qurān is the Word of Allāh and uncreated; whoever said it is created shall be declared infidel." (2/280), see his declaring the Jahmiyyah as infidels in the Creation of the Acts of Slaves 2/29 No. (39), and 'Abdullāh Ibn Aḥmed in As-Sunnah 1/105 No. (9).
- (248) Ṣaḥīḥ: It is related by Al-Bukhārī in the book: the Creation of the Acts of the Slaves (2/14) No. (11), 'Abdullāh Ibn Aḥmed in As-Sunnah 1/110 - 111 No. (20), Al-Baihaqi in the Names and Attributes (1/607) No. (544), Al-Lalaka'i related that 'Ali Ibn Al-Hassan Ibn Shāqiq on the authority of Ibn Al-Mubarak who said: "The Qurān is the Word of Allāh; it is neither a creator nor created". Also, Ibn Al-Mubarak recited thirty ayahs from Taha and said: "Whoever argued that this is created shall be declared as infidel" (2/255) Nos. (426-427). It is graded as authentic by Ibn Al-Qayyim in Ijtima' Al-Joyoush Al-Islamia p.135.
- (249) Ṣaḥīḥ: It is related by Al-Bukhārī in the book: the Creation of the Acts of the Slaves (2/19) No. (21, 22), Al-Lalaka'i related that 'Ali Ibn 'Aṣṣim who belongs to the people of Basrah who used to say: "The Qurān is the Word of Allāh and uncreated; whoever said that it is created shall be declared as infidel" (2/286) No. 484, Al-Baihaqi in the Names and Attributes (1/604) No. (540), and Ibn Baṭṭah: Al-Ibanah 3/297 No. 2265. It is graded as authentic by Ibn Al-Qayyim in Ijtima' Al-Joyoush Al-Islamia p.216.

• • • ————— ◇ • ○ • ◇ ————— • • •
Aḥmed Ibn Yunus⁽²⁵⁰⁾, Abū Nu`aim⁽²⁵¹⁾⁽²⁵²⁾,
Qabīṣṣah Ibn `Uqbah⁽²⁵³⁾, Suleiman Ibn Dawūd⁽²⁵⁴⁾,

- (250) Ṣaḥīḥ: It is related by Al-Bukhārī in the book: the Creation of the Acts of the Slaves (2/40) No. (68), Al-Lalaka'i related that Aḥmed Ibn Yunus who belongs to the first generation of jurists who used to say: "The Qurān is uncreated" (1/276), Ibn Baṭṭah in Al-Ibanah 4/301 No. 2281, Adh-Dhahabi in Tadhkirat Al-Ḥuffāz (1/400) and As-Siyar 10/458 where he attributed it to Abū Dawūd, the compiler of As-Sunan.
- (251) Abū Nu`aim Al-Faḍl Ibn Dukain, Al-Hafiz, Al-Kufi, Al-Mula'i, the trader of sheets.
- (252) Ṣaḥīḥ: Al-Lalaka'i related that Abū Nu`aim who belongs to the people of Kufah who used to say: "The Qurān is the Word of Allāh and uncreated; whoever said it is created shall be declared as infidel" (2/278) No. (481), `Abdullāh Ibn Aḥmed in As-Sunnah 1/172 No. 207, and Ibn Baṭṭah in Al-Ibanah 3/2991.
- (253) Al-Lalaka'i related that Ya`la Ibn `Ubaid who belongs to the first generation of jurists who used to say: "The Qurān is uncreated" (1/276) No. 481, and Al-Khallal in As-Sunnah 2/269 No. (1941).
- (254) Al-Lalaka'i related that Suleiman Ibn Dawūd who belongs to the people Baghdad who used to say: "The Qurān is the Word of Allāh and uncreated; and whoever said it is created shall be declared as infidel." (2/288), Al-Bukhārī: **the Creation of the Acts of Slaves** (2/35) No. (58). He also used to say: **"Whoever offered Ṣalat behind those who say that the Qurān is created shall offer the Ṣalat again"** (2/32) No. (47).

Abū `Ubaid Al-Qassim Ibn Salam⁽²⁵⁵⁾, Yazīd Ibn Haroun⁽²⁵⁶⁾ et al.

- 19- If we continued mentioning those who hold this view, it would take a long time; however, what we mentioned above is persuasive. All praise and thanks are due to Allāh, the Lord of the worlds.
- 20- We took the pieces of evidence for the authenticity of our view that the Qurān is uncreated from the Book of Allāh, Glorified be He, and the proof it

⁽²⁵⁵⁾ Ṣaḥīḥ: It is related by Al-Ajurri in Ash-Sharia (1/510) No. (177). Also, Al-Lalaka'i related that Abū `Ubaid Al-Qassim Ibn Salam said: "Whoever said that the Qurān is created is worse than those who said that Allāh is the third of the three (in a Trinity), Most High be He above this, because those prove that there is a thing and these do not prove the meaning." (2/264)

⁽²⁵⁶⁾ Ṣaḥīḥ: `Abdullāh Ibn Aḥmed related in As-Sunnah on the authority of Shaz Ibn Yaḥya who said: "Yazid Ibn Haroun swore in his house by Allāh, other than whom there is no deity, Knower of the unseen and the witnessed, whoever said that the Qurān is created shall be declared as a disbeliever." (1/122) (50) (51). He also related on the authority of Shaz Ibn Yaḥya who said: I heard Yazid Ibn Haroun saying: "Whoever said that the Qurān is created shall be declared as an infidel and Shaz Ibn Yaḥya kept cursing Al-Marissi." It is also related by Al-Bukhārī in the Creation of the Acts of the Slaves 2/12 No. (7), Al-Baihaqi in the Names and Attributes 1/609-610 No. (548).

... contained and the evidence it clarified. We did not find any one of those who are Ḥadīth scholars and those from whom Āthār are reported and those who are the Imams of the people of knowledge whose example shall be followed and who said that the Qurān is created. Conversely, such view is held by the mob and the ignoramuses, who have no influence⁽²⁵⁷⁾. The controversy, we provided in this regard, refutes most of their views and disproves their falsehood. Abundant praise is due to Allāh for the strength of the truth.



⁽²⁵⁷⁾ This may be evidence that Imam Abū Hanifah, may Allāh have mercy on him, is not one of those who said that the Qurān is created because he is one of the Imam whom people followed and is not one of the mob, God forbid.

The Sixth Chapter

On those who did not hold any view⁽²⁵⁸⁾ about the Qurān and who said:

I do not say that the Qurān is created, nor do I say that it is uncreated

- 1- **Topic:** They would be asked: Why did you argue about this? If they argued: we said this because Allāh did not say in His Book that it is created, nor did Allāh's Messenger (peace and blessings be upon him) say it, nor did the Muslims agree upon it, nor did He say in His book that it is uncreated, nor did Allāh's Messenger (peace and blessings be upon him) say so, nor did the Muslims agree upon it. So, we did not hold any view. We did not say that it is created, nor did we say that it is uncreated.

(258) Al-Waqifah: those who did not hold any view about the Qurān and they just said that it is the Word of Allāh and keep silent later. They do not say that it is uncreated nor do they say that it is created. Imam Aḥmed, may Allāh have mercy on him, stated that Jahmiyyah is divided into three sects: a sect who said that the Qurān is created, and a sect who said that the Qurān is the Word of Allāh and then keeps silent, who are the Waqifah, and a sect who said that our recitation of the Qurān is created. See Miḥnat Al-Imam Aḥmed p.72. Therefore, we get to know that this view emerged during and immediately after the Miḥna (the trial).

... • • • • •
2- **[They would be answered:** Did Allāh, Glorified be He, tell you in His Book to suspend your view, and not to say: it is uncreated?] or did Allāh's Messenger (peace and blessings be upon him) tell you to cease to say that it is uncreated; or did the Muslims unanimously agree upon suspending the view that it is uncreated?

(If they said: Yes, they would be puzzled. **And if they said:** No, they would be told to keep saying that it is uncreated) in the same way you obliged yourself to suspend your view.

3- **Then they would be told:** And why did you decline that there is evidence in the book of Allāh for the uncreatedness of the Qurān? **If they said:** We found nothing, they would be told: Why did you argue that if you did not find it in the Qurān, it would not be found in the Qurān?

Then we found this for them, we recite to them the ayahs we used as evidence in our book, and we substantiate that the Qurān is uncreated as Allāh, Glorified be He, said: "**Surely, His is the Creation and Commandment.**"⁽²⁵⁹⁾ ('Alā Lahu Al-Khalqu Wa Al-'Amru) ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾, "**Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.**"⁽²⁶⁰⁾ ('Innamā Qawlunā Lishay'in

⁽²⁵⁹⁾ Surah Al-A'raf; a part of ayah: [54]

⁽²⁶⁰⁾ Surah An-Nahl; a part of ayah: [40]

... ..
'Idhā 'Aradnāhu 'An Naqūla Lahu Kun Fayakūnu) ﴿ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴾ and "Say (O Muhammad ﷺ to mankind). "If the sea were ink for (writing) the Words of my Lord"⁽²⁶¹⁾ (Qul Law Kāna Al-Baḥru Midādāan Likalimāti Rabbī) ﴿ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا ﴾ and the other ayahs from the Qurān we provide as evidence.

They would be told: It becomes necessary to suspend your view regarding every issue about which the people have differed and not to prefer any view. If it is possible to declare what the Muslims explain if there is authentic evidence for it, why did not you say that the Qurān is uncreated based on the evidence we mentioned in our book before.

4- A Topic: If someone said: Tell us about this. Do you say that the Word of Allāh in the Preserved Tablet? He would be answered: We think so because Allāh, Exalted be He, said:

"Nay! This is a Glorious Qur'an, (Inscribed) in *Al-Lauh Al-Mahfūz* (The Preserved Tablet)!"⁽²⁶²⁾

(Bal Huwa Qur'ānun Majīdun. Fī Lawḥin Maḥfūẓin)

﴿ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿١٣﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿١٤﴾ ﴾

⁽²⁶¹⁾ Surah Al-Kahf; a part of ayah: [109]

⁽²⁶²⁾ Surah Al-Borouj; ayahs: [21-22]

AL-IBANAH

Fi Oṣoul Ad-Diyanah

So, the Qurān is in the Preserved Tablet and in the breasts of those who have been given knowledge. [Allāh, the Almighty, said: "Nay, but they, the clear *Ayat* [i.e the description and the qualities of Prophet Muhammad ﷺ written like verses in the Taurat (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures)."⁽²⁶³⁾ (Bal Huwa 'Āyātun Bayyinātun Fī Ṣudūri Al-Ladhīna 'Ūtū Al-'Ilma) ﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي

﴿صُورِ الْذِّكْرِ أَوْثُو أَلْعَمَ﴾ It is also recited by tongues. Allāh Almighty said: "Move not your tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'an)"⁽²⁶⁴⁾

(Lā Tuḥarrik Bihi Lisānaka Lita`jala Bihi. 'Inna
`Alaynā Jam`ahu Wa Qur`ānahu)

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ﴾

The Qurān is really written in our Muṣḥaf, really preserved in our breasts, really recited by our tongues, and really heard to us as Allāh, Glorified be He, said:

⁽²⁶³⁾ Surah Al-'Ankabut; a part of ayah: [49]

⁽²⁶⁴⁾ Surah Al-Qiyamah; ayahs: [16-17]

....
"then grant him protection, so that he may hear the Word of Allāh (the Qur'an)"⁽²⁶⁵⁾

(Fa'ajirhu Ḥattá Yasma`a Kalāma Allāhi Thumma
'Abligh/hu Ma'manahu)

﴿ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ﴾

5- **A Topic: If someone said:** Tell us about the recitation of the Qurān and what do you think about this? **They would be told:** The Qurān is really read and recited. So, it is not permissible to say: utter it because one should not say: it is an uttered word because if one of the Arabs said: I released the bite from my mouth, it would mean: I threw it away. No one could say that the Words of Allāh, Glorified be He, are released. However, one should say: read, recited, written, and preserved.

However, there are some people who said that our recitation of the Qurān is created to prove that it is created [and beautify their innovation] and their view of its createdness in order to conceal their disbelief from those who do not know its meaning. When we made them know its meaning, we denied their saying. It is not possible to say that any part of the Qurān is created because the Qurān is completely uncreated.

⁽²⁶⁵⁾ Surah At-Taubah; a part of ayah: [6]

♦ ♦ ♦ ♦ ♦

A Topic: If someone said: Has not Allāh Almighty said: "Comes not unto them an admonition (a chapter of the Qur'an) from their Lord as a recent revelation but they listen to it while they play"⁽²⁶⁶⁾? (Mā Ya'tihim Min Dhikrin Min Rabbihim Muḥdathin 'Illā Astama`ūhu Wa Hum Yal`abūna) مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢٦٦﴾

They would be answered: This reminder which Allāh refers to is not the Qurān; rather it is the word of the Messenger (peace and blessings be upon him) and his preaching to them. Allāh Almighty has said to His Prophet: "**And remind (by preaching the Qur'an, O Muhammad ﷺ) for verily, the reminding profits the believers.**"⁽²⁶⁷⁾ (Wa Dhakkir Fa'inna Adh-Dhikrā Tanfa`u Al-Mu'uminīna) وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٢٦٧﴾

And Allāh Almighty said: "**a Reminder (this Qur'an). (And has also sent to you) a Messenger (Muhammad ﷺ)**"⁽²⁶⁸⁾.

﴿ ذِكْرًا ۝ رَسُولًا ﴾ (Dhikrāan. Rasūlāan)

⁽²⁶⁶⁾ Surah Al-Anbya'; part of ayah: [2]

⁽²⁶⁷⁾ Surah Adh-Dhariyāt; ayah: [55]

⁽²⁶⁸⁾ Surah Aṭ-Ṭalāq; ayahs: [10-11]

So, he called the Messenger a reminder and the Messenger is created. Also, Allāh, Glorified be He, said: **"Comes not unto them an admonition (a chapter of the Qur'an) from their Lord as a recent revelation but they listen to it while they play"**⁽²⁶⁹⁾ (Mā Ya'tihim Min Dhikrin Min Rabbihim Muḥdathin 'Illā Astama`ūhu Wa Hum Yal`abūna) ﴿مَا يَأْتِيهِمْ مِّن ذِكْرِ﴾

﴿مَا يَأْتِيهِمْ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا أَسْمَعُوهُ وَهُمْ يَلْعَبُونَ﴾ stating that no mention comes to them anew but they listen to it while they are playing; but He did not say no mention comes to them but a new. If he did not say so, the Qurān must have not been new⁽²⁷⁰⁾. If one said: this saying: "no one

(269) Surah Al-Anbya'; part of ayah: [2]

(270) Refuting the proofs of the Jahmiyyah concerning this ayah: **"Comes not unto them an admonition (a chapter of the Qur'an) from their Lord as a recent revelation"**, Ibn Taymiyyah, may Allāh have mercy on him, said: this ayah is a piece of evidence against you; this is because when He said: **"Comes not unto them an admonition (a chapter of the Qur'an) from their Lord as a recent revelation"**, we knew that the admonition is divided into new and old; this is because if the definite noun is modified, it will distinguish the described thing and the like. We know that the new in this ayah does not mean the created as stated by Al-Jahmiyy; but it refers to the new revelation. This is because Allāh habitually sent down the Qurān ayah after another; so, what is revealed at first is the old in comparison to what is revealed recently. And everything comes before the other is considered old as in the language of the Arabs as He said: **"till it returns like the old dried curved date stalk."**, **"By Allāh! Certainly, you are in your old error."**, **"And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!"**, and **"Do you observe that which you have been worshipping, "You and your ancient fathers?"** 12/521-522

... of the people of Tamim comes to them to call them the truth but they turn away from him" would not mean that no man comes to them but one of Tamim, this is also the view they ask us about.

6- **A Topic:** If they asked us about the saying of Allāh, Glorified be He, "**An Arabic Qur'an**"⁽²⁷¹⁾⁽²⁷²⁾, they would be replied: Allāh, Almighty, sent it down and it is uncreated. If they argued that Allāh Almighty has said: "**And We brought forth iron wherein is mighty power (in matters of war)**"⁽²⁷³⁾ (Wa 'Anzalnā Al-Ĥadīda Fīhi Ba'sun Shadīdun) ﴿وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

and the iron is created, **they would be answered:** the iron is a perishable matter, and if the Qurān is revealed, it cannot be a perishable matter; and so, if the Qurān is revealed, it cannot be created even if the iron is created.

⁽²⁷¹⁾ Explaining this ayah, Ibn Kathir said: We sent it down with the language of the Arabs to understand it and reflect upon it as He Almighty said: "**In the plain Arabic language.**" when commenting on the ayah (195) of surah Ash-Shu'raa'.

Abū Ja'far An-Naḥḥās said, commenting on this ayah: We clarified it. See the Meanings of the Glorious Qurān by An-Naḥḥās. P.6/333

⁽²⁷²⁾ Surah Az-Zumar; part of ayah: [28]

⁽²⁷³⁾ Surah Al-Hadid; part of ayah: [25]

7- **A Topic: They would be replied:** Allāh, Glorified be He, ordered us to seek refuge in Him and He is uncreated, and ordered us to seek refuge with the Perfect Words of Allāh. If we are not ordered to seek refuge with one of the created things and ordered to seek refuge with the Words of Allāh, it becomes necessary that the Words of Allāh are uncreated.



The Seventh Chapter

On Rising Over the Throne

- 1- **If one said:** What do you say about Rising over (the Throne)? He would be answered: We say that Allāh, Glorified be He, is rising over His (Mighty) Throne as He said: "**The Most Beneficent (Allāh) *Istawa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty).**"⁽²⁷⁴⁾ (Ar-Raḥmānu 'Alá Al-'Arshi Astawá) ﴿ٱلرَّحْمٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوٰى﴾ The Sovereign, Glorified be He, said: "**To Him ascend (all) the goodly words**"⁽²⁷⁵⁾ ('Ilayhi Yaṣ'adu Al-Kalimu Aṭ-Ṭayyibu) ﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ﴾, "**But Allāh raised him [‘Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens).**"⁽²⁷⁶⁾ (Bal Rafa`ahu Allāhu 'Ilayhi) ﴿بَل رَفَعَهُ ٱللَّهُ إِلَيْهِ﴾, and Allāh Almighty said: "**He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him**"⁽²⁷⁷⁾

(Yudabbiru Al-'Amra Mina As-Samā'i 'Ilá Al-'Arḍi Thumma Ya'ruju 'Ilayhi)

﴿يَذَرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ﴾

⁽²⁷⁴⁾ Surah Ṭā-Hā; ayah: [5]

⁽²⁷⁵⁾ Surah Fāṭir; part of ayah: [10]

⁽²⁷⁶⁾ Surah An-Nisaa'; part of ayah: [158]

⁽²⁷⁷⁾ Surah As-Sajdah; part of ayah: [5]

and Allāh Almighty said about Pharoah: "And Fir'aun (Pharaoh) said: "O Haman! Build me a tower that I may arrive at the ways, "The ways of the heavens, and I may look upon the *Ilah* (God) of Musa (Moses) but verily, I think him to be a liar." Thus, it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him)."⁽²⁷⁸⁾

(Wa Qāla Fir'awnu Yā Hāmānu Abni Lī Ṣarhāan La'allī 'Ablughu Al-'Asbāba. 'Asbāba As-Samāwāti Fa'aṭṭali'a 'Ilā 'Ilahi Mūsá Wa 'Innī La'aẓunnuhu Kādhībāan Wa Kadhalika Zuyyina Lifi'r'awna Sū'u 'Amalihi Wa Ṣudda 'Ani As-Sabīli Wa Mā Kaydu Fir'awna 'Illā Fī Tabābin)

﴿ وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرَحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ كَذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾ ﴾

He (Pharaoh) accused Musa, peace be upon him, of lying when he (Musa) said: Verily, Allāh, the Exalted and the Sublime, is over the heavens. Also, Allāh, Glorified be He, said: "Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you"⁽²⁷⁹⁾

⁽²⁷⁸⁾ Surah Ghāfir; ayahs: [36-37]

⁽²⁷⁹⁾ Surah Al-Mulk; part of ayah: [16]

(‘A’amintum Man Fī As-Samā’i ‘An Yakhsifa Bikumu Al-‘Arḍa) ﴿ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْفِفَ بِكُمْ الْأَرْضَ﴾

and the Throne is over the heavens.

- 2- And because the Throne is over the heavens, He said: **"Do you feel secure that He, Who is over the heaven (Allāh)"**⁽²⁸⁰⁾ (‘A’amintum Man Fī As-Samā’i) ﴿ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ﴾. This is because He rises over the Throne which is over the heavens, and everything is high shall be a heaven. So, the Throne is above the heavens. And His saying: **"Do you feel secure that He, Who is over the heaven (Allāh)"** does not refer to all the heavens; but He meant the Throne which is over the heavens.
- 3- Do not you see that Allāh Almighty referred to the heavens and said: **"And has made the moon a light therein"**⁽²⁸¹⁾ (Wa Ja’ala Al-Qamara Fihinna Nūrāan) ﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا﴾, but He did not mean that the moon encompasses them all or it is in all of them.
- 4- We also saw all the Muslims raising their hands up towards the heaven if they supplicated because Allāh Almighty rises over the Throne which is over the heavens. If Allāh Almighty is not over the Throne, they will not raise their hands up

⁽²⁸⁰⁾ Surah Al-Mulk; part of ayah: [16]

⁽²⁸¹⁾ Surah Nuh; part of ayah: [16]

towards the Throne, and they do not bring them down towards the ground if they supplicate.

- 5- **Chapter:** Some of the Mu'tazilah, Jahmiyyah, and Hārūriyyah said that what Allāh Almighty said: "**The Most Beneficent (Allāh) Istawa (rose over) the (Mighty) Throne**" means that He took control of, ruled over, and subdued it, and that Allāh Almighty is everywhere. They also denied that Allāh, may He be Glorified and Exalted, is rising over His Throne, as the people of the truth said; but they claimed that Istawa' (rising over) means power.
- 6- If what they said is right, there will be no difference between the Throne and the seventh ground because Allāh Almighty is Powerful over anything; the earth is Allāh's, and Allāh Almighty is Powerful over the earth and the bathroom and everywhere in the world.
- 7- And if Allāh's rising over the Throne meant taking control of, and He Almighty took control of all things, He would be taking control of the Throne, the heaven, the earth, the bathrooms, the wastes, and the individuals because He is Powerful over all the things and Subduer of it. And if He is Powerful over all things, no one of the Muslims shall say: Allāh Almighty is rising over the bathrooms and the toilet [He is High above all that by Great Sublimity.] It is not possible for Istawa' (rising over the throne) to mean taking control of

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something which includes all things. Thus, it becomes necessary that Istawa' is related to the Throne rather than all the things.

8- The Mu'tazilah, Jahmiyyah, and Hārūriyyah argued that Allāh Almighty is everywhere; so it becomes necessary that He is in the belly of Mariam, and in the bathrooms and toilets which goes against religion; may Allāh be High above what they argue by Great Sublimity.

9- **Answer: They would be answered:** If He was not rising over the Throne; i.e. He is only rising over the Throne rather than anyone else, as the people of knowledge and the scholars of Ḥadīth said, and Allāh Almighty was everywhere, He would be below the earth over which the heaven is, and if He was below the earth, and the earth was over Him, and the heaven was over the earth, it would be necessary that Allāh is below the below and the things are over Him, and that He is above the above and the things are below Him; it becomes necessary that He is below what is above Him and above what is below Him, this is impossible and contradictory, may Allāh be High above your lies to Him by Great Sublimity!

10- **Another Proof:** And among what indicates that Allāh Almighty rises over His Throne rather than all things that which is quoted by the people of narration from Allāh's Messenger (peace and blessings be upon him).

11- Nafi` Ibn Jubair narrated that his father reported: the Prophet (peace and blessings be upon him) said: **"Allāh, Glorified and Exalted, descends every night to the lowest heaven and says: 'Who supplicates Me so that I may answer him? Who asks Me so that I may give him? Who asks Me for forgiveness so that I may forgive him?'"**⁽²⁸²⁾

12- Abū Huraira, may Allāh be pleased with him, reported: Allāh's Messenger (peace and blessings be upon him) said: **"In the last third part of the night, Allāh Almighty ascends and says: who supplicates Me, so I answer his/her supplications? Who asks to remove harm, so I remove for him? Who asks Me for giving**

⁽²⁸²⁾ Ṣaḥīḥ: It is related by Aḥmed No. (16745) (27/310), Ad-Darimi in As-Sunan, book of Ṣalat, chapter: Allāh, Glorified and Exalted, descends to the lowest heaven (1/347), Ibn Khuzaimah in the book of Tauḥīd (1/315), Al-Ajurri in Ash-Sharia No. (713) (3/1140), Ibn Abū `Assim: As-Sunnah p. 206 No. (507), Al-Lalaka'i: No. (3/443), and Al-Baihaqi: the Names and Attributes (2/196). It is graded as authentic by Ibn Al-Qayyim in As-Sawa'iḳ Al-Mursalah who said it is authentic Ḥadīth (2/234). Al-Haithami said: it is related by Aḥmed, Al-Bazzar, Abū Ya`la, the narrators are those of Ṣaḥīḥ, see Al-Majma` (10/154). Al-Albanī said in the Takhrij As-Sunnah: its chain of transmitters is authentic based on the condition of Imam Muslim.

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him/her living, so I give him living until the dawn breaks."(283)

13- Refā'ah Al-Johanī reported: We came back with Allāh's Messenger (peace and blessings be upon him) until we reached Al-Kadid – or he said: Qadid – then he thanked Allāh and praised Him. Then he said: **"When the third part of the night passed or the two thirds of the night, Allāh Almighty ascended to the heaven and asked: Who supplicates Me, so I answer his supplication? Who seeks My Forgiveness, so I forgive him? Who asks for something, so I give it to him? Until the dawn breaks."**(284)

14- **Another proof:** Allāh Almighty said: **"They fear their Lord above them"**(285) (Yakhāfūna Rabbahum Min Fawqihim) ﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ﴾ ,

(283) Ṣaḥīḥ: It is related by Aḥmed No. (7509) (12/478), An-Nasa'i in "Al-Kobra" (10241), Aṭ-Ṭayālissī (2516), Ibn Khuzaimah in At-Tawḥīd (1/307) on the authority of Abū Huraira.

(284) Ṣaḥīḥ: It is related by Aḥmed with the same chain of transmitters and with a slight difference of words No. (16215) (26/153), Aṭ-Ṭabarānī: "Al-Mu'jam Al-Kabīr" (5/50) No. (4557), Ibn Khuzaimah: book of tawhid (1/312), Al-Ajurry: Ash-Sharia (3/1138) No. (710) from the authority of Refa'ah Al-Johani, and it is graded as authentic by Ibn Al-Qayyim. See Summary of As-Sawa'iq Al-Mursalāh (2/236).

(285) Surah An-Nahl; part of ayah: [50]

"The angels and the Ruh [Jibrael (Gabriel)] ascend to Him⁽²⁸⁶⁾" (Ta'ruju Al-Malā'ikatu Wa Ar-Rūhu 'Ilayhi) ﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ ﴾, "Then He *Istawa* (rose over) towards the heaven when it was smoke"⁽²⁸⁷⁾ (Thumma Astawá 'Ilá As-Samā'i Wa Hiya Dukhānun) ﴿ ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ ﴾ "Then He *Istawa* (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Allāh)! Ask Him (O Prophet Muhammad ﷺ), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is *Al-Khabir* (The All-Knower of everything i.e. Allāh)."⁽²⁸⁸⁾ (Thumma Astawá 'Alá Al-'Arshi Ar-Rahmānu Fās'al Bihi Khabīrān) ﴿ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسَأَلَ بِهِ ذِي خَيْرٍ ۝٩ ﴾ and "Then He *Istawa* (rose over) the Throne (in a manner that suits His Majesty)."⁽²⁸⁹⁾ (Thumma Astawá 'Alá Al-'Arshi) ﴿ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ ﴾ All these ayahs indicate that He Almighty is in the heaven above His Throne; the heaven, as unanimously stated, is not the earth. So, this denoted that He,

(286) Surah Al-Ma'arij; part of ayah: [4]

(287) Surah Fuṣṣilat; part of ayah: [11]

(288) Surah Al-Furqan; part of ayah: [59]

(289) Surah As-Sajdah; part of ayah: [4]

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the Most High, is only the One and rising over His Throne, as He described Himself, free from incarnation and unity.

- 15- Another proof:** He the Most High said: "**And your Lord comes with the angels in rows**"⁽²⁹⁰⁾ (Wa Jā'a Rabbuka Wa Al-Malaku Şaffāan Şaffāan) ﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾ , and He Almighty said: "**Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels?**"⁽²⁹¹⁾ (Hal Yanżurūna 'Illā 'An Ya'tiyahumu Allāhu Fī Źulalin Mina Al-Ġhamāmi Wa Al-Malā'ikatu) ﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ ﴾ and He said: "**Then he [Jibrael (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer, So did (Allāh) convey the Inspiration to His slave [Muhammad ﷺ through Jibrael (Gabriel)]. The (Prophet's) heart lied not (in seeing) what he (Muhammad ﷺ) saw. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'raj*: (Ascent of the Prophet ﷺ over the seven heavens)] . And indeed he (Muhammad ﷺ)**

⁽²⁹⁰⁾ Surah Al-Fajr; ayah: [22]

⁽²⁹¹⁾ Surah Al-Baqarah; ayah: [210]

saw him [Jibrael (Gabriel)] at a second descent (i.e., another time). Near *Sidrat-ul-Muntaha* [lote-tree of the utmost boundary (beyond which none can pass)], Near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it). Indeed he (Muhammad ﷺ) did see, of the Greatest Signs, of his Lord (Allāh)."(292)

(Thumma Danā Fatadallā. Fakāna Qāba Qawsayni 'Aw 'Adnā. Fa'awhā 'Ilā 'Abdihi Mā 'Awhā. Mā Kadhaba Al-Fu'uādu Mā Ra'ā. 'Afatumārūnahu 'Alā Mā Yarā. Wa Laqad Ra'āhu Nazlatan 'Ukhrā. 'Inda Sidrati Al-Muntahā. 'Indahā Jannatu Al-Ma'wā. 'Idh Yaghshā As-Sidrata Mā Yaghshā. Mā Zāgha Al-Başaru Wa Mā Ṭaghā. Laqad Ra'ā Min 'Āyāti Rabbihi Al-Kubrā)

﴿ثُمَّ دَنَا فَتَدَلَّى ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۝ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝ أَفَتَمُرُونَهُ عَلَىٰ مَا يَرَىٰ ۝ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝ لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ۝﴾

16- And Allāh, Glorified be He, said to 'Eesa Ibn Mariam, peace be upon him: "**I will take you and**

(292) Surah An-Najm; ayahs: [8-18]

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raise you to Myself."⁽²⁹³⁾ ('Innī Mutawaffika Wa Rāfi`uka 'Ilayya) ﴿إِنِّي مُتَوَفِّكَ وَرَافِعُكَ إِلَيَّ﴾, and He the Most High said: **"For surely; they killed him not [i.e., 'Iesa (Jesus), son of Maryam (Mary)]: But Allāh raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens)."**⁽²⁹⁴⁾ (Wa Mā Qatalūhu. Bal Rafa`ahu Allāhu 'Ilayhi) ﴿وَمَا قَتَلُوهُ﴾ (بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ)

17- The Nation unanimously agreed that Allāh, the Most High, raised 'Iesa (Jesus) to the heaven.⁽²⁹⁵⁾

18- One of the supplications recited by all the Muslims if they need Allāh Almighty in case of calamities befalling them is that they say: O Dweller of the heaven. And they also swear saying: No, by the One Who hides behind the seven heavens.

⁽²⁹³⁾ Surah Al-'Imran; part of ayah: [55]

⁽²⁹⁴⁾ Surah An-Nisaa'; ayahs: [157-158]

⁽²⁹⁵⁾ Sheikh Al-Islam said: This is a declaration that to Allāh Himself raising and ascent is attributed. See Bayan At-Talbis 8/184. He also said that this is the evidence of Al-Ash'arī and it is one of the biggest evidence of Mutakallimin of attributes, which indicate that to Allāh Himself comes His servants and He comes to His servants, and he stated that Allāh is not body, as previously stated also by Abū Muhammad Abdullāh Ibn Sa'eed Ibn Kullab.

19- **Another proof:** Allāh, the Most High, said: "It is not given to any human being that Allāh should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave."⁽²⁹⁶⁾ ⁽²⁹⁷⁾ (Wa Mā Kāna Libasharin 'An Yukallimahu Allāhu 'Illā Wahyāan 'Aw Min Warā'i Hījābin 'Aw Yursila Rasūlāan Fayūhiya Bi'idhnihi Mā Yashā'u) وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ﴿٥١﴾

This ayah tackled particularly the humans rather than anything else which is not a human. If the ayah included the humans and anything else, it would be far from the suspicion and casting doubts on those who hear the ayah to say: It is not

⁽²⁹⁶⁾ Sheikh Al-Islam said: He uses this ayah "It is not given to any human being that Allāh should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave." Ash-Shura: 51 as evidence. This ayah also indicates that Allāh obstructs the view of some of His creation rather than others. So, we know that He does not hide Himself from some of them. Using this evidence for proving that Allāh is above the Throne requires that He hides from some of His creation which requires that He cannot be seen but from the angle of the one who sees. See Talbīs Al-Jahmiyyah (4/462).

⁽²⁹⁷⁾ Surah Ash-Shura; ayah: [51]

given to any one that Allāh should speak to him unless (it be) by Inspiration, or from behind a veil or that He sends a Messenger; so there will be not doubt or uncertainty to say that none of the beings should speak to Allāh but by inspiration, from behind a veil, or that He sends a Messenger. And He left out kinds which He excluded from this ayah. What we mentioned indicated that He meant the humans rather than anything else.

- 20- **Another proof:** Allāh, Glorified be He, said: "**Then they are returned to Allāh, their *Maula* [True Master (God), the Just Lord (to reward them)].**"⁽²⁹⁸⁾ (Thumma Ruddū 'Ilā Allāhi Mawlāhumu Al-Ĥaqqi) ﴿ثُمَّ رُدُّوْا۟ اِلٰى اللّٰهِ مَوْلٰهُمْ اَلْحَقُّ﴾ , "**If you could but see when they will be held (brought and made to stand) in front of their Lord!**"⁽²⁹⁹⁾ (Wa Law Tarā 'Idh Wuqifū 'Alā Rabbihiḥim) ﴿وَلَوْ تَرٰٓى اِذْ وُقِفُّوْا۟ عَلٰى رَبِّهٖمۡ﴾ , "**And if you only could see when the *Mujrimun* (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying)**"⁽³⁰⁰⁾ (Wa Law Tarā 'Idhi Al-Mujrimūna

⁽²⁹⁸⁾ Surah Al-An'am; part of ayah: [62]

⁽²⁹⁹⁾ Surah Al-An'am; part of ayah: [30]

⁽³⁰⁰⁾ Surah As-Sajdah; part of ayah: [12]

Nākisū Ru'ūsihim `Inda Rabbihim Rabbanā)

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ﴾, and He,

Exalted be He, said: **"And they will be set before your Lord in (lines as) rows"**⁽³⁰¹⁾ (Wa `Uridū

`Alā Rabbika Ṣaffāan) ﴿وَعَرِضُوا عَلَىٰ رَبِّكَ صَفًّا﴾. All

these ayahs indicate that He is not in His creation neither is His creation in Him, and He is rising over His Throne, without discussing how, Glorified be He, and may He be High above what the unjust and the disbelievers say by Great Sublimity. So, they do not prove any real attribute for Him nor do they prove His Oneness when remembering Him; this is because all their words lead to denial (of attributes), and their descriptions refer to negation (of attributes) claiming that they mean glorification and turning away from likeness. We seek Allāh's refuge from such glorification which leads to negation and distortion.

- 21- **Another Proof:** Allāh, the Most High, said: **"Allāh is the Light of the heavens and the earth."**⁽³⁰²⁾ (Allāhu Nūru As-Samāwāti Wa Al-'Arḍi) ﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾ He called Himself a

⁽³⁰¹⁾ Surah Al-Kahf; part of ayah: [48]

⁽³⁰²⁾ Surah An-Nur; part of ayah: [35]

Light. According to the Nation (i.e., in Arabic), the light has only one of two meanings:⁽³⁰³⁾

- a) Either it is a light which is heard.
- b) Or a light to be seen.

Whoever claims that Allāh can be heard rather be seen, has mistaken its narration [regarding his negation of seeing His Lord, disproving His Book and the saying of His Prophet]. The evidence for their lying is the saying of their Prophet (peace and blessings be upon him).

22- Scholars quoted from `Abdullāh Ibn `Abbās, may Allāh be pleased with them, that he said: **"Think deeply about the Creation of Allāh, the Exalted and the Sublime, and do not think deeply about the Essence of Allāh, the Most High, because the distance between His Chair (Footstool) and the heaven is estimated as one thousand years, and Allāh, Exalted be He, is High above this."**⁽³⁰⁴⁾

⁽³⁰³⁾ Sheikh Al-Islam said: also, his evidence for the issue of Highness that Allāh is Light and this means that He can be seen and means that seeing Him requires His Highness. The views of Al-Ash'arī on the issue of seeing and Highness means they are interconnected. See Bayan Talbīs Al-Jahmiyyah (4/462).

⁽³⁰⁴⁾ Good: It is related by Abū Ash-Shaikh in "Al-ʿAẓamah" (1/212) Ḥadīth No. (2) and (1/240) Ḥadīth No. (22) on the authority of Ibn `Abbās as a directly traced Ḥadīth, Ibn Baṭṭah in Al-Ibanah (3/315) No. (2331), Al-Baihaqī: the Names and Attributes (2/46-323) No. (618), Al-Aṣbahānī: At-Targhīb (1/388), Adh-Dhahabi in the book of Highness (1/812) No. (253).

23- **Another Proof:** Scholars reported that the Prophet (peace and blessings be upon him) said: **"Man's feet will not move from their place in front of Allāh, Glorified be He, before he is asked about his knowledge."**⁽³⁰⁵⁾

24- Scholars reported that a man came to the Prophet (peace and blessings be upon him) with a black maidservant and said: O Messenger of Allāh! I want to set her free as an expiation, am I allowed to set her free? The Prophet (peace and blessings be upon him) asked her: **"Where is Allāh?"** She replied: In the heaven. He said: **"Who am I?"** She said: You are Allāh's Messenger. So, the Prophet (peace and blessings be upon him) said: **"Set her free. She is a believer."**⁽³⁰⁶⁾ This

⁽³⁰⁵⁾ Authentic: It says: **"Man's feet will not move from their place on the Day of Resurrection before he is asked about his life, in what did he let it perish? About his knowledge, what did he do with it? About his wealth, from where did he earn it, and on what did he spend it? About his body, in what did he wear it out?"** It is related by At-Tirmidhī, book: description of the Day of Judgment, chapter: on the Day of Judgment (2417-1416), Abū Ya'la in his "Musnad" (7434), Ad-Darimi in "As-Sunan" (537) on the authority of Abū Barzah as a Ḥadīth traced directly to the Prophet (peace and blessings be upon him). This is the wording of At-Tirmidhī who said it is authentic and good Ḥadīth.

⁽³⁰⁶⁾ It is related by Muslim: book: mosques and places of prayer, chapter: prohibition of speaking during prayer and abrogating its permissibility. In the beginning of the Ḥadīth, on the authority of Mu'awiyah Ibn Abū Al-Hakam who said: while I was praying with Allāh's Messenger (peace and blessings be upon him), one of the people sneezed ... then the Messenger (peace and blessings be upon him) said: **"it is not permissible to talk during Ṣalat"** in the end of the Ḥadīth the story of the slave girl is mentioned (537).

indicates that Allāh, Glorified be He, is rising over His Throne above the heaven.⁽³⁰⁷⁾

- (307) Commenting on the words of Al-Ash'arī, Sheikh Al-Islam Ibn Taymiyyah, may Allāh have mercy on him, said: "He used this Ḥadīth in which the question of where He is and the answer of He is in the heaven as evidence for that Allāh is above His Throne above the heaven; so, it is known that question of where He is not forbidden but it is proved right. Also, he denies the allegorical interpretation of the Throne as taking control of, subduing, power and the like which is not limited to the Throne but extends to other things, but the rising over is limited to the Throne, and that He is over the Throne; rather being just an action made upon the Throne but Allāh is not above It." See Bayan Talbis Al-Jahmiyyah 1/135. He also said that Abū Al-Hassan (Al-Ash'arī) proved right that Allāh is Near to His creation which is quoted from the people of the Sunnah and Jama'ah. He said in the book of Al-Maqalat (essays) quoting the view of the Ḥadīth scholars and the people of the Sunnah: the beliefs which the scholars of Ḥadīth and the people of the Sunnah unanimously hold, and mentioned what is quoted above. He continues: they believe that Allāh Almighty comes on the Day of Judgment as Allāh the Most High said: **"And your Lord comes with the angels in rows"** surah Al-Fajr, ayah No. 22 and that Allāh is Near to His creation as He wills as He said: **"And We are nearer to him than his jugular vein (by Our Knowledge)."** Surah Qaf: ayah 16. Then he said: We believe in what they said above. See Bayan Talbis Al-Jahmiyyah 8/187-189. I asked: And the question with where? It is a methodology the Prophet (peace and blessings be upon him) instructed and the righteous predecessors adopted. See: Sharh Al-I'tiqad 3/410, Ar-Rad 'Ala Al-Marissi 1/489, Ibtāl At-Ta'wilāt 1/232, and Dhamm Al-Kalam and Ahluh 1/135.

The Eighth Chapter

On the Face, Eyes, Eyesight, and Hands⁽³⁰⁸⁾

- 1- Allāh, Almighty, said: "Everything will perish save His Face."⁽³⁰⁹⁾ (Kullu Shay'in Hālikun 'Illā Wajhahu) ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾, "And the Face of your Lord full of Majesty and Honour will abide forever."⁽³¹⁰⁾ (Wa Yabqá Wajhu Rabbika Dhū Al-Jalāli Wa Al-'Ikrāmi) ﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ So, He told that He has a Face [which will never perish] and will abide forever.
- 2- And He, the Exalted and the Sublime, said: "Floating under Our Eyes"⁽³¹¹⁾ (Tajrī Bi'a'yuninā) ﴿تَجْرِي بِأَعْيُنِنَا﴾ and He said: "'And construct the

(308) Sheikh Al-Islam said that Al-Ash'arī mentioned the ayahs in this respect and responded to those who interpreted it allegorically with a lengthy speech which cannot be mentioned here in detail. See Majmoo' Al-Fatawa 5/97. He also said: "Al-Ash'arī has not held two views regarding the confirmation of the attribute of Face, Hand, and Rising over (Istawa') and the interpretation of its proofs; however, he held only one view which provides that he confirms it and does not suspend his view; but he nullifies the allegorical interpretations of those who negate it." See Ad-Dar' 3/381. I said: see what Al-Ash'arī said in Al-Maqaalat p.173-174 and 168.

(309) Surah Al-Qaṣaṣ; part of ayah: [88]

(310) Surah Ar-Raḥmān; part of ayah: [27]

(311) Surah Al-Qamar; part of ayah: [14]

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ship under Our Eyes and with Our Inspiration"⁽³¹²⁾ (Wa Aṣṣna`i Al-Fulka Bi'a`yuninā

Wa Wahyinā) ﴿ وَأَصْنَعَ الْفُلَّكَ بِأَعْيُنِنَا وَوَحَيْنَا ﴾. So, He

Almighty said that He has a Face and Eye without discussing how and with no limits.

- 3- And He, the Exalted and the Sublime, said: "**So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes**"⁽³¹³⁾ (Wa Aṣbir Lihukmi Rabbika

Fa'innaka Bi'a`yuninā) ﴿ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ﴾

and He said: "**in order that you may be brought up under My Eye**"⁽³¹⁴⁾ (Wa Lituṣṣna`a `Alá `Ayni)

﴿ وَلَتُصْنَعَنَّ عَلَى عَيْنِي ﴾^(٢٣), and "**And Allāh is Ever All-Hearer, All-Seer.**"⁽³¹⁵⁾ (Wa Kāna Allāhu Samī`āan

Baṣīrāan) ﴿ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴾^(٢٤)

- 4- And He said to Musa and Haroun: "**verily! I am with you both, hearing and seeing.**"⁽³¹⁶⁾ ('Innanī

Ma`akumā 'Asma`u Wa 'Ará) ﴿ إِنِّنِي مَعَكُمْ أَسْمَعُ وَأَرَى ﴾^(٤٦)

So, He told about His Hearing, Eyesight, and Seeing Him.

⁽³¹²⁾ Surah Hud; part of ayah: [37]

⁽³¹³⁾ Surah Aṭ-Ṭūr; part of ayah: [48]

⁽³¹⁴⁾ Surah Ṭā-Hā; part of ayah: [39]

⁽³¹⁵⁾ Surah An-Nisa'; part of ayah: [134]

⁽³¹⁶⁾ Surah Ṭā-Hā; part of ayah: [46]

- 5- Al-Jahmiyyah denied that Allāh has a Face as He said; and they denied that He is a Hearer, a Seer, and has an Eye; so, they coincided with the Christians. This is because the Christians have not confirmed that Allāh is Hearer and Seer but with the meaning that He is Knower as stated by Al-Jahmiyyah. In reality, the Jahmiyyah said that Allāh is Knower, and did not believe that He is Hearer and Seer not with the meaning that He is Knower; this is also the view of the Christians.

Chapter

- 6- And the Jahmiyyah said that Allāh has no Knowledge, nor Power, nor Hearing, nor Eyesight; they meant denial of Monotheism and denial of the Names of Allāh, Glorified be He. So, they gave it a mere word without any meaningful saying. Had not they feared the sword, they would have clearly said that Allāh is not Hearer, nor Seer, nor Knower; but fear of the sword prevented them from showing their heterodoxy.
- 7- A leading Sheikh⁽³¹⁷⁾ among them argued that Allāh's Knowledge is Allāh and that Allāh Almighty is Knowledge. So, he denied the Knowledge from the same way he made one think that he confirmed; so, he is necessitated to say: O

(317) Al-Ash'arī mentioned later that he is Abū Al-Huzail Al-'Allaf; and Sheikh Al-Islam, may Allāh have mercy on him, referred to him as well, as in Bayan At-Talbis 3/336.

Knowledge! Forgive me! As Allāh's Knowledge, in his view, is Allāh, and Allāh, in his view, is Knowledge and Power. May Allāh be High above this by Great Sublimity!

Abū Al-Ḥassan 'Alī Ibn Ismail Al-Ash`arī, may Allāh have mercy on him and be pleased with him, said: we seek the guidance of Allāh. He is Sufficient for us. No Power and Strength save in Allāh. He is Allāh Whom we seek assistance. As for what follows:

8- **[Topic]: If one asked us:** Do you say that Allāh Almighty has a Face? **He would be told:** we say this in disagreement with what the innovators say. The evidence for this is His saying, Glorified be He, "**And the Face of your Lord full of Majesty and Honour will abide forever.**"⁽³¹⁸⁾ (Wa Yabqá Wajhu Rabbika Dhū Al-Jalāli Wa Al-'Ikrami) ﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

9- **Topic:** If we were asked: Do you say that Allāh has Two Hands? He would be told: we believe in this without discussing how. The evidence for this is His saying, Glorified be He: "**The Hand of Allāh is over their hands.**"⁽³¹⁹⁾ (Yadu Allāhi Fawqa 'Aydihim) ﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾, and His saying, Exalted be He: "**to one whom I have**

⁽³¹⁸⁾ Surah Ar-Rahman; part of ayah: [27]

⁽³¹⁹⁾ Surah Al-Fath; part of ayah: [10]

created with Both My Hands."⁽³²⁰⁾ (Limā Khalaqtu Biyadayya) ﴿لِمَا خَلَقْتُ بِيَدَيَّ﴾

- 10- A narration reads that the Prophet (peace and blessings be upon him) said: **"Allāh wiped Adam's back with His Hand and made his offspring fell out of his back."**⁽³²¹⁾ So, it is evident that He has Two Hands without discussing how; and His saying, Glorified be He: **"to one whom I have created with Both My Hands."**

⁽³²⁰⁾ Surah Saad; part of ayah: [75]

⁽³²¹⁾ Good Ḥadīth: I did not find the Ḥadīth with this wording but I found it with another wording, i.e., he (peace and blessings be upon him) said: **"When Allāh created Adam, He wiped his back and every person that He created among his offspring fell out of his back."** Related by Abū Dawūd, book: As-Sunnah, chapter: On predestination (4703), At-Tirmidhī, book: Tafsir of the Qurān, chapter: surah Al-A`raf (3075), An-Nassa'ī in "Al-Kobra", book: At-Tafsir, chapter: His saying, Glorified be He: **"And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring)"** (11126), Ibn Hebban, book: At-Tarikh, chapter: beginning of creation (6166), Al-Ḥakim (1/80), (2/354, 593), Al-Firiyabī in Al-Qadar (p.47), Al-Lalaka'ī (3/558, 559) on the authority of `Umar Ibn Al-Khattab. At-Tirmidhī said: it is good and authentic Ḥadīth No. (3075). It is graded as weak by Sheikh Al-Albanī: Da'eef Sunan At-Tirmidhī p. (324) and Ad-Daeefah (3071).

11- And in the Ḥadīth, the Prophet (peace and blessings be upon him) said: **"Truly, Allāh created Adam with His Hand, and created Eden Paradise with His Hand, and wrote the Torah with His Hand, and planted the tree of Tuba with His Hand."**⁽³²²⁾

12- And He the Almighty said: **"Nay, both His Hands are widely outstretched."**⁽³²³⁾ (Bal Yadāhu Mabsūṭatāni) ﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

13- And a narration reads that the Prophet (peace and blessings be upon him) said: **"Both of His Hands are Right Ones."**⁽³²⁴⁾

⁽³²²⁾ It is authentic and traced indirectly to Ibn `Umar: it is related by Ad-Daraqutni in "Aṣ-Ṣifāt" (28), Abū Ash-Sheikh in "Al-ʿAẓamah" (5/1555) Ḥadīth No. (1017), Al-Baihaqi: the Names and Attributes (2/125) No. (692) on the authority of `Abdullāh Ibn Al-Ḥārith as directly traced Ḥadīth: "Allāh Almighty created three things with His Hand; He created Adam with His Hand, wrote the Torah with His Hand, planted the Firdaus (Paradise) with His Hand."

⁽³²³⁾ Surah Al-Ma'idah; part of ayah: [64]

⁽³²⁴⁾ It is related by Muslim in his Ṣaḥīḥ that he (peace and blessings be upon him) said: **"Those who are just will be on pulpits of light with Allāh, on the right side of the Merciful, Glorified be He, and Both of His Hands are the Right One. They are those who are fair with regards to their Judgment, their families, and what they are in charge of."** Recorded by Muslim, book: Judgment, chapter: The virtue of a just ruler and the punishment of a tyrant; Encouragement to treat those under one's authority with kindness and the prohibition against causing them hardship No. (1827).

- 14- And He, the Exalted and the Sublime, said: "**We surely should have seized him by his right hand (or with power and might)**"⁽³²⁵⁾ (La'akhadhnā Minhu Bil-Yamīni) ﴿لَاخَذْنَا مِنْهُ بِالْيَمِينِ﴾
- 15- In Arabic or when speaking, it is not allowed to say: I made something with "**My Hand**" to mean the favor.
- 16- If Allāh, Exalted be He, addressed the Arabs with their language and the clear words they use and the reasonable speech they deliver, and it is not allowed, in view of orators, to say: I made this with my hand referring to the favor, it would be deniable to say that with My Hand in what Allāh says means the favor. This is because one is not allowed to refer to the hands as plural to mean two favors. If one rejected the use of language and did not refer to what the linguists said in this regard, he would reject that the hand means the favor. This is because one cannot prove that the hand means the favor except in language. If one rejected the language, they would be necessitated not to use it as evidence or interpret the Quran through it, and not to prove that the hand is the favor through it. This is because if one referred the interpretation of the saying of Allah, Glorified be He, with My Hand as My Favor to the Islamic

(325) Surah Al-Haqqah; part of ayah: [45]

consensus, the Muslims have not unanimously agreed on what he claimed. And if he relied on the language, linguistically no one can say that with my hand means my favor. And if he resorted to a third aspect, we would ask him about it; and Allāh would never allow a way out for him.

- 17- **Topic:** The innovators would be asked: Why did you argue that His saying: "**with My Hand**" means My Favor, did you argue that unanimously or linguistically? They would never find any proof in language or consensus. **And if they said:** we relied on Qiās (analogy), **they would be answered:** From where did you get the consensus of opinion that the saying of Allāh Almighty: "**with My Hand**" does not mean but my favor? How can one know within reason the interpretation of so and so though we found out that Allāh Almighty has said in His Glorious Book as reported by His truthful Prophet: "**And We sent not a Messenger except with the language of his people**"⁽³²⁶⁾ (Wa Mā 'Arsalnā Min Rasūlin 'Illā Bilisāni Qawmihi) وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ and said: "**The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue.**"⁽³²⁷⁾ (Lisānu Al-Ladhī

⁽³²⁶⁾ Surah Ibrahim; part of ayah: [4]

⁽³²⁷⁾ Surah An-Nahl; part of ayah: [103]

Yulhidūna 'Ilayhi 'A`jamīyun Wa Hadhā Lisānun
'Arabīyun Mubīnun) ﴿لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي﴾

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾ ﴿١٢﴾ and said: "**We verily, have made it a Qur'an in Arabic**"⁽³²⁸⁾ ('Innā Ja`alnāhu

Qur'ānān 'Arabīyān) ﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا﴾ ,

and said: "**Do they not then consider the Qur'an carefully? Had it been from other than Allāh ...**"⁽³²⁹⁾ ('Afalā Yatadabbarūna Al-Qur'āna Wa Law Kāna Min 'Indi Ghayri Allāhi)

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ﴾ If the Quran was not revealed in Arabic, it could not be considered carefully, and we could not know its meanings if we heard it. So, as those who do not master the Arabic language cannot master it, but the Arabs know it if they hear it, it would be clear that they knew it because it was revealed in their language and what they argued is not in their tongue.

- 18- **Topic:** One alleged that the saying of Allāh Almighty: "**With power did We construct the heaven.**" (We construct the heaven with Hands) means power. So, it is necessary that with My Hand means with my power, they would be

⁽³²⁸⁾ Surah Az-Zukhruf; part of ayah: [3]

⁽³²⁹⁾ Surah An-Nisaa'; part of ayah: [82]

answered: This is a corrupt interpretation from some aspects:

a- **First:** *Aydi* here is not the plural of *Yad*, because the plural of *Yad*, which means favor, is *Ayadi*, and He Almighty said: **"to one whom I have created with Both My Hands"**⁽³³⁰⁾

(Limā Khalaqtu Biyadayya) ﴿لَمَّا خَلَقْتُ يَدَيَّ﴾ .

So, it would be deniable to say it means His saying: **"With power did We construct the heaven"**⁽³³¹⁾ (Wa As-Samā'a Banaynāhā

Bi'ayyidin) ﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴾ is the same meaning as His saying: **"with My Hand"**.

b- **Second:** If He meant the Power, it would mean: with my power; this refutes the view of our opponent, and demolishes their school of thought because they do not confirm one power. So, how can they confirm two powers?!

c- **Third:** If Allāh Almighty meant by His saying: **"to one whom I have created with Both My Hands"** Power, Adam, peace be upon him, would not be better than Iblīs in this regard; Allāh Almighty wanted to show the excellence of Adam, peace be upon him, because He

⁽³³⁰⁾ Surah Saad; part of ayah: [75]

⁽³³¹⁾ Surah Adh-Dhariyat; part of ayah: [47]

created him with His Hand rather than him (Iblīs). And if He created Iblīs with His Hands as He created Adam, peace be upon him, with His Hands, there would be no reason for this excellence. This is because Iblīs used it as evidence against His Lord: You created me with Your Hands as You created Adam, peace be upon him, with them. So, when Allāh Almighty wanted to favor him to (Iblīs) and said to him blaming him for being too excessive proud to prostrate to Adam: **"What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam)"**⁽³³²⁾ (Mā Mana'aka 'An Tasjuda Limā Khalaqtu Biyadayya 'Āstakbarta) ﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي﴾

﴿أَسْتَكْبَرْتَ﴾, it would indicate that the ayah does not mean the power if Allāh Almighty created all things with His Power, but He wanted to confirm [Two Hands] with which Iblīs was not created as Adam, peace be upon him.

Chapter

- 19- Surely, His saying, Glorified be He: ["to one whom I have created with Both My Hands"] must mean the following:

⁽³³²⁾ Surah Saad; part of ayah: [75]

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- A. It confirms two Hands as two favors.
 - B. It confirms two Hands as two organs.
 - C. It confirms two Hands as two powers.
 - D. It confirms two Hands but they are neither two favors, nor two organs, nor two powers, nor are they but as Allāh Almighty described. This must not mean the following:
 - a- Two favors because, according to the Arab linguists, it is not allowed to say: I made this with both of my two hands meaning both of my favors.
 - b- It must not mean, in our view or the view of our opponents, two organs.
 - c- And it must not mean, in the view of our opponents, two powers.
 - d- If these three types are incorrect, the fourth type will be correct; i.e., the meaning of His saying: **"with Both My Hands"** confirms two Hands but they are neither two organs nor two powers, nor two favors; and they have never been described but as being two Hands, which are unlike our hands; so, the other three said aspects must be avoided.

20- **A Topic:** Also, if His saying Almighty: **"with Both My Hands"** meant my favor, there would be no superiority of Adam, peace be upon him, to Iblīs in this respect according to the view of our

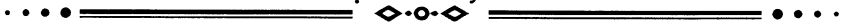
opponents. This is because Allāh Almighty created Iblīs, in their view, as He created Adam, peace be upon him, and the two favors refer only to:

A. The body of Adam, peace be upon him.

B. Or they are two accidents created in the body of Adam, peace be upon him.

a- If He meant the body of Adam, peace be upon him, the bodies, according to our opponents including the Mu'tazilah, are considered as one genus; and if the bodies, in their opinion, are considered as one genus, the favor given to the body of Iblīs, in their opinion, is like the favor given to the body of Adam, peace be upon him.

b- Also, if He meant two accidents, the body of Adam, peace be upon him, would not be subject to His Action including the color, life, or power and the like; otherwise, He has done the same, in their opinion, with the body of Iblīs. This necessitates that no superiority of Adam, peace be upon him, to Iblīs in this regard; however, Allāh used this as evidence against Iblīs to show him that Adam, peace be upon him, deserves this favor. What we said above indicated that when Allāh Almighty said: **"to one whom I have created with Both My Hands"**, He did not mean my favor.



21- **A Topic:** They would be told: Why did you deny that when Allāh Almighty said: "**with Both My Hands**", He meant two Hands rather than two favors.

If they said: because if the hand is not a favor, it cannot be but an organ, **they would be told:** Why did you say: If the hand is not a favor, it cannot be but an organ? If they referred us to our observation and what we find in the creation among us, they would say: If the hand is not a favor in the observation, it cannot be but an organ, they would be answered:

- a- If you relied on the reality and used it as evidence against Allāh Almighty, we also did not find a living thing but a body, flesh and blood; so, apply this proof to Allāh Almighty, may He be High above this; otherwise, you would be refuting your proofs.
- b- If you confirmed a living thing different from the living things among us, why did you deny that the Hands of Allāh about which Allāh Almighty told were not two favors, nor two organs, nor like our hands?
- c- **They would be also answered:** You did not find a wise and organizer but a man, then you confirmed that there is a wise and organizer of this world unlike man; so, you went against the proof and refuted your reasoning. So, do not go against the confirmation of two hands

which are not two favors nor two organs, nor like any genus because this is against the observation.

22- A Topic: If they said: If you confirmed that Allāh Almighty has Two Hands because He said: **"to one whom I have created with Both My Hands"**⁽³³³⁾

(Limā Khalāqtu Biyadayya) ﴿لِمَا خَلَقْتُ يَدَيَّ﴾, why did not you confirm that He has Hands when He said: **"of what Our Hands have created"**⁽³³⁴⁾

(Mimmā `Amilat `Aydīnā) ﴿مِمَّا عَمِلَتْ أَيْدِينَا﴾ ⁽³³⁵⁾.

⁽³³³⁾ Surah Saad; part of ayah: [75]

⁽³³⁴⁾ Surah Ya-sin; part of ayah: [71]

⁽³³⁵⁾ Regarding **"to one whom I have created with Both My Hands"** and **"of what Our Hands have created"**, Sheikh Al-Islam, may Allah have mercy on him, referred to the difference between the two ayahs; so, he, may Allah have mercy on him, said: "What is close to this view is to make a word similar to what is unlike it as said on His saying: **"What prevents you from prostrating yourself to one whom I have created with Both My Hands."** It is said that it is like His saying: **"Do they not see that We have created for them of what Our Hands have created, the cattle"**. They are different from each other because He attributed the action to the Hands; so, it is like His saying: **"it is because of what your hands have earned."** (surah Ash-Shura: 30). However, He attributed the action to Himself here; so, he said: **"to one whom I have created"**

then He said: **"with Both My Hands"**. Also, He mentioned His Holy Self in the singular and then referred to the Two Hands as stated in His saying: **"Nay, both His Hands are widely outstretched."** (Al-Ma'idah: 64). He also referred to the Hands in the plural; so, it became like His saying: **"Floating under Our Eyes"** (Al-Qamar: 14). This plural is like His saying: **"in Whose Hand is the dominion"** (Al-Mulk: 1) and **"In Your Hand is the good."** (Al-'Imran: 26) in the singular. Allah, Glorified be He, sometimes refers to Himself in the singular, either expressed as a noun or a pronoun, and sometimes in the plural as He said: **"Verily, We have given you (O Muhammad ﷺ) a manifest victory."** (Al-Fath: 1) and the like He never refers to Himself in the dual form of the noun because the plural form requires Glorification which He deserves, and it may refer to the meaning of His Names. However, the dual form refers to the limited number, may He be High above this. If He said: **"What prevents you from prostrating yourself to one whom I have created with Both My Hands."**, His saying: **"of what Our Hands have created"** would be like His saying: **"in Whose Hand is the dominion"** and **"In Your Hand is the good."**, and if He said {**created**} in the singular, it would be different from this; what if He said: **created with Both My Two Hands?** In the dual form; the evidence also lies in the meanings of the famous and continuously recurrent Hadiths and the consensus of the righteous predecessors for what is mentioned in the Quran as mentioned in detail in its proper place. See Al-'Aqeedah Al-Ĥamawiyah (p.49-50).

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They would be answered: They have unanimously agreed upon the falsehood of the view of those who confirmed that Allāh has Hands. Because they unanimously agreed on the falsehood of this view, it became necessary that Allāh Almighty mentioned Hands, and confirmed that they are two Hands because the evidence points to the authenticity of consensus.⁽³³⁶⁾ If the consensus is correct, It became necessary that He changes his mind from Hands to Two Hands because the Qurān is understood according to the surface meaning; we cannot turn away from the surface meaning but based on a piece of evidence. So, we found evidence which keeps away the mention of the Hands from this surface meaning to another surface meaning, and it became necessary that the other surface meaning is the real meaning which cannot be removed but based on a piece of evidence.

23- A Topic: If one said: if Allāh mentioned the Hands and meant Two Hands, why did you deny that He mentioned Hands and meant a Hand?

They would be answered as follows:

a- Allāh Almighty mentioned Hands and meant Two Hands because they agreed upon the falsehood of those who said: a lot of Hands and those who said: [One Hand].

⁽³³⁶⁾ See the consensus for the confirmation of the Two Hands p.214.

b- So, we said: Two Hands; because the Qurān is interpreted based on the surface meaning except if there is evidence for something else.

24- A Topic: If one asked: Why did you deny that His saying: "**of what Our Hands have created**"⁽³³⁷⁾ (Mimmā `Amilat 'Aydīnā) ﴿وَمَا عَمَلَتْ أَيْدِينَا﴾ and His saying: "**to one whom I have created with Both My Hands**"⁽³³⁸⁾ Limā Khalaqtu Biyadayya) ﴿لِمَا خَلَقْتُ بِإِثْنَيْنِ﴾ is to be allegorically interpreted?⁽³³⁹⁾

⁽³³⁷⁾ Surah Saad; part of ayah: [75]

⁽³³⁸⁾ Surah Ya-sin; part of ayah: [71]

⁽³³⁹⁾ Sheikh Al-Islam Ibn Taymiyyah, may Allāh have mercy on him, said: "This division is an newly-invented term after the end of the Three Generations, no one of the companions, nor their followers in the best way, nor any of the well-known Imams of knowledge such as Malik, Ath-Thawri, Al-Awza'ee, Abū Hanifah, Ash-Shaf'i, nor any of the Imams of language and grammar like Al-Khalil, Sibawayh, Abū `Amro Ibn Al-'Alaa and the like adopted. However, it is a newly-invented term; dividing words into real and allegorical. It is often invented by the Mu'tazilah and their likes of the Mutakallimin. Nothing like this was found in the words of any of the scholars of jurisprudence, fundamentals, exegesis, Ḥadīth, and their likes of the Salaf. Ash-Shaf'i, who was the first one to lay down the fundamentals of Fiqh, did not make this division, nor did he utter the words of reality and allegory, and Muhammad Ibn Al-Hassan as well concerning the issues based on Arabic delivered speeches in Al-Jami' Al-Kabir and never spoke about the reality and allegory. "

He would be answered:

- a- The Words of Allāh, Glorified be He, must be interpreted according the surface and real meaning; and the thing cannot be kept away from its surface meaning except based on a piece of evidence.

Do not you see that if the surface meaning of the word is general; so, if the general word is stated but a specific meaning is meant, the surface meaning is not considered?

- b- It is not allowed to turn away from what is apparently general to what is general without evidence; the saying of Allāh, Almighty: "**to one whom I have created with Both My Hands**" is interpreted according to the surface and real meaning regarding the confirmation of both Two Hands. So, it is not allowed to turn away from the surface meaning of the Two Hands to what our opponents claim with no evidence.
- c- If this is contingent, no one can claim that what is apparently general can be specified and what is apparently specific can be generalized with no evidence. (If it is not possible for one to claim this without evidence, you are not allowed to claim that it is allegorical with no evidence).

d- However, it becomes necessary that His saying: **"to one whom I have created with Both My Hands"** confirms Two Hands for Allāh Almighty in reality rather than two favors because, according to the linguists, it is not allowed to say: I have done such thing with my two hands meaning two favors.⁽³⁴⁰⁾



⁽³⁴⁰⁾ Commenting on this, Sheikh Al-Islam Ibn Taymiyyah, may Allāh have mercy on him, said: This view which is mentioned by Al-Ash'arī in Al-Ibanah and mentioned also in the large book of Al-Maḳalat which contained views of the Islamic sects and the non-Islamic sects. He said in Maḳalat Al-Islamiyyin that it is the view of the majority of the Ḥadīth scholars and the people of the Sunnah. Then he added: What is mentioned by Abū Al-Hassan in Al-Ibanah book is mentioned by who mentions his view in totality and responds to those who refute him. See Bayan At-Talbis 3/555 and 377.

The Ninth Chapter

On Refuting Al-Jahmiyyah for their Denial of the Knowledge⁽³⁴¹⁾ of Allāh Almighty, His Ability⁽³⁴²⁾ and all His Attributes

1- Allāh, the Exalted and the Sublime, said: "**He has sent it down with His Knowledge**"⁽³⁴³⁾

⁽³⁴¹⁾ I commented: This is one of the unanimously agreed upon issued because the people of the Sunnah and Jama'ah and the righteous predecessors of this nation unanimously agreed that Allāh knows what will be before it is. See Ad-Dar' 9/396, Al-Hujjah Fi Bayan Al-Mahajjah 2/462, At-Tauhīd by Ibn Khuzaimah 1/22. This view has been disputable by the fanatics of Qadariyyah who claimed that Allāh does not know the actions of the slave before they do it. See Majmoo' Al-Fatawa 8/491, Ad-Dar' 9/396, Al-Mufhim 1/132-136, Commentary on the Fundamentals of Creed 1/200. Also, the philosophers disputed as they said that Allāh does not the details. See Ad-Dar' 9/397 and 10/179.

⁽³⁴²⁾ I commented: All the Muslims unanimously agree that Ability is considered as eternal physical attribute; this consensus is quoted by Sheikh Al-Islam in Majmoo' Al-Fatawa 1/485, As-Safadiyyah 1/127, Abū Al-'Abbās Ibn Suraih, Sheikh of Shaf'i's followers in his time, Ibn Al-Qayyim in Ijtima' Al-Joyoush p.171, Al-Ash'arī in his Message to the people of the border p.213 and 214, As-Sabouni in his book 'Aqeedat As-Salaf Wa Aṣḥāb Al-Ḥadīth p.165 et al.

⁽³⁴³⁾ Surah An-Nisa'; part of ayah: [166]

♦-o-♦

(‘Anzalahu Bi`ilmihi) ﴿ أَنْزَلَهُ بِعِلْمِهِ ﴾ and said:

"And no female conceives or gives birth, but with His Knowledge."⁽³⁴⁴⁾ (Wa Mā Taḥmilu Min 'Unthá Wa Lā Taḍa`u 'Illā Bi`ilmihi) ﴿ وَمَا تَحْمِلُ مِنْ ﴾

﴿ أَنْتَى وَلَا تَضَعُ إِلَّا بِعِلْمِي ﴾ He also mentioned Knowledge in five places in His (Noble) Book. And He said: **"If then they answer you not, know then that the Revelation (this Qur'an) is sent down with the Knowledge of Allāh"**⁽³⁴⁵⁾ (Fa'llam Yastajībū Lakum Fā'lamū 'Annamā 'Unzila Bi`ilmi Allāhi)

﴿ فَإِلَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ ﴾ **"And they will never compass anything of His Knowledge except that which He wills."**⁽³⁴⁶⁾ (Wa Lā Yuhīṭūna Biṣhay'in Min `Ilmihi 'Illā Bimā Shā'a)

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ﴾ He also mentioned the Omnipotence: **"See they not that Allāh, Who created them was mightier in strength than them."**⁽³⁴⁷⁾ ('Awalam Yaraw 'Anna Allāha Al-Ladhī Khalaqahum Huwa 'Ashaddu Minhum Qūwatan) ﴿ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ﴾

⁽³⁴⁴⁾ Surah Fāṭir; part of ayah: [11]

⁽³⁴⁵⁾ Surah Hud; part of ayah: [14]

⁽³⁴⁶⁾ Surah Al-Baqarah; part of ayah: [255]

⁽³⁴⁷⁾ Surah Fussilat; part of ayah: [15]

"Owner of Power, the Most Strong"⁽³⁴⁸⁾ (Dhū Al-Qūwati Al-Matīnu) ﴿ذُو الْقُوَّةِ الْمَتِينُ﴾, and "With power did We construct the heaven."⁽³⁴⁹⁾ (Wa As-Samā'a Banaynāhā Bi'ayyidin) ﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴾

Chapter

- 2- Al-Jahmiyyah argued that Allāh has no Knowledge, nor Power, nor Life, nor Hearing, nor Eyesight. They wanted to deny that Allāh is All-Knower, Omnipotent, Living, Hearer, and Seer. Fearing the sword, they concealed their denial of it; so, they fabricated the meaning. This is because if they had said: Allāh has no Knowledge, nor Power, they would have said that He is not Knower or Powerful; it would have become necessary upon them. They took this from the people of disbelief and denial. This is because though most of the disbelievers said that Allāh is not Knower, nor Powerful, nor Hearer, nor Seer, the Mu'tazilah could not say this frankly. So, they fabricated the meaning and said: Allāh is Knower, Powerful, Living, Hearer, and Seer mentioning the names but with no confirmation of the reality of

⁽³⁴⁸⁾ Surah Adh-Dhariyat; part of ayah: [58]

⁽³⁴⁹⁾ Surah Adh-Dhariyat; part of ayah: [47]

His Knowledge, Power, Hearing, and Eyesight⁽³⁵⁰⁾.

3- **A Topic**⁽³⁵¹⁾: One of their leaders, that is, Abū Al-Hudhail Al-ʿAllāf, said: the Knowledge of Allāh

⁽³⁵⁰⁾ Commenting on this, Sheikh Al-Islam Ibn Taymiyyah, may Allāh have mercy on him, said that they really think like Qarmatis regarding revealed texts and like sophists regarding exercises of reason; they are like atheists from two aspects: first: they acknowledge a particular word but they deny the reality of its meaning as the Qarmatis Batinists do when they distort words from their proper usages; this was also mentioned by Al-Ashʿarī about the Muʿtazilah that it is the hypocrisy regarding the Qurān; it is also a distortion of Allāh's Names and ayahs. Second: sophistry regarding exercises of reason from some aspects including that they deny both of the two opposites because they say that He is neither Knower nor ignorant, neither Living nor dead, neither Powerful nor powerless. See Talbīs Al-Jahmiyyah (5/283-284). Afterward, he also said: the words of the righteous predecessors and Imams are numerous and famous that Al-Jahmiyyah, the first one to deny the body in Islam, are really from the people of denial; however, they appear to confirm it out of hypocrisy; but their view is based on denial as mentioned by Al-Bukhārī in the Creation of the Acts of the Slaves and other Imams. Imam Wakiʿ Ibn Al-Jarrah reported: "Do not underestimate their saying that the Qurān is created; it is the worst view they hold. They mean denial by this saying." See Bayan Talbīs Al-Jahmiyyah (5/365-366).

⁽³⁵¹⁾ Sheikh Al-Islam said: "Those whom he mentioned their view said that He is neither Knower nor Powerful, nor Living, nor Hearer, nor Seer. They are worse than the atheists who say: We do not say that He exists or not, neither Living nor dead, neither Knower nor ignorant. Those who did not declare opposite names, they did not deny that He Almighty Himself is described with one of them. These who deny are worse than those. He told that the view of the Muʿtazilah is taken from these." See Bayan Talbīs Al-Jahmiyyah (4/403).

is Allah; so, he considered Allāh Almighty as Knowledge.

There would be an obligation; **he would be told:** If you said that Allāh's Knowledge is Allāh; you would say: O Knowledge! Forgive me and have mercy on me; so, he refused to say so. Thus, contradiction became necessary. This also applies to his view on the Power and the Powerful, the Life and the Living, the Hearing, the Eyesight and the Hearer and the Seer.

- 4- **A Response: They would be answered:** tell us about the one who claims that Allāh is a Speaker and Sayer and still the Absolute Master; without saying, nor speaking, nor commandment, nor forbiddance; is not this a denial and apostasy from Islam?

The answer must be: Yes. **They would be also told:** Who said that Allāh is Knower but has no Knowledge, he would be considered as contradictory and apostate from Islam.

- 5- Before the emergence of the Jahmiyyah, the Mu'tazilah, and the Ḥarūriyyah, the Muslims unanimously agreed that Allāh has eternal Knowledge, and they have said that Allāh's Knowledge is eternal and Allāh's Knowledge is prior to things; and they also say regarding everything happens and disaster befalls: Allāh has foreknowledge of this; whoever denied that Allāh has Knowledge went against the Muslims and broke their consensus.

6- **A Response: They would be answered:** If Allāh wills, does He have a Will?

If they said: No, **they would be replied:** If you confirmed that one wills with no will, prove that there is a sayer without saying. If they proved that there is a will, they would be told: if the one who wills cannot be willing but when having a will, why have you denied that the knower cannot be a knower but with knowledge and that Allāh has Knowledge as you proved that He has a Will.

7- **A Topic:** They have differed between Knowledge and Speaking. They said that Allāh Almighty knew Moses and Pharaoh but He spoke to Moses and did not speak to Pharaoh. Also, it could be said that He taught Moses the wisdom and discernment in speech and gave him prophethood but He did not give Pharaoh this teaching. So, if Allāh has Words because He spoke to Moses and did not speak to Pharaoh, He also has Knowledge because He taught Moses and did not teach Pharaoh. They would be also told: If it is confirmed that Allāh has Words with which He spoke to Moses rather than Pharaoh because He spoke to Moses only, why have you denied, if He taught both of them, that He has Knowledge with which He taught both of them? **Then they would be told:** Allāh has addressed things by saying to them: "Be"; and you proved that Allāh has Words, in the same manner if He knows all things, He has Knowledge.

- 8- **A Response:** Then they would be told: If you stipulated that Allāh has Words rather than Knowledge because Words is more specific than Knowledge and Knowledge is more general than it, you should say that Allāh has Power because Knowledge is more general than Power. This is because Qadariyyah does not believe that Allāh cannot create disbelief; so, they proved that Power is more specific than Knowledge. Thus, they should say, based on their reasoning, that Allāh has Power.
- 9- **A Response:** Then they would be asked: Is not Allāh All-Knower; and describing Him as All-Knower is more general than describing Him as speaking and speaker? Then it must be said that speaking is more specific than describing Allāh as Speaker rather than Knower. Why did not you say that Speaking, even if it is more specific than Knowledge, does not deny that Allāh has Knowledge and it did not also deny that Allāh has Knowledge regarding speaking.
- 10- **A Response:** How did you know that Allāh is All-Knower? If they said: through His saying, Exalted be He, "**Verily! He is the All-Knower of everything.**"⁽³⁵²⁾ (Innahu Bikulli Shay'in `Alīmun) ﴿إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ they would be answered: And also say:

⁽³⁵²⁾ Surah Ash-Shura; part of ayah: [12]

a- That Allāh has Knowledge as He said: "**He has sent it down with His Knowledge**"⁽³⁵³⁾

('Anzalahu Bi`ilmihi) ﴿أَنزَلَهُ بِعِلْمِهِ﴾ and He said:

"And no female conceives or gives birth, but with His Knowledge."⁽³⁵⁴⁾ (Wa Mā Tahmilu Min 'Unthá Wa Lā Taḍa`u 'Illā Bi`ilmihi)

﴿وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

b- And say that Allāh has Power as He said: "**See they not that Allāh, Who created them was mightier in strength than them.**"⁽³⁵⁵⁾

('Aalam Yaraw 'Anna Allāha Al-Ladhī Khalaqahum Huwa 'Ashaddu Minhum

Qūwatan) ﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

If they said: We said that Allāh is All-Knower because He created the world in which the effects of the Wisdom and the reasons of Planning are seen, they would be told: Why did not you say that Allāh has Knowledge because of His Wisdom and the effects of His Planning which emerged in the world? This is because the Maker must have Wisdom and cannot be but:

⁽³⁵³⁾ Surah An-Nisa'; part of ayah: [166]

⁽³⁵⁴⁾ Surah Fatir; part of ayah: [11]

⁽³⁵⁵⁾ Surah Fussilat; part of ayah: [15]



- a- Having Knowledge, and cannot be owned but by the Knower.
 - b- And it cannot be also owned but by the Omnipotent.
 - c- And it cannot be also owned but by the Able.
- 11- **A Response:** They would be told: If you considered Allāh's Knowledge as ignorance, you would deny His Names? [They would be replied that if you denied Allah's Knowledge, would you deny His Names?] If they said: How would we deny His Names though He mentioned them in His Book? They would be told: Do not deny the Knowledge and Power because He, the Exalted and the Sublime, mentioned this in His Noble Book.]
- 12- **Another Response:** They would be told that Allāh Almighty has taught His Prophet (peace and blessings be upon him) the rulings and Laws, what is lawful and what is unlawful; and it is not possible to teach him what He Himself does not know, and it is not possible that Allāh teaches His Prophet (peace and blessings be upon him) what Allāh does not know, Allāh is High above all that the Jahmiyyah say by Great Sublimity.
- 13- **Another Response:** They would be told: Was not that if Allāh cursed the disbelievers; His curse upon them is meaningful, and cursing by the Prophet (peace and blessings be upon him) is

meaningful? If they said: Yes, They would be told: Why did you deny that if Allāh taught His Prophet (peace and blessings be upon him) something, and the Prophet (peace and blessings be upon him) knew it, Allāh Almighty would be All-Knower. If we confirmed His Wrath upon the disbelievers, (this Wrath would have to be confirmed), and if we gave evidence that He is Pleased with the believers, Pleasure would have to be confirmed [and if we proved that He is Living, Hearer, and Seer], Life, Hearing, and Eyesight would have to be confirmed.

14- **A Response:** They would be told that we found out that:

- a) The Name of All-Knower is derived from Knowledge.
 - b) The Name of Powerful is derived from Power.
 - c) And the Name of Living is derived from Life.
 - d) The Name of Hearer is derived from Hearing.
 - e) The Name of Seer is derived from Eyesight.
- Also, the Names of Allāh Almighty are derivational so that they can be meaningful or for giving titles. It is not possible to name Allāh Almighty All-Knower and Powerful, and this is not considered as titles by way of giving titles which have no meaning, nor derived from an

adjective. If we said that Allāh Almighty is All-Knower and Powerful, it would not be considered as giving a title (as we said: Zayd and 'Amro; there is a consensus of the Muslims about this).

If this is not title giving and it is derived from Knowledge, (Attribute of) Knowledge must be confirmed. If the purpose is to give a meaning, there will be no difference that it must give a meaning if it means that Knower must have Knowledge; so He is Knower and Owner of Knowledge. As when I said: He exists, it refers to the confirmation, the Creator, Exalted be He, must be proved to be existent because He Almighty exists.

15- A Response: It would be said to the Mu'tazilah, Jahmiyyah, Al-Ḥarūriyyah: Do you say that Allāh has Knowledge of things which is prior to its existence; the delivery of each pregnant, and the pregnancy of each female, and giving birth to every born child?

- a. **If they said:** Yes, they would confirm the Knowledge and are in agreement.
- b. And if they said: No, they would be told: You denied the saying of Allāh, the Exalted and the Sublime: "**He has sent it**

down with His Knowledge"⁽³⁵⁶⁾ ('Anzalahu Bi`ilmihi) ﴿ أَنْزَلَهُ بِعِلْمِهِ ﴾ , "And no female conceives or gives birth, but with His Knowledge"⁽³⁵⁷⁾ (Wa Mā Taḥmilu Min 'Unthā Wa Lā Taḍa'u 'Illā Bi`ilmihi) ﴿ وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا وَ مَا تَضَعُ إِلَّا بِعِلْمِهِ ﴾ and "If then they answer you not, know then that the Revelation (this Qur'an) is sent down with the Knowledge of Allāh"⁽³⁵⁸⁾. (Fa'llam Yastajībū Lakum Fā'lamū 'Annamā 'Unzila Bi`ilmi Allāhi) ﴿ فَأَلَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّ مَا أَنْزَلَ يَعْلَمُ اللَّهُ ﴾

- c. If the saying of Allāh, the Exalted and the Sublime: "**and He is the All-Knower of everything**"⁽³⁵⁹⁾ (Wa Huwa Bikulli Shay'in `Alīmun) ﴿ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ and "**not a leaf falls, but he knows it**"⁽³⁶⁰⁾ (Wa Mā Tasquṭu Min Waraqatin 'Illā Ya`lamuhā) ﴿ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا ﴾ necessitated that He

⁽³⁵⁶⁾ Surah An-Nisa'; part of ayah: [166]

⁽³⁵⁷⁾ Surah Fatir; part of ayah: [11]

⁽³⁵⁸⁾ Surah Hud; part of ayah: [14]

⁽³⁵⁹⁾ Surah Al-Baqarah; part of ayah: [29]

⁽³⁶⁰⁾ Surah Al-An'am; part of ayah: [59]

is All-Knower and knows things as well. Why did you deny that these ayahs necessitate that Allāh knows things, Glory and Praise be to Him?

16- A Response: And they would be told: Do you say that Allāh, the Exalted and the Sublime, knows the difference between His allies and enemies and does He will this? And does He have a will of faith if He wills faith?

a- **If they said:** Yes, they would be in agreement.

b- If they said: If he wills faith, he has a Will, they would be told: in the same vein, if He distinguished between His allies and enemies, He has to know this.

c- And how is it possible for the creatures to know this; however, the Creator, Exalted be He, does not know this? This makes it necessary that the creatures have the virtue of knowledge and they are superior to the Creator, may He be High above this by Great Sublimity!

17- A Response: They would be told: If any of the creatures who has knowledge is more highly prestigious than those with no knowledge; if you claimed that Allāh, the Exalted and the Sublime, has no Knowledge, you would be necessitated to say that the creation is higher in rank than the Creator, may Allāh be High above this by Great Sublimity!

18- **A Response: They would be told:** If those among the creatures with no knowledge can be inflicted with ignorance and defect, why did you deny that it is necessary to confirm Allāh's Knowledge? Otherwise, defect will befall Him, may He be Exalted and High above what you said! Do not you see that any of the creatures who has no knowledge can be inflicted with ignorance and defect, and whoever said this about Allāh Almighty has described Allāh, Glorified be He, with what does not suit Him. Also, anyone of the creatures described with lack of knowledge will be described with ignorance and defect; it must not be denied that Allāh has it because He cannot be described with any ignorance or defect.

19- **A Response: They would be told:** Is it possible for the One Who arranges the wise created things to lack knowledge? If they said it is impossible and the wise created things which are arranged and organized cannot be made but by a Knower, Powerful and Living One. They would be told: in the same manner, it is not possible for the wise created things which are arranged and organized to be made but by one of Knowledge, Power, and Life. If it is possible for it to come into view because He has Knowledge, why did you deny that it is possible for it to come into view not by a Knower, Powerful, and Living One? Each topic we asked them about it regarding knowledge is related to Power, Life, Hearing, and Eyesight.

20- **A Topic:** the Mu'tazilah argued that the saying of Allāh, the Exalted and the Sublime "**All-Hearer, All-Seer**"⁽³⁶¹⁾ (Samī'un Baṣīrun) ﴿سَمِيعٌ بَصِيرٌ﴾ means All-Knower.

They would be replied: If Allāh, Glorified be He, said: "**verily! I am with you both, hearing and seeing**"⁽³⁶²⁾ ('Innanī Ma'akumā 'Asma'u Wa 'Ará) ﴿إِنِّنِي مَعَكُمَا أَسْمَعُ وَأَرَى﴾⁽³⁶³⁾ ⁽³⁶⁴⁾ and said: "**Indeed Allāh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin Aṣ-Ṣāmit)**"⁽³⁶⁵⁾ (Qad Samī'a Allāhu Qawla Allatī Tujādiluka Fī Zawjihā) ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾ this means knowledge, in their view.

⁽³⁶¹⁾ Surah Al-Ḥajj; part of ayah: [61]

⁽³⁶²⁾ Surah Ṭā-Hā; part of ayah: [46]

⁽³⁶³⁾ Linguistically, if **withness** is generally mentioned, it means companionship and nearness; and this must not mean connectedness and touching.

⁽³⁶⁴⁾ Commenting on this, Sheikh Al-Islam said: that Allāh is with His creation in general or in particular is a unanimously agreed upon view of the Muslims. See Majmoo' Al-Fatawa (3/142). I said: this consensus is mentioned by the Imams of the people of the Sunnah as quoted by Adh-Dhahabi in Al-'Uluw (2/1213), Ibn Baṭṭāh in Al-Ibanah (1/557, 558), Ijtima' Al-Joyoush p.249, At-Tamhid (7/129), Dhamm At-Ta'wil p.45, 46.

⁽³⁶⁵⁾ Surah Al-Mujadilah; part of ayah: [1]

....
If they said: Yes, they would be told: You have been necessitated to say that His saying: "**verily! I am with you both, hearing and seeing.**" means more knowing and knowing if it means knowledge.

21- **A Topic:** The Mu'tazilah denied the Attributes of the Lord of the Worlds and argued that All-Hearer and All-Seer means All-Knower. In the same manner, the Christians argued that He is All-Hearer and All-Seer, and His Eyesight means His Words and His Knowledge, and He is Allāh, the Exalted and the Sublime, may Allāh be High above this by Great Sublimity⁽³⁶⁶⁾.

It would be said to the Mu'tazilah: If you argued that All-Hearer and All-Seer mean All-Knower, have you argued that Powerful means All-Knower? And if you argued that All-Hearer and All-Seer means All-Knower, Powerful, have you argued that the Powerful means the All-Knower? And if you argued that Living means Powerful, why have not you argued that Powerful means All-Knower? If they said: this necessitated that everything which is known is manageable, they would be told: If the All-Hearer and the All-Seer meant All-Knower, everything known would be heard [Words], if this was not possible, what you believe would be null and void.



⁽³⁶⁶⁾ This is because the Christian mean that His Knowledge is Himself.

The Tenth Chapter

On the Will and Refuting the Mu` tazilah in this regard⁽³⁶⁷⁾

- 1- **A Topic:** They would be asked: Have not you claimed that Allāh Almighty is still All-Knower? If they replied: Yes, they would be asked: Why do not you say that whoever is still All-Knower at a time, will still have a Will to make it happen at that time. And whoever still knows that it would not be, He still has a Will that it would not be at that time. And He still has a Will that what He knew would happen as He has known?

⁽³⁶⁷⁾ I believe that the Will is an attribute of Allāh and it is divided into two types:

- a- Universal Will: no one can escape it whether it pertains to what Allāh likes or dislikes.
- b- Religious Will: it is accompanied by love and pleasure of Allāh Almighty.

The people of the Sunnah unanimously agreed upon the Attribute of Will of Allāh. See Majmoo` Al-Fatawa 8/459, Al-Aṣḥāḥāniyyah p. 20, Al-`Ulaw of Adh-Dhahabī 2/1055, Aṣ-Ṣābounī in the Creed of the Imams of Ḥadīth p.165, Al-Ash`arī in his Message to the People of the Border p. 214, Al-Aṣḥāḥānī in his book Al-Ḥujjah 1/231, 244, Al-Intiṣār in Ar-Rad `Ala Al-Mu` tazilah 2/342, Al-Iqtisād p.119.

.....
If they said: No, we would say that Allāh still has a Will because Allāh Almighty wills by a created Will.
They would be asked: Why did you argue that Allāh Almighty wills by a created Will? And what is the difference between you and the Jahmiyyah who claim that Allāh is All-Knower by a created knowledge. And if it is not possible that Allāh's Knowledge is created, why have you denied that His Will is not created?

If they said: It is not possible that Allāh's Knowledge is created because this requires that it is invented by another knowledge and so on, endlessly.

They would be told: Why have you denied that Allāh's Will is created and invented because this requires that it is created by another Will; and so on endlessly.

If they said: it is not possible that Allāh's Knowledge is created because whoever was not a Knower then He knows would be imperfect.

They would be asked: Why was not possible that Allāh's Will is created and invented because whoever had not a Will then He wills would be imperfect? In the same manner, if it was not possible that His Will, Glorified be He, is created and invented, His Word would be impossibly created and invented.

2- Another Topic:

They would be told: if you argued that disbelief and disobedience are under the control of Allāh Almighty though it is against His Will, and He wanted all the creatures to believe but they did not, according to your view, it would be necessary that most of what Allāh wills to be has not been, and most of what Allāh does not will to happen happened because the disbelief, which occurred against Allāh's Will, in your view, is more prevalent than the belief, which occurred as He wills, and most of what He wills to happen has not happened; this is considered a denial of what all the Muslims unanimously agreed upon that what Allāh wills shall happen and what Allāh does not will shall not happen.

3- Another Proof:

They would be told: Your view indicates that most of what Iblīs wills has happened because the disbelief is more prevalent than the belief; and most of what happened he willed. Therefore, you made the will of Iblīs more effective than the Will of the Lord of the worlds; may His Glory be exalted and His Names be sanctified; this is because most of what he willed has happened, and most of what has happened he willed. This made it necessary that you made the will of Iblīs higher in rank than that of the Lord of the worlds, may Allāh Almighty be High above what the unjust say by Great Sublimity.

4- Another Proof:

They would be told: Who deserves more the Attribute of Power:

- a- The one who wills that something happened, it inevitably happens, and if he does not will it, it will not happen.
- b- Or whoever wills that something happens which does not happen and that something happens which he does not will.

If they said:

- a- That whoever does not make it happen which he does deserves more the Attribute of Power, they would be stickling.

They would also be told: If it was possible for you to say what you said, it would be possible for one to say that whoever makes it happen what he does not know deserves more to have knowledge than whoever does not make it happen but which he knows.

- b- If they retracted such stubborn argument, and argued that whoever wills something shall happen, and if he does not will, it shall not happen deserves more the Attribute of Power, they would be necessitated, according to their view, to say that Iblīs, may Allāh's curse be upon him, is more powerful than Allāh Almighty because most of what he wills happened and most of what happened he willed.

.....
And they would be told: If those who willed something, it would happen, and if he did not will it, it would not happen deserves more the Attribute of Power, you would be necessitated to say that if Allāh, Glorified be He, wills something, it shall happen, and if he does not will it, it shall not happen because He deserves more the Attribute of Power.

5- [A Topic]: **They would be told:** Who deserves more the Attribute of Divinity and Sovereignty?

- b- The one whichever does not happen but what He knows and nothing escapes His Knowledge which is not possible for Him?
- c- Or the one whichever happens he does know and most of the things escapes His Knowledge?

If they said:

- a- Whoever which He knows shall happen and nothing escapes His Knowledge is more worthy of the Attribute of Divinity. They would be told: also, whoever does not will something to happen but it happens and nothing happens but He wills; and nothing escapes His Will is more worthy of the attribute of Divinity as you said so on Knolwedge.
- b- **If they said** this, they would retract their view, withdraw their claim and confirm that Allāh Almighty wills everything happens and necessitate that nothing happens but what He wills to happen.

6- [A Topic]: **They would be told:** If you said that something happens in His Kingdom, Exalted be He, what He does not will, then He allowed that such detestable thing to happen in His Kingdom? The answer must be: yes.

They would be told: If what He detests happens in His Kingdom, why did you deny that something He detests happens in His Kingdom?

If they answered positively, **they would be told:** the sins are committed whether Allāh willed or not; this is the attribute of powerlessness and weakness [and with whom He became angry if they did, then they forced Him; and this is the attribute of being defeated] may Allāh Almighty be High above this by Great Sublimity.

7- **They would be told:** Was not that if the servants did what angers Him, Almighty and with which He became angry if they did, they would have angered and displeased Him? The answer must be yes.

They would be answered: If the servants did what He does not will and what He dislikes, they would have forced Him into something; this is the attribute of the defeated, may Allāh be High above this by Great Sublimity.

8- [A Topic]: **They would be answered:** Has not Allāh Almighty said: "the doer of what He

wills"⁽³⁶⁸⁾ (Fa`ālun Limā Yurīdu) ﴿فَعَالٌ لِّمَا يُرِيدُ﴾

the answer must be yes.

They would be answered: Whoever claimed that Allāh Almighty did what He does not will and He wanted to make some of His actions to happen which cannot happen, it would be necessary that this happened while He was inattentive and unaware; or that weakness or failure to do what He wills befell Him, the answer must be yes.



They would be answered: also, whoever argued that something done by His servants in His Kingdom, Glorified be He, which He does not will, he would be necessitated to say one of these two views:

- a- Either he claims that this happens due to inattentiveness and forgetfulness.
- b- Or he claims that weakness and failure to achieve what He wills befell Him.

[A Topic] they would be answered: Has not this whoever claimed that Allāh Almighty did what He does not know attributed to Allāh Almighty what does not suit Him of ignorance? The answer must be yes.

They would be answered: and whoever claims that one of Allāh's servants does what He does not will is necessitated to describe Allāh, Glorified be He, with default and failure to do what He wills.

⁽³⁶⁸⁾ Surah Hūd; part of ayah: [107]

....  

If they said: Yes, they would be told: and whoever claims that servants do what Allāh does not know attributes the ignorance to Allāh, the answer must be yes.

They would be answered: if it becomes necessary that there is default or weakness or failure to achieve what He wills in every act Allāh did but He did not want [also, if something done by someone else which He does not will, there must be default, weakness, and failure to achieve what He wills], and there is no difference in that between what He did directly and what someone else did.

9- [A Topic] **they would be answered:** If something happened in the Kingdom of Allāh which Allāh does not will and He knows, and no weakness or failure to do what He wills befalls Him, why did you deny that something happens in His Kingdom He does not know and no weakness befalls Him? If this is not possible, what you said will not be possible as well.

10- Another Proof:

If one said: Why did you say that verily Allāh wills everything possible to happen, and everything impossible not to happen?

He would be told: The evidence for this is that the proof indicated that Allāh, Glorified be He, created disbelief and sins, which we will refer to in our book

later, and if it was necessary that Allāh, Exalted be He, is the Creator of this, it would be necessary that He wills it because it is not possible to create which He does not will.

11- Another Response:

It is not possible that something happens in the Kingdom of Allāh, Almighty, of what servants do which He does not will; and it is not possible that He does, which is unanimously agreed upon that it is His deed, what He does not will; this is because if He makes something happens which He does not know, this proves imperfection. And the same ruling applies if something done by His servants He does not know; also, it is not possible that His servants do what He does not will; because this must mean:

- a- That it happens due to forgetfulness and inattentiveness.
- b- Or due to weakness and failure to do what He wills, and it is also necessary if something happens, which is unanimously agreed upon that He does, what He does not will, and also, if the sins were committed, though He did not will it to happen, He would have disliked it to happen and refused it. This must mean that the sins happen whether Allāh wills or not; and this is the attribute of weakness, may Allāh be High above this by Great Sublimity. We have clarified that Allāh still has a Will in the way

He knows, and if the disbelief is something which happens, and Allāh knew this, He would have willed it to happen.

12- [A Topic]: **They would be answered:** If Allāh, the Exalted and the Sublime, had known that the disbelief is committed, and wanted it not to happen, He would have known what is against His Will, and if this had not been possible, He would have willed that something, He knows, happens as He knows.

13- [A Topic]: **They would be answered:** Why did you deny that Allāh wills disbelief that He knew it will happen, this is considered something nasty, invalid, contradictory, and contrary to belief?

If they said: because whoever wills stupidity is considered as stupid.

They would be answered: Why have you said this? Has not Allāh Almighty said about the son of Adam that he said to his brother: "**If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the 'Alamin (mankind, jinns, and all that exists).**" "**Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers).**"⁽³⁶⁹⁾

⁽³⁶⁹⁾ Surah Al-Ma'idah; ayahs: [28, 29]

(La'in Basaṭṭa 'Ilayya Yadaka Litaqtulanī Mā 'Anā Bibāsiṭin Yadiya 'Ilayka Li'qtulaka 'Innī 'Akhāfu Allāha Rabba Al-'Ālamīna. 'Innī 'Urīdu 'An Tabū'a Bi'ithmī Wa 'Ithmika Fatakūna Min 'Aṣḥābi An-Nāri Wa Dhalika Jazā'u Aẓ-Ẓālimīna).

﴿لَئِنْ بَسَطْتُ إِلَى يَدِكَ تَتَقَشَّنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ ﴿٣٨﴾ إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ ﴿٣٩﴾﴾.

So, he did not want to kill his brother in order not to be tormented, and that his brother killed him so that his sin is drawn on him due to killing him and the remaining sins which were on him, so he will be one of the dwellers of Hellfire. So, he wanted to kill his brother which is considered foolishness but he was not foolish, why did you argue that if Allāh Almighty willed the servants to make foolishness, it would become necessary that it is attributed to Him?

14- [A Topic]: They would be answered: Yousuf, peace be upon him, has said: "O my Lord! Prison is more to my liking than that to which they invite me"⁽³⁷⁰⁾ (Rabbi As-Sijnu 'Aḥabbu 'Ilayya Mimmā

Yad'ūnanī 'Ilayhi) ﴿رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ﴾

despite being imprisoned by them was a sin; so he meant the sin which was his imprisonment

⁽³⁷⁰⁾ Surah Yousuf; part of ayah: [33]

without doing what they invite him to do; and he was not foolish because of this, why did you deny that it is not necessary that if the Creator, Glorified be He, wanted the servants to act foolishly, it would be bad of Him, rather than doing righteousness, that it is foolishness.

- 15- Another Proof: They would be answered:** Were not those of us who see the offences of the Muslims considered as foolish, and Allāh Almighty sees them and He cannot be described as foolish? The answer must be yes.

They would be answered: Why did you deny that whoever among us wanted foolishness would be considered as foolish, and Allāh Almighty wills the foolishness of the fools, and no foolishness is attributed to Allāh, Glorified be He, and may Allāh be High above this.

- 16- Another Proof: They would be answered:** Any fool among us was considered a fool when he wanted foolishness because he was forbidden to do so and because he was controlled under the Sharia of Who is above him, Who establishes the limits, and Who places the borders; so, when he commits what Allāh forbade him to do, he became foolish. The Lord of the worlds, may His Glory be exalted and His Names be sanctified, is not under any Law and none above Him who establishes any limits for Him and places any borders, and no permitted or forbidden thing is above Him, and none can give

Him commands or prohibitions. So, it is not necessary, if he willed this to be bad, to attribute foolishness to Him, the Exalted and the Sublime.

17- They would be told: Was not the one who gave His slave males and slave girls among us the ability commit adultery with each other while not being unable to separate between them a fool? The Lord of the world, Glorified be He, gave His slave males and slave girls the ability to commit adultery with each other though He is Able to separate between them and He is not a fool. [Also, whoever among us wanted to obey will be obedient] [and whoever among us wanted to make foolishness will be a fool, and the Lord of the worlds, Glorified be He, wills foolishness to happen though He is not a fool].

18- **Another Proof: They would be told:** Whoever among us wished for Allāh's obedience would be obedient, as those who wished for foolishness would be fool. The Lord of the worlds, Glorified be He, wills obedience and He is not obedient, and wills foolishness and He is not a fool.

19- **Another Proof: They would be told:** Allāh, Glorified be He, said: "**If Allāh had willed, they would not have fought against one another**"⁽³⁷¹⁾ (Wa Law Shā'a Allāhu Mā Aqtatalū) ﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا﴾.

⁽³⁷¹⁾ Surah Al-Baqarah; part of ayah: [253]

He told that if He had willed them not to fight against each other, [they would not have fought each other]. He said: **"but Allāh does what He likes"**⁽³⁷²⁾ (Wa Lakinna Allāha Yaf'alu Mā Yurīdu) ﴿وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ i.e., the fighting.

If the fight had broken out, He would have willed it. Also, when He said: **"But if they were returned (to the world), they would certainly revert to that which they were forbidden."**⁽³⁷³⁾ (Wa Law Ruddū La'ādū Limā Nuhū 'Anhu Wa 'Innahum Lakādhībūna) ﴿وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ﴾

So, it becomes necessary that if they were returned to the world, they would surely revert to the disbelief and if they were not returned to the world, they would not revert; and if Allāh willed them not to fight each other, they would not certainly fight, and if they had fought, Allāh would have willed them to fight each other.

20- [A Topic]:

- a- **They would be told:** Allāh Almighty said: **"And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and**

⁽³⁷²⁾ Surah Al-Baqarah; part of ayah: [253]

⁽³⁷³⁾ Surah Al-An'am; part of ayah: [28]

mankind together."⁽³⁷⁴⁾ (Wa Law Shi'nā La'ātaynā Kulla Nafsin Hudāhā Wa Lakin Haqqa Al-Qawlu Minnī La'amla'anna Jahannama Mina Al-Jinnati Wa An-Nāsi 'Ajma`īna) وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ

حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

If the Word took effect about this, He would not will that every person has been given his guidance; this is because He has not given them their guidance as the Word took effect about the torment of the disbelievers; and if He had not willed this, He would have willed their misguidance.

If they said: This means that if We willed, We would force and compel them to accept guidance.

They would be told: If He forced to accept guidance and compelled them to be guided, would they become guided? If they replied: yes, they would be told: If Allāh guided them, they would be guided; why have you denied that if He caused the disbelief of the disbelievers, they would be disbelievers; their view would be dispraised because they claimed that He did not cause the disbelief of the disbelievers.

b- **They would be also told:** How were they held firm to guidance if He has given it to them and willed this?

⁽³⁷⁴⁾ Surah As-Sajdah; ayah: [13]

.....

If they said: by way of compelling, **they would be told:** If He compelled them to do so, would what they do by way of compelling benefit them? If they said: Yes, they would be told: If He told that if He had willed, He would have given them guidance except for that the Word took effect from Him that He will fill Hell with them. And if He forced them to do so, it would not be beneficial for them nor remove torment from us. It was not beneficial for the Pharaoh what He said while drowning and having no choice⁽³⁷⁵⁾; so what you said is meaningless; this is because unless the Word took effect, each person would be given their guidance, and giving guidance in the way you said will not remove torment.

c- Another Topic:

They would be told: Allāh, Glorified be He, said: **"And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth"**⁽³⁷⁶⁾ (Wa Law Basaṭa Allāhu Ar-Rizqa Li'ibādihi Labaghaw Fī

⁽³⁷⁵⁾ He refers to the Almighty Allāh's saying: "And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that *La ilaha illa (Huwa)*: (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh's Will)."" Jonah: ayah 90.

⁽³⁷⁶⁾ Surah Ash-Shura; part of ayah: [27]

Al-'Ardi) ﴿وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ﴾ and said:

"And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (Allāh), silver roofs for their houses, and elevators (and stair-ways, etc. of silver) whereby they ascend"⁽³⁷⁷⁾

(Wa Lawlā 'An Yakūna An-Nāsu 'Ummatan Wāhīdatan Laja'alnā Liman Yakfuru Bir-Raḥmani Libuyūtihim Suqūfāan Min Fadḍatin Wa Ma'ārija 'Alayhā Yaẓharūna) ﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُوتِيَهُمْ سُقُفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ﴾

so He told that unless all the people agreed upon disbelief, He would not enlarge the provision for them, and would not provide silver roofs for the disbelievers, why have you denied that if He did not want them to be disbelievers, He would not create them though He knew that if He created them, they would be disbelievers. Also, if He wanted all the disbelievers to be disbelievers, He would not provide the disbelievers with silver roofs and elevators and stair-ways whereby they ascend so that all of them would not be disbelievers. [If they knew that if He did not do so, all of them would be disbelievers.]

⁽³⁷⁷⁾ Surah Az-Zukhruf; part of ayah: [33]

The Eleventh Chapter

On the Predestination of the Actions of the Servants, Ability, Amendment, and Possibility

- 1- The Qadariyyah would be told: Is it possible for Allāh Almighty to make His servants know something He does not know? If they said: Allāh did not make His servants know something but He knows it. They would be told: in the same vein, He has not made them able to do something but He is Able to do; this must be approved.

They would be told: If He made them able to be disbelievers, He would be Able to create disbelief in them; and if He was able to create disbelief in them, why have you proved that He creates their disbelief corrupt, invalid, and contradictory though Allāh Almighty said: "**the doer of what He wills.**"⁽³⁷⁸⁾

(Fa`ālun Limā Yurīdu) ﴿فَعَالٌ لِّمَا يُرِيدُ﴾ If Allāh had willed disbelief, He would have done and predestined it.

- 2- [A Topic]: And they would be answered with Graciousness⁽³⁷⁹⁾ [they would be told]: was not Allāh Almighty Able to enlarge the provision for His creatures what if He did, they would rebel in the Earth? And to do what if He had done to the

⁽³⁷⁸⁾ Surah Hud; ayah: [107], Surah Al-Buruj; ayah: [16]

⁽³⁷⁹⁾ It is the Grace of Allāh He gives Whomsoever He wills among His servants through which one does righteous good deeds and turns away from bad deeds.

disbelievers, they would be disbelievers? As He said: **"And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth"**⁽³⁸⁰⁾ (Wa Law Basaṭa Allāhu Ar-Rizqa Li'ibādihi Labaghaw Fī Al-'Arḍi) ﴿وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ﴾ and He said: **"And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (Allāh), silver roofs for their houses, and elevators (and stair-ways, etc. of silver) whereby they ascend"**⁽³⁸¹⁾ (Wa Lawlā 'An Yakūna An-Nāsu 'Ummatan Wāḥidatan Laja`alnā Liman Yakfuru Bir-Raḥmani Libuyūtihim Suqufāan Min Fidḍatin Wa Ma`ārija 'Alayhā Yaẓharūna) ﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ﴾ the answer must be yes.

They would be answered: Why have you denied that He is Able to bestow His Grace upon them which if He bestowed upon them, all of them would be believers. And He is Able to do something with them, if He had done, all of them would have been disbelievers.

⁽³⁸⁰⁾ Surah Ash-Shura; part of ayah: [27]

⁽³⁸¹⁾ Surah Az-Zukhruf; part of ayah: [33]

3- **Another Topic:** They would be told: Has not Allāh Almighty said: "**Had it not been for the Grace and Mercy of Allāh upon you, you would have followed *Shaiṭān* (Satan), save a few of you.**"⁽³⁸²⁾ (Wa Lawlā Faḍlu Allāhi 'Alaykum Wa Raḥmatuhu Lāttaba'tumu *Ash-Shayṭāna* 'Illā Qalīlāan) ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

﴿لَا تَتَّبِعُوا الشَّيْطَانَ إِلَّا قَلِيلًا﴾ ﴿٨٣﴾ "And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins"⁽³⁸³⁾ (Wa Lawlā Faḍlu Allāhi 'Alaykum Wa Raḥmatuhu Mā Zakā Minkum Min 'Aḥadin 'Abadāan) ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا﴾

and He said: "**So he looked down and saw him in the midst of the Fire. He said: "By Allāh! You have nearly ruined me. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell).**"⁽³⁸⁴⁾

(Fāṭṭala`a Fara'āhu Fī Sawā'i Al-Jahīmi. Qāla Ta-Allāhi 'In Kidta Laturdīni. Wa Lawlā Ni`matu Rabbī Lakuntu Mina Al-Muḥḍarīna)

﴿فَاطْلَعَ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ﴾ ﴿٥٥﴾ قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينَ ﴿٥٦﴾ وَلَوْلَا رِغْمَةُ رَبِّي لَكُنْتَ مِنَ الْمُخْضَرِّينَ ﴿٥٧﴾ ﴿٥٧﴾

(382) Surah An-Nisaa'; part of ayah: [83]

(383) Surah An-Nour; part of ayah: [21]

(384) Surah Aṣ-Ṣaffāt; ayahs: [55, 56, 57]

What kind of Grace He gave to the believers which if He had not given, they would have followed the Satan? And if He had not given it, no one of them would ever have been pure from sins? And what kind of Grace which if He had not given, they would certainly have been among those brought forth (to Hell)? Was it a thing He had not given the disbelievers and He had given the believers in particular?

If they said: Yes, they would retract their view and state that Allāh has Grace and Mercy upon the believers which have been bestowed upon them; but He had not given the same to the disbelievers, and they would turn to the truth.

And if they said that Allāh had given all this to the disbelievers as He did with the believers, they would be told: if Allāh Almighty had given this to the disbelievers, they would not have been pure from sins and would have followed the Satan, and have been brought forth to the Hellfire.

Was it possible to say to the believers: Had not I created hands and legs for you, you would have followed the Satan? [And He created hands and legs for the disbelievers; however, they followed the Satan].

If they said: This is not possible, **they would be told:** and what you said is not possible.

This indicates that Allāh Almighty favored the believers with Grace, Mercy, and Success which He had not given the disbelievers; but He preferred the believers to them.

4- **A Topic on Ability:**

They would be told: Was not the ability to believe a Grace, Mercy and a Favor from Allāh, Glorified and Exalted be He?

If they said: Yes, **they would be told:** Why have you denied that this is guidance and success (granted by Allāh); so, this must be accepted.

And they would be told: if the disbelievers were able to believe, why would you deny that they were given the assistance to believe; and if they were given the success and support, they would deserve praise. If this was not possible, it would not be possible to be able to believe; so, it became necessary that Allāh Almighty bestowed upon the believers the ability to believe.

5- **Another Topic:** (They would be told: if the ability to disbelieve was the same as the ability to believe, Allāh would make their ability to disbelieve desirous. As we saw the believers ask Allāh Almighty for the ability to believe and make the ability to disbelieve disinclined, we knew that those which were made desirous are different from which were made disinclined.)

6- **Another Topic:** They would be told: Tell us about the power of faith: was it not a Grace from Allāh Almighty? The answer must be yes.

They would be told: Was not Gracious entitled to grant the grace or not? The answer must be: yes because this is the difference between the grace and deservedness.

They would be told: If the gracious commanded the belief, he would have the right to withdraw his grace and order them to believe; even if he has not given them the ability to believe and has forsaken them; this is our view and opinion.

7- **Answer: They would be told:** Was Allāh Able to bestow success upon the disbelievers so that they would be believers? If they said: No, they would declare the disability of Allāh Almighty, may Allāh be High above this by Great Sublimity.

If they said: yes, He is able to do so, and if He granted them success, they would believe, they would then retract their view and say the truth.

8- **A Topic:** If they asked about the saying of Allāh Almighty: "**And Allāh wills no injustice for (His) slaves**"⁽³⁸⁵⁾ (Wa Mā Allāhu Yurīdu Ḥulmāan Lil'ibādi) ﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ﴾ and His saying: "**and Allāh wills no injustice to the 'Alamin (mankind and jinns).**"⁽³⁸⁶⁾ (Wa Mā Allāhu Yurīdu Ḥulmāan Lil'ālamīna) ﴿وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ﴾

⁽³⁸⁵⁾ Surah Ghafir; ayah: [31]

⁽³⁸⁶⁾ Surah Al-'Imran; ayah: [108]

. . . .

They would be answered: This means that He wills no injustice to them because He said: [And Allāh wills no injustice to them, and did not say: He wills no injustice to one another; i.e. He does not want to be unfair to them] even if He allows them to be unfair to one another.

9- **A Topic:** If they asked about the saying of Allāh Almighty: "**you can see no fault in the creations of the Most Beneficent**"⁽³⁸⁷⁾ (Mā Tará Fī Khalqi Ar-Rahmāni Min Tafāwutin) ﴿مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ﴾ they would say: the disbelief is a fault; so how can it be among the creation of Allāh?

10- The answer to this is that Allāh Almighty said: "**Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.**"⁽³⁸⁸⁾

(Al-Ladhī Khalaqa Sab`a Samāwātin Ṭibāqāan Mā Tará Fī Khalqi Ar-Rahmāni Min Tafāwutin Fārjī`i Al-Başara Hal Tará Min Fuṭūrin. Thumma Arjī`i Al-Başara Karratayni Yanqalib 'Ilayka Al-Başaru Khāsi`āan Wa Huwa Ḥasīrun) ﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۚ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝﴾

(387) Surah Al-Mulk; part of ayah: [3]

(388) Surah Al-Mulk; ayahs: [3, 4]

This means that no fault you can see in the heavens because He mentioned the creation of the heavens rather than the disbelief. If what we say is the truth, what they said will be null and void. All thanks are due to Allāh, the Lord of the worlds.

11- **Answer: They would be told:** Do you know any special favor given by Allāh to Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, rather than Abū Jahl? If they said: No, they would show obscene word. And if they said: Yes, they would retract their view because they do not say: Allāh has shown the believers special favor rather than the disbelievers.

12- **A Topic:** [and if they asked] about the saying of Allāh, Glorified and Exalted be He: "**And We created not the heaven and the earth and all that is between them without purpose!**"⁽³⁸⁹⁾ (Wa Mā Khalaqnā As-Samā'a Wa Al-'Arḍa Wa Mā Baynahumā Bāṭilāan) ﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا﴾, and they said: This ayah indicates that Allāh Almighty has not created things in vain.

The answer to this is that Allāh Almighty wanted to reveal the lies of the polytheists who said: No resurrection, reckoning, or return, thus Allāh Almighty said: I have not created this, nor do I reward who obeys

⁽³⁸⁹⁾ Surah Ṣaad; part of ayah: [27]

Me, nor do I punish who disobeys Me as the disbelievers thought that there will be no reckoning, resurrection, reward, or punishment. Have not you seen Him having said: **"That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!"**⁽³⁹⁰⁾
 (Dhālīka Ḥannu Al-Ladhīna Kafarū Fawaylun Lilladhīna Kafarū Mina An-Nāri) ﴿ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ

﴿٢٧﴾ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ﴾, and then He made it clear when He said: **"Shall We treat those who believe (in the Oneness of Allāh Islamic Monotheism) and do righteous good deeds, as *Mufsidun* (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the *Muttaqun* (pious), as the *Fujjar* (criminals, disbelievers, wicked, etc)?"**⁽³⁹¹⁾ ('Am Naj`alu Al-Ladhīna 'Āmanū Wa `Amilū Aş-Şālihāti Kālmufsidīna Fī Al-'Arḍi 'Am Naj`alu Al-Muttaqīna Kālfujjāri)

﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ﴾

i.e., they are not the same when We cause their death nor do we resurrect them; so, they take the same way.

13- [A Topic]: and they asked about the saying of Allāh, Glorified and Exalted be He: **"Whatever of**

⁽³⁹⁰⁾ Surah Şaad; part of ayah: [27]

⁽³⁹¹⁾ Surah Şaad; part of ayah: [28]

good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself."⁽³⁹²⁾ (Mā 'Aṣābaka Min Ḥasanatin Famina Allāhi Wa Mā 'Aṣābaka Min Sayyi'atin Famin Nafsika) مَا أَصَابَكَ ﴿٣٩٢﴾

مِنْ حَسَنَاتٍ فَمِنْ أَلَلِّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ﴿٣٩٢﴾

The answer to this is that Allāh Almighty said: "And if some good reaches them," i.e., fertility and goodness, "they say, "This is from Allāh," but if some evil befalls them," i.e., infertility, drought, and disasters, "they say, "This is from you (O Muhammad ﷺ)." i.e., because they consider him a bad omen. Allāh Almighty said: [O Muhammad ﷺ]: "Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?" when they said: "Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself.", so their saying was omitted because the abovesaid statement refers to it; because the Qurān does not contradict itself. It is not possible to say in an ayah that all things are from Allāh and in the ayah coming after it that all things are not from Allāh indicating that what befalls the people is something other than what they committed. This denotes the invalidity of their usage of this ayah and necessitates the evidence on them.

⁽³⁹²⁾ Surah An-Nisaa'; part of ayah: [79]

14- **[A Topic]:** and if they asked about the saying of Allāh, Glorified and Exalted be He: "**And I (Allāh) created not the jinns and humans except they should worship Me (Alone)**"⁽³⁹³⁾ (Wa Mā Khalaqtu Al-Jinna Wa Al-'Insa 'Illā Liya'budūni) ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ ^(٥٦), the answer to this is that Allāh Almighty meant the believers rather than the disbelievers because He told us that He has certainly created for Hell many of His creation, those whom He created for Hell, enumerated and counted them, recorded their names and the names of their fathers and mothers rather those whom He created for worshipping Him.

15- **A Topic on Ordainment:** They would be told: Has not Allāh, Glorified be He, ordered the disbelievers to hear and accept the truth and believe in Allāh? [and He ordered them to hear the truth], the answer must be yes.

They would be told: Allāh Almighty has said: "**They could not bear to hear (the preachers of the truth)**"⁽³⁹⁴⁾ (Mā Kānū Yastaṭī'ūna As-Sam'a) ﴿مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ﴾ and said: "**and who could not bear to hear (it)**"⁽³⁹⁵⁾ (Wa Kānū Lā

⁽³⁹³⁾ Surah Adh-Dhariyat; part of ayah: [56]

⁽³⁹⁴⁾ Surah Hud; part of ayah: [20]

⁽³⁹⁵⁾ Surah Al-Kahf; part of ayah: [101]

Yastaḥṣin`ūna Sam`āan) ﴿ وَكَأَنَّهُمْ لَا يَسْتَطِيعُونَ سَمْعًا ﴾ though he ordained them to hear the truth.

16- **A Response: They would be told:** Has not Allāh Almighty said: **"(Remember) the Day when the Shin shall be laid bare (i.e., the Day of Resurrection) and they shall be called to prostrate (to Allāh), but they (hypocrites) shall not be able to do so"**⁽³⁹⁶⁾ (Yawma Yukshafu `An Sāqin Wa Yud`awna `Ilá As-Sujūdi Falā Yastaḥṣin`ūna)

﴿ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴾ has not He, the Exalted and the Sublime, commanded them to prostrate in the Hereafter? And a narration reads that: **"Things like spurs are made in the backs of the hypocrites; so, they cannot prostrate."**⁽³⁹⁷⁾ This is evidence for what we say that Allāh Almighty is not obliged to make them

⁽³⁹⁶⁾ Surah Al-Qalam; part of ayah: [42]

⁽³⁹⁷⁾ This is reported by Ibn Jarir At-Tabari in Tafsir on the authority of `Abdullāh Ibn Masoud, may Allāh be pleased with him. On the meaning of this ayah in Ṣaḥīḥin, Abū Sa`eed Al-Khudri reported: I heard the Prophet (peace and blessings be upon him) saying: Narrated Abu Sa`id: I heard the Prophet (peace and blessings be upon him) saying, "Our Lord Allāh will lay bare His Shin, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as if it is one bone (a single vertebra)." Recorded by Al-Bukhārī in Ṣaḥīḥ, book of Tafsir, chapter: His saying Almighty: **"(Remember) the Day when the Shin shalt be laid bare..."**

able to do if He ordered them; this makes the view of the Qadariyyah null and void.

17- A Topic on causing distress to children⁽³⁹⁸⁾:

They would be told: Has not Allāh, Glorified be He, hurt children in the world causing distress to them such as leprosy which causes the cutting of hands, feet, and so on; which causes distress to them; and this was possible?

If they said: yes, **they would be told:** If this was fair, why did you deny that He hurts in the Hereafter which is also fairness shown by Him.

⁽³⁹⁸⁾ This is because the Mu'tazilah had different views about the topic on causing distress to the children:

- a- Some of them said Allāh causes pain to them for no reason and did not say that He gives them a recompense for hurting them; but they denied this and denied that He torments them in the Hereafter.
- b- Most of them said that Allāh causes pain to them as a lesson for the grown-up ones, then He recompenses them; if He did not recompense them, causing them pain would be unfair to them.
- c- Those of the view of grace said that He pained them to recompense them. It is possible that giving them this recompense painlessly will be better; but He is not obliged to do the better for them. See Al-Maḳalāt p.202, see p.222. He also went against the Rawāfiḍ. See Al-Maḳalāt p.61, chapter: their view about causing pain to children in the world. See the Commentary on the Five Fundamentals 483, and there is a view of some of the Kharijites. See Al-Maḳalāt p.110.

.... **If they said:** He hurt them in this worldly life as a lesson for their fathers, they would be told: if He did this for them in the world as a lesson for the fathers and this was a fairness shown by Him, why would not He hurt the children of the disbelievers in the Hereafter to enrage their fathers and this will be fairness shown by Him?

A narration reads that **"On the Day of Judgment, Fire is set for Children, then they would be told: rush in it; so, whoever rushed in it would enter Paradise, and whoever did not rush in it would enter Hellfire."**

18- A Response: They would be told: Has not Allāh Almighty said: **"Perish the two hands of Abū Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames!"**⁽³⁹⁹⁾? (Tabbat Yadā 'Abī Lahabin Wa Tabba. Mā 'Aghná 'Anhu Māluhu Wa Mā Kasaba. Sayaṣḥā Nārān Dhāta Lahabin)

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ سَيَصْلَىٰ نَارًا ۝ ذَاتَ لَهَبٍ ۝ ﴾

However, He ordered him to be a believer; He made it necessary on him to know that he will never be a believer. And it becomes necessary that Allāh tells the truth about him that he will not be a

⁽³⁹⁹⁾ Surah Al-Masad; ayahs: [1-3]

believer; however, He ordered him to believe. The belief and knowing that it will not happen cannot go together, and those who can believe cannot accept faith while knowing that he will never believe. If this had been the case, Allāh Almighty would have ordered Abū Lahab to do something which is beyond his reach; this is because He ordered him to believe though He knows that he will not believe.

19- A Topic: And they would be told: Has not Allāh Almighty ordered those whom He knows that they do not believe to accept faith?

If they said: Yes, **they would be told:** You have the ability to accept faith and this is easy for you.

If they said: No, they would coincide with this view. And if they said: Yes, they would argue that the slaves can act outside the Knowledge of Allāh, may Allāh be High above this by Great Sublimity.

20- [A Topic]: Refutation of the Mu'tazilah: Abū Al-Ḥassan Al-Ash'arī, may Allāh have mercy on him, said: **They would be told:** Has not the Magus established that the Satan is able to do evil deeds which Allāh cannot do; so, they were declared as disbelievers? The answer must be yes.

They would be told: If you claimed that the disbelievers are able to disbelieve and Allāh is not able to do so, you innovated another saying added to the saying of the Magus because you say along with them

that the Satan is able to do evil acts but Allāh cannot do it; so, you added insult to injury. This was clarified by the Ḥadīth of Allāh's Messenger (peace and blessings be upon him): "**The Qadariyyah are the Magians of this nation.**"⁽⁴⁰⁰⁾ They became the Magians of this nation because they held the view of the Magians.

21- **A Topic:** The Qadariyyah argued that we deserve the title of Qadar because we say that Allāh Almighty decreed the evil and the disbelief; whoever establishes that the Qadar is true shall be Qadariyy rather than who has not proved it.

They would be told: The Qadariyy is the one who proves the Qadar for himself rather than his Lord, Glorified be He, (and that he predestines his actions rather than his Creator; this is linguistically approved because the jeweller is the one who claims that he makes (jewelry) rather than who claims that it is made for him), and the carpenter is the one who attributes himself to carpentry rather than who argues that it is made for him. So, because you claimed that you predestine and do your actions rather than the Lord, it became necessary that you are Qadariyyah. However, we must not be Qadariyyah because we have not attributed these works to ourselves rather than our Lord, Glorified be He, and we have not said that we predestined it rather than Him; however, we said: it is predestined for us.

⁽⁴⁰⁰⁾ A good Ḥadīth

22- **A Response: They would be told:** If those who proved that Allāh Almighty is the One Who predestines are Qadariyyah, you would be necessitated, if you argued, that Allāh Almighty predestined the heavens and the earth and the acts of worship, to be Qadariyyah. If this is not necessary, your view shall be deemed as null and void and your words must be invalid.

23- **A Topic on the seal (on one's heart): They would be told:** Has not Allāh Almighty said: "Allāh has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering"⁽⁴⁰¹⁾ (Khatama Allāhu 'Alá Qulūbihim Wa 'Alá Sam'ihim Wa 'Alá 'Abşārihim Ghishāwatun) ﴿حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ﴾

﴿وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ﴾ and the Almighty said: "And whomsoever Allāh wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus, Allāh puts the wrath on those who believe not."⁽⁴⁰²⁾ (Faman Yuridi Allāhu 'An Yahdiyahu Yashrah Şadrahu Lil'islāmi Wa Man Yurid 'An Yuḍillahu Yaj'al Şadrahu Ḍayyiqān

⁽⁴⁰¹⁾ Surah Al-Baqarah; part of ayah: [7]

⁽⁴⁰²⁾ Surah Al-An'am; part of ayah: [125]

Ĥarajāan Ka'annamā Yaṣṣa``adu Fī As-Samā'i
Kadhālika Yaj`alu Allāhu Ar-Rijsa `Alā Al-
Ladhīna Lā Yu'uminūna ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ﴾

صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا
يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

So, tell us about those whom Allāh has set a seal on their hearts and on their hearings, do you argue that He guided them and expanded their breasts to Islam and led them astray? If they said: yes, their view would be contradictory.

[And they would be told: How are breasts opened to belief while being closed, constricted, and sealed]? How can lock, which Allāh Almighty referred to: "or are their hearts locked up (from understanding it)?"⁽⁴⁰³⁾ ('Am `Alā Qulūbin 'Aqfāluhā)

﴿أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾, be combined together with expansion; and constriction with wideness, guidance with misguidance? If it is possible that monotheism and atheism which is against monotheism, belief and disbelief get together in one heart. If this is not possible, what you said will be also impossible.

If they said: it is not possible for the seal, constriction, and misguidance to get together with expanding the breast by Allāh, they would be told:

(403) Surah Muhammad; part of ayah: [24]

also, guidance cannot get together with misguidance. If this is the case, Allāh will not open the breasts of the disbelievers to faith; but He set a seal on their hearts and locked it up from the truth and sealed it.

24- Also, Musa, Allāh's Prophet (peace and blessings be upon him) invoked Allāh against his people saying: **“Our Lord! You have indeed bestowed on Fir’aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path! Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment”**⁽⁴⁰⁴⁾ (Rabbanā

'Innaka 'Ātayta Fir'awna Wa Mala'ahu Zīnatan Wa 'Amwālāan Fī Al-Ĥayāati Ad-Dunyā Rabbanā Liyuḍillū 'An Sabīlīka Rabbanā Aṭmis 'Alā 'Amwālihim Wa Aṣhdud 'Alā Qulūbihim Falā Yu'uminū Ḥattā Yaraw Al-'Adhāba Al-'Alīma)

﴿ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا

رَبَّنَا لِضَلُّوْا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوْا

﴿ حَتَّىٰ يَرَوْا الْعَذَابَ ٱلْأَلِيمَ ﴾ and Allāh, Glorified be He,

said: **“Verily, the invocation of you both is accepted.”**⁽⁴⁰⁵⁾ (Qāla Qad 'Ujibat Da'watukumā)

⁽⁴⁰⁴⁾ Surah Yunus; ayah: [88]

⁽⁴⁰⁵⁾ Surah Yunus; part of ayah: [89]

﴿ قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا ﴾ And He Almighty said about the disbelievers that they said: **"Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen"**⁽⁴⁰⁶⁾ (Qulūbunā Fī 'Akinnatin Mimmā Tad'ūnā 'Ilayhi Wa Fī 'Ādhāninā Waqrūn Wa Min Bayninā Wa Baynika Ĥijābun) ﴿ قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا نَدْعُونَ إِلَيْهِ فِيءَاذَانِنَا ﴾

﴿ وَقُرَّوْ مِنْ بَيْنِنَا وَبَيْنَكَ حَبَابٌ ﴾ If Allāh created the coverings over their hearts, locked it up and misguided it because Allāh Almighty said: **"So when they turned away (from the Path of Allāh), Allāh turned their hearts away (from the Right Path)."**⁽⁴⁰⁷⁾ (Falam mā Zāghū 'Azāgha Allāhu Qulūbahum) ﴿ فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ ﴾ Then a seal has been set on them and their breasts have been constricted, then He ordered them to accept the faith which He knew that it will not be; so He ordered them to do something they cannot do. If Allāh created the said constriction in their hearts from accepting the faith, it would be argued that nothing would be constricted from the faith but the disbelief which is in their hearts; this clarified that Allāh created their disbelief and sins.

(406) Surah Fussilat; part of ayah: [5]

(407) Surah As-Saff; part of ayah: [5]

25- **A Response: They would be told:** If Allāh, Glorified be He, said to His Prophet (peace and blessings be upon him): "**And had We not made you stand firm, you would nearly have inclined to them a little**"⁽⁴⁰⁸⁾ (Wa Lawlā 'An Thabbatnāka Laqad Kidtta Tarkanu 'Ilayhim Shay'ān Qalīlān)

﴿وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾ and He

Almighty said about Yousuf: "**And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord**"⁽⁴⁰⁹⁾ (Wa Laqad Hammat Bihi Wa Hamma Bihā Lawlā 'An Ra'á Burhāna Rabbihi)

﴿وَلَقَدْ هَمَّتْ﴾

﴿يَبِّئْهُمْ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ﴾, tell us about making stand firm (for the Prophet Muhammad) and the evidence (for the Prophet Yousuf); has Allāh Almighty done the same with the disbelievers?

If they said: No, they would retract the view of Qadariyyah.

And if they said: Yes, **they would be told:** If he had not inclined to them because of making him stand firm, it would be necessary that if He did so with the disbelievers, they would be kept away from disbelief. If they were not separated from the disbelief, it would be invalidated that He did with them as He did with the

⁽⁴⁰⁸⁾ Surah Al-Israa'; ayah: [74]

⁽⁴⁰⁹⁾ Surah Yusuf; ayah: [24]

Prophet (peace and blessings be upon him) when He made him stand firm so that he could not be inclined to the disbelievers.

26- A Topic on Exception:

They would be told: Tell us about when a man claims a right. Then he said to him: by Allāh, I will give you this tomorrow in shaa Allāh Almighty (if Allāh wills). Is not Allāh willing to give him his right? If they said: Yes, they would be told: If Allāh willed to give him his right, He would break his promise if he did not give him (his right), as when one said: by Allāh, I will give you your right if the dawn rises tomorrow, then the dawn rises but he did not give him (his right), it will be a breach of the oath.

27- A Topic on terms: They would be told: Has not Allāh Almighty said: "And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)"⁽⁴¹⁰⁾ (Wa Likulli 'Ummatin 'Ajalun Fa'idhā Jā'a 'Ajaluhum Lā Yasta'khirūna Sā'atan Wa Lā Yastaqdimūna) وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ ﴿٣٤﴾

﴿٣٤﴾ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٥﴾ and He said:

"And Allāh grants respite to none when his appointed time (death) comes"⁽⁴¹¹⁾ (Wa Lan

⁽⁴¹⁰⁾ Surah Al-A'raf; ayah: [34]

⁽⁴¹¹⁾ Surah Al-Munafiqun; ayah: [11]

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Yu'uakhhkhira Allāhu Nafsāan 'Idhā Jā'a 'Ajaluhā)

﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا﴾ the answer must be yes.

They would be told: Tell us about the one who was killed unjustly; do you argue that he was killed when his appointed term came or not?

If they said: Yes, they would coincide with our view, say the truth, and retract the Qadari (view).

And if they said: No, they would be told: When is the appointed term of this killed?

If they said: The time when Allāh knew that if he was not killed, he would marry a woman He knew that she is his wife, even if he has not grown up to marry her. And if Allāh knows that if he was not killed and was alive and disbelieved, the Hellfire would be his abode. If this is not possible, it will not be possible that the time when his appointed term does not come; but this view is against the saying of Allāh, Glorified be He: **"when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)."**⁽⁴¹²⁾

(Wa Likulli 'Ummatin 'Ajalun Fa'idhā Jā'a 'Ajaluhum Lā Yasta'khirūna Sā'atan Wa Lā Yastaqdimūna)

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

28- Another Topic: They would be told: If the killer, in your view, is able not to kill this killed,

⁽⁴¹²⁾ Surah Al-A'raf; ayah: [34]

so he lives, he will be able to cut his appointed term and advance it before it reaches its term, and he is able to delay it until it reaches its term; so man, in your view, is able to advance and delay the terms of the slaves, and able to keep the slaves alive, make them reach their terms, and take their souls. This is considered as atheism.

29- A Topic on Livelihood:

They would be told: Tell us about who usurped food and ate it unlawfully; has Allāh given him this unlawful livelihood?

If they said: Yes, they would retract the Qadariyyah, and if they said: No, they would be told: so, whoever ate ill-gotten food all his life Allāh has not given him something to feed his body.

They would be told: If someone else usurps such food for him, feed him until he passes away, is this livelihood given by one other than Allāh? Because of this, they declare that the creation has two sustainers:

- a- One of them gives the lawful livelihood,
- b- And the other gives the unlawful livelihood.

And that the flesh of the people has been nourished and their bones have been formed but Allāh does not provide them with what they have been nourished.

.....
If you said that Allāh has not provided him with unlawful livelihood, it would become necessary that Allāh has not nourished him with it, nor has He made it a livelihood for his body, and that his flesh and body has been nourished and his bone has been formed without Allāh Almighty, and he is among those whom He gave unlawful livelihood. This is considered as a great disbelief if they accept it.

30- Another Topic on Livelihood:

They would be told: Why have you denied that Allāh gives unlawful livelihood?

If they said: because if He gave unlawful livelihood, he would give them the ownership of this unlawful livelihood.

They would be told: Tell us about the baby who is provided with the milk of his mother and the beast which grazes the grass; who provides for them?

If they said: Allāh, **they would be told:** Has He made them owners? And can the beast be an owner? **If they said:** No, **they would be told:** Why have you argued that if He provided with the unlawful livelihood, He would make them owner of it, and Allāh may have provided with something but have not made one posse it? **They would be told:** Has Allāh made the servant able to earn unlawful livelihood even if He has not made him owner of it? **[If they said:** Yes, **they would be told:** Why have you denied that He provides him with unlawful livelihood even if He has not made him posses it.]

31- **A Response:** **They would be told:** If the success of the believers is not but through Allāh, why have you denied that the disbelievers are only disappointed by Allāh? Otherwise, if you argued that Allāh helped the disbelievers to accept faith, then say: He protected them from disbelief, and how does He protect them from disbelief though they committed infidelity?

If they proved that Allāh has forsaken them, **they would be told:** They are forsaken by Allāh only; was not it the disbelief which Allāh created in them?

If they said: Yes, they would coincide with our view.

And if they said: No, they would be told: What is this forsaking which He created?

If they said: Letting them to disbelieve, **they would be told:** Have not you said that Allāh Almighty gave the believers the ability to disbelieve?

If they said: Yes, **they would be told:** if forsaking meant letting them to disbelieve, it would become necessary that He has forsaken the believers because He gave them the chance to disbelieve; this is considered as apostasy. It becomes necessary that they

... ..
prove that they are forsaken for the disbelief which Allāh created in them; so, they retract the view of Qadariyyah.

32- **[Another] Topic:** If one of the Qadariyyah sect asked: The slave can only be one of the following, he may have a favor for which he must be grateful to Allāh or a disaster over which he must be patient, **they would be told:** the slave would be either in a blessing or a disaster; for the blessing the slave must be grateful; and the disasters are divided into two types:

- a- Some of them one must be patient over; such as diseases, illnesses and the like.
- b- Some of them one must quit; such as disbelief and sins.

33- **A Topic: If they asked:** Which is better: the good or the one from whom the good is obtained? **They would be told:** The one from whom the good is obtained due to his grace is better than the good itself. **If they asked:** Which is worse: the evil or the one by whom the evil is done? They would be answered: The one by whom the evil is done due to his injustice is worse than the evil itself; and by

Allāh Almighty the evil is justly⁽⁴¹³⁾ created; Allāh is Just. So, what you asked about is not obligatory on us. Moreover, you are nullifying your fundamentals because if the one, by whom evil is done, is worse than evil itself; and Allāh Almighty has created Iblīs who is worse than evil which is done by him; then He created which is worse than all the evils which nullifies your religion and corrupts your view.

⁽⁴¹³⁾ The people of the Sunnah and Jama'h believe that the evil and the good are from Allāh and created by Him due to His saying, Glorified be He: "**Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees *Al-Lauh Al-Mahfuz*).**" [Al-Qamar: 49] and His saying: "**Allāh is the Creator of all things**" [Az-Zumar: 62]. Thus, Imam Ismail As-Sabouni: The people of the Sunnah believe that the evil, the good, benefit and harm are decreed and predestined by Allāh. Ibn `Abdel-Barr, may Allāh have mercy on him, said: evil and good are from Allāh and created by Him, no partners with Him, none has the right to be worshipped but Him; this is because incapacity is evil, and if it was good, Allāh's Messenger (peace and blessings be upon him) would not seek refuge from it. Do not you know that Allāh's Messenger (peace and blessings be upon him) has sought refuge from laziness, incapacity, cowardice and indebtedness; it is impossible to seek refuge from the good. An-Nawawi, may Allāh have mercy on him, said: the view of the people of truth is that all invented things are created by Allāh Almighty, whether it is good or evil.

34- A Topic on Guidance:

The Mu'tazilah would be told: Has not Allāh, Glorified be He, said: "*Alif-Lam-Mim*. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are *Al-Muttaqun* [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]."⁽⁴¹⁴⁾ ('Alif-Lām-Mīm. *Dhālika Al-Kitābu Lā Rayba Fīhi Hudāan Lilmuttaqīna*) ﴿الذِّكْرُ ۚ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ﴾ [So, He told that the Qurān is guidance to the pious]? The answer must be yes.

They would be answered: Has not Allāh, Exalted be He, mentioned the Qurān and said: "**And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them.**"⁽⁴¹⁵⁾ (*Wa Al-Ladhīna Lā Yu'uminūna Fī 'Ādhānihim Waqrun Wa Huwa 'Alayhim 'Amāan*) ﴿وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِىْ اٰذَانِهِمْ وَقُرْ﴾
﴿وَهُوَ عَلَيْهِمْ عَمًى﴾ So, He told that the Qurān is blindness for them? The answer must be yes. **They would be**

⁽⁴¹⁴⁾ Surah Al-Baqarah; ayahs: [1-2]

⁽⁴¹⁵⁾ Surah Fussilat; ayah: [44]

told: Can those about whom Allāh Almighty told that the Qurān is guidance to them be blindness for them as well? The answer must be in the negative.

They would be told: As it is not possible that the Qurān is blindness for those whom Allāh told that it is guidance, also it is not possible that the Qurān is guidance to those for whom Allāh told that it is blindness.

35- Another Topic: Then they would be told: If it is possible that Allāh's call to the faith is guidance to those who accept it and those who do not, why have you denied the call of Iblīs to disbelief and misguidance to those who accept and those who do not. If the call of Iblīs to disbelief was misguidance to the disbelievers who accept his call rather than the believers who do not accept it, why have you denied that the call of Allāh Almighty to the belief is guidance to the believers who accept it rather than the disbelievers who do not accept it; so, what is the difference between them?

36- Another Topic: They would be told: Has not Allāh Almighty said: "**By it He misleads many, and many He guides thereby.**"⁽⁴¹⁶⁾ (Yudillu Bihi Kathīrāan Wa Yahdī Bihi Kathīrāan) يُضِلُّ بِهِ كَثِيرًا

كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا It would be said that His saying: "**By it He misleads many**" indicates that

⁽⁴¹⁶⁾ Surah Al-Baqarah; part of ayah: [26]

.....
He did not mislead all because if He wanted to mislead all, he would say: By it He misleads all; so, because He said: "**By it He misleads many**", we have known that He did not mislead all? The answer must be yes.

They would be told: Why have you denied that His saying: "**and many He guides thereby**" indicates that He did not mean all by this; this is because if He meant all, He would say: and thereby He guides all. So, when He said: "**and many He guides thereby**", we have known that He did not guide all; this nullifies your view that Allāh has guided all the creatures.

37- Another Topic:

They would be told: If you said that the call of Allāh to the belief is guidance to the disbelievers who did not accept Allāh's Command, why have you denied that the call of Allāh to the belief is beneficial, good, and guidance to the disbelievers who have not accepted Allāh's Command, and why have you denied that it prevents them from disbelief even if they do not seek refuge from disbelief, and that it is guidance to the belief even if they are not guided to the belief. This necessitates that Allāh has guided the disbelievers, set them upright, protected them, and led them to the belief even if they were disbelievers; this is not possible because the disbelievers are forsaken.

How can they be guided to the faith though they are forsaken? If it is possible that the disbeliever is guided to the faith, why have you denied that the belief is guidance to him? If it is impossible, why have you denied that what you said is impossible?

38- A Topic on Misguidance:

They would be told: Has Allāh led the disbelievers astray from belief or disbelief?

- a- **If they said:** from disbelief! **They would be told:** How could they be led astray from the disbelief while they are disbelievers?
- b- **If they said:** He led them astray from the belief, they would retract their view.
- c- **And if they said:** We say that Allāh misguided them but He has not misguided them from something, **they would be told:** What is the difference between you and those who said that Allāh guided the believers to nothing?

If it is impossible that He guides the believers not to the belief, why have you denied that it is impossible that He misguides the disbelievers not from the belief?

39- Another Topic: They would be told: What does the saying of Allāh Almighty: "**And Allāh will cause to go astray those who**

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♦
♦
 ...

are *Zalimun* (polytheists and wrong-doers, etc.)"⁽⁴¹⁷⁾ (Wa Yuḏillu Allāhu Aẓ-Ẓālimīna)

﴿وَيُضِلُّ اللَّهُ الظَّالِمِينَ﴾ mean?

If they said: This means that He calls and judges them as misguided, they would be told: Has not Allāh spoken to the Arabs in their language, so He said: "**In the plain Arabic language**"⁽⁴¹⁸⁾ (Bilisānin `Arabīyin Mubīnin) ﴿بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾ and said: "**And We sent not a Messenger except with the language of his people**"⁽⁴¹⁹⁾ (Wa Mā `Arsalnā Min Rasūlin `Illā Bilisāni Qawmihi) ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ﴾, the answer must be yes.

They would be told: If Allāh sent down the Qurān with the language of the Arabs, where have you found in the language of the Arabs that one can say: so-and-so misguided so-and-so, i.e., he named it as misguidance?

If they said: We have found one saying: If one said to another: misguided, you have judged him as misguided, they would be told: We have found, by Allāh, that one says: one judged another as misguided if he called him misguided, and we have not found them

⁽⁴¹⁷⁾ Surah Ibrahim; part of ayah: [27]

⁽⁴¹⁸⁾ Surah Ash-Shu`raa'; part of ayah: [195]

⁽⁴¹⁹⁾ Surah Ibrahim; ayah: [4]

saying: so-and-so misguided so-and-so in this meaning. [So, when He the Almighty said: "**And Allāh will cause to go astray those who are Zalimun (polytheists and wrong-doers, etc.)**"⁽⁴²⁰⁾], it is not possible that this would be the meaning of the name; and the judgment states that if it is not possible in the language of the Arabs to say: so-and-so misguided so-and-so by naming him as misguided, so your interpretation would be null and void if it was against the language of the Arabs.

40- Another Topic:

They would be told: If you said that Allāh misled the disbelievers by calling them misguided; this is not used in the language as you claimed. So, it becomes necessary that if the Prophet (peace and blessings be upon him) named some people as misguided and corrupted by misguiding them and making them corrupt by calling them as misguided and corrupted. If this was not possible, it would be null that "**And Allāh will cause to go astray those who are Zalimun (polytheists and wrong-doers, etc.)**" (Wa Yuḏillu Allāhu Aẓ-Ẓālimīna) ﴿وَيُضِلُّ اللَّهُ الظَّالِمِينَ﴾ means the name and the judgment as you claimed.

41- A Response: They would be told: Has not Allāh Almighty said: "**He whom Allāh guides, is rightly guided; but he whom He sends**

⁽⁴²⁰⁾ Surah Ibrahim; part of ayah: [27]

astray, for him you will find no *Wali* (guiding friend) to lead him (to the right Path)"⁽⁴²¹⁾

(Man Yahdi Allāhu Fahuwa Al-Muhtadi Wa Man Yudlil Falan Tajida Lahu Walīyāan Murshidāan)

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَحِدَ لَهُ وَلِيًا مُرْشِدًا﴾^(١٧)

and He the Almighty said: "**How shall Allāh guide a people who disbelieved after their belief**"⁽⁴²²⁾

(Kayfa Yahdī Allāhu Qawmāan Kafarū Ba'da 'Imānihim) ﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ﴾; so

He mentioned that He guides them and said: "**Allāh calls to the home of peace (i.e. Paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.**"⁽⁴²³⁾ (Wa Allāhu Yad'u 'Ilā Dāri As-Salāmi Wa Yahdī Man Yashā'u 'Ilā Şirāṭin Mustaqīmīn)

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾^(٢٠)

So, He made the call public and the guidance specific. And He said: "**And Allāh does not guide the disbelieving people.**"⁽⁴²⁴⁾ (Wa Allāhu Lā Yahdī

Al-Qawma Al-Kāfirīna) ﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾^(٦٦)

(421) Surah Al-Kahf; part of ayah: [17]

(422) Surah Al-Imran; part of ayah: [86]

(423) Surah Yunus; part of ayah: [25]

(424) Surah Al-Baqarah; part of ayah: [264]

If Allāh, Glorified be He, told that He does not guide the disbelieving people, how could one say that He guides the disbelieving people though He told that He does not guide them; though He said: "**Verily! You (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills**"⁽⁴²⁵⁾ ('Innaka Lā Tahdī Man 'Aḥbabta Wa Lakinna Allāha Yahdī Man Yashā'u) ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَا كِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

and He said: "**Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills**"⁽⁴²⁶⁾ (Laysa 'Alayka Hudāhum Wa Lakinna Allāha Yahdī Man Yashā'u) ﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَا كِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ and He said: "**And if We had willed, surely! We would have given every person his guidance.**"⁽⁴²⁷⁾ (Wa Law Shi'nā La'ataynā Kulla Nafsin Hudāhā) ﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا﴾

If this was possible, it would be possible that Allāh misled the believers though He said: "**And he whom Allāh guides, he is led aright**"⁽⁴²⁸⁾ (Wa Man Yahdi Allāhu Fahuwa Al-Muhtadi)

(425) Surah Al-Qasas; part of ayah: [56]

(426) Surah Al-Baqarah; part of ayah: [272]

(427) Surah As-Sajdah; part of ayah: [13]

(428) Surah Al-Israa'; part of ayah: [97]

﴿ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ﴾ and said: "a guidance to

those who are *Al-Muttaqun* [the pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]."⁽⁴²⁹⁾

(Hudāan Lilmuttaqīna) ﴿ هُدًى لِّلْمُتَّقِينَ ﴾ If it is not

possible, why have you denied that it is not possible that Allāh guides the disbelievers though He said: "**And Allāh does not guide the disbelieving people**"⁽⁴³⁰⁾ (Wa Allāhu Lā Yahdī

Al-Qawma Al-Kāfirīna) ﴿ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

and the other ayahs we asked you to provide as evidence?

42- A Response: They would be told: Has not Allāh Almighty said: "Have you seen him who takes his own lust (vain desires) as his *ilah* (god), and Allāh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight."⁽⁴³¹⁾? ('Afara'ayta Mani Attakhadha 'Ilahahu Hawāhu Wa 'Adallahu Allāhu 'Alá 'Ilmin Wa Khatama 'Alá Sam`ihi Wa Qalbihi Wa Ja`ala 'Alá Başarihi Ghishāwatan)

⁽⁴²⁹⁾ Surah Al-Baqarah; part of ayah: [2]

⁽⁴³⁰⁾ Surah Al-Baqarah; part of ayah: [264]

⁽⁴³¹⁾ Surah Al-Jathiyah; part of ayah: [23]

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ

﴿بَصَرِهِ غِشَاوَةً﴾ The answer must be yes. They would be asked: He led them astray to be misguided or to be guided? **If they said:** He misled them to be guided, [**they would be told:** How is it possible to mislead them to be guided if it is possible to guide them to be misled? If it is not possible to guide the believers to be misled, why have you denied that it is not possible to mislead the disbelievers to be guided?]

- 43- **A Response: They would be told:** If you claimed that Allāh guided the disbelievers but they did not accept guidance, why have you denied that He benefitted them but they did not benefit, and that He set them right but they were not set right. And if it is possible that He benefits those who do not make use of his benefits, why have you denied that He harms those who cannot be harmed; so if He cannot harm but those who can be harmed, He also cannot benefit but those who can be benefitted. And if it is possible to benefit whoever cannot benefit [and guide whoever cannot be guided], it is possible that He can make able those who are not abled. If this is impossible, it will be impossible to benefit whoever cannot be benefitted (and guide whoever cannot be guided).

44- **A Topic you ask us about: They ask:** Has not Allāh, Glorified be He, said: "**The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs**"⁽⁴³²⁾ (Shahru Ramaḍāna Al-Ladhī 'Unzila Fīhi Al-Qur'ānu Hudāan Lilnnāsi Wa Bayyinātin)

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ ﴾ why have you denied that the Qurān is guidance for the disbelievers and the believers?

They would be told: The ayah is specific because Allāh Almighty has made it clear to us that it is guidance for the pious and told us that He does not guide the disbelieving people [and the Qurān does not contradict itself. So, it became necessary that His saying: "**a guidance for mankind**" is a reference to the believers rather than the disbelievers].

45- A Question:

If one said: Has not Allāh, Glorified be He, said: "**You can only warn him who follows the Reminder (the Qur'an)**"⁽⁴³³⁾ (Innamā Tundhiru Mani Attaba'a Adh-Dhikra) ﴿ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ ﴾ and said: "**You (O Muhammad ﷺ) are only a warner for**

⁽⁴³²⁾ Surah Al-Baqarah; part of ayah: [185]

⁽⁴³³⁾ Surah Ya-sin; part of ayah: [11]

those who fear it"⁽⁴³⁴⁾ ('Innamā 'Anta Mundhiru Man Yakhshāhā) ﴿إِنَّمَا أَنْتَ مُنْذِرُ مَنِ يَخْشَاهَا﴾ and the Prophet (peace and blessings be upon him) warned those who followed the Reminder (the Qurān) and those who did not, and those who did good and those who did not, and those who feared and those who did not?

They would be answered: Yes. So, if they asked: why have you denied that His saying: "guidance to those who are *Al-Muttaqun* [the pious and righteous persons who fear Allāh much]" meant that it is guidance to them and anyone else, they would be told that by what Allāh, Glorified be He, said: "You can only warn him who follows the Reminder (the Qur'an)"⁽⁴³⁵⁾ ('Innamā Tundhiru Mani Attaba'a Adh-Dhikra) ﴿إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ﴾ He meant those who benefit from your warning including those who followed the Reminder (the Qurān) and by His saying: "You (O Muhammad ﷺ) are only a warner for those who fear it"⁽⁴³⁶⁾ ('Innamā 'Anta Mundhiru Man Yakhshāhā) ﴿إِنَّمَا أَنْتَ مُنْذِرُ مَنِ يَخْشَاهَا﴾ He meant that warning benefits those who fear the Hour and fear the penalty wherein. Allāh Almighty has told in another place in the Qurān that He warned the disbelievers, so

(434) Surah An-Nazi`at; ayah: [45]

(435) Surah Ya-sin; part of ayah: [11]

(436) Surah An-Nazi`at; ayah: [45]

He said: "Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe"⁽⁴³⁷⁾ ('Inna Al-Ladhīna Kafarū Sawā'un `Alayhim 'A 'Andhartahum 'Am Lam Tundhirhum Lā Yu'uminūna)

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾ this is a piece of news about the disbelievers. And He said: "And warn your tribe (O Muhammad ﷺ) of near kindred"⁽⁴³⁸⁾ (Wa 'Andhir `Ashīrataka Al-'Aqribāna)

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ and said: "I have warned you of a *Sa'iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sa'iqah* which overtook 'Ad and Thamud (people)"⁽⁴³⁹⁾ ('Andhartukum Ṣā'iqatan Mithla Ṣā'iqati `Ādin Wa Thamūda) ﴿أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ﴾

﴿صَاعِقَةً عَادٍ وَثَمُودَ﴾ this is an address to the disbelievers.

So, when Allāh, Glorified be He, told in ayahs from the Qurān that He warned the disbelievers as told by Allāh in His ayahs that He warned those who fear it and warned those who followed the Reminder (the Qurān), it would become necessary that through the Qurān Allāh has warned the believers and the disbelievers. So, when Allāh told that He guided the

⁽⁴³⁷⁾ Surah Al-Baqarah; part of ayah: [6]

⁽⁴³⁸⁾ Surah Ash-Shu'raa'; ayah: [214]

⁽⁴³⁹⁾ Surah Fussilat; part of ayah: [13]

pious and misled the disbelievers, and told us that He does not guide the disbelievers, it would be necessary that the Qurān is guidance to the believers rather than the disbelievers.

46- **A Question:** If one asked about the saying of Allāh, Glorified be He: "**And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e., showed them the way of success), but they preferred blindness to guidance**"⁽⁴⁴⁰⁾ (Wa 'Ammā Thamūdu Fahadaynāhum Fāstaḥabbū Al-'Amá 'Alá Al-Hudá) ﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

they would be answered: Were not Thamud disbelievers and Allāh has told that He guided them? **They would be answered:** The case is not as you thought. The answer, in this ayah, has two aspects:

a- **First:** Thamud is divided into two groups: believers and disbelievers.

Those are the ones about whom He told that He saved them with Saleh when He the Almighty said: ["**We saved Salih (Saleh) and those who believed with him by a Mercy from Us**"⁽⁴⁴¹⁾]. (Najjaynā Ṣāliḥān Wa Al-Ladhīna 'Āmanū Ma'ahu Birahmatin

⁽⁴⁴⁰⁾ Surah Fussilat; part of ayah: [17]

⁽⁴⁴¹⁾ Surah Hud; part of ayah: [66]

..... ﴿ نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا ﴾ (Minnā) Thus

Allāh Almighty meant that He guided the believers of Thamud rather than the disbelievers because Allāh, Glorified be He, has made clear to us in the Qurān that He does not guide the disbelievers. The Qurān does not contradict itself but each part confirms the other. If He told us in a place that He does not guide the disbelievers then He denoted in a place that He guided Thamud, we knew that He meant the believers of Thamud rather than the disbelievers.

- b- **Second:** Allāh Almighty meant a tribe of Thamud who were believers, then they became apostate; so, He guided them, but they preferred disbelief to belief after being guided; and they were believers during their guidance.

If one asked in an objection to the first answer: How can He say: "**We showed them the way of success**" and He means the believers of Thamud and say: "**they preferred**" meaning the disbelievers of them though they are unbelievers?

He would be answered: It is possible in the language with which the Qurān is revealed to say: "**We showed them the way of success**" meaning the believers of Thamud and He would be told: "**they preferred blindness to guidance**" meaning the disbelievers among them. The meaning of this saying is mentioned as well; Allāh Almighty said: "**And Allāh**

.....

would not punish them while you (Muhammad ﷺ) are amongst them"⁽⁴⁴²⁾ (Wa Mā Kāna Allāhu Liyu` adhibahum Wa 'Anta Fīhim) ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾ meaning the disbelievers, then He said: "nor will He punish them while they seek (Allāh's) Forgiveness"⁽⁴⁴³⁾ (Wa Mā Kāna Allāhu Mu`adhibahum Wa Hum Yastaghfirūna) ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ meaning the believers. Then He said: "And why should not Allāh punish them" meaning the disbelievers. There is no difference between the linguists that it is allowed to use this address which seems to refer to a kind but it refers to two kinds. So, his objection is null and void and refers to his ignorance.

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⁽⁴⁴²⁾ Surah Al-Anfal; ayah: [33]

⁽⁴⁴³⁾ Surah Al-Anfal; ayah: [33]

The Twelfth Chapter

Narrations on the Divine Decree

- 1- ‘Abdullāh Ibn Mas‘ūd (may Allāh be pleased with him) reported: Allāh's Messenger (peace and blessings be upon him) related to us, and he is the truthful and the trusted one; he said: **"The creation of each one of you is brought together in his mother's womb for forty days as a sperm-drop. Then he becomes a clinging clot for a similar period, then a lump (of flesh) for a similar period, then there is sent to him the angel who blows his soul into him and who is commanded to write down four things: his sustenance, lifespan, actions, and whether miserable or happy. By Allāh other than Whom there is none worthy of worship, one of you would do the actions of the people of Paradise until there is an arm's length (cubit) between him and Paradise, but the predestination overtakes him, causing him to do actions of the people of Hellfire, and he enters it; and one of you would do the actions of the people of Hellfire until he is an arm's length away from Hellfire, but the predestination overtakes him, causing him to**

do deeds of the people of Paradise, and he enters it."⁽⁴⁴⁴⁾

- 2- Abū Hurayrah (may Allāh be pleased with him) reported that the Prophet (peace and blessings be upon him) said: **"Adam and Musa argued, Musa said: 'O Adam! You are the one that Allāh created with His Hand, and blew into you of His Spirit, and you misled the people and caused them to be expelled from Paradise.' So, Adam said: 'You are Musa, the one Allāh selected with His Speech! Are you blaming me for something I did which Allāh had decreed for me, before**

⁽⁴⁴⁴⁾ Agreed upon: Related by Al-Bukhārī, book of Tauḥīd (Islamic Monotheism), chapter: His saying, Glorified be He: **"And, verily, Our Word has gone forth of old for Our slaves, the Messengers"** (7454), book: beginning of creation, chapter: mentioning the angels (3208), book: Prophets, chapter: creation of Adam and his offspring (3332), book: Al-Qadar (6594), and Muslim, book of Qadar (Allāh's Decree), chapter: How is the creation of the son of Adam, in his mother's womb, and his provision, lifespan and deeds are written down, and his misery and happiness (2643).

**creating the heavens and the earth?" He said:
"So Adam confuted Musa."**⁽⁴⁴⁵⁾ ⁽⁴⁴⁶⁾

⁽⁴⁴⁵⁾ Authentic: Its original word is mentioned by Al-Bukhārī and Muslim. It is recorded by At-Tirmidhī, book: the Decree, chapter: on the argument between Adam and Musa, peace be upon them (2134) on the authority of Al-A'mash, from Abū Saleh, from Abū Hurairah, and At-Tirmidhī said: This Ḥadīth is good, authentic, and strange from this aspect from the Ḥadīth of Suleiman At-Taimi, on the authority of Al-A'mash. Some of the students of Al-A'mash narrated: on the authority of Al-A'mash, from Abū Saleh, Abū Hurairah reported: the Prophet (peace and blessings be upon him) said, Al-Albanī said it is authentic, see Ṣaḥīḥ of Sunnah At-Tirmidhī 2/440.

⁽⁴⁴⁶⁾ I said that the people of the Sunnah and Jama'ah unanimously agreed that using the Decree as evidence is null and void. Imam As-Sabouni said in his statement of the creed of the people of the Sunnah that they testify that Allāh Almighty guides whomever to His religion, and turns away whomever He wills, no evidence can be used against Him by those whom He misled and no excuse can be used by him. See the Creed of the Salaf p.280. Ibn Taimiyyah said: "Using the Decree as evidence is null and void according to the unanimous opinion of the people of religions and the people of reason" see Minhaj As-Sunnah 3/23. I said that proofs for this are numerous including His saying, Glorified be He: "And We never punish until We have sent a Messenger (to give warning)." [Al-Israa': 15] if Allāh sent the Messengers, there would be no evidence to be used anyone. Thus, He Almighty said: "And if We had destroyed them with a torment before this (i.e., Messenger Muhammad ﷺ and the Qur'an), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."" [Ṭā-Hā: 134].

- 3- The Ḥadīth of "Adam confuted Musa" is narrated by Malik, on the authority of Abū Az-Zinad, from Al-A'raj, on the authority of Abū Hurairah, from the Prophet (peace and blessings be upon him)⁽⁴⁴⁷⁾. This refers to the invalidity of the view of the Qadariyyah who believe that Allāh, Glorified be He, does not know about the thing until it occurs because if Allāh Almighty decreed this and ordered it to be decreed, He will not decree a thing which He does not know, may Allāh be Glorified and High above this. And Allāh, Glorified be He, said: **"not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record"**⁽⁴⁴⁸⁾

(Wa Mā Tasquṭu Min Waraqatin 'Illā Ya'lamuhā
Wa Lā Ḥabbatin Fī Ḍulumāti Al-'Arḍi Wa Lā
Raṭbin Wa Lā Yā Bisin 'Illā Fī Kitābin Mubīnin)

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَاسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

(447) It is recorded by Muslim, book: Decree, chapter: the argument between Adam and Musa, peace be upon them, Ḥadīth No. (2652), and recorded by Malik, book: the Decree, chapter: forbidding to believe in the view of the Qadariyyah (2/68) on the authority of Abū Az-Zinad, from Al-A'raj, from Abū Huraira. This chain of transmission is based on the condition of the two Sheikhs.

(448) Surah Al-An'am; ayah: [59]

and said: "And no (moving) living creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). all is in a Clear Book (*Al-Lauh Al-Mahfūz*— the Book of Decrees with Allāh)"⁽⁴⁴⁹⁾

(Wa Mā Min Dābbatin Fī Al-'Arḍi 'Illā 'Alā Allāhi Rizqahā Wa Ya'lamu Mustaqarrhā Wa Mustawda'ahā Kullun Fī Kitābin Mubīnin)

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

and said: "Allāh has kept account of it, while they have forgotten it"⁽⁴⁵⁰⁾ (Aḥṣāhu Allāhu Wa Nasūhu) ﴿أَحْصَاهُ اللَّهُ وَنَسُوهُ﴾, and said: "Verily, He knows each one of them, and has counted them a full counting"⁽⁴⁵¹⁾ (Laqad 'Aḥṣāhum Wa 'Addahum 'Addāan) ﴿لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا﴾, and said: "and that Allāh surrounds (comprehends) all things in (His) Knowledge"⁽⁴⁵²⁾

⁽⁴⁴⁹⁾ Surah Hud; ayah: [6]

⁽⁴⁵⁰⁾ Surah Al-Mujadilah; ayah: [6]

⁽⁴⁵¹⁾ Surah Maryam; ayah: [94]

⁽⁴⁵²⁾ Surah At-Talaq; ayah: [12]

(Wa 'Anna Allāha Qad 'Aḥāṭa Bikulli Shay'in 'Ilmāan) ﴿وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ (16) and said: "**and He (Allāh) keeps count of all things (i.e., He knows the exact number of everything)**"⁽⁴⁵³⁾ (Wa 'Aḥṣá Kulla Shay'in 'Adadāan) ﴿وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا﴾ (17), and said: "**He is the All-Knower of everything.**"⁽⁴⁵⁴⁾ (Wa Huwa Bikulli Shay'in 'Alīmun) ﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (18) This indicates that He knows everything. And Allāh, Glorified be He, told that the creatures are resurrected and gathered, the disbelievers dwell eternally in Hellfire, the Prophets and the believers dwell in Paradise, the Day of Judgment will come but it has not come yet. This indicates that Allāh Almighty knows what will happen before it happens; Allāh, the Exalted and the Sublime, said about the dwellers of the Fire: "**But if they were returned (to the world), they would certainly revert to that which they were forbidden.**"⁽⁴⁵⁵⁾ (Wa Law Ruddū La'ādū Limā Nuhū 'Anhu Wa 'Innahum Lakādhībūna) ﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾ (19) So, He told about what has not happened if it happened how it will be. And He said: "**What about the**

(453) Surah Al-Jinn; ayah: [28]

(454) Surah Al-Baqarah; ayah: [29]

(455) Surah Al-An'am; part of ayah: [28]

generations of old?" [Musa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets"⁽⁴⁵⁶⁾. (Famā Bālu Al-Qurūni Al-'Ūlā. Qāla 'Ilmuḥā 'Inda Rabbī Fī Kitābin Lā Yaḍillu Rabbī Wa Lā Yansá)

﴿فَمَا بَالُ الْقُرُونِ الْأُولَىٰ﴾ ۞ قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي

﴿وَلَا يَنْسَى﴾ ۞ So, whoever does not know about the thing before it happens cannot know it after it finishes. May Allāh be High above what the oppressors say by Great Sublimity.

- 4- `Abdullāh Ibn Rabee`ah⁽⁴⁵⁷⁾ reported: we were with `Abdullāh who said: they referred to a man and his manners. Some of them said: Is there anyone who can take him down? `Abdullāh said: Did you think that if his head was cut, could you make hand for him? They replied: No. `Abdullāh said: **"When the sperm-drop penetrates the woman, it remains forty days, then it turns into blood, then it turns into a clinging clot for a**

(456) Surah Ṭā-Hā; part of ayah: [51-52]

(457) He is `Abdullāh Ibn Rabee`ah Ibn Farqad As-Sulamī, it was said that he was a companion of the Prophet (peace and blessings be upon him), otherwise, his Ḥadīth is considered incompletely transmitted. He moved to Al-Kufah. He died after the age of eighty. He is judged as trustworthy by Ibn Hebban. See "At-Tarīkh Al-Kabīr" (5/86), "Al-Jarḥ Wat-Ta`dīl" (5/54), "Siyar A`lam An-Nubala" (3/504), "Al-Iṣabah" (4/80).

similar period, then a lump (of flesh) for a similar period. Then Allāh sends an angel and says: write down his/her deeds, sustenance, lifespan, manners, and whether miserable or happy. You cannot change his/her manners until you change his/her creation."⁽⁴⁵⁸⁾

- 5- 'Ali, may Allāh be pleased with him, reported: We were accompanying a funeral procession in Baqi' Al-Gharqad. The Prophet (peace and blessings be upon him) came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allāh's Messenger!

⁽⁴⁵⁸⁾ It is authentic as suspended. His saying "**When the sperm-drop ...**" is judged as a traced directly Ḥadīth as it is related by Ibn Baṭṭah in "Al-Ibanah" (3/26) Ḥadīth No. (1425), Al-Bukhārī in "Al-Adab Al-Mufrad" (283), Aṭ-Ṭabarānī in "Al-Mu'jam Al-Kabeer" (9/178) on the authority of 'Abdullāh Ibn Rabee'ah. It is also related by Hannad in "Az-Zuhd" (1271), Al-Firyabi in "Al-Qadar" (103, 104), Aṭ-Ṭabarānī in "Al-Mu'jam Al-Kabeer" (9/178), Ḥadīth No. (8884). Sheikh Al-Albanī said in Al-Adab Al-Mufrad that its chain of transmitters is good but it is incompletely transmitted Ḥadīth; however, his saying "**When the sperm-drop ...**" is judged as a traced directly Ḥadīth. The traced directly Ḥadīth is judged as authentic.

AL-IBANAH

Fi Oṣoul Ad-Diyanah

Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, **"The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched."** Then he recited: **"As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in *Al-Husna*. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient! And gives the lie to *Al-Husna*; We will make smooth for him the path for evil"**⁽⁴⁵⁹⁾ ⁽⁴⁶⁰⁾

⁽⁴⁵⁹⁾ Surah Al-Lail; ayahs: [5-10]

⁽⁴⁶⁰⁾ Agreed upon: it is related by Al-Bukhārī, book: funerals, chapter: Preacher delivering a sermon at a grave and the sitting of his companions around him (1362), book: Tafsir, book of good manners, chapter: One may scrape up the ground (6217), book: Al-Qadar, chapter: "And the Command of Allāh is a decree determined" (6005), book: Tauḥīd (Islamic Monotheism), chapter: saying of Allāh Almighty: "And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?" (7552), Muslim, book: Al-Qadar, chapter: How the human being is created, in his mother's womb, and his provision, lifespan and deeds are written down, and his misery and happiness (2647).

6- `Aishah⁽⁴⁶¹⁾, may Allāh be pleased with her, reported: Allāh's Messenger (peace and blessings be upon him) said: "A man does the deeds of the people of Paradise while he is written in the Book that he is among the people of Hellfire; and immediately before his death, he reverts to the deeds of the people of Hellfire, then he dies and

(461) `Aishah, the daughter of Abū Bakr Aṣ-Ṣiddīq, the mother of the believers, may Allāh be pleased with her, is the best jurist among women and the best one of the wives of the Prophet (peace and blessings be upon him) except Khadijah according to different views of the scholars. She is called Umm `Abdullāh. Her mother is Ruman Bint `Amer Ibn `Uyamer Ibn `Abd Shams Ibn `Attab. Allāh's Messenger (peace and blessings be upon him) married her in Mecca two years before Hijrah. If the knowledge of `Aishah is compared to the knowledge of all the wives and the knowledge of all women, the knowledge of `Aishah will know best. Ash-Sha`abi said: when Masrouq talked to `Aishah, he used to say: As-Sadiqah Bint Aṣ-Ṣiddīq (the trustworthy, and the daughter of the trustworthy), the beloved of Allāh's beloved, and whose innocence is proved from above the seven skies told me so and so. `Urwah Ibn Az-Zubair said: I have never seen anyone who knows more about the Fiqh (Islamic jurisprudence), medicine, and poetry than `Aishah. `Ataa' Ibn Abū Rabah said: `Aishah was the best among jurists and scholars, and was the best one in view of the public. Sufian Ibn `Uaynah quoted from Hesham Ibn `Urwah: `Aishah died in fifty-seven. See "Ṭabaqāt Ibn Sa'd" (8/58), "Al-Isābah" (8/16), "Tahdhib Al-Kamal" (35/227), "Syar A'lam An-Nubala'" (2/135), and "Tadhkirat Al-Ḥuffāz" (1/27).

enters Hellfire. A man does the deeds of the people of Hellfire while he is written in the Book among the people of Paradise; and immediately before his death, he reverts to the deeds of the people of Paradise, then he dies and enters Paradise."⁽⁴⁶²⁾ These Ḥadīths indicate that Allāh Almighty knew what will be that it will be and He decreed it, and He predestined the the dwellers of Paradise and the dwellers of Hellfire, and He divided them into two groups: when a party will be in Paradise and a party in the blazing Fire (Hell); so, His Book declared this and said: "A

⁽⁴⁶²⁾ Authentic: It is related by Aḥmed (14/279) under No. (24762): on the authority of `Aishah. It is also related by Abū Ya`la under No. (8/128), Ibn Hebban: in his Ṣaḥiḥ under No. (346), Ishaq: under No. (837). Al-Haithami said in Majma` Az-Zawa'id (7/211): it is recorded by Aḥmed, Al-Bazzar, Aṭ-Ṭabarānī in Al-Awsat, its narrators are those of the Ṣaḥiḥ. The root of the Ḥadīth is recorded in the Ṣaḥiḥin: it is related by Al-Bukhārī, the book: Al-Qadar, chapter: in the destiny (6594), Muslim, book: How the human being is created (2643) on the authority of `Abdullāh Ibn Mas`oud: **"one of you would do the actions of the people of Hellfire until he is an arm's length away from Hellfire, but the predestination overtakes him, causing him to do deeds of the people of Paradise, and he enters it; and one of you would do the actions of the people of Paradise until there is an arm's length (cubit) between him and Paradise, but the predestination overtakes him, causing him to do actions of the people of Hellfire, and he enters it."**

group He has guided, and a group deserved to be in error"⁽⁴⁶³⁾ (Farīqān Hadā Wa Farīqān Ḥaqqā `Alayhimu Ad-Ḍalālātu) ﴿فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ

﴿عَلَيْهِمُ الضَّلَالَةُ﴾, and said: "when a party will be in Paradise (those who believed in Allāh and followed what Allāh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allāh and followed not what Allāh's Messenger ﷺ brought them)"⁽⁴⁶⁴⁾ (Farīqun Fī Al-Jannati Wa Farīqun Fī As-Sa`īri) ﴿فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾^(٧), and said:

"Some among them will be wretched and (others) blessed."⁽⁴⁶⁵⁾ (Faminhum Shaqīyun Wa Sa`īdun) ﴿فَمِنْهُمْ شَقِئٌ وَسَعِيدٌ﴾^(٨) So, Allāh created the wretched for wretchedness and the blessed for happiness. He the Almighty said: "And surely, We have created many of the jinns and mankind for Hell."⁽⁴⁶⁶⁾ (Wa Laqad Dhara'nā Lijahannama Kathīrāan Mina Al-Jinni Wa Al-'Insi) ﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْإِنسِ

(463) Surah Al-A`raf; part of ayah: [30]

(464) Surah Ash-Shura; ayah: [7]

(465) Surah Hud; part of ayah: [105]

(466) Surah Al-A`raf; part of ayah: [179]

- 7- The Prophet (peace and blessings be upon him) said: **"Allāh created for Paradise those who are fit for it and created for Hell those who are to go to Hell."**⁽⁴⁶⁷⁾

Evidence on the Decree:

And the evidence for the invalidity of the view of the Qadariyyah is that Allāh Almighty said: **"And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring)"** the ayah⁽⁴⁶⁸⁾. (Wa 'Idh 'Akhadhha Rabbuka Min Banī 'Ādama Min Żuhūrihim Dhurriyatahum) ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ﴾

- 8- A narration reads that Allāh's Messenger (peace and blessings be upon him) said: **"Allāh, Glorified be He, wiped Adam's back and made his offspring fell out from his back such as specks. Then He declared the statement of Oneness to them and**

⁽⁴⁶⁷⁾ It is related by Muslim: book: Al-Qadar, chapter: The meaning of "Every child is born in a state of Fitrah" and the ruling on the dead children of the disbelievers and of the Muslims. (2662). Its text is as follows: "Allāh created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins."

⁽⁴⁶⁸⁾ Surah Al-A'raf; part of ayah: [172]

established evidence against them"⁽⁴⁶⁹⁾ because He said: "and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify,""⁽⁴⁷⁰⁾ (Wa 'Ash/hadahum 'Alá 'Anfusihi 'Alastu Birabbikum Qālū Balá Shahidnā) ﴿عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا﴾ Allāh,

⁽⁴⁶⁹⁾ Authentic: Its meaning is related by Imam Al-Ash'arī. The closest text to it is related by Aḥmed on the authority of Ibn 'Abbās, may Allāh be pleased with them, that the Prophet (peace and blessings be upon him) said: "Allāh took the oath from the back of Adam in Nu'man, i.e. 'Arafah. Then He took out of his back each offspring He created, and then He scattered them like specks, then He spoke to them directly and said: "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Batil* (i.e., polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?" Al-A'raf: 172-173, see Al-Musnad (4/276) No. (2455). It is related by An-Nasa'i in As-Sunnah Al-Kobra, book: Tafsir No. (11127), Ibn Abū 'Assim: As-Sunnah 1/170 No. (202), Al-Baihaqi: the Names and Attributes (1/148) No. (714) and (1/518) No. (441). In his verification of the Sunnah, Al-Albanī said: "Its chain of transmitters is good" (84) and see As-Silsilah As-Ṣaḥīḥah (4/58).

⁽⁴⁷⁰⁾ Surah Al-A'raf; part of ayah: [172]

the Exalted and the Sublime, said: "lest you should say on the Day of Resurrection: **"Verily, we have been unaware of this."**"⁽⁴⁷¹⁾ ('An Taqūlū Yawma Al-Qiyāmati 'Innā Kunnā 'An Hādhā Ghāfilīna) ﴿أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

So, He made their declaration of His Oneness when He took them out of Adam's back as evidence against them because they denied in the worldly life what they had known when they were specks, then after the declaration, they denied.

- 9- The Prophet (peace and blessings be upon him) said: **"Allāh took a handful of people for Paradise and took a handful of people for Hellfire⁽⁴⁷²⁾. Then He separated between both of them; so, the wretchedness overcame the wretched and happiness overcame the blessed."** Allāh Almighty told about the dwellers of Hellfire

⁽⁴⁷¹⁾ Surah Al-A'raf; part of ayah: [172]

⁽⁴⁷²⁾ It is authenticated by the virtue of other: it is related by Abū Ya'la in "Al-Musnad" Ḥadīth No. (3422, 3453) on the authority of Anas, Allāh's Messenger (peace and blessings be upon him) said: "Allāh took a handful of people and said: To Paradise with My Mercy, and took a handful of people and said: To Hellfire, and I do not mind." It is also related by Ibn Baṭṭāh in Al-Ibanah on the authority of Abū Sa'eed Al-Khudrī (2/488) Ḥadīth No. (1333), Ibn Khuzaimah: "At-Tauḥīd" (1/186) Ḥadīth No. (107) on the authority of Abū Sa'eed Al-Khudrī.

that they said: "They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people."⁽⁴⁷³⁾ (Qālū Rabbanā Ghalabat `Alaynā Shiqwatunā Wa Kunnā Qawmāan Dāllīna) ﴿قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ﴾

This is predestined by Allāh's Command and foreknown by Allāh, His (Universal) Will made it in effect and His Wish preceded it.

- 10- `Aishah, the mother of the believers, may Allāh be pleased with her, reported that the Prophet (peace and blessings be upon him) was invited to observe a funeral prayer on behalf of a boy of Al-Anṣār. Then `Aishah, may Allāh be pleased with her, said: "Allāh's Messenger, there is happiness for this child who is a bird from the birds of Paradise for he committed no sin nor has he reached the age when one can commit sin. He said: `Aishah, per adventure, it may be otherwise, because Allāh created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins."⁽⁴⁷⁴⁾

This indicates that some people are predestined to be happy and others are predestined to be wretched.

(473) Surah Al-Mu`minun; part of ayah: [106]

(474) It is related by Muslim.

11- And the Prophet (peace and blessings be upon him) said: **"Exert the effort, for everyone will find it easy to do such deeds that will lead him to what he was created for"**⁽⁴⁷⁵⁾

12- Another Proof:

Allāh, Glorified be He, said: **"He whom Allāh guides, is rightly guided; but he whom He sends astray, for him you will find no *Wali* (guiding friend) to lead him (to the right Path)"**⁽⁴⁷⁶⁾
(Man Yahdi Allāhu Fahuwa Al-Muhtadi Wa Man Yuḍlil Falan Tajida Lahu Walīyāan Murshidāan)

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَحِدَ لَهُ وَلِيًا مُرَشِدًا﴾ ^(v) and said: **"By it He misleads many, and many He guides thereby"**⁽⁴⁷⁷⁾ (Yuḍillu Bihi Kathīrāan Wa Yahdī Bihi Kathīrāan) ﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا﴾; so, He told that He guides and and misleads. And Allāh said: **"And Allāh will cause to go astray those who are *Zalimūn* (polytheists and wrong-doers, etc.), and Allāh does what He wills."**⁽⁴⁷⁸⁾ (Wa Yuḍillu Allāhu Aẓ-Ẓālimīna Wa Yaf'alu Allāhu Mā Yashā'u) ﴿وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ ^(v) So, He

⁽⁴⁷⁵⁾ Agreed upon! Ibid.

⁽⁴⁷⁶⁾ Surah Al-Kahf; part of ayah: [17]

⁽⁴⁷⁷⁾ Surah Al-Baqarah; part of ayah: [26]

⁽⁴⁷⁸⁾ Surah Ibrahim; part of ayah: [27]

told that: "He does what He intends (or wills)." (479)

(Wa Yaf'alu Allāhu Mā Yashā'u) ﴿٧﴾ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٧﴾

If the disbelief was that which He intended, He did, predestined, invented, created, and made it; then He referred to this by saying: "Worship you that which you (yourselves) carve? "While Allāh has created you and what you make!" (480) ('Ata'budūna Mā Tanhītūna. Wa Allāhu Khalaqakum Wa Mā Ta'malūna)

﴿١٠﴾ اتَّعْبُدُونَ مَا تَنْحِتُونَ ﴿١٠﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿١١﴾ ﴿١١﴾ If

their worship of idols was among their acts, it would be created by Allāh, and Allāh Almighty said: "a reward for what they used to do." (481) (Jazā'an Bimā Kānū

Ya'malūna) ﴿١٧﴾ جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ ﴿١٧﴾ He means that He

rewards them for their acts; and the same applies to their worship of the idols and their disbelief in the Most Merciful. And if it was subject to what they decreed and did to themselves, they would do and decree what is beyond the Decree and the Action of their Lord. How can they have a decree, act, and power which their Lord has not? So, whoever claimed this, he accused Allāh, Glorified be He, of incapacity. May He be High above those who accused Him of incapacity by Great Sublimity! Did not you think that whoever

(479) Surah Ibrahim; part of ayah: [27]

(480) Surah Aş-Şaffaat; part of ayah: [95-96]

(481) Surah Al-Aḥqāf; part of ayah: [14]

.....
claimed that the servants know what Allāh, Glorified be He, does not know; as if he has given them the knowledge which Allāh did not have and made them equal to Allāh? In the same vein, whoever claimed that the servants do and decree what Allāh cannot do and decree, he has granted them power and capacity which the Merciful does not have. May Allāh be High above what the people of lying, falsehood, slander, and injustice say by Great Sublimity!

13- A Response:

They would be told: Was the act of disbelief by the disbeliever null, void, and contradictory?

If they said: Yes, **they would be told:** How can he do something null, void, contradictory, and bad though he thinks it is good, valid, and the best of religions?

And if this is not possible; this is because the act cannot be really an act but from the one who knows it as it is in reality; and it cannot be an act from the one who does not know it to be an act, it must be said that Allāh, Glorified be He, is the One who decreed the disbelief and created it in a state of disbelief, nullity, invalidity, and contradiction, and against the truth and rightness.



The Thirteenth Chapter

On Intercession and Getting out of the Fire

1- They would be told: The Muslims have unanimously agreed that Allāh's Messenger (peace and blessings be upon him) has been given the power of intercession. Who deserves this intercession?

a- Is it for the sinners and the people of major sins?

b- Or is it for the sincere believers?

If they said that it is for the sinners and the people of major sins, they would agree with us.

And if they said it is for the believers who were promised to enter Paradise.

They would be told: If they were promised to enter Paradise, and Allāh, Glorified be He, never breaks His Promise, what does the intercession matter to a people you think that Allāh shall not cause them to enter His Paradises?

a- What do you mean by saying that they were guaranteed by Allāh Almighty to enter it? And if Allāh, Glorified be He, does not do injustice [even] as much as an atom's weight, being kept away from Paradise for a while would be unfair; and the intercessors ask Allāh, the

Exalted and the Sublime, for mediation not to do injustice according to your view; may Allāh be High above your slander by Great Sublimity.

- b- **If they said:** The Prophet (peace and blessings be upon him) intercedes with Allāh, Glorified be He, for increasing them from His Bounty rather than causing them to enter His Paradises, **they would be replied:** Has not Allāh Almighty promised them of this? So, He said: "**That He may pay them their wages in full, and give them (even) more, out of His Grace**"⁽⁴⁸²⁾

(Liyuwaffiyahum 'Ujūrahum Wa Yazīdahum Min Faḍlihi) ﴿يُؤْتِيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِّن فَضْلِهِ﴾

and Allāh Almighty never breaks His Promise; so, he intercedes with Allāh, Glorified be He, in your view, in order not to break His Promise; so, what you said is ignorance. However, logically, intercession is to abolish penalty for those who deserve punishment, or for whomever He did not promise to give him anything, to give him more out of His Grace. So, if the promise of giving more was prior to this, this would be meaningless.

⁽⁴⁸²⁾ Surah Fāṭir; part of ayah: [30]

2- A Question:

If they asked about the saying of Allāh, Glorified be He: "and they cannot intercede except for him with whom He is pleased"⁽⁴⁸³⁾ (Wa Lā Yashfa`ūna 'Illā Limani Artadā) ﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾

the answer to this would be: "except for him with whom He is pleased" to intercede for him. A narration reads that the Prophet (peace and blessings be upon him) intercedes for the people of major sins. The Prophet (peace and blessings be upon him) was quoted as saying: "The sinners get out of the Fire."⁽⁴⁸⁴⁾



⁽⁴⁸³⁾ Surah Al-Anbiya'; part of ayah: [28]

⁽⁴⁸⁴⁾ Ibid

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The Fourteenth Chapter

On the Cistern

The Mu'tazilah denied the Basin. Many narrations on it were quoted from the Prophet (peace and blessings be upon him) and his companions, and no dispute between them.

- 1- Anas Ibn Malik, may Allāh be pleased with him, reported that when the Basin was mentioned in the presence of `Ubaidullah Ibn Ziyad, he denied it. So, when Anas, may Allāh be pleased with him, was told about this, he said: By Allāh, I will punish him. He said: he came to him. He asked: Why have you denied the Basin? `Ubaidullah said: Have you heard Allāh's Messenger (peace and blessings be upon him) mentioning it? He replied: I have heard the Prophet (peace and blessings be upon him) many times as saying: **"The distance between its ends, i.e., the Cistern, equals the distance between Ailah and Mecca or the distance between Sanaa and Mecca, its**

vessels outnumber the stars in the sky." (485)

- 2- Jundub Ibn Abū Sufiyan reported: I heard Allāh's Messenger (peace and blessings be upon him) as saying: **"I shall be there at the Cistern before you."** (486) There are also many narrations in this respect.



(485) Authentic: without quoting the story of Anas with Ziyad which is judged as weak. The Ḥadīth is related by Abū Ya`la in "Musnad" (2761). The chain of transmitters of this story is weak because it includes `Ali Ibn Zayd, i.e., Ibn Jud`ān, who is judged as weak. I said: the Ḥadīths on the Basin are originally mentioned in the Ṣaḥīḥin: see "Ṣaḥīḥ Al-Bukhārī", book of Ar-Riqaq, chapter: on the Cistern and the saying of Allāh Almighty: **"Verily, We have granted you (O Muhammad) *Al-Kauthar* (a river in Paradise);"** (6580), Ṣaḥīḥ Muslim, book: virtues, chapter: the cistern of our Prophet (peace and blessings be upon him) and its attributes (2303) on the authority of Anas Ibn Malik.

(486) Agreed upon! It is related by Al-Bukhārī, book of Ar-Riqaq, chapter: on the Basin and the saying of Allāh Almighty: **"Verily, We have granted you (O Muhammad) *Al-Kauthar* (a river in Paradise);"** (6589), Ṣaḥīḥ Muslim, book: virtues, chapter: the cistern of our Prophet (peace and blessings be upon him) and its attributes (2297) on the authority of `Abdullāh Ibn Mas`oud.

The Fifteenth Chapter

Narrations on the Torment in the Grave

The Mu'tazilah denied the torment in the grave though many narrations were quoted from the Prophet (peace and blessings be upon him) and his companions, may Allāh be pleased with them. No one of them denied, disproved, and disaffirmed it. Thus, there is a consensus among the companions of the Prophet (peace and blessings be upon him) on it.

- 1- Abū Huraira, may Allāh be pleased with him, narrated: Allāh's Messenger (peace and blessings be upon him) said: **"Seek refuge with Allāh from the torment in the grave."**⁽⁴⁸⁷⁾

⁽⁴⁸⁷⁾ Authentic: it is related by Ibn Abū Shaibah in Al-Musannaf 3/252, book: funerals, chapter on the torment in the grave and how it occurs? The original text of the Ḥadīth is related by Muslim, book of mosques and prayer places, chapter: what refuge to be sought from in the Ṣalat (589) on the authority of Abū Huraira. It is also related by Muslim, book of Paradise and the description of its bounties, chapter: the deceased is shown his place in Paradise or the Fire; and confirmation of the torment in the grave - we seek refuge with Allāh from that (2867) on the authority of Abū Sa'eed Al-Khudri and Zayd Ibn Thabit. It is also related by Al-Bukhārī, book of Adhan, chapter: supplication before Salam (832), book: supplications, chapter: seeking refuge from sinning and indebtedness (6368), book: supplications, chapter: seeking refuge from the age of senility, the trials of this world, the trials of Hellfire (6376, 6375), book: supplications, chapter: seeking Allāh's refuge from poverty (6377).

- 2- Umm Khalid, the daughter of Khalid Ibn Sa'eed Ibn Al-Āṣ reported that she heard Allāh's Messenger (peace and blessings be upon him) seeking refuge from the torment of the grave.⁽⁴⁸⁸⁾
- 3- Anas Ibn Malik reported that the Prophet (peace and blessings be upon him) said: **"If you were not (to abandon) the burying of the dead (in the grave), I would have certainly supplicated Allāh that He should make you listen the torment of the grave [He made me hear]."**⁽⁴⁸⁹⁾
- 4- **Another Proof:** And among what clarifies the torment of the disbelievers in the graves is the saying of Allāh Almighty: **"The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest**

⁽⁴⁸⁸⁾ It is related by Al-Bukhārī, book of funerals, chapter: seeking refuge from the torment of the grave (1376), book: supplications, chapter: seeking refuge from the torment of the grave (6364) on the authority of the daughter of Khalid Ibn Sa'eed Ibn Al-Āṣ.

⁽⁴⁸⁹⁾ It is related by Muslim, book of Paradise and the description of its bounties and its dwellers, chapter: the deceased is shown his place in Paradise or the Fire; and confirmation of the torment in the grave - we seek refuge with Allāh from that (2868) without the phrase of **"He made me hear"**. It is also related on the authority of Zayd Ibn Thabit with the same phrase of the author but the wording "what I hear from it" replaced the phrase **"He made me hear"**.

torment!" (490)

(An-Nāru Yu'radūna 'Alayhā Ghudūwāan Wa 'Ashīyāan Wa Yawma Taqūmu As-Sā'atu 'Adkhlilū 'Āla Fir'awna 'Ashadda Al-'Adhābi) اَلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ اَدْخِلُوا آلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿٤٦﴾

So, He made their torment when the Hour is established after being exposed to the Fire in the world, morning and afternoon, and said: **"we will torment them twice"**, one time with the sword, and again in their graves; **"then they will be returned to a great punishment"** in the Hereafter. ⁽⁴⁹¹⁾

⁽⁴⁹⁰⁾ Surah Ghafīr; part of ayah: [46]

⁽⁴⁹¹⁾ This refers to His saying, Glorified be He: **"And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment."** Surah At-Tawbah: ayah (101). Al-Ḥāfiẓ said: On His saying, Glorified be He: **"We will punish them twice"**, Aṭ-Ṭabarī quoted from Ibn 'Abbās that he said: Allāh's Messenger (peace and blessings be upon him) delivered a speech on Friday and said: go out, so and so, you are hypocrite. In it (the Ḥadīth), "so, Allāh dishonored the hypocrites" this is the first torment, and the second torment is in the grave. In another narration, Al-Hassan said: **"We will punish them twice"** a torment in the world and a torment in the grave. Then he said: Aṭ-Ṭabarī said: one of these times is often in the grave, but the other may be one of the abovementioned including hunger, captivity, killing, and subduing, and so on. See Al-Fath 3/233, Jami' At-Tafsir 2/884, Ma'ani Al-Qurān 3/249.

And Allāh, Glorified be He, told that the martyrs in the world are well-provided and rejoicing in Allāh's Bounty as Allāh, the Exalted and the Sublime, said: **"Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve."**⁽⁴⁹²⁾

(Wa Lā Taḥsabanna Al-Ladhīna Qutilū Fī Sabīli Allāhi 'Amwātān Bal 'Aḥyā'un `Inda Rabbiḥim Yurzaqūna. Fariḥīna Bimā 'Ātāhumu Allāhu Min Faḍlihi Wa Yastabshirūna Bial-Ladhīna Lam Yalḥaqū Biḥim Min Khalfiḥim 'Allā Khawfun `Alayhim Wa Lā Hum Yaḥzanūna)

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾﴾

This does not occur but in the worldly life because those who have not yet joined them are alive; they have not died nor have they been killed.



(492) Surah Al-`Imran; ayahs: [169-170]

The Sixteenth Chapter

On the Imamate of Abū Bakr Aş-Şiddīq, may
Allāh be pleased with him!

1- Allāh, Glorified be He, said: "Allāh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fasiqun* (rebellious, disobedient to Allāh)."⁽⁴⁹³⁾

(Wa`ada Allāhu Al-Ladhīna 'Āmanū Minkum Wa `Amilū Aş-Şālihāti Layastakhlifannahum Fī Al-'Arđi Kamā Astakhlaḥa Al-Ladhīna Min Qablihim Wa Layumakkinanna Lahum Dīnahumu Al-Ladhī Artadā Lahum Wa Layubaddilannahum Min Ba`di Khawfihim 'Amnāan Ya`budūnanī Lā Yushrikūna Bī Shay'āan Wa Man Kafara Ba`da Dhālika Fa'ulā'ika Humu Al-Fāsiqūna)

⁽⁴⁹³⁾ Surah An-Nur; ayah: [55]

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٣٩﴾﴾

And Allāh, the Exalted and the Sublime, said: "Those (Muslim rulers) who, if We give them power in the land, (they) order for *Iqamat-as-Salat*. [i.e., to perform the five compulsories congregational *Ṣalat* (prayers) (the males in mosques)], to pay the *Zakat* and they enjoin *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e., disbelief, polytheism and all that Islam has forbidden) [i.e., they make the Qur'an as the law of their country in all the spheres of life]." ⁽⁴⁹⁴⁾

(Al-Ladhīna 'In Makkannāhum Fī Al-'Arḍi 'Aqāmū Aṣ-Ṣalāata Wa 'Ātaw Az-Zakāata Wa 'Amarū Bil-Ma'rūfi Wa Nahaw 'Ani Al-Munkari)

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾

(494) Surah Al-Hajj; ayah: [41]

2- Allāh, the Most High, praised the Muhajirīn (immigrants), Al-Anṣār (supporters), may Allāh be pleased with them, those who embraced Islam first, and the people of the Pledge of Divine Pleasure. Also, the Qurān reiterated the praise of the Muhajirīn (immigrants) and Al-Anṣār (supporters) in many places, and He praised the people of the Pledge of Divine Pleasure. Allāh, Glorified be He, said: **"Indeed, Allāh was pleased with the believers when they gave their *Bai'a* (pledge) to you (O Muhammad ×) under the tree"**⁽⁴⁹⁵⁾ (496)

(Laqad Raḍiya Allāhu `Ani Al-Mu'uminīna 'Idh Yubāyi`ūnaka Tahta Ash-Shajarati)

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾

⁽⁴⁹⁵⁾ Surah Al-Fath; ayah: [18]

⁽⁴⁹⁶⁾ The people of the Pledge of Pleasure are those who swore allegiance to the Messenger (peace and blessings be upon him) on the Day of Hudaibiyah as recorded by Al-Bukhārī in Ṣaḥiḥ: the people of the Tree were numbered as one thousand and three hundred. Related by Al-Bukhārī in the book of conquests, chapter: conquest of Ḥudaibiyah (14155), Muslim, book of government, chapter: desirability of swearing allegiance to the Imam by the army if they want to fight, and clarifying the Pledge of Pleasure under the tree under No. (1857).

- 3- Those, whom Allāh praised and extolled, unanimously agreed upon the Imamate of Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, and considered him as the Caliph of Allāh's Messenger (peace and blessings be upon him). They swore allegiance to him, obeyed him and declared his higher rank. He was second to none and had many attributes, including knowledge, asceticism, strength of opinion, and leadership of the Ummah, for which he deserved to be an Imam.
- 4- Another Proof from the Qurān for the Imamate of Abū Bakr Aṣ-Ṣiddīq [may Allāh be pleased with him].

The evidence for the Imamate of Abū Bakr Aṣ-Ṣiddīq is referred to in Surah Bara'ah when He mentioned those who failed to support His Prophet (peace and blessings be upon him) and those who failed to go out with him: "say: **“Never shall you go out with me, nor fight an enemy with me,”**"⁽⁴⁹⁷⁾ (Faql Lan Takhrujū Ma'iya 'Abadāan Wa Lan Tuqātilū Ma'iya 'Adūwāan) ﴿فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا﴾ and He Almighty said in another Surah: "Those who lagged behind will say, when you set forth to take the spoils, **“Allow us to follow you,”** They want to

⁽⁴⁹⁷⁾ Surah At-Tawbah; ayah: [83]

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change Allāh's Words"⁽⁴⁹⁸⁾ (Sayaqūlu Al-Mukhallafūna 'Idhā Anṭalaqtum 'Ilā Maghānima Lita'khudhūhā Dharūnā Nattabi'kum Yurīdūna 'An Yubaddilū Kalāma Allāhi) ﴿سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ﴾

﴿مَعَانِهِمْ لِيَأْخُذُوا ذُرُونَا نَتَّبِعَكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ﴾ meaning His saying: **"Never shall you go out with me"**⁽⁴⁹⁹⁾ (Lan Takhrujū Ma'iya 'Abadāan) ﴿لَن تَخْرُجُوا مَعِيَ أَبَدًا﴾

Then He said: **"thus Allāh has said beforehand."** Then they will say: **"Nay, you envy us."** Nay, but they understand not except a little."⁽⁵⁰⁰⁾ (Kadhālikum Qāla Allāhu Min Qablu Fasayaqūlūna Bal Taḥsudūnanā Bal Kānū Lā Yafqahūna 'Illā Qalīlāan) ﴿كَذَٰلِكَ قَالَ اللَّهُ مِن قَبْلُ﴾

﴿[and He said:] "Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward, but if you turn away" (Qul Lilmukhallafīna Mina Al-'A'rābi Satud'awna 'Ilā Qawmin 'Ūlī Ba'sin Shadīdin Tuqātilūnahum 'Aw Yuslimūna Fa'in Tuṭī'ū Yu'utikumu Allāhu 'Ajrāan

﴿[and He said:] "Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward, but if you turn away" (Qul Lilmukhallafīna Mina Al-'A'rābi Satud'awna 'Ilā Qawmin 'Ūlī Ba'sin Shadīdin Tuqātilūnahum 'Aw Yuslimūna Fa'in Tuṭī'ū Yu'utikumu Allāhu 'Ajrāan

⁽⁴⁹⁸⁾ Surah Al-Fath; part of ayah: [15]

⁽⁴⁹⁹⁾ Surah At-Tawbah; part of ayah: [83]

⁽⁵⁰⁰⁾ Surah Al-Fath; part of ayah: [15]

﴿ قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّنَا إِلَى قَوْمٍ أُولَى بَأْسٍ شَدِيدٍ ﴾ (Hasanān) i.e. you do not answer the one who ask you to fight them: "as you did turn away before, He will punish you with a painful torment."⁽⁵⁰¹⁾ (Wa 'In Tatawallaw Kamā Tawallaytum Min Qablu Yu'adhibkum 'Adhābāan 'Alīmāan) ﴿ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴾ The one who calls them to this is the Prophet (peace and blessings be upon him) to whom Allāh, Glorified be He, said: "say: **“Never shall you go out with me, nor fight an enemy with me”**"⁽⁵⁰²⁾.

(Faql Lan Takhrujū Ma`iya 'Abadāan Wa Lan Tuqātilū Ma`iya `Adūwāan)

﴿ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا ﴾

5- And He said in Surah Al-Fath: "They want to change Allāh's Words." So, He prevented them from going out with His Prophet (peace and blessings be upon him) and considered their going out with him as a change of His Words. Thus, the one who calls them to fighting must come after His Prophet (peace and blessings be upon him).

(501) Surah Al-Fath; part of ayah: [16]

(502) Surah At-Tawbah; ayah: [83]

.....
The people said: they are the people of Persia, and they also said: they are the people of Al-Yamamah. If they were the people of Al-Yamamah, Abū Bakr Aş-Şiddīq, may Allāh be pleased with him, has fought them and called to fighting them. And if they were the Romans, Aş-Şiddīq has fought them as well. And if they were the people of Persia, they have been fought during the reign of Abū Bakr, and after him `Umar fought and subdued them.

If the Imamate of `Umar, may Allāh be pleased with him, was necessitated, the Imamate of Abū Bakr would be necessitated as well [as the Imamate of `Umar, may Allāh be pleased with him, was necessitated because the one who swore the allegiance to Abū Bakr as an Imam was `Umar. Also, the Qurān gave evidence for the Imamate of Aş-Şiddīq and Al-Farouk, may Allāh be pleased with them, and if] the Imamate of Abū Bakr was necessitated after Allāh's Messenger (peace and blessings be upon him), he had to be the best of the Muslims, may Allāh be pleased with him.

6- Another Evidence for the consensus on the Imamate of Abū Bakr Aş-Şiddīq, may Allāh be pleased with him.

And the evidence for the Imamate of Aş-Şiddīq, may Allāh be pleased with him, is that all the Muslims swore allegiance to him and submitted to his Imamate; and they said to him: O Caliph of Allāh's Messenger

(peace and blessings be upon him)⁽⁵⁰³⁾. We also saw 'Ali and Al-'Abbās, may Allāh be pleased with them, swore allegiance to him, and submitted to his Imamate.

7- And if the Rafidah say that 'Ali's Imamate is provided for and Ar-Rawandiyyah say that Al-'Abbās' Imamate is provided for, there is nothing on Imamate but three views:

- a- A view stated that the Prophet (peace and blessings be upon him) provided for the Imamate of Aṣ-Ṣiddīq, and that he was the Imam after the Messenger (peace and blessings be upon him).
- b- A view stated that he provided for the Imamate of 'Ali.
- c- And a view stated that Al-'Abbās was the Imam after him.

⁽⁵⁰³⁾ I said there are other pieces of evidence for the Imamate of Aṣ-Ṣiddīq as what is narrated by Jubair Ibn Mut'im who said: "When a woman came to the Prophet (peace and blessings be upon him), he ordered he to come back again. She asked: Do you think what I do if I came and did not find you, as if she meant death. He replied: if you did not find me, go to Abū Bakr." It is recorded by Al-Bukhārī, book of the virtues of the companions (3659). Sheikh Al-Islam, may Allāh have mercy on him, mentioned many evidence for this in his invaluable book "Minhaj As-Sunnah An-Nabawiyah" and Al-Ḥāfiẓ Abū Nu'aim Al-Aṣḥānī in his book "The Imamate".

And a view stated that he was Abū Bakr Aṣ-Ṣiddīq as stated by the consensus of opinion of the Muslims their testimony of this. Then we saw 'Ali and Al-'Abbās have sworn allegiance to him and submitted to his Imamate. Thus, he had to be the Imam after the Prophet (peace and blessings be upon him) as stated by the consensus of opinion of the Muslims. No one is allowed to say that the reality of 'Ali and Al-'Abbas is versus their appearance. If it is possible to claim an argument as such, the consensus of opinion shall be null, and it is possible to say this on every consensus of opinion of the Muslims. This nullifies the consensus of opinion (Ijmaa') as a piece of evidence because Allāh Almighty did not prescribe acts of worship, due to consensus of opinion, according to what is inside the people; but He prescribed on us worship according to their outside views. If this was the case, the consensus of opinion and the agreement on the Imamate of Abū Bakr Aṣ-Ṣiddīq would be established.

- 8- If the Imamate of Aṣ-Ṣiddīq was established, the Imamate of Al-Farouk should be established because Aṣ-Ṣiddīq swore allegiance to him and provided for it, and elected him, and he was the best one after Abū Bakr, may Allāh be pleased with him.
- 9- After 'Umar, may Allāh be pleased with him, the Imamate of 'Uthman, may Allāh be pleased with him, was provided for through the members of

Shura council⁽⁵⁰⁴⁾ who swore allegiance to him and whom `Umar provided for; they elected him and were satisfied with his Imamate and agreed upon his graciousness and justice.

- 10- The Imamate of `Ali was established after `Uthman, may Allāh be pleased with him, through the people in authority who swore allegiance to him. Because no one of the people in authority swore allegiance but to him during his lifetime, and there is an agreement on his graciousness and justice. And because he did not claim himself as an Imam during the rule of the Caliphs before him, it was true because he knew that the time of his rule has not come yet, and he rarely claimed himself during the time of the caliphs before him. Then, when the rule came to him, he declared and stated and did not underact until he died in a state of righteousness and guidance as done by the Caliphs before him and the just Imams in a state of righteousness and guidance following the Book of their Lord and the Sunnah of their Prophet (peace and blessings be upon him). Those are the four Imams whose justice and graciousness are unanimously agreed upon.

(504) The members of the Shura Council are `Uthman Ibn `Affan, `Ali Ibn Abū Ṭaleb, `Abdel-Raḥmān Ibn `Awf, Sa'd Ibn Abū Waqqas, Az-Zubair Ibn Al-`Awwam, Talha Ibn `Ubaidullah, may Allāh be pleased with them.

11- Sa'eed Ibn Jumhān reported: Safinah narrated: "Allāh's Messenger (peace and blessings be upon him) said to me: **"The Caliphate continues for thirty years, then a Kingdom follows."** Then Safinah said to me: Count the Caliphate of Abū Bakr, `Umar, and `Uthman. Then he said: Count the Caliphate of `Ali Ibn Abū Ṭaleb. He replied: I found out that it is thirty years."⁽⁵⁰⁵⁾

This is evidence for the Imamate of the four Imams.

However, what went on between `Ali, Az-Zubair, and `Aishah, may Allāh be pleased with them, was subject to legal reasoning and speculative interpretation. `Ali was the Imam and all of them were people of legal reasoning. Also, the Prophet (peace and blessings be upon him) testified that they will enter Paradise and be martyrs. This indicated that all of them were right in their legal reasoning.

⁽⁵⁰⁵⁾ Authentic: it is related by At-Tirmidhī, book of trials, chapter: What is narrated on the Caliphate (2226), Aḥmed (36/248) Ḥadīth No. (21919), An-Nasa'i in Al-Kobra, book: merits, chapter: the virtue of Abū Bakr, `Umar, `Uthman, `Ali (8155), Ibn Abū `Assim in "As-Sunnah" (1185), `Abdullāh in "As-Sunnah" 2/591 (1403), Al-Hakim (3/71), Al-Lalaka'i in the Commentary on the Fundamentals of the Creed (2655, 2654), Al-Baghawī: Sharḥ As-Sunnah, Ḥadīth No. (3865). The Ḥadīth is graded as authentic by Sheikh Al-Albanī in "Ṣaḥīḥ Al-Jamī'" (3341) and "Zilāl Al-Jannah" (1181), and Silsilat Al-Ahadeeth As-Ṣaḥīḥah 1/168 Ḥadīth No. (460).

Also, what went on between 'Ali and Mu`awiyah, may Allāh be pleased with them, was subject to legal reasoning and speculative interpretation.

All the companions are Imams, trustworthy, and their religion is not in question. Allāh and His Messenger (peace and blessings be upon him) praised all of them and made respecting, glorifying, supporting them, and disassociating from anyone who belittle them an act of worship, may Allāh be pleased with them all.

We have said a word and a statement as a declaration.

Praise and thanks are due to Allāh first and last.

The book has been completed with Allāh's Help, the King, the Bestower and His Great Assistance. Prayers and blessings be upon His Messenger, Muhammad, his household, and companions all together.



Transliteration Table

Consonants

ء	‘	د	D	ض	ḍ - ḍ̣	ك	K
ب	B	ذ	Dh	ط	ṭ - ṭ̣	ل	L
ت	T	ر	R	ظ	ẓ - ẓ̣	م	M
ث	th	ز	Z	ع	‘	ن	N
ج	J	س	S	غ	Gh	هـ	H
ح	ḥ	ش	Sh	ف	F	و	W
خ	kh	ص	ṣ ṣ̣	ق	Q	ي	Y

Vowels

Short	َ	A	ِ	I	ُ	U
Long	َ̄	Ā	ِ̄	Ī	ُ̄	Ū

Diphthongs	وْ	Aw	يْ	Ay
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