

المرجع الرائع

THE OUTSTANDING REFERENCE

Ash`ari/Maturidi Creed in Detail

with amazing footnotes

VOL I – III

The Outstanding Reference

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

Bi³-smi-llaah[i] (In God's⁴ Name⁵), Ar-Rahmaan[i]-r-Rahim⁶.

1 In following the example of the Great Qur'aan, and in compliance with the consensus, the scholars started their works in the Name of Allaah; all of its chapters (suwar) start with the basmalah but Baraa'ah/At-Tawbah. And in the Name of Allaah is this information compiled, following their traces. By the likes of the basmalah and the hamdalah, Allaah teaches His slaves how to seek blessings by His Name and to glorify Him. The blasphemers used to start their deeds in the names of their idols, such as saying "bi-smi-l-Lat" or "bi-smi-l-^Uzza", for their idols "Al-Lat" and Al-^Uzza. Whoever believes in Monotheism therefore specifies the Name of Allaah when seeking the blessings for his doing. Mufasssir An-Nasafiyy said that the qurraa' (scholars of recitation) of Al-Madiynah, Al-Basrah and Ash-Shaam, and the fuqahaa' (jurists) in those places, are of the opinion that it is not a verse (aayah) of Al-Faatihah, nor of any other suurah; 'Imaam Maalik is included in this. According to those, it is a starter for the chapters, and a barrier; divider between them, and for seeking blessings. This is also the Mathhab of 'Abu Hanifah and whoever followed him. For this reason, they do not start with the basmalah aloud in prayer. The reciters of Makkah and Kufah are of the opinion that the basmalah is indeed an aayah of Al-Faatihah, and of every other surah, except what was mentioned. This is the opinion of 'Imaam Ash-Shaafi'iyy and his companions. As-Siyuwtiyy listed numerous hadiths confirming the basmalah as an ayah in Al-Itqaan. For this reason, the Shaafi'is recite the basmalah aloud in prayer, and they added to their argument that the scholars of the Salaf wrote the basmalah into the Mus-haf while being ordered to keep the Qur'aan devoid of whatever is not Qur'aan. Mufasssir An-Nasafiyy said:

وما ذكرنا لأن التسمية آية من القرآن أنزلت للفصل بين السور عندنا ... وإنما يرد علينا أن لو لم نجعلها آية من القرآن

The argument of [the Shafi'iyy] does not refute us [Hanafis], because (we say that) the basmalah is an ayah of the Qur'an revealed as a barrier (fasl) between the surahs ... And we would only be refuted had we said it is not a verse of the Qur'an!

² Originally, when writing "Bi-smi-llah", there would be an 'alif from the word "ism (name)", but it is omitted due to frequent usage. The "ba" is written long to stand for the "alif" that was taken out. ^Umar Ibn ^Abdul-Aziz ordered for that, commanding the scribes to "make the ba' long."

³ The "ba" (with; in; by) in "bi-smi" is a "harf jarr (prepositional particle)". Its job is to pull the meaning of a verb to the noun. Therefore, the expression [بِسْمِ اللَّهِ] Bi-smi-llaah[i] merely resembles a sentence (shibh jumla); it is a "jaarr and majruwr (prepositional phrase)", and is truly linked to an implied, omitted verb. Some said the best is to imply that very deed for which the basmalah is established as an initiation. Hence, the eater implies, "In the Name of Allah (I eat)," and the reader implies: "In the Name of Allah (I read)." They said: This is better than merely implying, "I start", because it makes the entire deed in the Name of Allah, while "I start" only makes the beginning of the deed in Name of Allah. It is said that implying "I start" is better, and that such an implication is proven by the fact that the Name of Allaah was made the opening of the Book of Allaah! Our Shaykh, a man of evidence, says that if the implication is a verb, it is "I start ('abda') with/by/in the Name of Allaah", and if it is a noun, it would be a masdar (gerund), and the meaning would be, "My start (ibtidaa'iy) is with/in/by the Name of Allaah". Perhaps he deems this the stronger saying, or maybe easier. The linguists said: Implying a verb is stronger, because in the Arabic language, the origin of agents; governing words is the verb, and even when implying a noun, that noun functions as a verb.

⁴ Since Allaah Himself has superiority over everything, His Name is mentioned before any verb. The implication is omitted in this case so that one would not busy himself with other than the unadulterated remembrance of God.

⁵ It was said, "In the Name of Allaah", and not just "by Allaah", because just as seeking blessings (tabarruk) by the Self of Allaah is valid, it is valid to seek blessings by any of His Names.

⁶ [الرحمن] Ar-Rahmaan: The Abundantly Merciful to the Believers and the non-believers on earth, and exclusively to the Believers in the Hereafter. This term has an additional letter; the [ن] nuwn. The linguists said that when two terms derive from the same origin, and

ACCOUNTABILITY

[There is a consensus that] sanity and pubescence⁷ are conditions for **takliyf** (accountability; responsibility)⁸. The Messenger ﷺ said⁹:

رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ

“The (Angel’s) pen is lifted from three: from who sleeps until awaking, from the child until a wet dream, and from the insane until he can think.”

[As for insanity, it either] remained from after puberty until one died insane, [or one was sane and pubescent for a time, but then went insane]. The first shall enter Paradise without torture and the other will be judged on Judgment Day for any days of accountability.

one has an extra letter, it has an extra meaning. [الرحيم] Ar-Rahim is Who has an abundance of mercy for the Believers". [The Shaykh has a section in the *Siraat* titled: *Clarification that the Mercy of Allah in the Present Life includes the Believers and the Blasphemers, but is Specific to the Believers in the Afterlife*⁶. In it he says:] Allaah the Exalted has Mercy upon the Believers and the blasphemers in the present life; His Mercy includes them all. As for the Afterlife, His Mercy is reserved for the Believers only. Allaah said: (وَرَحِمَتِي) <My Mercy (in the present life) includes everything, and I shall reserve it (in the Afterlife) for those who feared (blasphemy)>. That mercy in this life is His granting them health, provision, fresh air, cold water, and the like. However, in the Afterlife, it will be reserved for the Believers. Allaah said: (وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ) <The inmates of the Fire shall call the inhabitants of the Garden: "Pour some water upon us, or anything that Allaah has provided you!" They respond: "Surely Allaah has made those forbidden for the blasphemers!"> The Shaykh said that the people of Paradise and Hellfire will either see each other at some time, despite the great distance between Paradise and Hell, or they will hear each other. So, from the anguish they are in, they make their request to the People of Paradise: (أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ) <"Pour upon us some water, or something from which Allaah has provided you">. Their answer will be: (إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ) <"Surely, Allaah forbade them for the blasphemers!"> Then the people of Hell will be silent.

⁷ Some Khawaarij deviated in this case: The ‘Azaariqah and the Khalafiyyah said the children of all who oppose them are pagans (mushrikun) in Hell forever.

⁸ The Thumaamiyyah Mu’tazilites deviated, saying that anyone who did not know Allaah intuitively is not addressed with orders and prohibitions, and not created for accountability and trial; they are to be subjugated to the other humans and be lessons, like the animals. Based on that, they said the Dahriyyah, the Zanaadiqah, and the children will not enter Paradise or Hell, but will instead be turned to soil on Judgment Day. Some Khawaarij; the ‘Ajaaridah and among them are the Saltiyyah, disowned their children by not judging them as Muslims until puberty, then confess about ‘Islaam. Other groups of them; the Tha’aalibah, who broke away from the ‘Ajaaridah, and the Tha’aalibah who are the ‘Akhnasiyyah, have rejected this and even deemed those who say it as blasphemers.

⁹ Abuw Daawuud

[As for pubescence], whoever dies before puberty [- which is by ejaculation, menstruation or 15 lunar years -] will not be responsible in the Afterlife. The children born to blasphemers do not believe blasphemy before mental discerning¹⁰, [and even if they did afterwards, but died before puberty, they] will not enter Hell. However, those children are, in judgment, blasphemers **by consensus**, meaning that they are handled as [the people of their religion are handled]. Thus, they are neither buried in Muslim cemeteries nor prayed for [after death].

THE MAATURIYDIYY SAYING

According to ‘Abuw Ḥaniyfaḥ [and the Maaturiydiyyah], the belief in Allaah is obligatory, not due to [a third condition of] hearing the Two Ṣhahaadahs, but [merely] due to the **fiṭrah** [which is the “~~ḥilqah~~”] (nature)”¹¹ [installed in] the human that makes no [sane, pubescent] one excused for being ignorant about the Creator. The Messenger of Allaah ﷺ said:

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

“Every child is born on the fiṭrah. It is his parents who make him a Jew, Christian or Majus.”

¹⁰ [BENEFIT CONCERNING “TAMYIYZ”: Our Shaykh said in the Bughyah: “[Mental discerning] takes place by being able to understand the address and respond with the answer; had he been asked something like, ‘How many times does Ramaḍaan come in the year? How many months are in the year? How many days are in the week? Which direction is the Qiblah?’ he would know the answer. Some have determined mental discerning as the ability to independently eat, drink and clean oneself after using the bathroom.” [ʿAbdu-r-Raḥiym Al-ʿIraaqiyy talked about tamiyiz in the explanation of *Alfiyat Al-Ḥadīth*, citing that] among the sayings about when one should start hearing the prophetic ḥadiyṡs is upon mental discerning (tamiyiz); when the child understands when addressed, his “hearing” ḥadiyṡs is valid, even if younger than five, or else it would not be, even if older. This is the accurate saying. That is supported by what ʿAḥmad said when asked when a child can hear: إذا عقل وضبط “When he can think and be accurate.” Then it was mentioned to him that someone said that one’s hearing is not valid until he is 15 years. ʿAḥmad objected, saying, “What a bad saying!” Muwsaa Ibn Haaruwn Al-Ḥammaal said: “It is valid when the child can tell the difference between a cow and a donkey.” Ibnu-l-Muqriy permitted Judge ʿAbuw Muḥammad ʿAbdullaah Ibn Muḥammad Ibn ʿAbdi-r-Raḥmaan Ibn Al-Labbaan Al-ʿAsbahaaniyy to hear the ḥadiyṡ when he was young. Al-Kḥaṭiyyb narrates that he said, “I memorized the Qur’aan when I was five. I was taken to ʿAbuw Bakr Ibnu-l-Muqriy when I was four...” He said, “Some of them said, ‘He is too young to hear the ḥadiyṡs.’ Ibnu-l-Muqriy said to me, ‘Recite Suwratu-l-Kaafiruwn,’ so I recited it. Then he said, ‘Recite Suwratu-t-Takwiyr,’ so I recited it. Someone else said to me, ‘Recite Suwratu-l-Mursalaat,’ so I did, and I did not make any mistakes. Ibnu-l-Muqriy said, ‘Let him hear, and I take responsibility for him.’ Ibnu-l-Mulaqqin said that if the child becomes able to count from one to 20, he has mental discerning. It was said about ʿAbdu-l-laah Ibnu-z-Zubayr that he reached mental discernment at two years and three months old, or at three years and three months, or at four years and three months.

¹¹ This ḥadiyṡ does not mean that every newborn knows Islaam as soon as he exits the womb. When first born he does not know anything. Allaah said: {وَاللّٰهُ اَخْرَجَكُمْ مِنْ بُطُونِ اُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا} <Allaah brought you from the bellies of your mothers without you knowing anything.>

[They said that] indeed, this is the very **Miythaaq** and **^Ahd (Covenant)**¹² to all Adamites! It is about this Exaltation of Who created them that they were made to testify against themselves! [They mean the **apparent meaning** of Allaah's Saying¹³]:

(وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا)

<And when your Lord brought the Children of Aadam's offspring from their backs¹⁴, and made them testify against themselves¹⁵: "Am I not your Lord?" They said, "Indeed! We have testified¹⁶!">¹⁷

[According to this way, the pubescent, sane people have no excuse for not] knowing [or realizing] the [Existence of] their Lord Who molded them. [And according to this way], it is valid that their

¹² Mankuwbars, author of *An-Nuwr Al-Laami*, said, "Because of these different views, the scholars of the Religion mandated conviction in the taking of the Covenant from Aadam and his progeny, and were silent about the reality of how it took place."

¹³ He also said: (يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ) <O people, if you are in doubt about the Resurrection, then [consider that] We have created you from soil, then from a zygote, then from a blood clot, then from a chewed meat.> Allaah also establishes the evidence of His Lordship and Godhood by mentioning the human being's creation and development, from his inception until his destruction, in similar verses, like His Saying: (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ) <O people, worship your Lord Who created you and those before you ...> and: (هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ) <He it is Who shapes you in the wombs however He wills.> These signal to the human's inability to fathom how Allaah changed him from one state to another, molded him with the best of shapes, and furthermore gave him an intellect, hearing and sight.

¹⁴ That apparent meaning is the known situation of the offspring of Aadam, from their beginning until Judgment Day: originating from their fathers' spines and settling in their mothers' wombs, like: (فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ) ① خلق من ماءٍ دافقٍ ② يخرج من بين الصلب ③ (فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ) <Let the human think: From what was he created? ① He was created from a gushing fluid ② It came from the spine (of the man) and the ribs (of the woman).> Every human knows his inability to control the fetus, and his ignorance of the child from the instant the semen slides from his spine and settles in the womb. Therein is clarification that the creation and moulding of the fetus is not by its mother or father, hence it must be by the Lord of the Worlds!

¹⁵ [According to this], making them witnesses against themselves [is creating them in a way that if they reflected inwardly, they would realize that they are created beings under the Power of a Maker].

¹⁶ [However, Al-Maaturidiyy says that] the apparent meaning of the Saying of Allaah: (وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ) <When your Lord took from the Children of Aadam ...> is about the Children of Aadam, not Aadam himself, may peace be upon him. According to that, interpreting the verse as the event of the souls of the Adamites being taken from his back the size of ants at Na'maan Al-'Araak is against what appears in the Qur'aan. 'Abuw Mansuwr also said, "If it were said, 'According to what, then, is the interpretation of the Salaf for this verse based on?' It would be said, 'Perhaps they found something in the *hadieth* and thought that the verse is interpreted according to it, so they interpreted it according to that.'"

¹⁷ [Furthermore,] <that> [in the end of the verse]: (أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ) <So that you Adamites do not say on Judgment Day, "We were unaware of that!"> refers to the proofs of Monotheism, [not the event of the souls being extracted]. 'Abuw Mansuwr said: "According to them, [if this is about what happened to them as souls,] how would they be warned about saying this when none of them recollect coming out of Aadam's back as a soul with the size of an ant, and that Allaah said: "Am I not your Lord?" even if one were reminded with every type of reminder?" [Then after giving some other arguments, he said:] "This proves that the second interpretation is more deserving."

testimony: (بلى) <They said, “Indeed!”> was not an actual pronunciation; that it be the perfection of their creation doing the confessing, and this is what Al-Maaturiydiyy says; that the creation, composure and structure of every human is what testifies to the Existence of the Living, Powerful, Unique One. For this, Allaah said: {(وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ)}¹⁸ <And (there are signs) within yourselves. Do you not use your minds?>

There is no difference between them and the other scholars concerning [what is beyond] the Monotheism, because those subjects cannot be reached by the mere mind. However, once one knows of Prophets, the mind [necessitates] that they need certain qualities to fulfill their mission, such as the impeccability. So, [according to all of them], the other matters are not obligatory on an individual unless the Call reaches him.

THE ‘ASH^ARIYY SAYING

The majority said: [This would mean that there is (some) accountability due to the mere minds - which is untrue because] there is no evidence in the mere minds [or morals]. There is no way for the [mere] mind to know any obligation [whatsoever]. Had there been a way for it to know any obligation, there would have been a way to know every obligation¹⁹.

[Rather, accountability to believe in Allaah and His Messenger ﷺ is by a third condition]: receiving the basic message of ‘Islaam: that no one is God but Allaah and Muḥammad is the Messenger of Allaah ﷺ. Their proof was that Allaah said: 20﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾²⁰ <We do not punish until sending a Messenger.> The ‘Ash^ariyyah interpret this verse to mean: “Allaah does not punish in the Afterlife unless a Messenger’s Message reaches one²¹”. ‘Abuw Haniyfah interprets this as the torture of extermination of a people in the present life (^athaabu-sti’saal), such as the torture of the tribes of ^Aad and Thamuwd.

¹⁸ Ath-Thaariyaat, 21

¹⁹ Because the “obligation” has only one reality.

²⁰ Al-‘Israa’, 15

²¹ Hearing the ‘Athaan while understanding Arabic would make one accountable.

[The majority said:] Had there been a confirmed obligation before the coming of a Messenger, there would be no safety from punishment for leaving out that obligation. [Then that would be like putting them in Hell without first putting them on the earth to do bad deeds]. God said:

{(وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا)}

<Had We devastated them with punishment before [sending a Messenger], they would have appealed: “Our Lord, if only You had sent to us a Messenger ...”>

[This is their appeal to God had there been punishment without Messengers. That plea is also mentioned in God’s Saying]:

{رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ}

<... Messengers as givers of glad tidings and warners, so that the people would not have any argument for Allaah after the Messengers.>

Allaah clarified that the only evidence for the creations is what the Messenger says, [not the intellect. Therefore], there is safety from punishment before the coming of a Messenger, and without one, we do not confirm reward or punishment from Allaah for whoever did something or refrained from something.

And their explanation for the verse:

{وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا}

<And when your Lord brought the Children of Aadam’s offspring from their backs, and made them testify against themselves: “Am I not your Lord?” They said, “Indeed! We have testified!”>

[That this is about the “Day of ‘Alastu”], at Na^maan Al-‘Araak, when Allaah extracted from the back of ‘Aadam the ant-sized, human-shaped souls of all mankind, endowed them with

intellect, asked them: **{(أَلَسْتُ بِرَبِّكُمْ)}** <Am I not Your Lord?> and then they testified: **{(بلى)}**
<“Indeed!”>

According to them, this admission and testimony was an actual pronouncement] uttered. They all confessed about the Godhood of Allaah. [Our **Shaykh said** in the explanation of the Siraat: “After Allaah created ‘Aadam, He extracted the souls of his descendants from his back and then made them speak, so they admitted to the Godhood of Allaah.”

[They also said that] the meaning of being born on the **fitrah** is that the child is born with a readiness and preparation for the Monotheism; born in accordance with the state the soul had upon their confession to the Godhood and Oneness of Allaah. Then, upon the soul entering the body of the child; being blown into the fetus by the Angel, it forgets this event²², and remains forgetful about it. He would later hear something from his parents, or others. If it were ‘Islaam, he would resort to the state he was on. If it were blasphemy, then if he believed it, he would actually believe blasphemy in reality, [but without being accountable without the Message, even after puberty]. If he worshiped a stone and died without the Message, he will not be responsible in the Afterlife.

It is not a condition that this person [who received the basic call] hears detailed rules of the Religion or evidence. Nor is it an excuse to think about the validity of ‘Islaam for some time, because the Messenger of Allaah ﷺ did not give the blasphemers time to think about ‘Islaam after conveying the Message to them; not a day or two, nor more; he considered that conveying the Message to them was sufficient for lifting their excuse²³.

[One’s fate depends on] how his life ended. The Messenger of Allaah ﷺ said²⁴:

²² It was said that this forgetfulness is because the event took place only in soul, and when the soul mixes with the flesh, it forgets.

²³ He used to settle with making the basic call heard to them whenever they would gather from the different regions, like Hajj season, merely passing by them, [telling them no one is God but Allaah and that he was the Messenger of Allaah]. When the Prophet got permission to fight the blasphemers, he fought whoever received the Call, if able; sometimes after renewing the Call and sometimes without, except those with whom he saw a benefit in making temporary treaties. For this, some of the scholars said that renewing the call to ‘Islaam is recommended for the Muslim leader, not obligatory. The Two Shaykhs have narrated that the Prophet ﷺ ambushed Banu-l-Mustaliq. (Al-Bughyah)

²⁴ Al-Bukhaariyy

وَإِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِهَا

“The judgement of one’s deeds in the Hereafter depends on the state upon which one died.”²⁵

❁ وسبحان الله وبحمده ❁

ABILITY

Allaah says: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾²⁶ <Allaah does not obligate a soul but with its capability.> The slave is not accountable to do what **[it cannot do. That includes:**

1. **What]** is itself impossible, like two opposites at the same time.
2. What is itself possible, but not for the slave, like the creation of a body.

As for what will not happen because Allaah knew and willed for it not to happen, such as a blasphemer believing and a sinner being obedient, there is no doubt that one is **[still]** accountable for it!

The able one²⁷ has two types of **istitaa’ah** (ability), **[which linguistically means qudrah (power)]²⁸**. This means that the term “ability” has two usages:

²⁵ The Shaykh said (Ash-Sharh Al-Qawiym, sixth edition, pg. 413) that had the human lived many long years on blasphemy, then before death; before seeing the Angels of Torture, and before being certain of death by seeing the Angel of Death or realizing inevitable drowning - for example, he embraced ‘Islaam believing in Allaah and His Messenger, he will be among the people of Paradise, even if he did not get the chance to perform one prayer. He will not be punished for the sins he did before that, because ‘Islaam erases the sins committed prior to it. Contrary to this, is **[the example of]** a man who lived his life on ‘Islaam, then became sick. When the pain became excruciating, he was unable to bear it, so he objected to his Lord and said, “My Lord, why have you wronged me by unleashing this unbearable pain upon me?” If he dies upon that, Paradise will be forbidden for him. He blasphemed by objecting to His Lord.

²⁶ Al-Baqarah 286

²⁷ Al-Ash’ariyy said that the slave is literally able with an ability that is, itself, different from the slave himself. However, he used to reject what some of our scholars said, which is also what the Mu’tazilah said; that the human being is the able one. **[To be exact,]** he rather said that the able one is the part; member with the ability. Thus, he denied the saying of **Diraar Ibn ‘Amr** and **An-Najjaar**; that ability is part of the slave, and he also denied the expression of some of our scholars, that it dwells within the slave. This literal usage is like saying that the slave is literally powerful. This is literal despite the slave’s ability being related only to what is valid to be the slave’s attribute, which is acquisition, not creating.

²⁸ Al-Ash’ariyy made no difference between the expressions: “quwwah”, “qudrah”, “ayd”, “ta’iyyd”, “^awn”, “ma^uwnah”, “nasr”, “nusrah” and “lutf”, because they all refer back to “qudrah” (power). Al-Balkhiyy said in *An-Naqd ‘Alaa ‘Awa’il Al-‘Adillah: We do not deny*

1. the true inner power by which one acts, and
2. the outward means and tools by which one achieves.

However, [accountability and] Allaah's Order; Command are related to only one of those two: the apparent, outward ability that precedes the deeds. That is the soundness of means²⁹, tools³⁰, health³¹, organs, senses, [instruments, and access]. Accountability and the religious orders are relevant to [having] this type of ability because one normally has the inner power to do the deed when he has the outward means to achieve it. This [means] that what exists prior to the deed [might be called] "power" or "ability", and there is no difference about that for 'Ahlu-s-Sunnah - but they are not the inward power by which one acts. An-Nasafiyy said:

ويقع هذا الاسم على سلامة الأسباب والآلات والجوارح،

This name could also apply to soundness of means, tools, and organs,

وصحة التكليف تعتمد هذه الاستطاعة

And the validity of accountability depends on this ability.

[As will be said, when one has the means but it was not willed that he did the obligation, then he was negligent! He has no excuse in the Will of Allaah, because Allaah said³²:

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ﴾

<And they said, "Had Ar-Rahmaan willed, we would not have worshipped (those Angels)!" They do not have any knowledge (of what Ar-Rahmaan willed).>

There is also Surat Al-'An'aam:

Allaah's naming some entities "quwwah" and "istitaa'ah" as literal usage, as the interpretation narrated in the *hadiy* that: {مَنْ اسْتَطَاعَ} <... Any of them able to find a way to it.> the "ability" is the luggage and the ride" ... "and that they meant by His Saying: {إِلَيْهِ سَبِيلًا} <... Had we been able, we would have gone out with you:> horses and money. They called that "ability".

²⁹ Ability by having means is in Allaah's Saying: {وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا} <Making Hajj at the House is obligatory on the people; those of them able (i.e., has luggage and a ride) to make the journey.>

³⁰ {لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ} <... Had we been able (i.e., had the equipment), we would have gone out with you. >

³¹ {فَمَنْ لَمْ يَسْتَطِعْ فِاطْعَامَ سِتِّينَ مَسْكِينًا} <... And whoever was unable (i.e., lacked the health to fast two consecutive months), then (upon him is the) feeding of 60 poor (Muslims).>

³² Az-Zukhruf, 20

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ (148)﴾

<Those who committed idolatry will say (in mockery): “Had Allah willed, we would not have committed idolatry, nor our fathers, nor would we have forbidden anything. (And therefore, He is accepting of what we have done^[J].)” Likewise, those before them belied, until they tasted Our harsh punishment. Say: “Do you have any knowledge (that God accepts this behavior^[J],) so that you can produce it for us? You do not follow but speculation, and you are just lying!”>

The slaves do not know what Allaah willed until it happens, except by Revelation. What they do know is what they have been commanded and forbidden, not what Allaah willed, so they are accountable to do what Allaah commanded, not what He willed. When something happens, the slaves then know what is was that Allaah knew in eternity].

The inward ability that exists when the deed exists is the actual ability by which the deed occurs³³. It is a quality within us that Allaah creates at the instant³⁴ of the deed; upon deciding to acquire the deed and after having the means to fulfill the deed³⁵. It is the ability meant in the Saying of Allaah: {﴿مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ﴾}³⁶ **<They were unable to hear.>** In this verse, those people were dispraised despite having the means and tools to hear, so it truly means that

³³ It is then necessary to relate the accountability to the apparent ability; the ability based on the soundness of means and tools, as Allaah said: {﴿لَا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا﴾} **<Allaah does not make a soul accountable except for what is in its ability>**. Likewise, this is taken from the Saying of Allaah: {﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ حِجُّ النَّاسِ حِجُّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾} **<Making the Hajj to the House is obligatory on the people; those among them able to find a way>**. His Saying: {﴿سَبِيلًا﴾} **<a way>** refers to having the needed luggage and a ride. These are among the apparent reasons.

³⁴ This is the ability that exists with; at the time of the deed. The [mental] proof that ability is with the deed, not before or after, is that the deed is [truly,] only an acquisition; a [mere] fleeting quality. What is necessary is that the ability be existent at the time; [start and stop] of the acquisition. Allaah said that Al-Khadr said: {﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾} **<You surely will be unable to be patient with me>**. He negated the ability to be patient when wanting to negate the patience itself. This proves that the existence of the ability would be with the existence of the patience. This necessitates that ability be with the deed. Al-'Ash'ariyy refused what some scholars said, as well as the Najjaariyyah, that the ability necessitates the deed, because **not everything that is impossible to precede something else necessitates that thing. Acquisition cannot precede the ability, and it is not valid to say that it necessitates the ability. Likewise, particles cannot precede their characteristics, but it is not valid to say that they necessitate them.** Ibn Fuwra said that Al-'Ash'ariyy used to generally say, “the ability is with the deed.” The precision of his school in this issue, in accordance with his saying that the doing in reality is the Doing of Allaah ʿazza wa jall, and that He is the Doer in reality and none else, is that ability is with the acquisition, not before or after.

³⁵ Al-'Ash'ariyy said that it is a created characteristic that does not exist by itself, rather it exists in living bodies.

³⁶ Huwd, 20

they were unable to accept what they heard. [Lacking the means is not intended here, because the implication is that they were negligent, and if they were negligent, they did indeed have the means. Thus, here they lacked the actual power to do the deed, and one is still accountable when he lacks the actual power while having the means. This is what the Mu[^]tazilah could not understand]. They, as well as **Ad-Diraariyyah** and many of **Al-Karraamiyyah** said that this inward ability exists before the deed, except that the **Diraariyyah** said that it must exist with the deed as well.

Their fallacy was from two points of view[; textual and mental]:

[As for] their misinterpretation of the Saying of Allaah: {خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ} <Take what We have given to you with power,>³⁷ they said: Taking with power would only happen if the power existed before the taking, like taking something with a hand; the hand must exist before the actual taking!

[The answer is that the hand counts as soundness of means, and this is what must be prior to the deed. As for the actual power, it is that quality by which the hand is able]. Had this type of ability existed before the deed, **Al-Khadir** would not have said to Moses [early]: {إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا} <You surely will be unable to be patient with me,> [because his ability to be patient later should be confirmed prior to the deed according to them - such as at the moment of saying this statement]. Furthermore, Moses would not have made his ability [to be patient] conditional by saying: {سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا} <If Allaah willed, you will find me patient,> because making a condition [is for the future]!

[As for] what they considered to be a mental argument, they said: [the ability to do the deed must be prior to the deed, because] the slave is accountable to perform the deed before the deed [itself] exists; [for example], the blasphemer is ordered with belief. If he has the power to believe, then what we say is correct[; the ability to act exists before the act. On the other hand], if he were unable to believe, then he would be accountable to do what he is unable to do, though Allaah the Exalted said: {لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا} <Allaah does not make a soul accountable except for what is in

³⁷ As well as His Saying: {يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ} <O Yahyaa, take the book with power (resolve)>.

its ability.> He [should therefore] be excused [according to your claim], or else punishing him would be unjust and unwise!

[We say]: This is invalid for several reasons:

1. To say that the ability to do the deed exists before the deed leads to deeming the slave independent of Allaah, and that is impossible.
2. [In fact, it is] your saying that charges the unable with accountability because:
 - A. If the order comes before this ability, accountability would be established before ability to fulfill the order, [and this is charging the unable to do the deed].
 - B. If the command comes at the instant of the ability, [then there is a command and an ability, but no action yet. However,] ability is [the type of] quality [that] does not remain for two moments[; ability is only good for the instant of its existence, for its particular subject]. Had it existed prior to the deed, it would have vanished at the time of the deed, it is impossible that the deed would exist without any power [at the moment]! Thus, the judgment would remain without being related to any ability. This is similar to the first case.³⁸
 - C. If the command comes after the ability to fulfill the deed, it came at a time in which there is no ability, and this is invalid.

Hence, saying [that the true ability must exist before the deed] leads to invalidating the Religious Laws, and rendering the Address of Command meaningless.³⁹ Therefore, the validity of the saying of ‘Ahlu-s-Sunnah is confirmed and the invalidity of the saying of the Mu’tazilah [and their fanatics] is apparent.

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³⁸ This means that the deed occurring while the power to do it exists would be impossible, while its occurring without the power to do it existing would be necessary. This is impossible. This refutation was said by Al-Quwnawiyy.

³⁹ This is what the scholars meant when they said: Allaah did not reveal the Religious Laws to be abandoned; He revealed them so that they would be implemented.

RELIGIOUS EVIDENCE

[Religious evidence is of two types: “**naql** (documentary; textual) and **^aql**⁴⁰ (intellectual). Whatever is acquired through hearing is called **naql** (log; conveyance; transmission) or **sam^**, or **sam^iyy**, or **samaa^** (what is heard)⁴¹.] It cannot be mixed⁴² with what applies to the intellect (^aql). Shaykh ^Abdu-r-Razzaaq read to us that the **Shaykh said**:

السمع ما يبلغه الأنبياء، والعقل إدراك النفس بواسطة العقل

The “sam^ (transmitted evidence)” refers to what is conveyed by the Prophets. The “^aql (mental evidence)” is what the self realizes by way of the intellect.

Allaah said:

{وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ}

<The blasphemers will say (after being put in Hellfire), “Had we listened (to the warning of the Messengers as seekers of the truth) and had we used our minds (by

⁴⁰ One of the scholars of ‘Ahlu-s-Sunnah, Al-‘Aamidiyy, considered that the evidence for creedal matters must reach tawaatur, and there is no consideration for what he has individually arrived at. Al-Khattaabiyy and the Hanafis consider that the evidence for creedal issues must reach the level of shuhrah, not less. Hence, these two types; the mutawaatir and the mashhuwr, are evidence in creedal issues, as well as practical rules. Less would not be evidence for creed, but can be evidence for rules. Some scholars of ‘Ahlu-s-Sunnah said less than mashhuwr can be evidence for creedal matters, if sahiyh with a clean chain; the trustworthiness of all its narrators agreed upon. According to them, a hadiyah from one person, from one person can be evidence.

⁴¹ Some information cannot possibly be false, which is the news revealed by Allaah and conveyed by the Messenger ﷺ; i.e., the religious information that the Prophet ﷺ was ordered to convey. It must be necessarily true, as well as what is conveyed by tawaatur.

⁴² [In clarifying the difference between these two matters is the answer for the Baatiniyyah who would say to the layperson or ignorant official], “Your scholars do not know anything! If you want, try them, and you shall see their situation from what they say! Ask them why washing the face is obligatory in wudu’ when the impurity comes from another place? What wisdom, and what sane person considers the likes of that good? And why is washing the body obligatory for a single drop of semen that comes out of one? And why is it obligatory to wash certain organs for many types of impurity and urine? The opposite is more sensible. And why is the sunset prayer three cycles and the dawn prayer two cycles, while both of them fall at either edge of the daytime? And why is there only one bow but two prostrations? And why is the penis of the fornicator not cut while the hand of the thief is cut, but both are organs used for treachery?” [They would be told that] purification, prayers, fasting and the like need to be heard from the Messenger of Allaah ﷺ. Their judgments cannot be known by the intellect alone. There is no obligation on the creation except that it came from an order of the Lord of the Worlds, transmitted from the tongue of His Messenger ﷺ supported with miracles. Believing in the Angels, Prophets and Revealed Books is also something that has to be heard, although these matters are creedal and pertain to the basics of belief.

⁴³ Al-Mulk, 10

contemplation and reflection), we would not have been among the inmates of the
Inferno!>

Mufassir An-Nasafiyy said:

وفيه دليل على أن مدار التكليف على أدلة السمع والعقل وأنها حجتان ملزمتان

“Therein is corroboration that accountability is centered around the transmitted and
intellectual proof, and that each of those (types) is imposing evidence.”⁴⁴

[The documentary sources] are four:

1. Qur’aan,
2. Hadiyyah,
3. Consensus[, all of which will come with details later if Allaah willed], and
4. The legal comparison (qiyaas).

It is the People of the Sunnah in particular who merge [and utilize] all four of these types of religious evidence in the branches of the religious fields, and there is no deviant group but that they reject [at least] one of these types of evidence⁴⁵. It is clear that ‘Ahlu-s-Sunnah is the successful group because they use all the religious bases without rejection of any.

At-Tahaawiyy did not mention qiyaas in his text [as a source of religious evidence] because he saw that mentioning the consensus was sufficient, for ‘Ahlu-s-Sunnah has agreed that qiyaas is indeed religious evidence[, just not in the Creed]. He said:

ولا نصدّق كاهناً ولا عرافاً ولا من يدعي شيئاً يخالف الكتاب والسنة وإجماع الأمة.

⁴⁴ Tafsiyr Nasafiyy, vol.4 pg. 402

⁴⁵ An-Nadhdhaam the Mu’tazilite denied tawaatur and consensus as evidence, and rejected all of what the Companions spoke about and agreed upon.

“We do not believe a fortune teller, diviner or anyone who claims something that opposes the Book, the Sunnah or the consensus.”

There is a rule appropriate for this subject. Haafidh Al-Khatiyb ‘Abuw Bakr Al-Baghdaadiyy narrates with his chain of narration back to Muḥammad Ibn ‘Iysaa At-Ṭabbāa’ that he said:

Every hadiyy that came to you from the Prophet ﷺ, without it reaching you that the Companions practiced it, then leave it. There are several reasons why the narration with a continuous chain would be rejected from a trustworthy person from whom there is no fear of fabrication.

The first of them is that it would conflict with what is dictated by the intellects. By that, its invalidity would be known, because the Sacred Law only comes with what is approved by the intellects, and it does not come with what opposes the intellects.

The second is that it would oppose what is explicit from the Book or the successively mass-transmitted⁴⁶ Sunnah. It would then be known that it has no basis, or that it is abrogated.

⁴⁶ The Mutawaatir is the witnessed information relayed by uninterrupted mass-transmission (tawaatur); confirmed news conveyed by a people in such a way that for them to conspire to a lie is normally impossible. This means that what is transmitted by tawaatur cannot possibly be false; it must necessarily comply with reality. This type of news installs **necessary knowledge**, such as the knowledge of the kings of old, and faraway lands, even for who does not investigate, like children not yet guided to the way of acquired knowledge, or how to compose premises and conclusions. On the other hand, if the original source were not as numerous as described, even if the mass-number of conveyers took place later, it would not install sure knowledge, like the Christian report of Jesus being killed, or the Jewish report that Moses said that His Sacred Law would never be abrogated. Al-Kastaliyy, may Allaah have mercy upon him, explained how such news is not tawaatur: “It was said that the number of Nazarenes reporting the killing of Jesus did not reach the limit of successive mass-narration, neither in the first level, nor in the middle level. On top of that, they did not see his killing with a sound sighting, rather, they saw someone crucified from afar, so it was indistinct to them, and the condition of tawaatur is that it would be based on a comprehensive encounter. Also, the number of Jews informing about the finality of the Law of Moses reaching the level of tawaatur in every level did not happen. Perhaps the origin of that is fabrication of the rabbis for the sake of preserving their authority, just as they used to conceal the description of Muḥammad, peace be upon him, in the Torah. On top of that, it was said that the tyrant Bukhta-Nassar conducted exterminated them; He cut off their lineage and did such genocide on them (the Children of Israel) to the extent that no one escaped except for some individuals and some isolated cases. It could also be said that the news of the Christians and the Jews has fallen into conflict with what is definitively true, and a condition of tawaatur is that it would not be opposed by definitive evidence.” The scholars of Al-Uṣūl said that trustworthiness is not a condition for tawaatur. Ar-Raaziyy said that knowledge takes place by the tawaatur of the blasphemers. Some said that ‘Islaam and trustworthiness are conditional, such as Fakḥru-d-Diyn Al-Bazdawiyy Al-Ḥanafiyy. It is, however, necessary to be based on what was witnessed, either an eye witnessing or an ear witnessing. Whatever is based on mental deduction is not tawaatur. Ar-Ra’iyniyy said: “The meaning is that necessary knowledge, such as the knowledge that takes place through any of the five senses, also includes the knowledge that takes place through what is narrated by

The third is that it would oppose the consensus. It would then be concluded that it either has no basis, or that it is abrogated, for it is inconceivable that it would be sahih, not abrogated, and the entire Nation unanimously agrees to oppose it.

Then Al-Khatib said:

The fourth is for an individual to narrate what would be necessary for everyone to know. This proves that it has no basis, because it is not possible that it would have a basis, and he would be the sole one who knows about it among the great numbers of people.

The fifth is to be the only one to narrate what would normally be narrated by tawaatur. It would not be accepted because it is not valid that he would be unique in the likes of such a narration.

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THE MIND⁴⁷

It has been given several definitions by the scholars, all of which are close in meaning:

1. Some said that it is the faculty; attribute given to some creatures by which they distinguish the good from the bad.
2. Some said it is:

tawaatur. Examples are like the knowledge of the existence of the Prophet ﷺ, and the occurrence of miracles by his hand, and the inability of the creation to discredit his miracles”.

⁴⁷ [The “mind” or “intellect” is called in Arabic “‘aql” - which is mentioned throughout the Book; “hijr”, such as the Saying of Allaah: **{(هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ)}** <Is there within those aforementioned matters a swear that convinces the one who has a hijr (mind)?>; and “nuhyah”, all of which have the linguistic meaning of **inhibitor**, because it prevents the sane person from committing atrocities and doing what he should not do. It was also called “lubb”, such as in the verse: **{(وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَاب)}** <No one will be admonished by it except for those who have sound minds>]. Angels, humans and jinn have minds. Also, the people of Paradise have minds, and we mean by them: **Al-Huwr Al-‘Iyn** and **Al-Ghilmaan Al-Mukhalladuwn**, as Shaykh Samir told us. The animals, despite the intelligence that the blasphemers ascribe to some of them, like the ape and the dolphin, do not have minds. This means that they do not have the ability to think and deduce. However, they have instinct and will, as well as souls, as will come in the chapter of Resurrection.

قوة بها إدراك الكليات للنفس

“A power by which universal concepts are realized for the self”.

3. Some said:

نور يضيء به طريق يبدأ به بحيث ينتهي إليه درك الحواس

A light that illuminates a path starting where the realization of the senses ends.

The ~~Shaykh~~ says in Ad-Dalil⁴⁸:

The intellectual judgement has three divisions: wajib (necessary), mustahil (impossible), and ja'iz (possible). The intellectually wajib (necessary) is what the intellect does not conceive to be nonexistent. The intellectually impossible is what the intellect cannot conceive to be existent. The intellectually possible is what the intellect conceives its existence in one instance, and its nonexistence in another instance.

Each of these three divisions are either intrinsic or contemplated. The intrinsically necessary is what does not require thinking and pondering to know, like a thing with volume occupying a space, and half of two being one. The contemplated is like clearing Allaah from place. The intrinsically impossible is like a body being devoid of motion and stillness simultaneously. The contemplated impossibility is like Allaah being a substance that fills some amount of space. The intrinsically possible is like a substance being specified with motion, for example, because the intellect realizes the validity of its being attributed to a body or its nonexistence fundamentally and without thinking and pondering. The contemplated possibility is like punishing the obedient who did not disobey; the mind permits it in and of itself, but deems it impossible due to God's Promise to spare such a one from His torture.

The Religiously Wajib (Obligation), the Religiously Impossible, and the Religiously Ja'iz (Possible): The Religious wajib (obligation) is that for which its doer is rewarded and its

⁴⁸ Pp. 68, 69

neglecter is punished. The religious impossibility is like torturing the obedient. The religious ja'iz (permissibility) is that for which its doer is not rewarded nor is its neglecter punished.

It is known that the Religion of Allaah does not come with what is mentally impossible. Everything that came in the Religion is mentally approved. The mind is a witness for the validity of the Religion, so how would it deem any of the religious matters as impossible⁴⁹? This is also understood from the Saying of Allaah: {فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ} <Reflect, O you who have insight.>⁵⁰ An-Nasafiyy said: *وأما العقل: فهو سبب للعلم أيضاً* “As for the mind, it is also a reason for knowledge.”⁵¹

If it were said: Had the mind been useful for achieving definite knowledge, then that would take place for everyone who used it, and that is not in compliance with reality, because many people who use their minds do not achieve definite knowledge.

⁴⁹ This was mentioned by famous theologians of 'Ahlu-s-Sunnah as confirmed Sunniyy creed, as well as by some of the ḥadīth scholars (muḥaddithuwn). Among them is 'Abuw Bakr Al-Khaṭīb Al-Baghdaadiyy in his book Al-Faqīh wa-l-Mutafaqqih. He mentioned this point upon establishing reasons for a ḥadīth to be considered fabricated, which is for its meaning to be something deemed impossible by the mind.

⁵⁰ [For this, Allaah praised those who use their minds and dispraised those who do not. There are many verses mentioned throughout the Qur'aan in which Allaah orders us to use our intellects and He praises the people who do that]. Allaah encouraged His slaves to look into His kingdom to know His Greatness and Majesty. He said: {أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ} <Did they not look into the kingdom of Heavens and Earth...>. The “looking” in this verse refers to thinking (fīkr), contemplating and considering (i'tibaar). Allaah also said:

{إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ * الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ}

<Surely, within the creation of Heavens and the Earth, and in the difference between the night and the day, there are certainly signs for the those who have sound minds * Those who remember Allaah while standing, sitting, or on their sides, and they think about the creation of Heavens and Earth; “O our Lord (they say), You have not created this without Wisdom. You are Glorified (beyond the ascriptions of the creatures), so save us from the torture of Hell!”> The mind has its value and the intellectual proofs have to be considered. [On the other hand], Allaah dispraised the non-Muslims in the Qur'aan for not using their minds: {وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ} <The Blasphemers will say (after being put in Hellfire), “Had we listened (to the warning of the Messengers as seekers of the truth) and had we used our minds (by contemplation and reflection), we would not have been among the inhabitants of Hell”>. In this verse, Allaah shows us that the judgment of the mind is considered in the Religion; that the mind has a certain weight and consideration.

⁵¹ This is different from what the Sumanīyyah said, for they denied the validity of confirming true knowledge by way of the mind in all issues. This is also different from what some of the philosophers said in what pertains to the Existence of God and His Attributes.

The answer is: The reason that knowledge did not take place for them is because of the invalidity of their application. As for correct application of the mind, meaning looking into the facts properly, it is in itself a channel for definite knowledge. An example of proper inference is to say:

- A Prophet performs acts that defy nature and could not be discredited by those who belied him.
- The one who does such acts must be believed.
- Muḥammad did such acts, so Muḥammad must be believed.

This “**ḥujjah (argument)**” is composed of a major and a minor premise, and a conclusion. The same is said about Moses, Jesus and other Prophets. Likewise, the occurrence of the world is proven through such inference. One would say, “Everything that changed is an event. This world changes. Thus, this world is an event. Every event needs someone to make it occur. Thus, this world needs someone to make it occur.” An-Nasafiyy said:

وما ثبت منه بالبدية فهو ضروري كالعلم بأن كلَّ شيءٍ أعظم من جزئه وما ثبت منه بالاستدلال فهو اكتسابي

“Whatever is confirmed through intuition (badiyhah) is “necessary knowledge”, such as knowing that all of something is greater than part of it, and whatever is confirmed through deduction is acquired knowledge.”

This means that whatever is established by the judgment of the mind because of natural disposition, without the need to think, is one of the two types of created knowledge; **necessary knowledge**. An example is as mentioned, with the condition that one understands the meanings of “all” and “part”. Another example is knowing that negation and confirmation cannot exist simultaneously.

Acquired knowledge is what takes place when one applies his faculties, such as applying his intellect and looking into premises and conclusions, listening, and moving his eyes, and other physical matters.

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THE CATEGORIES OF KNOWLEDGE

At-Tahaawiyy said:

لأنَّ العلمَ علمان: علمٌ في الخلقِ موجودٌ، وعلمٌ في الخلقِ مفقودٌ، فإنكارُ العلمِ الموجودِ كفرٌ،
وإدعاءُ العلمِ المفقودِ كفرٌ. ولا يثبتُ الإيمانُ إلا بقبولِ العلمِ الموجودِ، وتركِ طلبِ العلمِ
المفقودِ.

... Because there are two types of knowledge: knowledge that is accessible to the creation, and knowledge that is inaccessible to the creation. Denying the accessible knowledge is blasphemy, and claiming the inaccessible knowledge is blasphemy. Belief is not confirmed until one accepts that there is accessible knowledge and does not seek the inaccessible knowledge.

The explanation is that there is knowledge that Allaah made possible for the slaves to achieve. He created **necessary (daruwriyy) knowledge**, which is not dependent on contemplation or inference, such as [being aware of one's own existence, and for one to know that he is hungry, and] realizing the existence of humans and animals and their outward actions by way of observation.⁵²

This means that the **ilm (knowledge)** and the **ma^rifah** (acquaintance; familiarity), whether mere unadulterated conception, or what is beyond that, is confirmed, for it is something that we experience. **Conception (tasawwur)** is a type of knowledge, which is realizing the matter at hand (maahiyyah), without confirming or denying anything about it. It is certainly confirmed with definiteness. All factions have agreed upon this but the Sophists.

⁵² The arrogance of some factions and cults, like the Sophists, does not negate what we have mentioned. They deny all of the necessary matters that are realized without contemplation and seeking evidence. Their case is given no consideration. [Allaah confirms the necessary knowledge based on what is witnessed by the senses when He says in His Book: {كلا سيعلمون} <Certainly, they shall know.>]

He also created **acquired (iktisaabiyy)** knowledge in His slaves. That is achieved by applying one's contemplation and mental abilities. An example of that is the realization that the world is an event.

The knowledge of the Creed and the knowledge of the Religious Rules are beneficial, as well as the knowledge needed for livelihood, and acquiring that information is praiseworthy. This is the knowledge that exists in the creations, and denying it is blasphemy, such as the **Sophists'** denial of the existence of the world. Their creed is that everything is mere imagination, [which will also come].

Furthermore, for the slaves, there are some forbidden types of knowledge. Among them is philosophy, magic and astrology. [Muslim narrated that Zayd Ibn 'Arqam, may Allaah accept his deeds, said, "I do not say to you (all) except what the Messenger of Allaah used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ، وَقَلْبٍ لَا يَخْشَعُ

"O Allaah, certainly I seek refuge with You from knowledge that does not benefit, a supplication unheard (i.e. unaccepted), an insatiable self, and a heart that does not fear."]

THE GHAYB (UNSEEN)

There is also knowledge specific for Allaah, and claiming to have that Knowledge is blasphemy. Examples are like claiming to know everything, or claiming for someone else that he knows everything, or like claiming to know when Judgment Day will occur. Even trying to know when Judgment Day occurs is blasphemy. Allaah said:

{وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ} ⁵³

<They do not encompass any of what is known to Him except that which He willed.>

Allaah's Knowledge is Eternal, thus the meaning of them encompassing some of His Knowledge is knowing some of what He knows; i.e., what is known to Him, and certainly they do not know but very little. As for the Saying of Allaah:

⁵³Al-Baqarah, 255

{قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ} ⁵⁴

<O Muḥammad, say, “No one in the heavens and the earth knows the ḡhayb (entirely); none knows that except Allaah!”>

it means: “No one knows all of the Unseen but Allaah”.

Included under that charge [of blasphemy] is an Egyptian man named Rashad Khaliyfah, who applied some “number 19 formula” to all verses of the Qur’aan, claiming that it is part of the miracle of the Qur’aan. Our Shaykh says, “According to what we have been informed, this man is from the Bahaa’iyy sect based in America.” This man claimed to have knowledge of the occurrence of Judgment Day. How could that be when even Jibriyl came to the Prophet ﷺ and said, “O Muḥammad, inform us about the Hour.” The Prophet ﷺ said:

ما المسؤول عنها بأعلم من السائل

“The one asked about it does not know better than the asker.”

This means, “You and I are equal in the lack of that knowledge”.

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THE CAUSES OF KNOWLEDGE

An-Nasafiyy said:

وأسباب العلم للخلق ثلاثة: الحواس السليمة، والخبر الصادق، والعقل.

“The causes of knowledge for the creations are three: the sound senses, truthful information, and the mind.”

⁵⁴An-Naml, 65

This means that these are the three ways through which one can achieve definite knowledge (**ʿilm qatʿiyy** or **yaqiyniyy**). [Those three ways go back to two, because truthful information is heard, and hearing is a sense.] Allaah said in the Qurʿaan⁵⁵:

﴿وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

<Allaah took you out of the bellies of your mothers not knowing anything, and He made hearing, sight and hearts for you so that you would be appreciate.>

[This means that Allaah created the newborn baby as one without knowledge, and created for him the tools by which he would acquire knowledge: senses and a heart,] which is the location of the mind⁵⁶.

Allaah created each sense for realizing something specific. The norm is that whatever is realized by any one of those senses is not realized by another sense; however, it is not mentally impossible that one sense would detect something other than for what it was created. This is because each of these is a means for realizing those things, and they do not have an actual effect in reality. So, it is mentally possible that one sense could detect that for which another sense was created. This is because none of those senses actually creates anything. The fact is that the realization takes place by the creating of Allaah. [According to this, we explain the Prophet ﷺ seeing Allaah with his heart].

⁵⁵ An-Nahl, 78

⁵⁶ There are opinions on its location. Some said the brain. Among them are the philosophers, doctors, Imaam Ahmad - according to a narration from him, Abu-l-Muʿiyn An-Nasafiyy, and Sadru-l-Islam, who ascribes this position to Ahlu-s-Sunnah in general. He said, [and this is a sixth definition], "It is a subtle body illuminating in the head according to Ahlu-s-Sunnah in general. Its affect falls on the heart, so that the heart realizes by the light of the mind, just as the eye realizes by the light of the sun or lantern. If the light weakens, the realization gets weak, and if the light goes out, the realization goes away." Their proof is that a man would be hit on his head and lose his mind; had the mind not been there, it would not have gone away because of that, just as if he were hit on his hand or foot he would not lose his mind by that. Based on this, this position has been sometimes ascribed to Abuw Haniyfa, and sometimes to Muhammad Ibn Al-Hasan Ash-Shaybaaniyy, for they said in the chapter of blood money (diyah), that there is blood money due if one were hit upon the head and thus lost his mind. Others, like Judge Abuw Zayd, As-Sarakhsiyy and Imaam Ahmad - according to another narration, said it is in that cone shaped organ placed in the left side of the chest called the heart (qalb). Their evidence [includes]: ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا﴾ <Did they not travel through the land so that they would have hearts by which they have minds, or ears by which they would hear?>. The brain has a relation with the mind. For this reason, a person may take a blow to the head and lose his mind.

THE SENSES

HEARING: The power embedded in the nerves in the bottom of the ear canal, through which sounds are realized by way of airwaves adapted to the manner of the sound. Those airwaves reach the ear canal and upon that, Allah creates the realization of the sound in the self.

SIGHT: The power deposited in the hollow nerves that meet at the brain and separate ending at the eyes, through which colors, shapes, and other things, the realization of which is created by Allah upon using this ability, take place.

SMELL: The power embedded in the two protrusions at the front of the brain that resemble the nipples of the breast, through which scents are realized by way of air adapted to the manner of the odor. The air reaches the nostrils and Allah creates the realization of the smell after that.

TASTE: The power spread throughout the nerves on the tongue, through which flavors of those things that have flavors are realized. Upon being mixed with salivary fluid in the mouth and contacting the nerves, Allah creates the realization.

FEEL; TOUCH: The power spread throughout all of the body, through which heat, coldness, moisture, dryness and the like are realized. Upon connection and touching, Allah creates the realization.

Then Ar-Ra'iniyy said, *“These five senses are obvious, and their existence is confirmed. As for the extrasensory perception confirmed by the philosophers, it is not confirmed for ‘Ahlu-s-Sunnah, because their references do not comply with the Islamic fundamentals.”*

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SPECULATION/SUPPOSITION

Speculation is to deem two matters possible, while one of them is more apparent than the other, according to the speculator. The information conveyed by one person does not necessitate knowledge. Rather, if it fulfills the conditions, it necessitates application. Hence, if the chains of

the hadiy~~th~~ narrated about purification, prayer, fasting, hajj, zakaah and the like were sahiyh, it would be obligatory to apply them. As for whether the Prophet said them or not, this is not definite knowledge.

DOUBT

The slightest uncertainty about the Belief in Allaah or His Messenger is blasphemy. This is not what is meant when Ar-Ra'iyiyy said (mixed with the text of Al-Waraqaat): “**(Doubt is to deem two matters possible without one being more evident than the other)**” according to the doubter. And so, the equal uncertainty about the confirmation or negation of Zayd standing is doubt. If one of the two possibilities became more probable, then it is speculation, and the fancy is the unlikely possibility.”

IGNORANCE

“**Simple ignorance**” is the mere lack of knowledge of something, such as our lack of knowledge of what is under the seven earths, or what is in the depth of the seas. **Misconception is to conceive something differently from how it is in reality**, like to conceive the human as a creature that neighs, or the realization of the philosophers that the world is eternal.

DELUSION AND IMAGINATION

Only a body with certain limits, volume and color can be imagined, because the imagination is based on what one can or has encountered; one only imagines what is familiar. The illusion or imagination is a direct result of the senses. The delusion does not stand as proof for the validity of a matter. The condition for the validity of a matter is that the mental judgments stand as proof. The creed is not based on delusion or imagination, rather it is by what the sound mind, which is a witness for the Religion, dictates. ‘Imaam ‘Abu-l-Qaasim Al-‘Ansaariyy, the explainer of *Al-‘Irs~~ha~~ad* by ‘Imaamu-l-H~~ar~~amayn said:

The way to realize knowable things is evidence, not delusion. The confirmation of many a matter that cripples imagination is (still) reachable by intellect ... We say: The single indivisible particle is not imaginable while being rational based on the evidence, and

likewise the single indivisible moment of time, as well as eternity⁵⁷ and everlastingness. ... As well, whoever wants to imagine the heavens and the earth, for example, is only able to imagine some of it. Equally is imagining the endless things known to Allaah, and the endless things under His Power. Hence, since the imagination is removed from many existing things, how would the Eternal One, the Glorified, be sought by it, the One Whom the creations do not resemble? Therefore, He, the Glorified, is not imagined in the delusions, because nothing is imagined but an image, and nothing is measured except that which is limited...”

The basis of the Muslim creed is not illusion, because the illusion judges matters that are not seen according to what has been seen. The illusion causes one to imagine things without proof. For example, the delusion concludes that Allaah exists in a place. As for the sound mind, it dictates that Allaah exists without a place.

Some scholars said that the one who uses his intellect without using the Revelation is like the one who steps into the darkness with his eyes opened, and the one who uses the Revelation without using his mind is like the one who steps into the light with his eyes closed. [As for the people who deny the Attributes of Allaah, they did not learn the proper rules for using their minds]. The danger of the Mu`tazilah⁵⁸ faction lies in the fact that they claim that they rely on the mental judgment; that their sayings are supported by the judgment of the mind.

❁ وسبحان الله وبحمده ❁

⁵⁷ i.e., existence without beginning.

⁵⁸ They were called Mu`tazilah after being called Al-Qadariyyah. They do not call themselves Mu`tazilah. They called themselves 'Ahlu-l-`Adl (the people of justice), because they claim that when 'Ahlu-s-Sunnah say that Allaah willed for evil to happen then 'Ahlu-s-Sunnah are attributing injustice to Allaah. They wanted to distance themselves from 'Ahlu-s-Sunnah, so they claim that they are people of the mind and mental proofs, and people of justice (SS).

BIDDING THE GOOD AND FORBIDDING THE EVIL

Eradicating forbidden doings is a communal obligation according to the consensus of the Muslim scholars, because of the authentic hadiy in Muslim⁵⁹:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

“Whoever among you saw (i.e. knew of) a munkar (forbidden matter), let him change it by his hand; if unable, then by his tongue; if unable, then (let him hate it) in his heart, and that is the weakest of Faith.”

[The people of understanding know that] the worst forbidden thing and most obligatory to eradicate is blasphemy. This is why Allaah made jihaad obligatory on the Believers⁶⁰:

{وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ}

<Fight them so there would be no sedition (blasphemy), and so that Religion would be solely dedicated to Allaah.>

⁵⁹ Sahih Muslim, Vol. 1, book of Iman, Hadith 41, pg. 400.

⁶⁰ Al-Bukhaariyy narrated from the route of Al-Mughhiyrah Ibn Shu'bah that Al-Mughhiyrah said to the blasphemers of Persia, “Our Prophet ordered us to fight you until you worship Allaah alone or pay the jizyah.” This is a ruling based on sequence, not choice, for it is first obligatory to call the blasphemers to Islaam. If they do not accept, then the option of paying the jizyah is presented to them. If they accept then they are left alone. If they do not then it is obligatory to fight them if the Muslims are able.

⁶¹ Al-Baqarah, 193

[This verse is evidence that no religion is valid but Islam.] For this obligation, the ‘imaams before⁶² Al-‘Ash‘ariyy and Al-Maaturidiyy⁶³ and after⁶⁴ never stopped objecting to the people of deviant beliefs, like the Mu‘tazilah, the Mushabbihah and others. Ibn ‘Umar refuted the Qadariyyah, as well as Ibn ‘Abbaas, who also refuted the Khawaarij. ‘Aliyy refuted the Khawaarij⁶⁵, an atheist (dahriyy), and anthropomorphic Jews. Among the Taabi‘uwn, ‘Umar Ibn ‘Abdi-l-‘Aziyy wrote against the Qadariyyah, and also Rabiyy‘ah Ar-Ra’y, Al-Hasan Al-Bisriyy

⁶² ‘Abuw Haniyfah travelled some twenty times from Al-Kuwfah to Al-Basrah to debate deviants, whether Mu‘tazilah, atheists, or others. He also authored five books in clarifying the belief of the Muslims. Because the Mu‘tazilah considered him to be one of them, they rejected the authenticity of these books, [and the Wahhaabiyyah follow them in that denial], however, their attribution to him is confirmed by authentic chains of narration, as said by Haafidh Murtaḍaa Az-Zabydiyy.

⁶³ After the spread of the innovation of the Mu‘tazilah and others, Allaah gave Muḥammad’s nation two prestigious ‘imaams who undertook clarifying the Sunniyy belief by establishing the mental and textual evidence. They took special care to refute the Mu‘tazilah fallacies - who had divided into numerous factions. Because of their excellence in refuting the deviants, the Sunnis after them followed their methods and were attributed to them.

⁶⁴ Shaykh Samiyr said in his commentary on the Shaykh’s small explanation of At-Ṭahaawiy: ‘Abdu-l-Qaahir At-Tamiymiyy said in the book ‘Uṣuul Ad-Diyn: “The first theologian of ‘Ahlus-Sunnah amongst the Followers was ‘Umar Ibn ‘Abdi-l-‘Aziyy. He has an amazing treatise refuting the Qadariyyah. Then there was Zayd Ibn ‘Aliyy Ibnul-Husayn Ibn ‘Aliyy Ibn ‘Abiy Taalib. He has a book in refuting the Qadariyyah. Then there was Al-Hasan Al-Bisriyy. He has a message to ‘Umar Ibn ‘Abdi-l-‘Aziyy in dispraising the Qadariyyah, and he was who expelled Waasil Ibn ‘Ataa’ Al-Ghazzaal from his session when he exposed his heresy. Then there was Ash-Sha‘biyy, the harshest of people on the Qadariyyah. Then there was Az-Zuhriyy, who gave the fatwaa to ‘Abdu-l-Malik Ibn Marwaan that he can execute the Qadariyyah. After this level comes Ja‘far Ibn Muḥammad As-Saadiq. He has a book in refuting the Qadariyyah and a book in refuting the Khawaarij, and he was who said, ‘The Mu‘tazilah wanted to confirm the Oneness of their Lord but committed atheism, and they wanted to confirm their Lord as just but deemed Him miserly.’ The first theologians amongst the jurists and headmasters of the Schools of Law were ‘Abuw Haniyfah and Ash-Shaafi‘iyy. ‘Abuw Haniyfah has a book refuting the Qadariyyah called Al-Fiqhu-l-Akbar. His companion, Abuw Yuwsuf, said that the Qadariyyah are irreligious (zanaadiqah). Ash-Shaafi‘iyy has two books in Kalaam: one in verifying prophethood and refuting Brahmans, and the second in refuting the people of deviance. He mentioned some of this in the book Al-Qiyaas, and therein he signalled to his retraction of accepting the testimony of the Mu‘tazilah and the people of deviance. After Ash-Shaafi‘iyy came his students who merged the fields of law and theology, like Al-Haarith Ibn ‘Asad Al-Muḥaasibiyy, ‘Abuw ‘Aliyy Al-Karaabiysiyy, Ḥarmalah, Al-Buwayṭiyy, and Daawuud Al-‘Asbahaaniyy. The theologians rely upon the articles in the book of Al-Karaabiysiyy for knowing the schools of the Khawaarij and the other people of devious desires. Our colleagues who are theologians, lawyers and ascetics, rely on the books of Al-Haarith Ibn ‘Asad in Kalaam, Fiqh and Ḥadiyth ...”

⁶⁵ ‘Abu-l-Muḥaffar logs ‘Aliyy’s refutation of the Khawaarij in At-Ṭabsiyr, that when the army of ‘Aliyy drew near the Khawaarij, ‘Aliyy sent a messenger to them, requesting that they hand over the killer of ‘Abdu-l-Ilāh Ibn Khabbaab. They said, “We all killed him, and if we get our hands on you, we will kill you too!” Then ‘Aliyy stood before them alone and said, “What have you taken against me that made you defect from me?” They said, “We fought with you in the battle of Al-Jamal and defeated them; you let us get their money, but did not let us take their women and children! How can you make some people’s money lawful, and make their women and children unlawful? You should have permitted both or forbidden both!” ‘Aliyy gave his excuse by saying, “As for their money, I permitted it for you as a replacement of what they plundered of the treasury of Al-Basrah before I reached them. Furthermore, their women and children had no sin; they did not fight us, and they have the judgment of Muslims. It is not permissible to capture and enslave anyone who does not have the judgment of blasphemers. And even furthermore, had I permitted their women for you, who would take ‘Aa’ishah as his share?” When they heard that, they became ashamed... There were 12,000 of those Khawaarij. When they heard ‘Aliyy’s irrefutable points, 8,000 of them repented. [This is the very kalaam of Ahlu-s-Sunnah.]

and Al-Hasan Ibn Muhammad Ibn Al-Hanafiiyyah refuted the Mu'tazilah. Among the scholars who busied themselves with this knowledge was Ash-Shaafi'iy⁶⁶ and Al-'Awzaa'iy⁶⁷.

⁶⁶ 'Abuw Shu'ayb Al-Misriyy, one of the shaykhs of the people of hādiyth said, "I was in the presence of Ash-Shaafi'iy, Muḥammad Ibn 'Idriys. With him were Yuwsuf Ibn 'Amr Ibn Yaziyd, 'Abdu-llaah Ibn 'Abdi-l-Hakam and Ḥafṣ Al-Fard, an argumentative deviant. [Ḥafṣ] said to Yuwsuf, "What do you say of the Qur'aan?" He said, "The Speech of Allaah. I have nothing more than that." Then they gestured for him to talk to Ash-Shaafi'iy. Ḥafṣ Al-Fard thus approached Ash-Shaafi'iy and said, "They are pointing to you." Ash-Shaafi'iy said to him, "Rid yourself of this." However, he insisted. Thus, Ash-Shaafi'iy said to him, "What do you say about the Qur'aan?" He said, "I say it is created." Ash-Shaafi'iy [objected:] "Where did you get that from?" Then Ḥafṣ Al-Fard argued that the Qur'aan is created, and Ash-Shaafi'iy, may Allaah accept his deeds, argued that it is God's uncreated Speech, until he silenced Ḥafṣ and charged him with blasphemy." 'Abuw Shu'ayb said, "I have their arguments in a book." He also said, "The next day, Ḥafṣ Al-Fard caught up to me in the market of Az-Zujjaaj and said, 'Did you see what Ash-Shaafi'iy did to me? It was his desire to show them that he is a scholar!' Then he drew close to me and said, 'Although, no one ever talked about this case like him, nor is anyone more capable than him in this topic!'"

⁶⁷ 'Abu-l-Qaasim 'Aliyy Ibn-u-l-Hasan, known as Ibn 'Asaakir, said: The talk of Ghaylaan, the Destiny Denier reached 'Umar Ibn 'Abdi-l-'Aziyz. He thus summoned him and said, "What is this that has reached me about you? You talk about (denying) destiny?" He said, "I am lied upon, O Prince of Believers, and said about me is what I did not say!" ('Umar) said (not believing him), "What do you say about the Knowledge (of Allaah)? Woe is you! You are refuted: If you confess to the (eternal) Knowledge (and thereby confess to destiny), then you are refuted! And if you deny the (eternal) Knowledge (of God), then you blasphemel! Woe is you! Confess to the Knowledge and be refuted! That is better than denying the Knowledge and being damned! I swear to God! If I know (for sure) that you indeed say what has reached me about you, I will behead you! Do you recite Suwrat Yaa-siyn?" (Ghaylaan) said, "Yes". ('Umar) said, "Recite." He recited:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * يَس (1) وَالْقُرْآنَ الْحَكِيمَ (2) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (3) عَلَى صِرَاطٍ مُسْتَقِيمٍ (4) تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (5)
لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (6) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (7)

('Umar) said, "Stop (on the seventh verse which means) <The eternal Command has been given, leaving most of them to die as blasphemers, and so they shall not believe.> What do you think?" (Ghaylaan) said, "As if I have never recited the verse before!" ('Umar) said, "Add (more)." (So he recited): **﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْنَاقِ فَهُمْ مُقْتَحُونَ﴾**
< We (God) set shackles on their necks up to their chins, preventing them from looking down.> ('Umar) said, "Stop (here)! Who puts the shackles on their necks?" (Ghaylaan) said, "I do not know!" ('Umar) said, "Woe is you! Allaah! By God! Add (more)!" (Then Ghaylaan recited):

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ﴾

< And We set a barrier in front of them and a barrier behind them and thus covered them, so they do not see. >

('Umar) said, "Stop! Woe is you! Who put a barrier in front of them?" (Ghaylaan) said, "I do not know!" ('Umar) said, "Woe is you! Allaah! By God! Add (more)! Woe is you!" (Ghaylaan recited):

﴿وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (10) إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَيَشْرَهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ﴾

<And whether or not you warned them, they will not believe * Who believes is who fears Ar-Rahmaan in privacy. Those, give them the glad tidings of forgiveness and generous reward.> ('Umar said) "Stop! What do you think?" He said, "As if I never recited this Suwrah before! Surely, I make a pledge to Allaah that I will never again return to anything that I have said!" Then he went away. When he turned away, 'Umar Ibn 'Abdi-l-'Aziyz said, "O Allaah, if He has given me his tongue while his sedition is still in his heart, then make him taste the heat of the sword!" Thus, Ghaylaan did not talk about destiny during the caliphate of 'Umar Ibn 'Abdi-l-'Aziyz, but he talked about it during the caliphate of Yaziyd Ibn 'Abdi-l-Malik. Then, when Yaziyd died, Hishaam summoned him and said, "Did you not make a pledge to Allaah, promising 'Umar Ibn 'Abdi-l-'Aziyz that you will never again talk about what you talked about?" (Ghaylaan) said, "Pardon me, O Prince of Believers!" (Hishaam) said, "May Allaah not pardon me if I pardon you, O enemy of Allaah! Do you recite the Fatihah of the Book?" (Ghaylaan) said, "Yes." And so he recited:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)

No one would be doing all of what Allaah ordered of him while refraining from forbidding others from the evil beliefs and other prohibited matters. This is why, in the beginning of the fourth hijriyy century, when a group of heretics appeared in an area of Naysabuwr and became strong, resulting in some Sunniyy scholars fleeing to the mountains, some of the precise scholars of ‘Ahlu-s-Sunnah stood against this flight. Among them was ‘Abuw ‘Is-haaq Al-‘Isfaraayiniyy⁶⁸. He rebuked those Sunnis who fled, calling them “grass-eaters who left the Religion of Muḥammad to be a plaything for the wolves” instead of standing firm to defend ‘Islaam.

Let there be warning against saying [something like]⁶⁹: “Everyone has his own Religion; Allaah enables him.” Some misinterpreted the verse:

He said, “Stop, Enemy of Allaah! Why do you seek Allaah’s help? For an issue in your control, or an issue in His Control? Right there (you are refuted)! Take him away, behead him, and hang him on a pole!” (Ghaylaan) said, “Prince of Believers! Produce for me a man among your elites so that I may debate with him! If he defeats me, then give him access to my neck so that he can behead me, but if I defeat him, treat me as you treat him!” Hishaam said, “Who will take care of this destiny denier?” They said, “Al-‘Awzaa’iyy!” He summoned (Al-‘Awzaa’iyy), who was at the seashore. When (Al-‘Awzaa’iyy) approached (Ghaylaan), he said, “Tell me, Ghaylaan: If you want, I will ask you three, or if you want, I will ask you four, or if you want, I will ask you (only) one!” He said, “Ask me three.” He said, “Tell me about Allaah: Did He preordain what He forbade?” (Ghaylaan) said, “I do not perceive how this could be!” Al-‘Awzaa’iyy said: “That’s one, O Prince of Believers!” Then he said, “Tell me about Allaah: did He give a command, then prevent it from being done?” The destiny denier said, “By God, this is harder than the first!” Al-‘Awzaa’iyy said, “Those are two, O Prince of Believers!” Then he said: “Tell me about Allaah, did He make something forbidden, then make it lawful?” (Ghaylaan) said, “This is harder than the first and the second!” Al-‘Awzaa’iyy said, “(He is) a blasphemer, (I swear) by the Lord of the Ka’bah, O Prince of Believers!” Then, Hishaam gave the order, and (Ghaylaan’s) hands and feet were amputated, he was decapitated, and hung on a pole. When the death sentence was pronounced, he said, “The supplication of the pious slave ‘Umar Ibn ‘Abdi-l-‘Aziyy, caught up to me!” Hishaam said, “O ‘Abuw ‘Amr (Al-‘Awzaa’iyy), explain the three questions you asked him to us!” He said, “I said to him, ‘Tell me about Allaah, did He preordain what He forbade?’ Surely, Allaah forbade Aadam from eating from the Tree, but predestined that He eat from it. I said to him, ‘Tell me about Allaah, did He give a command but prevent it from being done?’ Surely, Allaah ‘azza wa-jalla ordered ‘Ibliys to prostrate to ‘Aadam and willed for him not to prostrate! I said to him, ‘Tell me about Allaah ‘azza wa-jall, Did he make something forbidden, then make it lawful?’ Surely Allaah made dead meat forbidden, and He permitted it for the one who is starving.” Hishaam said, “Tell me about the four, what were they?” He said, “I was going to say, ‘Tell me about Allaah, He created you as He willed or as you willed?’ He would say, ‘As He willed’. Then I would say to him, ‘Tell me about Allaah, does He provide for you if He willed or if you willed?’ He would say, ‘As He willed’. Then I would say, ‘Inform me about Allaah, does He make you die as He willed or as you willed?’ He would say, ‘As He willed’. Then I would say, ‘Inform me about Allaah, does He change you as He willed or as you willed?’ He would say, ‘As He willed’. And so, anyone not having the power to increase his provision, or to decrease his life has no will to create anything!” Then Hishaam said, “Inform us about the one! What is it?” He said, “I would say to him, ‘Tell me about your will, is it with the Will of Allaah or without the Will of Allaah?’ Then, no matter what he answered, executing him would have been lawful: Had he said that it is with the Will of Allaah, he would have made himself a partner of Allaah, and had he said it is without the Will of Allaah, he would have made himself a god independent of Allaah.” Hishaam said, “May Allaah not give me life without the scholars!”

⁶⁸ One of the greatest of Sunniyy scholars, especially in the field of the creed. He was one of the three most prominent ‘Ash‘ariyy scholars who spread the ‘Ash‘ariyy school, the other two being Ibn Fuwrak and ‘Abuw Bakr Al-Baaqillaaniyy.

⁶⁹ Saying it with the purpose of making supplication and leaving out bidding the good and forbidding the evil, or approving of blasphemy.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾⁷⁰

<O those who believed, adhere to fixing yourselves⁷¹. Those who were misguided will not harm you (in your Religion) if you are guided (obedient to Allaah and ordering the good and forbidding the evil⁷²).>

They say it means, “O Believers, take care of yourselves; those who were misguided will not harm you if you are guided!” However, ‘Imaam ‘Ahmad narrated in his *Musnad* from ‘Abuw Bakr As-Siddiq: “The People certainly recite this verse out of context. I heard the Messenger of Allaah ﷺ saying:

إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ وَلَمْ يَأْخُذُوا عَلَى يَدَيْ مَنْ يَفْعَلُهُ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ
قَبْلَ أَنْ يَمُوتُوا

“Certainly, if the people saw (i.e., knew of) the munkar (forbidden matter), and do not take the one who does it by his hands, then they are on the verge of a communal torture from Allaah before they die.”

Our **Shaykh said** in the Summary:

فَصَلِّ يَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَدَاءُ جَمِيعِ مَا أَوْجَبَهُ اللَّهُ عَلَيْهِ وَيَجِبُ عَلَيْهِ أَنْ يُؤَدِّيَهُ عَلَى مَا أَمَرَهُ اللَّهُ بِهِ مِنَ الْإِتْيَانِ بِأَرْكَانِهِ وَشُرُوطِهِ وَيَجْتَنِبُ مَبْطَلَاتِهِ.

Section: *Obligatory on every accountable person is the execution of what God obligated one to do, and obligatory on him is to execute it as God commanded, such as satisfying its integrals (rukns⁷³) and conditions (sharts⁷⁴), and avoiding its invalidators.*

⁷⁰ Al-Maa'idah, 105

⁷¹ Nasafi

⁷² Tabari

⁷³ Integrals (*rukns*) are parts of a deed, without which the deed is invalid. One example is the opening saying of "Allahu akbar" in prayer.

⁷⁴ Conditions (*sharts*) are not parts of a deed, however, without which the deed is invalid. One example is performing *Wudu'* for prayers.

ويجب عليه أمر من رءاه تارك شيء منها أو يأتي بها على غير وجهها بالإتيان بها على وجهها.

And obligatory upon one is commanding whomever he sees leaving out any of these obligations or performing them incorrectly to perform them correctly.

ويجب عليه قهره على ذلك إن قدر عليه وإلا وجب عليه الإنكار بقلبه إن عجز عن القهر والأمر وذلك أضعف الإيمان أي أقل ما يلزم الإنسان عند العجز

And obligatory on one is forcing that other to [be compliant] if able. If not, then obligatory upon him is denouncing that (incorrect performance) in his heart when unable to impose or command (its change), and that is the least of faith, meaning: the least required if one were unable (to change the unlawful by hand or by tongue).

ويجب ترك جميع المحرمات ونهي مرتكبها ومنعه قهراً منها إن قدر عليه وإلا وجب عليه أن ينكر ذلك بقلبه.

And obligatory is the abandonment of all unlawful matters, and forbidding whoever commits them, and forcing him to not commit them if able to do so. Or else, one must object to that in one's own heart.

والحرام ما توعد الله مرتكبه بالعقاب ووعد تاركه بالثواب وعكسه الواجب

The unlawful (haram) is what God has threatened its committer with punishment and promised its avoider with reward, and the obligatory (wajib) is its opposite.”

❁ وسبحان الله وبحمده ❁

JUSTIFYING THE KALAAM OF 'AHLUS-SUNNAH

'Imaam Al-'Ash'ariyy said that there are some who made ignorance their capital, and it was burdensome for them to contemplate and research matters in the Religion. They were inclined towards taking religious matters lightly and merely imitating people in their conviction. They defamed anyone who researched the matters of the essentials of Belief and said that he is misguided. They claimed that talking about motion and stillness⁷⁵, bodies, qualities, colors, contact, separation, division⁷⁶ and the Attributes of the Creator is innovation and misguidance. Their essential argument for abandoning contemplating on the matters of the belief is as follows:

They said: Had this been guidance, the Prophet ﷺ would have spoken about it⁷⁷, and his guided Caliphs who came after him and his Companions would have spoken about it. The Prophet ﷺ did not die until he spoke about all needed religious matters and clarified them with lucidity. Had it been goodness, it would not have missed the Prophet ﷺ and his Companions, and they would have spoken about it. This must be for one of two reasons: either they knew about it but were silent about it, or they did not know about it and instead were ignorant about it⁷⁸. If they knew about it and were silent about it, then it is enough also for us to be silent about it, and it would be sufficient for us to abandon delving into this issue as it was sufficient for them. Had it been from the Religion,

⁷⁵ As for motion and stillness, the origin of that is mentioned in the Qur'aan, [like the 13th verse of Suwrat Al-'An'aam: <وَلَهُ مَا سَكَنَ > (في اللَّيْلِ وَالنَّهَارِ) <And belonging to Him is what settled in the night and the daytime.> It could mean: "what resides", thus including what moves and what is still. It may mean specifically, "what is still"; motionless. Then, the language would be a matter of iktifa'; mentioning one of two things usually mentioned together, only sufficing with the mentioned one because it alludes to the other. Therefore, it would mean: "What is still (and moving) in the night and in the day belongs to Allah".] Both [states] are proofs for the Oneness of God, as well as contact and separation [and all opposites]. Allaah the Exalted informed about 'Ibraahim, in the story about the setting of the star, moon and sun, and their movement from place to place, that he argued that his Lord is not attributed with any of that, and that anyone who possibly disappears and moves from place to place is not God.

⁷⁶ As for the basis that the body has a limit and that the single particle is indivisible, it is the saying of His - may His Name be glorified: <وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ> <And (We have encompassed) everything; We have encompassed it in a clear record.>

⁷⁷ Shaykh 'Abu-l-Hasan Al-'Ash'ariyy said to reverse the question on them: The Prophet ﷺ also did not say to consider whoever researched these matters and spoke about them a misguided heretic. For this reason, from your own argument, it is necessary that you would be heretics and misguided, because you have spoken about something that the Prophet ﷺ did not speak about, and you have deemed misguided whom the Prophet ﷺ did not deem misguided.

⁷⁸ It would be said to them: The Prophet ﷺ was not ignorant about anything you have mentioned of bodies, qualities, motion, stillness, and division, etc., even if he did not speak about each individually with details. Likewise, the scholars among the Companions were not ignorant about that. Rather, these matters that you have mentioned are specifics; their fundamentals are existent in the Qur'aan and Sunnah in general without details.

it would not be sufficient for them to be silent about it. And if it is the case that they did not know it, then it is enough for us to be ignorant about it as they were ignorant about it, for had it been from the Religion they would not have been ignorant about it. So whichever way you want to look at it, talking about it is innovation and delving into it is misguidance.

We respond:

1. If what is meant is that they did not have any rational arguments by which they knew about the Self of Allaah, His Attributes, His Oneness⁷⁹, His Dissimilarity to the creation⁸⁰, the truthfulness of His Messenger, and the validity of his miracles, but merely imitated him, this is far from the truth, and is ugly talk. There is no doubt that they used mental evidence: They were not originally following the Prophet's Religion so that they would merely imitate him, nor was he a king with dominion over them so that he could force them to follow him, and furthermore, their own families [and communities] fought them to make them leave their Religion. Had it not been that they confirmed the veracity of what the Prophet ﷺ was saying by evidence, how did they stay firm?
2. Additionally, Allaah dispraised those who imitated their ancestors in worshipping the idols. He told us that they said: **﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهُتَدُونَ﴾**

⁷⁹ The talk of the theologians in proving the Oneness of God by "tamaanu" (mutual exclusivity) and "taghaalub" goes back to this verse: **﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾** <Had there been for [Heavens and Earth] gods other than Allah they would have been in ruin.> This is a summary of the mental argument that He is One without a partner. Another is:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ﴾
<Allah did not take a child, and there was never a god with Him. Had there been, then every god would have taken what it created and some of them would have dominated over others.> Also: **﴿أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقُ عَلَيْهِمْ﴾** <Or have they made partners for Allaah who create like Allaah creates, and therefore the act of creating has become confusing to them (they do not know the creation of Allah from the creation of their idols)?>

⁸⁰ A man said, "O Prophet of Allaah, my wife gave birth to a black child!" The Prophet ﷺ said "Do you have any camels?" He said "Yes." He said, "What color are they?" He said, "Reddish." The Messenger ﷺ said "Are any of them dirty white?" He said, "Yes, some are dirty white." the Prophet said, "How could that be?" He said, "Perhaps ancestry made it come out." The Prophet ﷺ said "Perhaps your child came out like this by ancestry". Allah taught His Prophet to refer a thing back to its similar, and this is our basis for all of what we do when judging something by its similar. By this, we refute whoever said Allah the Glorified and the Exalted resembles the creations and is a body, by saying to him: If He resembles something, then either He resembles it in all ways or in some ways. If He resembles it in all ways, then He must be created in all aspects, and if He resembles it in some ways, then He would be created in the way that He resembles that thing according to that claim, because two similar things have the same judgement concerning their similarity.

<“We certainly have found our fathers on a religion, and we certainly are followers of their legacy!”>⁸¹

Their only answer for why they have their religion was that it was the religion of their ancestors. It is understood from this that knowing evidence is necessary.

3. And if what is meant is that the Companions did not use the **mustalah** (terms; jargon) of the people of this science, such as “**jawhar** (smallest indivisible particle)”, “**^arad** (quality; characteristic)”, “**jaa’iz** (possible)”, “**muhaal** (impossible)”, “**hada~~th~~** (occurrence; event)” and “**qidam** (eternity)”, then this is true and undisputed. However, we counter that with its likes in all of the other types of knowledge; knowledge that you yourselves use⁸². So, is it valid for someone to say that it is necessary to reject these sciences because the Prophet and his Companions did not use their terms?
4. Additionally, one must consider that the deviant ideas did not appear at the time of the Prophet ﷺ, as ‘Abu-l-Mudhaffar said in *At-Tab~~siyr~~*:

اعلم أن المسلمين وقت النبي صلى الله عليه وسلم وبعد وفاته كانوا على طريق واحدة
لم يكن بينهم خلاف ظاهر. ومن كان بينهم من المخالفين المنافيين ما كان يتمكّن من
إظهار ما كان يستسره من أخباره.

Know that the Muslims during the time of the Prophet ﷺ and (for some time) after his death were on one path. There was no apparent difference among them, and those opposing hypocrites in their midst were unable to show what they had been keeping secret.

⁸¹Az-Zukhruf, 23

⁸² It is not narrated that the Prophet ﷺ and his Companions used the terms “**qiyaas** (legal comparison)”, “**mu^aaradah** (conflict)”, “**shart** (condition)”, and “**illah** (reason)” used by the scholars of fiqh, nor that they used “**jarh** (discrediting)”, “**ta^diyl** (accreditation)” “**aahaad** (the narrations of individuals)” “**mashhuwr** (narration from at least three)”, or **sahiyh** (hadiyth with the highest levels of acceptability)”, as used by the scholars of **hadiyth**.

Thus, there was no need to delve into these terms. Someone once said to ‘Abuw Haniyfah, “Why do you talk with the Knowledge of Kalaam and the Companions did not talk with it?” He said⁸³, *“Their example is like people who do not have in their midst those who fight them, so they did not need to wield their weapons, and our example is like those who have in their midst those who fight them, so they had to wield their weapons.”*

All verses that we have or have not mentioned are the basis and evidence for us talking about what we have mentioned with details, even if not every case was specified in the Book and the Sunnah, because any intellectual cases that took place specifically during the time of the Prophet ﷺ and the Companions, they spoke about it the way we have mentioned.

If it were said [as an argument against the Sunni kalaam]: Al-Bayhaqiyy narrated from Ibn ^Abbaas with a sahih chain that he said, *“Think about everything, and do not think about the Self of Allaah!”*

We respond: Ibn ^Abbaas’ prohibition here is about thinking about the reality of the Creator, and his command is to think about the creation; that necessitates contemplation about the earth and the skies, so to arrive at confirming the Creator’s Existence, and that He does not resemble His creation. How would someone who does not know the difference between the Creator and the creation apply this narration?

وسبحان الله وبحمده

⁸³ Al-^Alim Wa-l-Muta^allim (pg. 572 from Al-^Aqiydah wa-^Ilmu-l-Kalaam by Al-Kawthariyy).

THE KNOWLEDGE⁸⁴ OF THE CREED

[**Shaykh Samir said:**] The *Shar`* (Sacred Law) includes the Knowledge of the Creed, the knowledge of the rules for the slaves' deeds⁸⁵, as well as other sciences⁸⁶. [It is also called

⁸⁴ Or science or discipline.

⁸⁵ The Messenger of Allaah ﷺ made the acquisition of two types of knowledge a [personal] obligation: the [basic] knowledge of the creed, and the knowledge of some of the detailed rules (fiqh), and he conveyed to us that knowing about Allaah and His Messenger has priority over knowing the detailed rules. Allaah said: **{(فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ)}** <O Muḥammad, know that no one is God except Allaah, and repent for your sins and the sins of the male and female believers.> The first part directs us towards the knowledge of the creed: **{(فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ)}** <O Muḥammad, know that no one is God except Allaah...> The second part directs us towards the practical rules, which are the acts of worship:

{(وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ)} <... and repent for your sins, and the sins of the male and female Believers.> Allaah advanced the command for Tawḥīd ahead of the order to repent, because monotheism is belief, which is the fundamental, and repentance is practice, which is a branch. Since the first part came first, the Muslim scholars have deduced that the knowledge of the creed has more importance than the knowledge of the detailed rules (fiqh), because the norm of the Arabs was to advance what is more important when speaking.

⁸⁶ Some of those fields of knowledge are:

- **FIQH & UṢUWL (PRICIPLES) of FIQH:** Fiqh is the prophetic knowledge of the detailed rules of worships and dealings. It may be referred to as *shariy`ah* or *shar`* (Sacred Law). When rules are extracted from texts that detail those rules, that is called merely "fiqh", such as Allaah's Saying: **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾**
< O those who have believed, if you stood to pray, wash your faces and hands to the elbows, wipe your heads and (wash) your feet to the ankles. >
Fiqh is not the science dealing with the general, non-specific rules; that would be *Uṣuwlu-l-Fiqh*. Non-specific rules are like what is proven by a command or prohibition, and by statements that are inclusive, specific, general, etc.
- **QUR'AANIC SCIENCES:** There are several disciplines related to the Qur'aan. Some are:
 1. knowledge of its various recitations;
 2. knowledge of muṣ-ḥaf script;
 3. knowledge of interpretation;
 4. knowledge of proving the miraculous aspects of the Qur'aan;
 5. knowledge of tajwīd (Qur'anic phonetics).
- **HADIYTH:**
 1. **Narration (Riwaayah)** is the knowledge of narrating the sayings and doings of the Prophet ﷺ with their different narrations (riwaayaat), along with the verification of their vowels (*dabt*) and wordings. Included under this science is the knowledge of *hadiyth* explanation, the knowledge of the narrated supplications (du`aa') and formulas (wird), and the knowledge of the Prophet's biography ﷺ.
 2. **Hadiyth Terminology (Diraayah; Mustalah);** The subject of this knowledge is the text and chain, whether authentic (*sahih*), fair (*hasan*), or weak (*da`iyf*), or if the chain had few narrators (*`uluww*) or many (*nuzuwl*), how it was received (*tahammul*) and conveyed (*adaa'*), the qualities of the narrators, and the like.
- **ARABIC LANGUAGE (LUGHAH):** [The Arabic language (*Al-Lughatu-l-`Arabiyyah*) is the best of languages, and among the original languages revealed to Aadam. Hence, it is not derived from Hebrew, another original language revealed to Aadam, as the blasphemers say out of hatred and lies.] Some scholars have counted up to ten fields within the language, each so vast that one could spend his entire life mastering one. Among them are:
 1. **NAHW (SYNTAX; GRAMMAR):** It is called *`ilmu-l-`arabiyyah* (the knowledge of the Arabic language) because it is the most important of all its sciences, and the bridge to all of the different branches of the religious knowledge.

shariy^{ah}. The **Shaykh** said in the *Bughyah*⁸⁷:] “The *Shariy^{ah}* (Sacred Law) is what Allaah sanctioned for the Prophets; the rules/laws that come down by revelation ... and concerning *diyyn* (religion)”, it means *^aqiydah* (conviction)”.

The sciences of Taw^{hi}yd⁸⁸ and *^Aqiydah*⁸⁹ are [two names for] the same [field]: the Knowledge of the Creed.

- Its goal is the achievement of success in the earthly life and in the Afterlife;
- Its evidence is the invincible⁹⁰ mental and textual references.

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- Linguistically, *nahw* means, “intent; goal; target”. According to the terminology, it is a set of rules by which the cases of the word endings are known. The purpose of this knowledge is empowering understanding the Qur’aan and the *hadiyth*. Its benefit is knowing the difference between correct and incorrect speech.
2. **SARF (CONJUGATION; INFLECTION; MORPHOLOGY):** ‘Abu-l-Fadaa’i^l ‘Izzu-d-Diyn ‘Abdu-l-Wahhaab Az-Zanjaaniyy said in defining this science: “Know that *“tasrif”* linguistically means “alteration”. In this field, it is altering an origin into various derivatives for the purpose of expressing meanings that would not take place but by such alteration.” Hence, this knowledge deals with the structures of the words, not their syntactical relationships. It is the second most important Arabic knowledge after *nahw*.
 3. **BALAAGHAH (RHETORIC; ELOQUENCE):** Linguistically, *balaaghah* means “arrival; reaching an end”. According to the terminology, it is making distant concepts accessible, refraining from being wordy; long-winded, thus using few terms to express vast meaning, while also using words that are easily pronounced, familiar, and with correct structure (*sarf*). *Balaaghah* was called as such because it makes the meaning reach the listener’s heart, and thus he understands what was intended. Some scholars said that *balaaghah* is wisdom conveyed with brevity. Some said that it is abundant knowledge in few expressions. The highest level of *balaaghah* is found in the Qur’aan, and then in the speech of the Messenger of Allaah. Learning this knowledge enables one to see the miracle of the Qur’aan.
- **THE KNOWLEDGE OF INNER PURIFICATION (TASAWWUF), MANNERS (AKHLAQ) AND MERITS (FADAA’IL):** [The knowledge of *tasawwuf* is misrepresented by some who claim ‘Islam, and that misrepresentation is propagated by the non-Muslims who hate ‘Islam, seek to defame it, and wage war against it. They call it “Islamic mysticism”. Because of this misrepresentation, the Wahhaabiyyah have categorically denied the validity of *tasawwuf*. ‘Ahlu-s-Sunnah are in the middle, not deniers like the Wahhaabiyyah, nor defamers like the people who believe in absolute unity (*al-wahdah al-mu^{tl}laqah*)]. It includes knowing the secrets of actions, whether worship or mundane, like eating and marriage. It also includes knowledge of the praiseworthy traits, like sincerity, reliance on Allaah, and self-observation, as well as the knowledge of the destructive attributes and the sicknesses of the heart, the tongue, the organs, and of the *dunyaa*. Included is knowledge of the merits of the Companions, their followers, and whoever followed them in goodness, the conditions of the guiding shaykh; the murshid, the conditions of the *muriyd* (who seeks to benefit from the shaykh), their relationship, and knowledge of the *suwfiyy tariyqahs*.

⁸⁷ Pg. 121, 9th edition, 2022.

⁸⁸ Al-Junayd Al-Baghdadiyy defined Taw^{hi}yd as: التوحيد هو إفراد القديم من المحدث “Taw^{hi}yd is distinguishing the Eternal from the eventual.”

⁸⁹ An “*^aqd*” is a knot. The creed is called *^aqidah* because it means what is “*ma[^]qud* (fixed)” in the heart.

⁹⁰ For this reason, we give priority to the decisive (*mu^hkam*) verses over the ambiguous (*mutashaabih*) verses.

It is the highest and noblest knowledge⁹¹ because it has the highest and noblest subject⁹². It is the origin of every other [religious] knowledge, so another name for it is “‘Ilmu-l-‘Uṣuwl” (the knowledge of the basics; fundamentals), or “‘Uṣuwl-d-Diyn” (The Basics; Fundamentals of the Religion). Ibn Maajah narrated from Jundub Ibn ‘Abdi-llaah that he said:

كنا مع النبي صلى الله عليه وسلم ونحن فتيان حزاورة فتعلمنا الإيمان قبل القرآن ثم
تعلمنا القرآن فازددنا به إيماناً

"We were strong young men with the Prophet ﷺ, and we learned belief before we learned the Qur'aan, then we learned the Qur'aan, and by it our belief increased."

In Al-‘Itqaan, As-Siyuwṭiyy conveys that An-Nahḥaas narrates with his chain back to Al-Qaasim Ibn ‘Awf Al-Bakriyy, that he heard Ibn ‘Umar saying:

لقد عشنا برهة من دهرنا وإن أحدنا ليؤتى الإيمان قبل القرآن

(By Allaah), We lived for a time in our lives when an individual among us would be given the belief before the Qur'aan.

وتنزل السورة على محمد فتعلم حلالها وحرامها وما ينبغي أن يوقف عنده منها كما
تتعلمون أنتم القرآن اليوم

A suwrah would be revealed to Muḥammad, and we would learn its ḥalaal and its ḥaraam, and where there should be stop (when reciting), just as you are learning the Qur'aan today.

⁹¹ In the ḥadiyṡh narrated by Al-Bukhaariyy, the Prophet ﷺ said: <أفضل الأعمال إيمان لا شك فيه> The best of all deeds is belief without doubt. This clearly shows the merit of proper belief over other things. The Prophet ﷺ praised himself for being the most knowledgeable in Monotheism, as Al-Bukhaariyy narrated: <أنا أعلمكم بالله وأخشاكم له> I am most knowledgeable among you about Allaah and the most fearful among you of Him.> By the Prophet ﷺ praising himself for being the best in that knowledge, the scholars deduced that it is the best knowledge, because the best of the creations ﷺ would not praise himself for anything but an important matter.

⁹² Whoever does not know about the Existence of the Creator is unable to worship Him properly. It is indeed the highest and most honorable knowledge.

ولقد رأينا اليوم رجالا يؤتى أحدهم القرآن قبل الإيمان فيقرأ ما بين فاتحته إلى خاتمته ما يدري ما أمره ولا زاجره ولا ما ينبغي أن يوقف عنده منه

And (by Allaah), today we have seen men, an individual among them would be given the Qur'aan before the belief, and he would recite what is between his Faatihah and the end of his recitation without knowing its orders, its prohibitions, and where it is necessary for him to stop when reciting.

As-Siyuwṭiyy said, *"Al-Bayhaqiyy narrated this in his book As-Sunan,"* And he said that Ibn ʿUmar's statement, *"We lived for a time in our lives,"* proves that this is the consensus of the Companions.

It is also called "**ʿIlmu-l-Kalaam (the Knowledge of Kalaam)**", as well as "**ʿilmu-l-kalaam[il] wa-s-sifaat (the Knowledge of Kalaam and of the Attributes)**", or merely, "**Kalaam**", and the scholar of this field is a "**mutakallim (theologian)**". There are two sayings as to why this knowledge was named as such:

1. It was called so because of the extensive talking with the many groups who are attributed to 'Islam but opposed the correct belief. That extensive talk was with the purpose of establishing the truth⁹³.
2. The other saying is that it was called so because most of the debates in the old days between the People of the Truth and those who opposed them were about the confirmation of the "**Kalaam of Allaah (the Speech of Allaah)**", as will be explained in its own chapter if Allaah willed.

⁹³ Our reference for refuting an opponent with mental proof is from the Sunnah of our Master Muḥammad ﷺ and that is what Allāh ʿazza wa jall taught him when he met the fat rabbi: He said, "God is my Witness! Do you find that Allāh revealed in the Torah that Allāh makes the fat rabbi wretched?" He said, "Yes." The Prophet told him, "You are the fat rabbi!" Then the rabbi got angry and said, "Allāh did not reveal anything to any human!" So Allāh commanded the Prophet ﷺ to respond: **﴿قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى﴾** O Muḥammad, say, "Who is it that brought down the Book, that one with which came Moses as guiding light?" He thus directly refuted him because the Torah is something, and it was revealed to a human, and that rabbi had already confessed to that; it was his true conviction that Allāh revealed the Torah to Moses.

Technically, it is the method of confirming the creedal doctrines⁹⁴ by using the evidence; textual evidence for those who agree with the validity of the Sacred Law, and mental arguments for those who disagree⁹⁵. It was also said that the knowledge of Kalaam is that field that discusses the Names, Attributes and Doings of God, the situations of creations, such as the Angels, the Prophets, the Saints, the ‘imaams, the creation of the world, the Resurrection, [and the like], according to the Religious Fundamentals, not philosophy. The philosophers have made the mind the basis and reference for all matters without any consideration for that with which the Prophets have come, and they have their own talk referred to as ‘ilaahiyyaat (philosophical theology)⁹⁶. This [systemization of the] creed of the Prophet ﷺ and the

⁹⁴ Doctrine: something taught as the principles or creed of a religion.

⁹⁵ The one who learned these proofs would be able to refute both groups. There would hardly be a trick of the atheists or heretical innovators that could affect him. [Likewise, the atheists and innovators would not be able to escape the “ilzaam (irrefutable; unanswerable arguments)” imposed on him by the Muslim].

⁹⁶ [Unlike the philosophers], the scholars of Monotheism do not talk about Allaah, the Angels, and other matters by their mere minds; they talk about them by using the mind as a witness for the validity of what the Prophet ﷺ came with. Hence, the mind is a witness for the Religion according to our Theologians, not a basis. The truth is that sound mental reference does not conflict with what the Religion came.

Companions is called **the ‘Ash[^]ariyy Creed**⁹⁷, and any Maaturiydiyy⁹⁸ is an ‘Ash[^]ariyy, and any ‘Ash[^]ariyy is a Maaturiydiyy.

Therefore, in some contexts, the one who talks about God’s Existence and His Attributes, such as a philosopher, is called a ‘mutakallim’. Then, his “kalaam” is the **dispraised argumentation** of the deviant factions, such as the Mu[^]tazilah and the Likeners. In fact, ‘Ahlu-s-Sunnah was not originally known for kalaam⁹⁹, and that expression was reserved for the deviants. This means that if our scholars of old needed to respond with evidence to something about confirming Qadar (Destiny), or any of the various cases concerning corrupted beliefs, they would merely answer from the Book of Allaah, and then from the Sunnah of the Messenger of Allaah ﷺ.

Then there appeared a group who called our evidence from the Book ambiguous, and left out using the hadiyth altogether, claiming they are rationally invalid. Naturally, a group of our ‘imaams,

⁹⁷ In fact, most scholars of this nation follow the ‘Ash[^]ariyy creed; the methods and guidelines that ‘Imaam Al-‘Ash[^]ariyy laid down for explaining the belief. Among the students of Al-‘Ash[^]ariyy is Al-Baahiliyy, shaykh of Ibn Fuwraak who collected the statements of Al-‘Ash[^]ariyy from a number of chains, and compiled *Maqaalaat Al-‘Ash[^]ariyy*. [Those who reject the ‘Imaam are the corrupt people who imply that the greatest of scholars are misguided], like Al-Bayhaqiyy, Ad-Daaraqutniyy, Ash-Shiyrāziyy, Al-Ghazaaliyy, Ar-Rifaa[^]iyy, Judge ‘Iyaad, An-Nawawiyy, Ar-Raaziyy, Al-Qurtubiyy, Ibn Daqiyy-i-l-‘Iyd, As-Subkiyy, Al-‘Alaa[^]iyy, Al-‘Iraaqiyy, Ibn Hajar Al-‘Asqalaaniyy, Az-Zabiyy, and ‘Ahmad Ibn Zayniyy Dahlaan, just to name a few. Among what substantiates their guidance is the authentic hadiyth narrated by ‘Ahmad and Al-Haakim: [لَتَفْتَحَنَّ الْقُسْطَنْطِينِيَّةَ فَلَنَعِمَ الْأَمِيرُ أَمِيرُهَا وَلَنَعِمَ الْجَيْشُ ذَلِكَ الْجَيْشُ] “By God! Indeed, Constantinople will surely be conquered, and what a good leader is the leader [of that army], and what a good army is that army!” This city was opened 800 years later by Sultan Muhammad Al-Faatiḥ who was a Sunniyy Muslim following the ‘Ash[^]ariyy creed. Had this leader been a deviant man, the Prophet ﷺ putting his honorable hand on ‘Abu Muwsaa’s shoulder and saying to him: “Say, ‘Laa ḥawla wa laa quwwata wa illaa billaah.” So he said, “Laa ḥawla wa laa quwwata illaa billaah (there is no power to obey, no ability to avoid sin, except by Allaah).” Then the Prophet ﷺ said, “You have been given a kanz (treasure trove) among the treasures of Paradise.” The People of Knowledge said that the ‘kanz (treasure trove)’ is what remains after the death of its owner, so this is a signal to what would come from Abu Muwsaa’s loins: ‘Imaam ‘Abu-l-Ḥasan. They said this came true because it was he who fended off the misguided factions from discrediting this (aforementioned) statement. The Destiny Deniers say, “My turning from sin to obedience is by me.” The deniers of created volition say, “You confirm volition for the slave, because although you said, ‘Laa ḥawla wa laa quwwata (There is no power),’ you followed that by saying ‘illaa billaah (except by Allaah),’ and in that there is confirmation of power for the slave, and I do not believe in that!” Therefore, no one verified this statement by its proper meaning and defended it with evidence but ‘Abu-l-Ḥasan, and whoever believes in ‘acquisition’ is neither a destiny denier, nor a denier of created volition. In his treatise to Al-‘Amiyy, Al-Bayhaqiyy dedicated a chapter praising Al-‘Ash[^]ariyy and clarifying his belief; that among the different factions, his creed is the creed of ‘Ahlu-s-Sunnah. ‘Abu-l-Ḥasan was within the Arabian lands, from Baghdaad.

⁹⁸ The other great ‘imaam was ‘Abu Mansuwr Al-Maaturiydiyy Al-Ḥanafiyy. He was outside the Arabian lands, in Samarqand. Most Ḥanafiyys are Maaturiydiyyah. [Our Shaykh has considered some of the terminology of the Maaturiydiyyah stronger in evidence and hence taken by their saying in those cases, as will come if Allaah willed, because he is not a man of partisanship (ta[^]assub), he is a man of evidence].

⁹⁹ When the deviant people [of the past] uncovered their innovations and said what entices weak people, the scholars answered them and exposed them with what is evidence in their own claim; mental arguments, as Ash-Shaafi[^]iyy did.

may Allaah have mercy upon them, engaged those deviants using their own approach against them, [and this is how the good kalaam of ‘Ahlu-s-Sunnah was born]; rational [theological] arguments. In fact, they had no choice. They clarified that all of what came in those hadiyths was authentic and correct in the mental judgement, and what those people claimed to be ambiguous in the Book was not ambiguous.

The deviant beliefs are called “‘**ahwaa**’ (whims; desires)”. It is the plural of “**hawaa**”. This is what Ash-Shaafi’iyy meant¹⁰⁰ when he said¹⁰¹:

من ارتدى بالكلام لا يفلح

“Whoever dresses with kalaam will not be successful.”¹⁰²

The People of Desires made their reference their minds, and they made their minds equal to the Book of Allāh. Then, when the Sunnah was conveyed to them with additional clarification for nullifying their lies, they discredited the narrators and turned away from the hadiṭhs. As for the People of the Sunnah, their school in the basic beliefs is built on the Book and the Sunnah, and the only reason why some of the scholars dove into this issue with mental evidence was to debunk the way of those who claimed that the proper belief is not rational.

¹⁰⁰ Our Shaykh said, “What was narrated about Ash-Shaafi’iyy, that he dispraised this knowledge, is not correct.” What he meant was clarified by him also saying, “Thus, Ash-Shaafi’i’s statement, had it been confirmed, should not be taken generally, for Ash-Shaafi’iyy himself knew the kalaam and clarified it for others. He debated Bishr Al-Mirriysiyy Al-Murji’iyy and Hafs Al-Fard Al-Mu’taziliyy and silenced both of them.” This is why Al-Bayhaqiyy said, “How could the Kalaam of ‘Ahlu-s-Sunnah wa-l-Jamaa’ah be dispraised to him, when he talked to those to whom he talked, and debated those whom he debated, and uncovered the camouflage of those who delivered to the listening ears of their heretical followers deviant beliefs?”

¹⁰¹ Narrated from the route of Abuw Ḥawr.

¹⁰² What was conveyed from him has several narrations. One is that he said:

لأن يلقى الله العبد بكل ذنب ما خلا الشرك خير من أن يلقاه بالكلام “For the slave to meet (the judgement of) Allaah with every sin but paganism is better than meeting Him with kalaam.” A second is that he said:

لأن يلقى الله العبد بكل ذنب ما عدا الشرك خير من أن يلقاه بشيء من هذه الأهواء “For the slave to meet (the judgement of) Allaah with every sin but paganism is better than meeting Him with any hint of these deviant beliefs.” The Shaykh said that this second report is the expression confirmed from him, because the haafidhs who are dependable in narration have narrated it, like ‘Abuw Bakr Ibn Al-Munthir and Al-Bayhaqiyy. The latter said in *Manaaqib Ash-Shaafi’iyy*: “By this talk, Ash-Shaafi’iyy, may Allaah have mercy upon him, only meant Hafs and his likes among the people of heresy. This is what he meant in all that was conveyed about him dispraising the kalaam and its people. However, some narrators generalized, and some specified. In the specification of those who specified, there is evidence of his intent.”

Anyone who did not differentiate between the two matters and let his tongue dispraise ‘Ahlu-s-Sunnah for practicing **^ilmu-l-kalaam** is ignorant about the reality of the issue. So true is what the poet said:

عاب الكلام أناس لا عقول لهم وما عليه إذا عابوه من ضرر
ما ضرَّ شمسَ الضحى في الأفق طالعة ألا يرى ضوءها من ليس ذا بصر

Some who lack intellect have dispraised *the Talk*,

Though they do it no harm as something they didn't like.

Irrelevant to the morning sun rising in the horizon

Is someone lacking vision, not seeing its light!

It is not forbidden to present mental arguments, and sometimes it is an obligation. When At-Tahaawiyy said, *ولا نماري في دين الله* “... *And we do not dispute about the Religion of Allaah*,” this refers to the sinful dispute, and does not mean that debate about the Attributes of Allaah is unlawful. The sinful dispute is when no truth is defended, or when debating to show off (riyaa’), or when asking a misguided person to confess his beliefs - which can be blasphemous. The one who knows the truth may defend it. This statement of his does not refer to the use of **^Ilm Al-Kalaam**. Nevertheless, Ash-Shaafi’iyy, despite having mastery of it¹⁰³, used to dislike delving into kalaam for several reasons:

¹⁰³ Al-Muzaniyy said, “A debate took place between me and a man. He asked me about something, as if it were about to make me doubt about my Religion! I went to Ash-Shaafi’iyy, and said to him, ‘This is what happened ...’ Ash-Shaafi’iyy said to me, ‘Where are you?’ I said, ‘I am in the Masjid.’ He said to me, ‘You are in the likes of the sea of Taaraan while its waves are smacking you. This is a question of the atheists, and its answer is this and that. For the slave to be inflicted with every harm that Allaah created is better for him than to be inflicted with arguing for deviant beliefs.’” It is said that it was there that Pharaoh and his people drowned. Ash-Shaafi’iyy likened Al-Muzaniyy - concerning what some atheists or people of blasphemy have presented to him, and his having no answer for it - to someone riding the sea where Allaah drowned Pharaoh and his people. Then he taught him the answer to what was presented to him so that the fallacy would leave him. Therein is evidence of Ash-Shaafi’iyy’s proficiency in that subject, and that it is obligatory to expose the fallacies of the people of blasphemy when there is a need to do so. What Ash-Shaafi’iyy meant by kalaam here is the blasphemy that the blasphemers fall into and the innovations of the innovators. [For example:] ^Abdullaah Ibnu Saalih, the copier of Al-Layth, said, “We were with Ash-Shaafi’iyy in his session. He started discussing confirming the narration of one person (*khbaru-l-waahid*) from the Messenger of Allaah. We wrote it down and took it to ‘Ibrahiym Ibn ‘Ismaa’iyil Ibnu ‘Ulayyah, one of the apprentices of ‘Abuw Bakr Al-‘Asam. His session used to be held in Egypt in a place called Baabu-d-Dawaall. When we read it to him, he started refuting it. We wrote what Ibnu ‘Ulayyah said and took it to Ash-Shaafi’iyy. Ash-Shaafi’iyy refuted it and nullified what Ibn ‘Ulayyah said, then said, ‘Ibnu ‘Ulayyah is misguided, sitting at Baabu-d-Dawaal misguiding people!’” ‘Abu Bakr Al-‘Asam was a Mu’tazilite. [Another example is that] Ishag said, “My father said to me, ‘One day Ash-Shaafi’iyy was talking to one of the scholars, and was very tight on him, strict, he sought evidence from him, and put him in a corner. I said to him, “O ‘Abu ‘Abdillaah, this is for the people of kalaam, not the people of the *halaal* and the *haram*!” So Ash-Shaafi’iyy said, “We mastered that before we mastered this!””

1. the origin is to abandon this and to use evidence from the religious text¹⁰⁴ not the mind¹⁰⁵;
2. making a mistake in these issues could lead to blasphemy¹⁰⁶;
3. he saw that delving into this matter leads to tribulations¹⁰⁷;

Thus, the [application¹⁰⁸] of this knowledge is to refer to the creations to prove God's Existence and Perfect Attributes, as well as to the religious texts from which the arguments are extracted. Shaykh Samir said that the Kalaam is centered around three things:

1. Thinking about the creations to use that as evidence for the Oneness of the Creator,

¹⁰⁴ Some said the reason they forbade people from kalaam is because the Salaf of 'Ahlu-s-Sunnah wa-l-Jamaa'ah sufficed with the miracles of the Messenger, and at their time the people who busied themselves with kalaam were the deviants. Among the Salaf there were people who got into kalaam and refuted deviant people [as demonstrated]. 'Abdullaah Ibn Yazid Ibn Khurmuz was knowledgeable about kalaam, and he used to refute the deviant people. He was among the most knowledgeable people about the issues of deviance upon which people disagreed.

¹⁰⁵ Haafidh Al-Bayhaqiyy said in his book *Shu'abu-l-Iymaan*, from 'Umar Ibn 'Abdi-l-'Aziyy, that a man asked him something about deviant beliefs, so he told that man, "Go learn from the Bedouin boy in the school, and abandon anyone else." Al-Bayhaqiyy said what Ibn 'Abdi-l-'Aziyy said, and others among the Salaf also said, and it was only because they saw that there was no reason to go into kalaam to validate the Religion, for the Messenger of Allaah ﷺ was sent with evidence witnessed by those who saw it and conveyed with authenticated transmission. That is enough to confirm Monotheism and Prophethood. They did not feel safe for the people to delve into kalaam, because the intellects of some fall short and their opinions are weak. They would become susceptible to the misguidance of misguided people and fallacies of atheists, then be unable to escape, like a weakling who is not a proficient swimmer; if he fell into a strong current, it is feared that he drown and be unable to escape. They did not forbid people from kalaam because it is dispraised in itself or because it is not beneficial. How would the knowledge by which one knows about Allaah and His Attributes, and knows about the Messengers and the difference between the truthful Prophet and a liar be dispraised? It was their compassion for the weaklings - that they would not reach their goal, and then become misguided - that they forbade people from busying themselves with Kalaam. Then Al-Haliymiyy, may Allah have mercy on him, encouraged learning kalaam so to be prepared to argue with deviant people.

¹⁰⁶ Muhammad Ibn 'Abdillaah Ibn Hakam said that Ash-Shaafi'yy said, "If a man asks you anything about kalaam, do not answer him; if he were to ask you about blood money and you said, 'a dirham or a daaniq,' he will say to you, 'you are mistaken,' but if he asks you something concerning kalaam and you were mistaken, he will say, 'you blasphemed!'"

¹⁰⁷ Ar-Rabiy^ said, "I saw Ash-Shaafi'yy coming down the steps when there were people in a session talking about something concerning kalaam. Ash-Shaafi'yy shouted and said, 'You either be neighbors in goodness or you leave us!'" Al-Bayhaqiyy narrated from the route of Al-Muzaniyy: "We were at Ash-Shaafi'yy's door debating about kalaam. Ash-Shaafi'yy came out, heard some of what we were talking about, then went back in, and did not come back out to us for seven days. Then he came out and said, 'It was not sickness that prevented me from coming out to you. Rather, it was what I heard you debating about. Do you think I have not mastered it? I delved into it until I reached considerable depth! I never practiced anything but that I reached in it considerable depth, even archery; I used to shoot between two targets and hit nine out of ten. However, the kalaam has no extent. Debate about something that if you were mistaken about it, it would be said that you made a mistake. Do not debate about something that if you were mistaken, it would be said to you that you blasphemed.'" Al-Bayhaqiyy said, "In the story of Al-Muzaniyy about Ash-Shaafi'yy is evidence that he learned the kalaam and exerted himself in it, and then preferred to leave out debate when there was no need for it."

¹⁰⁸ Way to practice

The Outstanding Reference

2. The proofs of ‘Ahlu-s-Sunnah, and
3. Refuting the heretics.

The obligation of knowing this discipline would be either personal or communal.

- **The personal obligation** is knowing the fundamentals of the Creed.

- **The communal obligation** is to be able to confirm the matters of the Islaamic creed with evidence, as well as to have the ability to refute¹⁰⁹ the fallacies of the innovators and the blasphemers, including the philosophers¹¹⁰, [with mental and textual evidence]¹¹¹.

¹⁰⁹ Our evidence for following up on an opponent's mistake is from Allāh's Saying:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ (98) لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ (99) لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ)

<Surely, you pagans and what you worship instead of Allāh are all firewood for Hell. You, to Hellfire, shall come and enter. * Had those idols been gods they would have never entered Hell, and all the blasphemers therein shall be immortal. * Therein, they moan and cry, and they, therein, do not hear (over the roar of the Fire).>

Upon hearing this, an argumentative man named ^Abdullāh Ibnu-z-Ziba^ra said, "By the Lord of the Ka^bah! I have (finally) refuted Muḥammad!" He meant: I now have something by which I can refute Muḥammad! When the Messenger of Allāh ﷺ came to him he said, "O Muḥammad, have you not claimed that Jesus, Ezra and the Angels have been worshipped?" The Prophet ﷺ was silent, not out of ignorance, astonishment or being refuted, but because it is not necessary that the verse includes them. Ibnu-z-Ziba^ra only wanted [to take advantage of a fallacy that appeared to him, to attempt] to give his people the impression that he refuted the Prophet ﷺ. So Allāh revealed: ﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ﴾ <Indeed, those who have had the goodness destined for them from Us, they will be made to be far away from that.> The Prophet recited that, then the people made an uproar to cover their being refuted.

¹¹⁰ **BENEFIT: HOW TO MENTALLY PROVE THE VALIDITY OF THE RELIGIOUS MATTERS WHOSE REALITIES CANNOT BE PROVEN MENTALLY:** [It is true that the mind is not the reference for knowing the Religious Laws, nor the aforementioned creedal matters that cannot be known except through hearing. However, this does not negate the fact that we can mentally establish the truthfulness of the Laws and the Creedal Tenets, such as the prohibition of wine and the existence of Paradise and Hell. The way to that can be achieved in eight steps]. It is very important when explaining this case to clarify to the opponent that not every deduction is immediate. Establishing the validity of the aforementioned cases in eight steps is not a way to run away from the question, as an impatient atheist may say. It must be noted that somethings are established in stages, especially since someone who does not believe in the Existence of God would not believe that wine is unlawful. Thus, there is no escape from establishing several premises. Here, the case will be summarized for the sake of brevity and lack of repetition, for the points that will be mentioned are already spread throughout the book. **STEP ONE: CLARIFICATION OF THE CAUSES OF KNOWLEDGE:** It has already been established that there are three ways for the creature to achieve knowledge: sound senses, truthful information, and sound intellect. **STEP TWO: CLARIFICATION THAT THE WORLD IS AN EVENT:** To prove the validity of the Divine Laws, one must first prove the Existence of God. To prove the Existence of God, one must prove that the world is created. This can be achieved by proving that the world is made of masses and qualities; traits; attributes, and thus must be a creation in itself, as presented in detail in the coming section pertaining to existence. One may also prove that the world is created by nullifying the claim of beginningless events, as explained in detail in the section pertaining to eternity. **STEP THREE: PROVING THE EXISTENCE OF THE CREATOR:** If one can successfully prove that the world is created, then he can easily prove that it has a creator, for every doing must have a doer. **STEP FOUR: CLARIFICATION THAT GOD IS THE ONLY CREATOR, AND DOES NOT RESEMBLE CREATED THINGS:** If the opponent is not an atheist, then one can immediately skip to the fourth step, for usually non-Muslims who confirm the existence of God liken Him to the creation or establish a partner for Him. The evidence for the first case is in the section of dissimilarity, and the evidence for the second case is in the section of oneness. **STEP FIVE: PROVING THE EXISTENCE OF MUḤAMMAD:** To prove the validity of the Religious Laws and the other matters whose realities can only be known through hearing, one must prove the validity of prophethood. Before proving the validity of the prophethood of Muḥammad, one may need to prove his existence. The evidence for it is tawaatur, which falls under the category of truthful information, as previously mentioned. **STEP SIX: CLARIFICATION THAT MUḤAMMAD IS THE MESSENGER OF ALLAAH:** The way to prove his prophethood is to prove that he did miracles. Some of them were conveyed by tawaatur, and the details of clarifying that are in the section about miracles. **STEP SEVEN: CLARIFICATION THAT HE IS TRUTHFUL ABOUT ALL THAT HE CONVEYED:** The proof that miracles establish his truthfulness is also mentioned in the section of miracles. **STEP EIGHT: ESTABLISHMENT OF THE TRUTHFULNESS OF THE GREAT QUR'AAN:** By proving

This obligation is emphasized in our days because the people of misguidance are more prevalent than before. Today there is a need for [mastering] such argumentation. In fact, this was needed in the past, from before the days of Az-Zarkashiyy, and what came after that until today, for Ibn Taymiyah revived *tashbiyh* (likening Allaah to the creation) which includes making the Speech of Allaah something that recurs again and again, despite that he says that it is confirmed for the Self of Allaah. His followers have not abstained from this, to the extent that some of them, even in this time, have said that the Speech of Allaah is eternal by its kind but an occurrence in its components.

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❁ وسبحان الله وبحمده ❁

LIKENING, EXALTATION¹¹³ AND ATHEISM

[Allaah said in the Qur'aan: {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا} ¹¹⁴ <We (Allaah) made you a moderate nation.> At-Tahaawiyy said:

وهو بين الغلو والتقصير، وبين التشبيه والتعطيل، وبين الجبر والقدر، وبين الأمن والإياس

that Muḥammad is truthful in all that he conveyed, one proves that the Qur'aan is truthful, and therein is the confirmation of Paradise and Hell, as well as the prohibition of wine, and other matters, and Allaah gives the success.

¹¹¹ The Messenger of Allaah was not ignorant about bodies, motion, stillness, or other matters mentioned by the [theologians]. They were [generalized] in the Qur'aan and Sunnah, and the scholars have merely explained that in detail. This knowledge was existent among the Companions, in fact, more than others. Az-Zarkashiyy said in *Tashniyf Al-Masaami'*: "Al-Bayhaqiyy said about the question [of the Yemenis] who came to the Messenger asking about the beginning of the creation, and the Prophet's answer to them: كان الله *Allaah was (existing) and there was nothing other than Him: 'This is proof that the talk about knowledge of the creed and the occurrence of the world was inherited by their children from their grandfathers.'*"

¹¹² Whoever says that wills and speeches are constantly taking place within the Self of Allaah, eternally and everlastingly, [like Fawzan in his explanation of *Tahaawiyy*,] has implied one of three things:

1. That this thing took place within His Self by His Own Doing and Creating. This is a contradiction and impossible because it is impossible that He created Himself or His Attributes, or for eventual attributes to take place in an Eternal Self.
2. That someone else made those attributes occur within Him, and that is a more explicit claim that God is a creation, which is also mentally and religiously impossible.
3. That those wills and speeches take place within His Self without anyone making them take place. This is also impossible, because the occurrence of something without someone to make it occur is impossible. Al-Maqriyy said:

وجود شيء ما بدون فاعل

لأنه من المحال الباطل

"...because among the impossible, invalid (matters) is the existence of anything (eventual) without a doer."

Each of those three implications is impossible, and whatever leads to an impossibility is impossible.

¹¹³ [Here, exaltation is mentioned second to illustrate its moderate position. Then it will be explained first because it is the truth].

¹¹⁴ Al-Baqarah, 143

(Islaam) lies between extremism & neglect, comparing God & dismantling monotheism, denying choice & (claiming to) make one's own destiny, and safety from God & hopelessness of His Mercy.

- [The Mu'tazilah denied that Allaah is attributed with Speech, because they thought the word "kalaam (speech)" only refers to letters, sounds and language. The Mushabbihah claimed that Allaah speaks Arabic, because they thought that the word "kalaam (speech)" only refers to letters, sounds and language. 'Ahlu-s-Sunnah said that Allaah speaks without letters, sounds or language, because they knew that "kalaam (speech)" can mean "what promotes understanding".
- The Mu'tazilah denied that Allaah can be seen, because they thought that the only thing that could be seen is something with a body. The Mushabbihah thought that Allaah is something with a body because He can be seen. 'Ahlu-s-Sunnah said that Allaah can be seen without being a body or having the attributes of a body, because He exists.
- The Mu'tazilah denied that Allaah created the deeds of the slaves. The Jabriyyah denied that the slaves have a will at all. 'Ahlu-s-Sunnah said that the slaves have a will that is under the Will of Allaah.]

✽ وسبحان الله وبحمده ✽

EXALTATION (TANZIYH)

The creed of the Muslims is called **Tanziyh (Exaltation)**, which is confirming the Existence of Allaah while clearing Him from resembling the creations¹¹⁵. This belief is the haven between the extremes of **comparing** and **denying**. Allaah refuted both extremes when He said in His Book:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} ¹¹⁶

<Nothing is whatsoever like Him, and He is the Hearer, the Seer.>

¹¹⁵ This is the meaning of tasbiḥ when saying 'subḥanallāh', and the meaning of saying ta'ālā.

¹¹⁶ Ash-Shuwraa, 11

Here, He denied any likeness to Himself, and confirmed that He is Ascribed with Attributes. At-Tahaawiyy said:

ومن لم يتوقَّ النفي والتشبيه زلّ ولم يصب التنزيه

“Whoever does not guard himself from negating and comparing has slipped and has not arrived at exaltation.”

It was narrated about Ash-Shaafi’iyy that he said:

من انتهض لمعرفة مدبره فاطمأن إلى موجود ينتهي إليه فكره فهو مشبه. وإن اطمأن إلى عدم الصرف فهو معطل. وإن اطمأن إلى موجود واعترف بالعجز عن إدراكه فهو موحد.

“Whoever got up to know his Creator, and settles on a being¹¹⁷ whom his thought can encompass¹¹⁸ is a “mushabbih (likener)”. If he settles on pure nonexistence, he is a “mu’attil (atheist)”¹¹⁹. If he settles on a being and admits that his mind cannot conceive Him, he is a muwahhid (monotheist).”

In *Al-‘Asmaa’ wa-s-Sifaat*, Al-Bayhaqiyy narrated that ‘Abuw Sulaymaan Al-Khattaabiyy said:

الَّذِي يَجِبُ عَلَيْنَا وَعَلَى كُلِّ مُسْلِمٍ أَنْ يَعْلَمَهُ : أَنَّ رَبَّنَا لَيْسَ بِذِي صُورَةٍ وَلَا هَيْئَةٍ، فَإِنَّ الصُّورَةَ تَقْتَضِي الكَيْفِيَّةَ وَهِيَ عَنِ اللَّهِ وَعَنْ صِفَاتِهِ مَنْفِيَّةٌ!

¹¹⁷ [Being: the state or fact of existing; one who lives or exists, or is assumed to do so; that which exists].

¹¹⁸ At-Tahaawiyy said: لا تبلغه الأوهام ولا تدركه الأفهام ولا يشبه الأنام “No delusions realize Him, no comprehension encompasses Him, and He does not resemble the creations.” Whoever seeks to imagine the reality of Allaah commits blasphemy, is far from holding pure Tawhīd, and is far from having unadulterated knowledge about Allaah. He sought to realize something that he cannot. [Like in the case of Destiny], one must accept that there is some knowledge that he cannot achieve, as said by At-Tahaawiyy, who also said: ولا نخوض في الله “We do not delve into (thinking about the Self of) Allaah”. This means that we do not speak about the reality of Self of Allaah, and we do not think about the Self of Allaah, because that leads to confusion, misguidance, and likening Allaah to His creations. This is because when one transfers his mind from one thing to the next, until reaching something that he thinks Allaah to be similar, he stops at that thing and likens Allaah to the creation. For this reason we are prevented from thinking about the Self of Allaah.

¹¹⁹ Throughout [the Islamic] history, the Mu’tazilah and the Mushabbihah (the God-comparers) were the most dangerous factions.

"What is an obligation on us and on every Muslim to know, is that our Lord is not one with an image or format, for an image necessitates a manner of being (kayfiyyah¹²⁰), and that, from Allaah and His Attributes, is negated!"

The word “kayfiyyah” might be used to mean “reality”, as said by the poet:

كَيْفِيَّةَ الْمَرْءِ لَيْسَ الْمَرْءُ يُدْرِكُهَا فَكَيْفَ كَيْفِيَّةَ الْجَبَّارِ فِي الْقَدَمِ

The “how” of man, man himself does not encompass it,

So how about the “how” of Al-Jabbaar in Eternity?

[But since there is ugliness in saying “Al-Jabbaar’s how”], the Shaykh composed an alternative line:

حَقِيقَةَ الْمَرْءِ لَيْسَ الْمَرْءُ يُدْرِكُهَا فَكَيْفَ يُدْرِكُ كُنْهَ الْخَالِقِ الْأَزَلِيِّ

The reality of man, man himself does not encompass it,

So how would he encompass the Reality of the Eternal Creator?

Only Allaah knows the “**H**aqiqah (Reality)” of His Self and Attributes. Our knowledge of Him [is our knowledge of what to attribute to Him or not, and that] is [limited to]:

1. **Knowing what is necessary**, like Knowledge and Power;
2. **What is impossible**, like a partner; and
3. **What is valid; possible**, like His creating something or not.¹²¹

Ar-Rifaa’iyy said:

غَايَةُ الْمَعْرِفَةِ بِاللَّهِ الْإِيقَانُ بِوُجُودِهِ تَعَالَى بَلَا كَيْفٍ وَلَا مَكَانٍ

“The ultimate understanding about Allaah (that the slave can achieve) is the certainty in His Existence - Exalted is He! - without a how, and without a place.”

¹²⁰ If something has a format or shape it has **kayfiyyah (modality; mode; a way; how)**, like sitting, movement, immobility, width, length, and being composed. The kayfiyyah is any attribute of the creations. Our Lord is the Creator of all of that.

¹²¹ As-Siraat Al-Mustaqim, 11th edition (2002), pg. 31. As-Sanusiyy said these same three pertain to the Prophets too.

The great scholar, 'Ibraahiym Ibn Tawbah, also known as Tḥu-n-Nuwn Al-Misriyy said:

مهما تصورت ببالك فالله بخلاف ذلك

"Whatever you imagine¹²² in your mind, Allaah is different from that.¹²³"

Instead [of trying to imagine Allaah], we are encouraged to ponder on the creation, [as Allaah said:

﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ <And they think about the creation of Heavens and Earth.>]

This will help us increase our glorification of the Creator. However, not included in “*thinking about [the reality of] Self of Allaah*” is clearing Him from resembling the creations by saying, “He exists eternally and everlastingly; He existed before time and place; He is not ascribed with any descriptions of humans; He sees without a pupil and hears without an ear or an ear canal; He speaks without letters and sounds, etc. Rather, this is explanation and application of the Saying of Allaah: {لَيْسَ كَمِثْلِهِ شَيْءٌ} <Nothing whatsoever resembles Him.>

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LIKENING

Tashbiyh is believing that Allaah is similar to His creations in some or all ways, and likening His Self or Attributes¹²⁴ to that of the creation. [It is a type of shirk]. Its people are called **Mushabbihah (Likeners; Comparers)**, [and they exist among Shiites, Khawaarij and others,

¹²² If it were said: “Had Allaah not been ascribed with connection, disconnection, containment, motion, stability, and the like, then His Existence would be negated!” then the response would be: Being imaginable is not a condition of existence. Even some creations are unimaginable, like the time of neither light nor darkness, which must be believed, because Allaah said: {الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ (السَّمَوَاتِ وَالْأَرْضِ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ)} <The Praise is due to Allaah, He who created the heavens and the Earth, and made the darkness and the light>. This means that He brought the darkness and the light into existence after they were both nonexistent. No one can imagine time with neither light or darkness; the imagination pictures one of them at one time and the other at another. Likewise, God's Existence is valid without those mentioned descriptions. From there, the scholars of 'Ahlu-s-Sunnah, like 'Imaam 'Aḥmad and Tḥu-n-Nuwn Al-Misriyy said, “Whatever you imagine, Allaah is different.” The first is narrated by 'Abu-l-Faḍl in “Aqiydah Al-'Imaam Al-Mubajjal”, and the second is narrated by Al-Khaṭīb Al-Baghdaadiyy.

¹²³ This is narrated by Al-Khaṭīb Al-Baghdaadiyy in *Taariḥ Baghdaad*. 'Imaam 'Aḥmad Ibn Ḥambal said the same statement, as narrated by 'Abu Faḍl 'Abdu-l-Waahid Ibn 'Abdi-l-Ghaniyy At-Tamiyyiyy.

¹²⁴ The **Zuraariyyah** said that His Life, Knowledge, Power, Hearing and Sight are like that of the creations; eventual like the attributes of the bodies. Also, the **Shayṭaniyyah** claimed that Allaah does not know a thing until it occurs, and that His Knowledge is an event like the knowledge of the creations.

even Mu[^]tazilah, like those of Ba[^]grah who said that Allaah's Will recurs in His Self. They also likened His Speech to that of the creation by saying that it is a characteristic that dwells in bodies].

The Likeners are sometimes referred to as “Al-Hashwiyyah (Ramblers¹²⁵)”.

‘Abu-l-Mud[^]haffar said that the **Hishaamiyy Shiites**¹²⁶ are the origin of tashbiyh¹²⁷ in the nation of Mu[^]hammad ﷺ, and that they took it from the Jews. There are two groups of them:

1. The group of **Hishaam Ibn Al-Hakam** who said that Allaah is a light that sparkles from all directions, like a bar of pure gold or a white pearl, and that His height is seven hand-spans of His Own hands.
 2. The group of **Hishaam Ibn Saalim Al-Jawaaliyqiyy** who said that Allaah has the image of a person, but His upper half is hollow and His lower half is solid. He also confirms for Allaah flesh, blood, a head with black hair, hands, feet, nose, ears, eyes, mouth, and a heart which is a source of wisdom. He claimed that wisdom spouts from His heart as water springs from a spring.
- [If those Likeners believe Allaah has a body, they are called **Mujassimah**.
 - If they believe He is in a direction, they are called **Jihawiyyah**.

¹²⁵ **Al-Karraamiyyah**, following Mu[^]hammad Ibn Karraam, are Mushabbihah because they said that Allaah is a body, [though] they clear themselves of what Ibn Karraam said: that He is a **jawhar** (entity; particle; object). This is similar to what **Shaytaan At-Taaq** said; that Allaah is not a body, but He has the image of a human! They said that He has limits. Mu[^]hammad Ibn Karraam said that Allaah is limited from underneath, but not from the other directions, just as the Dualists said about what they worship; that it is a light that ends where it meets with the darkness, but has no end from the other five directions. They were the first to say that He is “*mahall[un] li-l-hawaadith* (site for events)”. They said that His Sayings, Will, Knowledge, Hearing and Sight all occur within His Self, as well as His contact with the upper surface of the [^]Arsh. Allaah is exalted beyond what they say. Ibn Karraam said in his book *‘Athaab Al-Qabr* that Allaah touches the [^]Arsh and that the [^]Arsh is a place for Him. When his followers found that ugly, they fled from it and said, “We do not say that He touches the [^]Arsh, we only say that He contacts the [^]Arsh.” Some of them were in the session of Ma[^]hmuwd Ibn Subuktikiyn and asked ‘Abuw ‘Ishaq Al-‘Asfaraayniyy, “Is it permissible to say that Allaah the Glorified and Exalted is on His [^]Arsh and that the [^]Arsh is a place for Him?” He said, “No.” Then he put one of his hands over the other and said, “For something to be on the other is like this. Furthermore, it would not be devoid of either being bigger, similar to, or smaller than that thing, and whichever was the case, there would be no escape from having a specifier for it. Every specified thing is limited, and the limited thing cannot be God...” They were unable to respond and became confused. When this conclusion was pushed on them, some of them said that He is bigger than the [^]Arsh, and some said that He is like the [^]Arsh in size. Among them was a man named Ibn Muhaajir. He said that Allaah's width is the same as the width of the [^]Arsh.

¹²⁶ The **Yuwnuisiyyah** are the followers of Ibn ‘Abdu-r-Rahmaan, also from the **Rawaafid** and exaggerated in tashbiyh. He used to say the carriers of the [^]Arsh carry the God of the [^]Arsh though He is more powerful than they, just as the crane is carried by its legs while it is stronger than its own legs.

¹²⁷ The first to exaggerate in tashbiyh in this nation were the **Saba'iyyah**, the origin of the **Rawaafid**, who claimed that ‘Aliyy Ibn Abi Talib was God. When he threw them in fire, they said, “We now truly know that he is God, because the Prophet said: لَا يُعَذِّبُ بِالنَّارِ إِلَّا رَبُّ النَّارِ “No one punishes with fire except the Lord of fire.” They also referred to the Saying of Allaah: {وَهُوَ الْعَلِيُّ الْعَظِيمُ} <He is Al-‘Aliyy, Al-‘Adhiym.>

- If they believe He has a voice or a makes a sound, they are called **Sawtiyyah**.
- If they believe that God dwells within the bodies of His slaves, they are called **Huluwliyyah (so called God-Bodies)**¹²⁸. Shaykh Jamiyl Haliym said that their creed originates from the Christians who believe that God dwelled in Jesus¹²⁹, for there was no one among the Muslims with such a creed, and whoever believes such a creed would not be a Muslim. It was said that some of them said that had the Christians generalized, they would have been correct, but since they specified that dwelling to Jesus they are mistaken. What is mentioned in the books of Muhyi-d-Diyn Ibn Al-ʿArabiyy is confirmed fabrication.
- If they believe that He is one with the world¹³⁰, then they are the **People of Ittihaad (pantheists)**¹³¹. They claimed] that Allaah unified with the world, and that the human can

¹²⁸ They are refuted by the Saying of Allaah: {وَالْهَيْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ} <Your god is one god. No one is God except Him>. According to them, God became numerous by dwelling in different individuals. They have numerous factions. Some of them worship beauty; believing that Allaah dwells in nice images. Whenever they saw something beautiful, they prostrate to it.

¹²⁹ ZAYNAB BA'YUWN [is a Lebanese woman] who had many female disciples believing that she was a saint, and that Allaah entered her. She would say to some of her students, "You are Allaah," and "This wall is Allaah". One of her students would say, "Allaah is in my hand, and that is why it moves." Our Shaykh met that woman in the Beirut area of Abuw Haydar. He said to her, "Can't Allaah make your hand move without being inside of it?" She said, "Of course! He said, "Then He is not inside of your hand!" She said, "No, He is in it, He is in it!" Shaykh said about her, "I found her to be stuck!"

¹³⁰ The YASHRUWIYY SHAATHILIYYAH [are contemporaries claiming to be God-bodies]. Their leader is Shaykhah Faatimah, daughter of the founder of the Yashruwiiyyah branch of the Shaathiliyy tariyqah, ʿAliyy Nuwru-d-Diyn Ash-Shaathiliyy; a pious man. People of his tariyqah deviated during his lifetime. When he knew, he warned against them. This woman said in her book called *Rihlah ila-l-Haqq (A Journey to God)*, "The Book is the existence, the Prophets are its chapters, the great Muslims and the blasphemers are its chapters, the creatures in general are His Speech, and the deficient existence (wujuw d-naaqis) are its letters, and the totality of all of that is Allaah." According to her, Allaah merged with the world and they became one. As for the DURQAAWIYY SHAATHILIYYAH, they said in a line of poetry:

ولكن تكثر لما صفا

فما في الوجود سوى واحد

"There is nothing in existence except for one, however, He multiplied when He became pure."

In a book of theirs called *At-Tashawwuf Fi Haqaa'iq At-Tasawwuf*, they perverted the Qudsiyy hadiyth and say that Allaah said: فإذا أحببته كنته, "If I have loved a slave, then I become him." A very famous one is SAYYID QUTUB who has a [corrupt] interpretation of the Qur'aan called *Fiy Dhilaal Al-Qur'aan*. He says in the interpretation of suwrah Al-'Ikhlāaṣ that there is no reality besides His. Thus, he denied the existence of the world and made it to be the Existence of Allaah. He said about the Saying of Allaah: {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} <He is with you (i.e. knowledgeable about you) wherever you are>: "It is a literal expression, not a figure of speech or a metaphor." He said, "Allaah is with everything, with every individual at everytime and every place."

¹³¹ Ustaath Wafiy told us that there is a fine difference between the people who believe in **huluwl (dwelling)** and those who believe in **ittihaad (unity)**. The first confirms two selves: the Self of Allaah that dwells within a thing [according to them], and the self of the slave, which is a vessel for the Self of Allaah according to them. The second believes in one self, which is the unity of the Self of Allaah with the entire world and everything in it. Some have denied the obligation of ghusl for who fornicated or committed sodomy, because they believe that both parties involved are vessels for God, and thus there is no need for purification. In fact, one of the results of this creed is that he who takes it no longer believes in obligations and prohibitions, because he believes that he is God, or that God dwells within him. [By that he becomes a sort of atheist.]

purify himself until he merges with Allaah¹³². Whoever believes that the world in totality is Allaah confirms godhood for the dog, the sandals, and the devil.

These [last two groups] move under the guise of being Suwfiyyah¹³³. They are refuted by the Saying of Allaah: {كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ} ¹³⁴ <Everything shall be annihilated except His Wajh (Self)>. Some Shiite cults¹³⁵ have worshipped ^Aliyy and the ‘Imaams of ‘Ahlu-l-Bayt] like the **Khattaabiyyah**. They also said that ‘Abu-l-Khattaab Al-‘Asadiyy is a god.

❁ وسبحان الله وبحمده ❁

¹³² If some of them knock on a door, and then is asked, “who is it?”, he would say, “Allaah.” Those are the people of absolute oneness (al-wahdah al-muṭlaqah).

¹³³ **AL-HALLAJIYYAH** are attributed to ‘Abu-l-Mughiyth Al-Husayn Ibn Mansuwr Al-Hallaaj from the Persian town Baydaa’. In the beginning, he spoke like suwfiyyah. He used to practice what Suwfiyyah call “**shat-h** (mystical riddles)”; expressions with two meanings, one dispraised and the other praised. He used claim knowledge in every field. The people of Al-‘Iraaq, as well as a group from Taaliqaan and Khurasaan were charmed by him. The mutakallimuwn, the fuqahaa’ and the suwfiyyah differed about him. Most mutakallimuwn say he is a **huluwliyy**, and a swindling con-artist. Judge ‘Abuw Bakr Al-Baaqillaaniyy mentioned many of his tricks in one of his books. A Hashwiyyah group with contradictory innovations called **As-Saaliimiyyah** accepted him. They said he is a true suwfiyy who speaks with very precise meanings about the realities of **tasawwuf**. The fuqahaa’ also differed about him. Abu-l-‘Abbaas Ibn Surayj was asked about his situation when they wanted to execute him, and he took a neutral position. The people of **tasawwuf** differed about him. ‘Amr Ibn Sulaymaan Al-Makkiyy and Abuw Ayyuwb Al-Aqṭa’ rejected him and conveyed that he said to Al-Junayd, “I am Al-Haqq (the real God)”. Al-Junayd said to him, [according to a report our Shaykh narrates]: You have opened a hole in Islaam that will only be filled with your head.” On the other hand, Abu-l-‘Abbaas Ibn ‘Aṭaa’, Abuw ‘Abdi-l-laah Ibn Khafiyy, Abu-l-Qaasim An-Nasrabaadiyy and Faaris Ad-Daynawariyy accepted him. They said that Allaah gave him karaamahs. Those who charged him with blasphemy conveyed from him that he used to say, “The soul of God dwells in everyone who refines himself for worship, and was patient in withholding himself from pleasure, and purified himself until no trace of humanity was left in him, just as it dwelled in ‘Iysaa, may peace be upon him, and he would not want anything except that it would be as he wished it to be, and all of his doings would be the word of Allaah.” He used to claim this status for himself. Some books he wrote to his followers were found. He headed one of them: “From the Lord of Lords who takes the image of every image, to his slave, So and So.” Then his follower would respond by writing, “O self of the self and extent of the self, we testify that you take the shape of any image you willed, and you are now in the image of Al-Husayn Ibn Mansuwr. We seek protection in you, O he who knows the unseen.” It was said that he deceived some of the elite officials of Al-Muqtadir, who feared his tribulations. Al-Muqtadir thus presented Al-Hallaaj’s case to the fuqahaa’, seeking his judgment - which was just what he wanted, so he ordered for Al-Hallaaj to be whipped 1,000 lashes, and for the amputation of his hands and feet. He was hung on a pole Tuesday, three nights before the end of Thu-l-Qa’dah, year 309 after the Hijrah. He was then taken from his pole, cremated, and his ashes were thrown into the Tigris. His followers in Taaliqaan said that he was still alive, and that the one killed was someone who took his appearance.

¹³⁴ Al-Qaṣaṣ, 88

¹³⁵ **Al-Bayaaniiyyah** follow Bayaan Ibn Sam‘aan, claiming Allaah is an illumination in human form with human body parts that will all perish but His face. The **Mughiyriyyah** followed Mughiyrah Ibn Sa‘iyd Al-‘Ijliyy, saying that Allaah has organs like the Arabic letters.

ATHEISM¹³⁶

[Ta`tiyl (dismantling [monotheism]) is denying the Existence of Allaah or any of His Attributes. This is the school of the **Mu` tazilah**, atheists and philosophers].

All factions of Mu` tazilah¹³⁷ agreed to the denial of the Attributes of Allaah¹³⁸. They said that eternally, He had no Power, Knowledge, Will, Sight, Hearing, Speech or Everlastingness, and that in eternity, He had no Name or Attribute¹³⁹.

In fact, the philosophers and former Mu` tazilah denied the Attributes, and said that there is no confirmed meaning beyond what is understood by “the Self”, for had there been, it would necessitate composition in the Self. However, they have no difference among themselves that

¹³⁶ Atheists are of two schools. Both denied the Existence of God, but the first claimed the world is beginningless. They are refuted by all previous clarifications. The second claimed the world has a beginning. They are three groups: **The first** said the world created itself. This impossibility implies that the world existed before itself to create itself, and after itself by being created by itself, making the world created and uncreated at the same time, and creator and creation at the same time, and they consider themselves the most intelligent people. **The second** said the world was created by nature. This requires more stupidity, because nature is part of the world, and if it is invalid that the world create itself, it is invalid that it be created by part of itself. Furthermore, whatever creates must be alive, knowledgeable, powerful and willing. These are not the attributes of nature. **The third** group claimed that the world occurred by chance. This is invalid, because like nature, chance is not alive, willing, powerful and knowledgeable, and thus cannot create. Also, order, coordination and harmony do not take place by chance. If one of those atheists were to accept a blindman randomly hit a bullseye, he would not accept that he could randomly hit it again. How would he accept that this world, with its order, was a mishap? Also, he would not accept a pen put on a table without a putter to put it there. Nor that the table be in a room without someone putting it there. Nor that the room exists without a putter, nor that the house that contains the room exists without a builder. Nor does he accept that the neighborhood with the house appeared by chance, or the city, or the country. What then made it acceptable that the world existed by chance? [In fact, the world runs with undeniable harmony. Allaah created the male and female. He made plants eaten by animals without fangs, and made animals with fangs the eat meat. He created birds and fish with shapes for flying and swimming, etc.]:

{(مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَافُوتٍ)} <You do not see inconsistency in the creation of Ar-Rahmaan>.

¹³⁷ An-Najjaariyyah also denied the Life and Power of Allaah, and claimed that His Speech is created.

¹³⁸ To them, the “attribute” is a description from another, and there was no one in eternity to ascribe Allaah with anything, and the “name” is a someone’s designation of another, and there was no one in eternity to name Him, nor did He have any speech by which He would name Himself.

¹³⁹ Az-Zuraariyyah are a Shiy`ah faction following Zuraarah Ibn ‘A`yan. He used to say that Allaah was not Knowledgeable or Powerful, and then He created Knowledge, Life, Power, Will, Hearing and Sight for Himself. A group of the Qadariyyah followed their example and said that Allaah’s Speech is created as well as His Will. In fact, all factions of the Mu` tazilah agree upon denying these Attributes. Among the factions of the Mu` tazilah is the **Ka`biyyah**, the followers of ‘Abdu-l-laah Ibn ‘Ahmad Ibn Mahmuwd Al-Balkhiyy, known as ‘Abu-l-Qaasim Al-Ka`biyy. He was among those who said that Allaah does not see Himself or others. He also said that Allaah does not hear, and that He does not have will. He claimed that His Knowledge relieves Him from a will. His reasoning was that whatever is known to Allaah shall take place, whether or not He willed it. This saying also necessitates the negation of His Power.

Allaah has names and ascriptions as far as the necessity of needing expressions is concerned, but to them these expressions are figurative¹⁴⁰.

Furthermore, some of those who have merged hadiy~~th~~ and philosophy, like Ibn Hazm, have denied the validity of the expression “sifah (attribute)”! They have inappropriately discredited the hadiy~~th~~ in the Two Books of Sahiyh with the term: [صِفَةُ الرَّحْمَنِ] “The Attribute of Ar-Rahmaan”. Al-Bayhaqiyy also narrates from Ibn ^Abbaas that the Prophet ﷺ said to the Jews, after reciting Suwrat Al-‘Ikhl~~aa~~s to them: [هذه صفة ربي عز وجل] “This is the Ascription (Sifah) of my Lord.” They have exaggerated in denying multiplicity to the extent that they said that His Existence is a pure, unadulterated existence, with no other reality or type of thing ascribed to it.

For us, Allaah has confirmed these Attributes for Himself in His glorious Book, so it is obligatory to ascribe Him with them. Additionally, it is impossible to confirm the existence of someone who has such names [as Knowledgeable and Powerful] while denying their linguistic origins, [i.e., knowledge and power]. If it is obligatory to confirm the Names “Al-^Aalim (the Knower)” and “Al-Qaadir (the Powerful One)”, then it is obligatory to confirm “^Ilm (Knowledge)” and “Qudrah (Power)”. Allaah said: { (وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا) }¹⁴¹ <My Lord encompassed everything in Knowledge,> { (إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ) }¹⁴² <Certainly, Allaah, He is the Provider, Dhu (Attributed with) Power, Al-Matiyn (Powerful).> { (فَعَالٌ لِّمَا يُرِيدُ) }¹⁴³ <He does whatever He wills.> The verb, “wills”, would not be confirmed without the confirmation of its origin, which is the will. If this is confirmed about the Will, Knowledge, [and Power], then it is confirmed about the rest of the Attributes, since no one differentiates between them in this issue.

[Therefore], invalid is their claim that they have confirmed the Names because of the textual evidence and because they are known in the Religion by necessity, but the Attributes are not confirmed by the texts. Some scholars have considered that the confirmation of the Adjective in

¹⁴⁰ So they permitted the expressions linguistically and said that they inform about some sort of idaafah (description), [without being literal].

¹⁴¹ Al-‘An^aam, 80

¹⁴² Ath-Thaariyat, 58

¹⁴³ Huwd, 107

the texts is a documented confirmation of the Attribute for the aforementioned reason. According to this, ‘Abu-l-Waliyd Ibn Rushd said: “There is no difference between who said, ‘*Allaah does not have Knowledge*,’ and who said, ‘*Allaah is not Knowledgeable*.’” This is why the Mu’tazilah who denied the Attribute and confirmed its **hukm** (judgement; i.e. the name derived from the attribute) are judged as blasphemers. The result of denying the Attribute is the denial of the **hukm** in reality.

These deniers have differed:

- A faction of the philosophers called **As-Salbiyyah**¹⁴⁴ said that the meaning of Him being Knowledgeable and Powerful, etc., is that He is not ignorant or weak, etc. This talk implies that the characteristic would also be knowledgeable and powerful, since it is not ignorant or weak.
- Others **[claimed]** that Allaah has ‘**ahwaal (circumstances)**’ - not existent nor non-existent - called “‘aalimiyyah (knowledgeable-ness)”, “qaadiriyyah (powerfulness)” and “hayyiyyah (alive-ness)”¹⁴⁵.
- The latter-day Mu’tazilah, like ‘Abuw Haashim, denied the Attributes while confirming their derived descriptions. Thus, they said that Allaah is Knowledgeable by His Self, not by Knowledge; Powerful by His Self, not by Power, etc. They argued by the Saying of Allaah: {لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ} ¹⁴⁶ <(By God), those who said that Allaah is the third of three have blasphemed.>

Jahm Ibn Safwaan used to say that it is not permissible to use for Allaah any word that is used for the slaves, so it is not said that He is Alive, Knowledgeable or even Existing, because all of these attributes are used for the slaves. He said it is said about Him that He is the Doer, the Creator, the Giver of Life and the Giver of Death because these are not said about the slaves.

¹⁴⁴ Diraar Ibn ‘Amr was one who took this school. He said that Allaah is called “alive”, “knowledgeable”, and “powerful” meaning that He is not dead, ignorant or weak, not meaning that He has attributes that refer to His Self. **[This means that Allaah is inanimate.]**

¹⁴⁵ They have confirmed the “‘aalimiyyah” and the “qaadiriyyah”, saying that they are ascriptions that have no actual existence outside of the mental consideration. They said that this is different from knowledge, power and life, because they are real attributes.

¹⁴⁶ Al-Maa’idah, 73

❁ وسبحان الله وبحمده ❁

‘ISLAAM¹⁴⁷ & ‘IYMAAN¹⁴⁸

In Sariyh Al-Bayaan¹⁴⁹, the **Shaykh** said:

والإسلام والإيمان متلازمان لا يُقبل أحدهما بدون الآخر، وإن كانا مختلفين من حيث معنيهما الأصليان،
*‘Islaam and ‘Iymaan are inseparable; neither is accepted without the other, even if they have
different original meanings.*

فقد قال أبو حنيفة رضي الله عنه في الفقه الأكبر:

‘Abuw Haniyfa - may Allaah accept his deeds - said in Al-Fiqhu-l-‘Akbar:

لا يكون إيمان بلا إسلام ولا إسلام بلا إيمان فهما كالظهر مع البطن

“There will be no ‘Iymaan without ‘Islaam, and no ‘Islaam without ‘Iymaan, so they are
like the front to the back.”¹⁵⁰

فكما أن الظهر لا ينفصل عن البطن مع أنهما مختلفان فكذلك الإيمان لا ينفصل عن الإسلام
والإسلام لا ينفصل عن الإيمان.

*So, just as the back does not separate from the front, although they are different, so does
‘Iymaan not separate from ‘Islaam, and ‘Islaam does not separate from ‘Iymaan.*

[Comparing ‘Islaam and ‘Iymaan to the back and the front implies that they are different, like
Shaykh said: the front and the back are not the same. However, according to An-Nasafiyy

¹⁴⁷ Here, ‘Islaam is mentioned first because it came in the hadith of Jibriyl first.

¹⁴⁸ [Here, the words “**Belief; Faith**” will be the translations for “Iymaan”, though our teachers also used “belief” for “‘aqiydah” and “tawhiyd”. “**Creed**” will be used For “‘aqiydah”. The “Tawhiyd” is the **Monotheism**, and perhaps “oneness”, depending on the context].

¹⁴⁹ Pg. 157, 1st edition 2004

¹⁵⁰ Thus, just as the back does not separate from the front, despite that they are different, Belief does not separate from ‘Islaam, and ‘Islaam does not separate from the Belief.

they are the same¹⁵¹: [والإيمان والإسلام واحد] “**Imān and Islām are one.**” Shaykh told the difference between them in the explanation of An-Nasafiyyah:

الإيمان هو التصديق القلبي والإسلام هو الاعتراف باللسان.

‘**Iymaan is the cardiac¹⁵² verification, and ‘Islaam is confession by the tongue.**

In *Ad-Dalīl Al-Qawīm*, he said¹⁵³: “**The minimum of ‘Islaam is (saying) the shahādah that no one is God but Allāh and that Muḥammad is the Messenger of Allāh ...**” So when] the Messenger of Allāh ﷺ said¹⁵⁴:

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“**Islām is testifying that no one is god but Allaah, and that Muḥammad is the Messenger of Allāh,**”

This is the **minimum of Islām**, as proven by the Saying of Allaah:

{وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا}

<Whoever does not believe in Allaah and His Messenger, then We have prepared for the blasphemers an inferno.>

It is understood from this that whoever believed in Allaah and His Messenger and did not do any obligations is not a blasphemer, and shall not be in Hell forever¹⁵⁶. By the remaining issues, one perfects his Islām:

¹⁵¹ [“**Waaḥid** [واحد]; one” may sometimes translate as “same”, like when the Israelites told Moses, “We cannot tolerate “**ta’am waaḥid** (the same food).”]

¹⁵² **Cardiac adjective** car-di-ac \ \ 'kār-dē-ak \ of, relating to, situated near, or acting on the heart. (<https://www.merriam-webster.com/dictionary/cardiac>)

¹⁵³ Pg 36, 3rd edition, 2009

¹⁵⁴ Muslim reported that Gabriel said to the Prophet: “Tell me about ‘Islaam,”
155Al-Fath, 13

¹⁵⁶ Ad-Dalīl Al-Qawīm, pg. 51

وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

“... And observing prayer, paying zakah, fasting Ramadan, and making pilgrimage to the House if you are able to make a way there.”

[The Shaykh continued to say: “*And the minimum of Iman is the cardiac verification of the meaning of the two shahadahs.*” Therefore,] when the Prophet ﷺ said:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

“To believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and to believe in the Qadar, its good and its evil,”

[Of all the matters mentioned in this hadith,] what must be constantly present for the validity of one’s faith, and for the salvation in the Afterlife, is the belief in the Existence of Allaah, that none other than Him deserves worship, and to believe in the Message of Muḥammad ﷺ. This hadith does not mean that whoever does not have these six matters ready in his heart is not a Believer or that they are the only matters that must be believed¹⁵⁷; it means that this amount is the most important of all belief matters. These six are, as some scholars call them, “the ‘arkaan (integrals) of Belief”. Our Shaykh refers to them as “the basics (uṣūl) of the Creed”. This hadith is similar to the hadith: [الْحَجُّ عَرَفَةُ] “The Hajj is ^Arafah!” This is the most important matter in Hajj, not the only. Therefore, there are six greatest matters of Faith¹⁵⁸.

[And therein, he also describes the two of them as “mutalaziman (inseparable)”. The meaning of them being the same, then, is that both together are one thing, because if either is missing, neither is valid, as **Shaykh said** in the explanation of An-Nasafiyy.¹⁵⁹

¹⁵⁷ [For example, we must believe in the existence of the genies, of the evil eye, and of magic.]

¹⁵⁸ The most important is belief in the uncreated Existence of Allaah. One must also believe in the existence of His Angels. Allaah revealed Books to some of His Prophets and they are all true. It also includes believing in the “Rusul (Messengers; Sent Ones)”, including Prophets who were not Messengers. Belief in the Last Day is that after experiencing death, Allaah will bring His slaves back to life without death, and judge them for their deeds. ‘Iymaan also includes having belief in destiny, its good and bad. [The details of each case shall come, God willing].

¹⁵⁹ Pg. 187, 3rd edition, 2014

This fusion is not negated by] the Saying of Allaah:

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

<The desert Arabs said, “We have believed!” O Muḥammad, say, “You have not believed. Instead, say: ‘We have submitted,’ because belief has yet to enter your hearts.”>¹⁶⁰

[Here], it is the **linguistic** ‘islaam: *submission*, not the religious meaning. Those Arabs used to outwardly show to the people that they loved the Prophet ﷺ and have submitted to him, but that was out of fear of being killed. In their hearts, they hated the Prophet ﷺ. This is the way of the hypocrite (munaafiq). [Proof that ‘Islaam and ‘Iymaan are the same; are bound is in the Book of Allaah, as said by Mufasssir An-Nasafiyy, that the disciples of Jesus said:

﴿آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَا مُسْلِمُونَ﴾

< “We have believed in Allaah, and bear witness that we are Muslims!”>¹⁶¹

And concerning the story of Prophet Lot, Allaah says:

﴿فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ۖ ۝٣٥ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ۖ ۝٣٦﴾

<And We rescued from the town of Sodom whoever therein was among the Believers. And there was not there but a single house of Muslims.>¹⁶²

Ibn ʿAbbaas reported that the Messenger of Allaah ﷺ used to say:

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ

¹⁶⁰ This interpretation was mentioned by the likes of ‘Abuw Ḥayyaan and Al-Qurtubiyy. Thus, this verse does not mean that they were Muslims without being Believers.

¹⁶¹ ‘Aal-ʿImraan, 52

¹⁶² Adh-Dhaariyaat, 35, 36

“O Allaah, for You I have submitted, and in You I have believed, upon You I have relied, to You I have confessed, and for You I have disputed.”]

Anyone who believed in this amount with certainty, [and confessed to it] is a [Muslim] Believer, whether or not he knew the evidence¹⁶³, as opposed to the Mu`tazilah who said the belief of the **muqallid** (imitator) is invalid¹⁶⁴, because they consider evidence a condition of Faith¹⁶⁵. [Rather,] anyone who believed in that with which the Prophet ﷺ came, and testified to its truthfulness by uttering the two shahaadahs, is a **Muslim** and a **Mu`min (Believer)**, even if he did not do the obligations or avoid the prohibitions. In that case, he is an **imperfect Believer**, not merely a Muslim who is not a Believer.

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¹⁶³ Ahlu-s-Sunnah said that knowing [some] intellectual proof for Allaah's Existence is a personal obligation. Whoever does not is a sinful Believer; not a disbeliever. To prove Allaah's Existence, we refer to the existence of creations; [whether] bodies [or] qualities, like movement and immobility. [We cite facts about these occurrences; we argue] to show that they need a Creator. It is enough for one to say to himself, "Had it not been that Allaah exists without need of anything, this world would not exist!" [One may] likewise [reason about] the Attributes of Allaah: "Had Allaah not been attributed with them, this world would not exist. I observe that this world exists, so Allaah must exist!" Also, it is a mental proof to think: "I am after I was not, and whatever is after it was not must have something to make it be, so I must have someone who made me be. Whoever made me be exists unlike anything, and [according to the Prophets,] His Name is Allaah!" Another argument is to say, "The world changes. Everything that changes is an event. Therefore, the world is an event. Every event needs what made it occur. Whoever made it occur [must] not resemble anything, and [has His Attributes]."

¹⁶⁴ The imitator; mimic (muqallid) in creed, not rules, is someone who is certain with absolute conviction in the Belief[, but] without knowing; having any evidence for it. His Faith is valid, as opposed to the Mu`tazilah, but he is sinful for not seeking to validate his Faith with evidence. It is obligatory on the sane, pubescent person to correctly know the matters of belief, and to have the support of mental evidence. Imitation in the Creed is not permissible, so the son cannot merely rely on his father, nor the father on the son, nor can the wife rely on the husband. Rather, all sane people are equal in this obligation, men and women alike. Most scholars have considered that having evidence is not a condition for valid Belief, including the **Four 'Imaams**, Al-'Awzaa`iyy, Sufyaan Ath-Thawriyy, and all of the Dhaahiriyy school. This is also apparently the stance of 'Abuw Mansuur Al-Maaturidiyy. There is unconfirmed reporting about Al-'Ash`ariyy deeming the Belief of the imitator invalid.

¹⁶⁵ Among what all of their factions have agreed upon is that the belief of the slave is not valid until he knows all conditions of their creed, has reached the level of their scholars, such as 'Abu-l-Huthayl, An-Nadhaam, and others, is able to confirm the proofs and is capable of debate. Whoever did not reach that level is a blasphemer and is not judged as having the Belief. This is why they judged all of the common Muslims as blasphemers. They have also claimed that the scholars of those who oppose them are all blasphemers, because they do not have the same evidence as those Mu`tazilah. Furthermore, every faction of theirs has charged the other with blasphemy. This implies that the individual among them would not consider anyone a Believer except himself. That would imply that he would be the only one who enters Paradise, despite what was narrated about the great numbers of the People of Paradise. Because of this deviance of theirs, the scholars of the people of truth said that whoever is a Mu`taziliyy by imitation is a blasphemer by the consensus!

‘IYMAAN

Linguistically, ‘Iymaan is “*taṣḍīq* (verifying; believing; deeming true)”. Religiously, it is a particular faith, as An-Nasafiyy said:

وَالْإِيمَانُ فِي الشَّرْعِ: هُوَ التَّصْدِيقُ بِمَا جَاءَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِهِ مِنْ عِنْدِ اللَّهِ تَعَالَى، وَالْإِقْرَارُ بِهِ

“Faith (Imān), according to the Sacred Law, is verification of what the Prophet - peace and blessings be upon him - came with from Allah the Exalted, and professing to it¹⁶⁶.”

This means that ‘Iymaan is faith in the heart in that with which the Prophet ﷺ came, **while confessing about that with the tongue; [which is ‘Islaam]**. Thus, it encompasses both matters. From that it is known that if *taṣḍīq* (verification) is missing, ‘Iymaan is missing. It is also defined as: [المعرفة الجازمة التي لا يخالطها شك ولا ريب] *The definitive knowledge¹⁶⁷ unmixed with uncertainty or skepticism.*

Its place is the heart, so whoever lacks Faith in his heart but utters **the Two Shahaadahs** is a blasphemer to Allaah. **[When he is aware of his own disbelief or skepticism, he is a more wretched type of blasphemer called a munaafiq (hypocrite)]**. However, to us he is a believing Muslim, **[because we judge]** according to what is apparent and outward. Verbal confession is an integral of Belief that cannot be dropped, excluding the mute¹⁶⁸ and the one raised as a Muslim; the blasphemer who wants to enter ‘Islaam and is able to speak is the one whose belief is not valid without both matters. An-Nawawiyy said, “*Whoever believes in his heart but does not utter with the tongue is a blasphemer who shall dwell in Hell forever according to the consensus.*”

¹⁶⁶ This explains the statement of At-Ṭahaawīyy: وَالْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَالتَّصْدِيقُ بِالْجَنَانِ “*Belief is confession with the tongue and faith in the heart.*”

¹⁶⁷ I.e., certainty within the heart based on evidence. The types of evidence shall come in their places.

¹⁶⁸ It is sufficient for whoever is unable to utter with the tongue to believe in his heart. Because of the extreme pains of the throws of death, which is more painful than 1,000 stabs of the sword, the tongues of some people do not obey them and their nerves go limp.

INCREASE AND DECREASE IN FAITH

‘Abuw Haniyfah and those who followed him said ‘**Iymaan does not increase or decrease.**
At-Tahaawiyiy said:

والإيمان واحدٌ، وأهله في أصله سواءٌ والتفاضل بينهم بالخشية والتقى ومخالفة الهوى وملزمة الأولى

“Faith is one, and its people, concerning its basis, are equal. Superiority between them is according to the fear (of God), piety, opposing the desire, and steadfastness to what is more appropriate.”

Since ‘Iymaan is the Faith in that with which the Prophet ﷺ came, its essence is invariable. The variation takes place in its description; its strength or weakness. Superiority in the Belief between the individual Believers is based on superiority in piety, opposing the evil inclinations, and practicing the optional, recommended matters. Whoever says that the Belief does not increase or decrease, his intended meaning is its essence and origin, without which, there would be no belief.

The ‘Ash[^]ariyyis said ‘**Iymaan does indeed increase and decrease.** Shaykh Samir taught us that this is stronger because it complies with the apparent meanings of the Qur’aan, like the Saying of Allaah:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾¹⁶⁹

<If its verses were recited on them, it increases them in Faith.>

This difference is only a matter of terminology. The Najjaariyyah deviated and said that belief increases but does not decrease. Additional evidence for the ‘Ash[^]ariyy **[terminology]** includes such hadiyth as:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

“One of you does not (perfectly) believe until he loves for his brother what he loves for himself.”

¹⁶⁹ Al-Anfaal, 2

Negating the foundation of one's belief is not meant here, nor in what resembles it, like:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ

“One of you does not (perfectly) believe until I am more beloved to him than his parent and his child¹⁷⁰.”

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

“One of you does not (perfectly) believe until his inclination follows that with which I have come.”

لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ وَلَا إِيْمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

“There is no religion in whoever does not have loyalty, and no belief in whoever is not trustworthy.¹⁷¹”

What is meant is that one's [personal level of] belief and [his personal commitment to the] Religion is incomplete and deficient; the individual would not be following the Prophet ﷺ perfectly. This was stated by the likes of Ibn Hajar, and An-Nawawiyy in the explanation of Sahih Muslim. Hence, it is neither said that one is a Muslim but not a Believer, nor that he is a Believer but not a Muslim. Instead, it is said that his belief is imperfect or deficient. **Shaykh says** in Ad-Dalil Al-Qawim¹⁷²: The perfect Believer is meant by the Saying of Allaah:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٠٠﴾

¹⁷⁰ [This narration in particular refers to one's natural inclination, and not the obligatory love he must have for the Prophet ﷺ. If one intentionally refuses the obligatory love of the Prophet ﷺ by loving someone more than him, this is blasphemy. If someone recognizes and accepts that he must love the Prophet ﷺ more than other creations, then he has fulfilled his obligation. However, the one who has loved the Prophet ﷺ out of his personal inclination, and not merely out of recognizing his obligation, has a higher level of faith. This is the one referred to in this particular narration].

¹⁷¹ Ibn Hibbaan

¹⁷² Pp. 39-40

< The Believers are but those who believe in Allah and His Messenger, then they had no doubt, and they fought with their wealth and their lives for the Sake of Allah. Those, they are the truthful ones.>

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

<Only believing in Allah's Verses are those who, when they are reminded about them, fall into prostration, and they glorify their Lord by His praises, and they are not arrogant.>

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

< It is not the righteousness that you (People of the Book) turn your faces towards the east and the west (because your rules have been abrogated¹⁷³). Rather, the righteousness is (the good-doing of) him who believed in Allah, and the Last Day, and the Angels, and the Book¹⁷⁴, and the Prophets, and (voluntarily) gave away money while preferring it for himself¹⁷⁵ to the near of kin, and the orphans, and the needy, and the stranded travelers, and the beggars, and the slaves (and prisoners who need assistance purchasing their freedom), and (he is the one who) observed the prayer, and gave the zakah, and (they are) the fulfillers of their promise when they promise (Allah or the people). And (Allah praises) those patient during (dire) poverty and affliction and during the (heat of) battle. Those (described as mentioned) are those who are honest (in religion), and those, they are the God-fearing.>

¹⁷³ Nasafi.

¹⁷⁴ The Heavenly Books as a type, OR: the Qur'an specifically (Nasafi).

¹⁷⁵ While loving the money, or while loving the act of giving, or "While loving Him," meaning Allah.

Al-Bukhaariyy reported:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“The (perfect) Muslim is who the Muslims are safe from his tongue and his hand.”

Concerning this hadiyyh:

لا يزني الزاني حين يزني وهو مؤمن ولا يسرق السارق حين يسرق وهو مؤمن ولا يشرب
الخمير حين يشربها وهو مؤمن

“The fornicator does not fornicate while being a Believer, the thief does not steal while being a Believer, and one does not drink wine when drinking it while being a Believer.”

‘Imaam An-Nawawiyy said that the **muhaqqiquwn** (perfectionists) said it means that one does not do these sins while his belief is perfect. These are expressions that negate something while the intended meaning is the negation of its perfection, as it is said: “There is no knowledge except what benefits,” and “There is no life except the life of the Hereafter.” It is necessary to interpret the hadiyyh like this because of the hadiyyh of ‘Abuw Tharr:

من قال لا إله إلا الله دخل الجنة وإن زنى وإن سرق

“Whoever said, ‘No one is God but Allaah,’ shall enter Paradise, even if he fornicated and stole.”

Another is the hadiyyh:

بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا،

Pledge your promise to me that you will not associate with Allaah anything,

وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ

And that you will not steal, fornicate, or kill your children,

وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُوا فِي مَعْرُوفٍ

Nor fabricate slander from your hearts¹⁷⁶, and that you will not disobey (me) in any good that you were ordered.

فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ شَيْئًا مِنْ ذَلِكَ فَعُقُوبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ

Whoever among you fulfills that, then his reward is on Allaah. And whoever among you falls into any of that, and is thus punished in the earthly life, that will be an expiation for him (on Judgment Day).

وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ عَزَّ وَجَلَّ فَهُوَ إِلَى اللَّهِ

And whoever among you falls into any of that, then Allaah ^azza wa-jall covered him, then He is under the Will of Allaah:

إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ

If He willed, He will forgive him, and if He willed, He will punish him.”

Allaah says: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ < Certainly, Allaah does not forgive the association of partners with Him, and He forgives whatever is less than that for whomever He wills.¹⁷⁷>

The consensus of the People of Truth is that the fornicator, thief, killer, and other major sinners who did not associate partners with Allaah did not blaspheme by committing those sins. If they died while insisting on the major sins, then they are under the Will of Allaah. If He willed, He will forgive them and put them in Paradise without any previous torture, and if He willed, He will torture them, then put them in Paradise. [This makes it easier to understand other hadiyths that do not truly negate one's Faith, despite that they seemingly negate that he will enter Paradise]. The meaning of these is that the committer of the mentioned sins **will not enter Paradise with the first batches**; he will be punished first, unless Allaah forgives him, then

¹⁷⁶ [Literally it says: "between your hands and feet." Some scholars said that what is between the hands and feet is the heart.]

¹⁷⁷ An-Nisaa', 116

admitted to Paradise. Examples are such as: [لا يدخل الجنة قتات] “The instigator (who causes trouble between Muslims) will not enter Paradise.”¹⁷⁸

من اقتطع حق امرئ مسلم بيمينه فقد أوجب الله له النار وحرم عليه الجنة

“Whoever unjustly took the right of a Muslim by swearing (to a lie), Allaah has made Hell necessary for him, and has made Paradise forbidden for him.”¹⁷⁹

من ادعى إلى غير أبيه وهو يعلم أنه غير أبيه فالجنة عليه حرام

“Whoever claims someone to be his father while knowing that he is not his father, then Paradise is forbidden for him.”

ثلاثة لا يدخلون الجنة العاق لوالديه والديوث ورجلة النساء

“Three (types of) people shall not enter Paradise: who mistreats his parents, who leaves his family to fornicate, and the women who imitate men.”

لا يدخل الجنة قاطع

“Whoever cuts off his relatives will not enter Paradise.”¹⁸⁰

If one dies as a Mu'min [and a Muslim], he shall undoubtedly enter Paradise, [even if he is first tortured for his sins]. This is one way to explain the statement of At-Tahaawiyy:

والمؤمنون كلهم أولياء الرحمن

“All Believers are ‘awliyyaa’ of Ar-Rahmaan.”

This means that they are under the “wilaayah (protection)” of Allaah from the everlasting, non-stop torture particular to the blasphemers. Some Believers will be pious people who exit this life

¹⁷⁸Al-Bukhaariyy

¹⁷⁹Muslim.

¹⁸⁰The Two Shaykhs

forgiven, and some will be major sinners. Some major sinners will be forgiven and not tortured, while others will be tortured then released.

❁ وسبحان الله وبحمده ❁

‘ISLAAM

As for ‘**Islaam**, linguistically it is “inqiyaad (submission; yielding)”. Religiously, it is a specific submission; submission to that with the Prophet ﷺ came by uttering the two shahaadahs [and believing in them]. The Shaykh says in the *Siraat*:

وَالْإِسْلَامُ هُوَ الدِّينُ الَّذِي رَضِيَ اللَّهُ لِعِبَادِهِ وَأَمَرَنَا بِاتِّبَاعِهِ.

‘Islam is the Religion that Allah accepts for His slaves and ordered us to follow.

Allah the Exalted said¹⁸¹:

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ)

“Whoever seeks other than *Islam* as a religion, it will not be accepted from him, and he shall be, in the Hereafter, one of the losers.”

Al-‘Islaam is the only Religion accepted by Allaah; the only Religion He ordered His slaves to follow. The least for a person to do to be safe from remaining in Hellfire forever is believing in Allaah and His Messenger ﷺ. The one who dies in the state of blasphemy shall not be forgiven, like the Prophet ﷺ said:

إِنَّ اللَّهَ لَيَغْفِرُ لِعَبْدِهِ مَا لَمْ يَقَعْ الْحِجَابُ

“Surely, Allaah indeed forgives His slave, as long as the veil has not fallen.”

They asked the Prophet ﷺ: “What is the falling of the veil?” He said: [أَنْ تَمُوتَ النَّفْسُ وَهِيَ مُشْرِكَةٌ]
“For a soul to die as a pagan.”¹⁸² Whoever dies on the state of ‘**Islaam** shall end up in Paradise,

¹⁸¹ *Sūrat Āl ‘Imrān*, 85.

¹⁸² Ahmad and Ibn Hibbaan, who said it is authentic.

even if he committed enormous sins; he would either be forgiven for his sins and admitted into Paradise, or he would be tortured for a time and then be taken out of Hellfire and then admitted to Paradise.

The scholars of ‘Islaam unanimously agreed that whoever takes a Religion other than ‘Islaam for himself is a blasphemer, and that whoever does not declare such a person a blasphemer is himself a blasphemer, as well as whoever hesitates about that or is neutral, such as to say, “I do not say he is blasphemer or not.” At-Tahaawiyy said:

وَدِينُ اللَّهِ فِي الْأَرْضِ وَالسَّمَاءِ وَاحِدٌ وَهُوَ دِينُ الْإِسْلَامِ،

The Religion of Allaah on earth and in the skies is one¹⁸³, and it is the Religion of ‘Islaam.

قال الله تعالى: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

Allaah said: (what means)¹⁸⁴ <Surely, Religion to Allaah is ‘Islaam.>

وقال تعالى: ﴿وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

And the Exalted said: (what means)¹⁸⁵ <I have approved ‘Islaam as a Religion for you.>

Every other Religion is invalid. Thus, there is no heavenly or revealed Religion other than ‘Islaam. Whoever said otherwise has blasphemed. For this reason, the one who calls the places of the blasphemers like churches “houses of Allaah” is a blasphemer, because these places were built to be used for blasphemy.¹⁸⁶ Allaah ordered His Prophet to outwardly declare to the pagans that they have their invalid Religion and that he has his true Religion that he shall never depart:

<لَكُمْ دِينُكُمْ وَلِيَ دِينِ>¹⁸⁷ <You have your (invalid) Religion and I have my (true) Religion.>

In the ancient times [of the original humans], everyone had the same Religion; ‘Islaam. Allaah said:

<كَانَ النَّاسُ أُمَّةً وَاحِدَةً>¹⁸⁸

¹⁸³ The people of the skies are the Angels; they practice Islaam. The human and genie Believers on earth practice Islaam.

¹⁸⁴ Aal ‘Imraan, 19.

¹⁸⁵ Al-Maa’idah, 3

¹⁸⁶ He cannot rely on the verse in Suwratu-l-Hajj, 40 to support his claim.

¹⁸⁷ Al-Kaafiruwn, 6

¹⁸⁸ Al-Baqarah, 213

<All of the people were one ‘Ummah (Religion).>

‘Abuw Ya’laa narrates in his *Musnad* that Ibn ‘Abbaas interpreted this verse by saying, “*All of them were on ‘Islaam.*” In this verse is proof that the first humans were Muslims. The first blasphemy among humans was after the death of Prophet ‘Idriys ﷺ. Nuwh ﷺ was the first Prophet sent to blasphemers, and the first sent after people spread throughout the world. The millennium between them is called “**The First Era of Ignorance (Al-Jaahiliyyatu-l-‘Uwlaa)**”, as mentioned in Suwratu-l-‘Ahzaab. Therefore, whoever truly followed Moses ﷺ was a Muslim, [even if they were called the Yahuwd], and whoever truly followed Jesus ﷺ was a Muslim, [even if they were called the Naṣaaraa.] Allaah said about the Jews and the Christians:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

They were not ordered (in the Torah and the ‘Injiyl) but to worship Allaah sincerely, dedicating Religion only to Him, as Believers disinterested in all invalid Religion, and to observe Prayer and give the Zakaah. That is the right Religion.>

The person who truly follows Prophet Muḥammad ﷺ, who renewed the call to ‘Islaam after it had been stopped among humans on earth [- not genies], is a Muslim.

The Shariy’ah is the Sacred Law given by Allaah to the Messenger-Prophets; it is the rulings brought down by Revelation, and they differ depending on the welfare of the people; in accordance with what Allaah willed. So Allaah is Who changes them from one Messenger to another, or abrogates them from time to time within the lifetime of a Prophet[:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

<He sanctioned for you (Believers) of religion the very Religion with which He commanded Noah, and which He revealed to you (Muḥammad), and that with which He commanded Abraham, Moses, and Jesus; to observe prayer and not to disunite in Religion.>

However, ‘the five universal judgements (al-kulliyyaat)’ do not differ in the laws of the Prophets. They are:

1. Protection of one's Religion (from blasphemy).
2. Protection of one's life (from murder).
3. Protection of one's mind (from what ruins it, such as alcohol).
4. Protection of one's lineage (from being born out of wedlock).
5. Protection of one's property (from unrightful consumption).

Some scholars counted a sixth: **protection of one's honor.**

‘Islaam benefits in this life and in the Hereafter. [All of the blasphemer's benefits will be cut off by death.] If the slave had only the endowment of ‘Islaam, this would be sufficient. In this life, it guides to the deeds that are rewardable in the Hereafter, and warns from the deeds that deserve torture. The focus of the Religion is to guide the slave to what is beneficial for him. Our Religion does not order us to do or leave something unless there were wisdom in it, even if one did not understand that wisdom. At-Tahaawiyy said:

فإنَّه ما سلِّم في دينه إلَّا من سلَّم لله عزَّ وجلَّ ولرسوله ﷺ وردَّ علِّم ما اشتبَّه عليه إلى عالمه.

“No one would be steadfast in his Religion but who submits to Allaah - ^azza wa jall - and His Messenger ﷺ, and refers the knowledge of what eludes him to its knower¹⁸⁹.”

✽ وسبحان الله وبحمده ✽

THE TESTIFICATIONS OF FAITH

[The **shahaadah** is sometimes referred to as **the Shahaadatayn (the Two Shahaadahs)**, and uttering it is called “**tashahhud**”.] Know with certainty that neither Belief nor ‘Islaam would be valid, nor any good deeds without uttering the Two Shahaadahs:

¹⁸⁹ Allaah or the scholars.

(أشهد ألا إله إلا الله وأشهد أن محمداً رسول الله)

‘Ash-hadu ‘al-laa ‘ilaaha ‘illa-llaah[u], wa-‘ash-hadu ‘anna Muḥammad[an] Rasuwlu-llaah[i]:

“I testify that no one is god except Allaah, and I testify that Muḥammad is the Messenger of Allaah.”

Testifying that no one is God except Allaah generally means: *“By my tongue I admit, and in my heart I believe, that the One Who deserves to be worshipped is Allaah alone¹⁹⁰”*. This means, in other words, that no one has the Power to raise things from nonexistence to existence except Allaah. It is understood from this that anyone who confirms creating for someone other than Allaah has not confirmed the Oneness of Allaah, and thus would not be a Muslim.

Testifying that Muḥammad is the Messenger of Allaah generally means: *“I admit with my tongue and believe in my heart that Muḥammad ﷺ was sent by Allaah as a Messenger to all humans and genies in the entire world; he is truthful in all that he conveyed from Allaah ta‘aala, so that they believe in the Sacred Law he brought and follow it”*.

The point of the Testification is denying the godhood of other than Allaah and affirming that He alone is God, along with admitting to and believing in the prophethood of Muḥammad ﷺ. Therefore, only holding the conviction that no one is God except Allaah alone is not sufficient if one does not join it with believing that Muḥammad is the Messenger of Allaah ﷺ.

❁ وسبحان الله وبحمده ❁

¹⁹⁰ It does not mean that no one is worshipped except Allaah, because idols are worshipped, Jesus is worshipped, ‘Aliyy was worshipped, Buddha is worshipped, etc., but all of these do not deserve to be worshipped. Since the people have worshipped others unrightfully, Allaah told us in the Qur’aan: {(إِلَهَ النَّاسِ)} <The God of the people.>

THE OBLIGATION OF UTTERING THE SHAHAADAH

The proof that embracing ‘Islaam is by uttering the Shahaadah - or what gives its meaning¹⁹¹, such as: “*There is no Lord except Allaah*”, or “*There is no Creator save Allaah*”, or “*Nothing deserves worship but God*”, and “*Muhammad*” or “*Ahmad*” or “*Abul-Qaasim*” is the “*Messenger*” or “*Prophet*” of Allaah, or:

رَضِيتُ بِاللّٰهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا

“I accept Allaah as Lord, and Muhammad as a Messenger, and ‘Islaam as Religion,” -

is taken from the hadiyyah¹⁹²:

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ

“I was ordered to fight the people until they testify that no one is God but Allaah and that I am the Messenger of Allaah.”

[Thus, no consideration is given to **the Likeners** who deduce from ‘Imaam Muslim’s Hadiyyah of **the Slave Girl** that the Prophet ﷺ judged her as a Believer merely because she said, “In the sky.” The **Shaykh said**:

وَوَجْهُ الْمُعَارَضَةِ أَنَّ حَدِيثَ الْجَارِيَةِ فِيهِ الْاِكْتِفَاءُ بِقَوْلِ «اللَّهُ فِي السَّمَاءِ» لِلْحُكْمِ عَلَى قَائِلِهِ بِالْإِسْلَامِ.

The point of conflict is that the hadiyyah of the slave girl suffices with saying ‘God is in heaven’ for judging whoever says it with ‘Islaam.

He means, and Allaah know best: Despite some scholars giving this hadiyyah a ta’wiy1 and authenticating it, it is still truly inauthentic, for even according to reinterpreting the hadiyyah to be a question about the status and not a place - as shall come in its proper spot - there is still the problem of judging her as a Muslim for what does not validate Faith according to the known rules!

¹⁹¹ [Allaah tells us what Bilgiys said when she embraced ‘Islaam: (أَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ) <I embrace ‘Islaam with Solomon for the Lord of the Worlds.>]

¹⁹² That obligation was also documented by the scholars of the Four Schools, like An-Nawawiyy in *Rawdatu-t-Taalibiyn*, and Al-Buhwitiyy of the Hambaliyy scholars in his book: *Kashshaafu-l-Qinaa*, as well as others.

That is a nice point not seen in the many explanations of this hadiy~~th~~. In ‘Imaam Maalik’s narration, he judged her as a Believer because she confessed to the shahaadah, and in Al-Haakim’s narration he asked her what the Angels ask the people of the graves: “Who is your Lord?” She said, “Allaah.”]

The scholars differed about the obligation of uttering after that first obligatory time: Most said that the obligation remains for him to say it in every prayer for the validity of the prayer. Our Shaykh said in his *Summary*:

فَمِمَّا يَجِبُ عِلْمُهُ وَاعْتِقَادُهُ مُطْلَقًا وَالنُّطْقُ بِهِ فِي الْحَالِ إِنْ كَانَ كَافِرًا وَإِلَّا فِي الصَّلَاةِ الشَّهَادَتَانِ

“Among what is obligatory to know and believe absolutely, and to utter immediately if one were a blasphemer, and if not, then in the prayer, is the Two Testifications.

If while praying, one was approached by a blasphemer who said, “Tell me how I can enter the Religion of ‘Islaam now,” and this praying person believed that if he says while praying:

“أشهد ألا إله إلا الله وأشهد أن محمدا رسول الله”

‘ashhadu ‘allaa ‘ilaaha ‘illa-llaah, wa ‘ashhadu ‘anna Muḥammadan Rasuwlu-llaah

in Arabic¹⁹³, that this person would understand that uttering this is the way to embrace ‘Islaam, then that praying person settles with that. Or else, it is an obligation on him to interrupt his prayer¹⁹⁴ immediately and prompt him on how to embrace ‘Islaam, and whoever says that it is not an obligation blasphemes. It is permissible to interrupt the prayer to save a blind person from falling in a hole, and more so is saving a person from blasphemy. As for someone saying to a Muslim, “I want to embrace ‘Islaam,” then being silent, and so the Muslim does not respond and did not give any signal to delay him, then according to our Shaykh, this is not blasphemy but a major sin, and some scholars have considered it blasphemy, like the author of Al-‘Anwaar.

¹⁹³ Because he is praying and no language other than Arabic should be uttered during the prayer according to Ash-Shaafi’iyy.

¹⁹⁴ Likewise, the person delivering the speech of the Friday prayer must prompt such a person immediately, and it is not permissible to say to him, “Wait until I finish the speech,” because that is accepting the state of blasphemy for a duration of time. Prompting him to say the shahaadah does not invalidate his speech, he merely continues from where he stopped.

According to one of two sayings of Maalik - the weighty saying according to them - it is not obligatory in the prayer; it is optional and recommended. Since whoever was raised by Muslim parents and believes in the Two ~~Shahaadahs~~ is a Muslim without uttering, then according to the Maalikiyyah he must say it at puberty at least once in a lifetime. [According to the Hanafiyyah, it is a speculated obligation (wajib) and the prayer is still valid if left out. To the Hambalis, both ~~tashahhuds~~ are obligatory.

All of what has been mentioned does not concern the apostate; he would have to **repeat the Shahaadah** to abandon the blasphemy and return to ‘Islaam. Uttering while maintaining the blasphemy, or while not believing that one left ‘Islaam, or without the intention of leaving out all previous blasphemy, or while ignorantly believing in blasphemy, does not take one out of blasphemy.]

If one who knows how to differentiate between belief and blasphemy remembers some blasphemy that he had forgotten in the past, he says the shahadah immediately, and by that becomes a Muslim again. If he never remembered it, but hates all blasphemy and does not want to be a blasphemer, and he says the shahadah **out of habit**, then his ‘Islaam is fulfilled¹⁹⁵. If he later remembers, he does not have to retake the shahadah. This is because all the apostate has to know is that the judgment of such-and-such is that it is blasphemy, and he has to hate all blasphemy, and utter the shahadah. In this case, these conditions were fulfilled, so he does not have to retake the shahadah after remembering.

وسبحان الله وبحمده

HOW TO UTTER THE SHAHAADAH

¹⁹⁵ [He says it believing in it, but in a habitual way, like one says “ma sha’allah” or “subhanallah” habitually but believing in it. This is enough to make one enter into Islam if he says it while hating all blasphemy. Therefore, “having the intention to embrace Islam” is not a condition when one denounces any and all blasphemy and says the shahadah believing in it.]

It is valid in any language¹⁹⁶ as proven by the forementioned mutawaatir report that does not make their testifying in Arabic a condition. Whoever cannot say the [هـ] haa' in the Name of Allaah can translate it, such as to say, “*There is no deity worthy of worship except God, and Muḥammad is the Messenger of God.*” Whoever was not Arab and could not say the [ح] haa' in Muḥammad can say “Abu-l-Qaasim”.

1. The expression “**ash-hadu**” is not a condition¹⁹⁷, but saying it is better. It has merit over other verbs like, “I know”, because it includes the meanings of having knowledge, belief, and of verbally confessing¹⁹⁸.
2. There is no harm [– but it is less rewardable –] if one did not merge the two particles: (أَنْ لَا), and thus says: “ashhadu ‘an laa” instead of “allaa”. It is invalid, however, to say:

(أشهد أن لا إله إلا الله)

< ‘ashhadu ‘anna laa ‘ilaaha ‘illa-llaah. >

It is a fragment; it means: “*I testify that (the sentence): ‘no one is God but Allaah’ ...*” The [complete] predicate (khabar) is missing. It is like saying: “I testify that Zayd ...”, and then being silent without mentioning the rest of the predicate.

3. It is also valid, though incorrect, to say:

(أشهد أن محمدا رسول الله)

¹⁹⁶ Some Shaafi'iyy scholars said an unreliable saying: whoever knows how to utter in Arabic must do so, or else he is sinful for doing otherwise while his 'Islam is still valid.

¹⁹⁷ According to some scholars, it is a condition, and this is invalid and rejected. However, believing in this condition is not blasphemous, because they believe that the term “ash-hadu” has an additional meaning, and the one who utters it to embrace 'Islam was able to say it and left it out intentionally [Bughyah].

¹⁹⁸ Having knowledge without conviction does not benefit: Allaah revealed the descriptions of Muḥammad and mentioned his Message in the Torah and the Injiyl that were revealed to Muwsaa and 'Iysaa. The Jews used to know that Muḥammad was a prophet and messenger because of what they knew from the Torah about the ascription of Muḥammad with the message of prophethood. Allaah said about them: **كَمَا يَعْرِفُونَهُ** **أَيَّنَاءَهُمْ**

<They know him like they know their own sons>. Despite that, they belie him and disbelieve in him.

< ‘ashhadu ‘anna Muḥammadan Rasuwla-llaah>.

It means: “*I testify that Muḥammad, the Messenger of Allaah ...*” It is a fragment, except according to some old Arabs who spoke a rare dialect. It is valid because confirming the Message for Muḥammad still takes place.

4. Some made the order of the Two Testifications a condition, and this is a weak saying also.

❁ وسبحان الله وبحمده ❁

THE PRECAUTIONARY SHAHAADAH

Saying the precautionary shahādah is to immediately say the shahādah because of the possibility of being a blasphemer. One must immediately say it if he doubts about having committed blasphemy and knows how to distinguish blasphemy from Belief. **He does not say the precautionary shahaadah if he doubts about something being blasphemy or not;** he says it when he knows that something is blasphemy without doubt, but doubts about whether that occurred from him or not, like:

1. Saying a seeming statement of blasphemy, then forgetting which meaning he intended.
2. Doubting if he repented from some past blasphemy.
3. Doing something that the scholars have differed about it being blasphemy or not.

Saying the precautionary shahādah does not benefit the one who does not know how to identify blasphemy, nor does saying the shahādah out of the remembrance of Allaah, even 100 times. This, [i.e., the case when one does not acknowledge his blasphemy, yet he utters the shahaadah habitually], is what the scholars meant when saying that uttering the shahādah out of habit does not benefit.

Blasphemy is not forgiven except for the one who embraces ‘Islam at a time when it is valid. Thus, sometimes uttering the shahaadah does not change the person’s status, like:

1. When seeing the Angel of Death;
2. When hopeless of survival, like the case of the drowning Pharaoh;
3. When one's soul has reached his throat;
4. When the sun rises from the west, as a sign of the Hour, and the Door of Repentance will be closed.

Some may say one needs an intention to come back to 'Islaam, meaning that he needs to specify this intention in his heart[, but if he says the shahdah believing in it; renouncing all blasphemy, then he entered into Islam, even if he does not know that he left it before. Also one] does not have to say; envision a specific statement in his heart like, "I now say the shahadah to return to 'Islaam." More so, he does not have to utter that with his tongue. It is better for the one who said the precautionary shahadah to renew his marriage contract.

❁ وسبحان الله وبحمده ❁

^IBAADAH¹⁹⁹ (WORSHIP), TAWASSUL AND SEEKING BLESSINGS FROM RELICS

[In Sariyh Al-Bayaan²⁰⁰, the Shaykh has a chapter called:

معنى العبادة وأن مجرد التوسّل والاستغاثة والنداء وطلب ما لم تجر به العادة ليس شركًا،
وكذلك التبرّك بآثار النبي ﷺ

*The Meaning of Worship, and that Mere Tawassul²⁰¹, Requesting Help, Calling & Seeking
What is not Normal is not Paganism, nor is Seeking Blessings from the Prophet's Relics ﷺ.*

In the Siraat, he has a chapter called:

إثبات أن التوسّل بالأنبياء والأولياء جائز، وأنه ليس شركًا كما تقول الوهابية

*Confirmation that Tawassul by the Prophets and Saints is Permissible²⁰² and not Paganism as
the Wahhaabiyyah Say.*

¹⁹⁹ For what shall be presented, the Arabic term “ibaadah” should be preferred over the English term “worship”, because the Muslim scholars explained the meaning of the specific term “ibaadah” in Arabic. Here, “worship” is used as the Arabic word ^ibaadah is defined.

²⁰⁰ First edition, pg. 222

²⁰¹ [Tawassul linguistically means: “to seek a means”]. Allaah said: (وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ) <Seek the means to Him>. This means: seek everything that grants you a higher status to Allaah, and by them, Allaah will make the results of those means manifest for you, and Allaah has the power to make them manifest without those means. Technically, it is *seeking a benefit from Allaah, or the repulsion of harm by mentioning the name of a Prophet or a waliyy, out of honor of the one by whom the tawassul is made*. Allaah made the matters of life based on reasons and consequences, although He has the Power to reward us without us doing any deeds. Allaah made the tawassul by the Prophets and waliyyis - during their lives and after their deaths - a means for the manifestation of what we seek. We ask Allaah by them, hoping that we would get what we asked for. We say, “O Allaah, we certainly ask You by the status or honor of the Messenger of Allaah to fulfill our need or to relieve us of our calamity.” We also say, “O Allaah, we ask you by the status of ^Abdi-l-Qaadir Al-Jaylaaniyy...” and the like. This is permissible and has only been made forbidden by the Wahhaabiyyah, thus they have deviated from ^Ahlu-s-Sunnah.

²⁰² There is no real evidence that tawassul by the Prophets and the waliyyis is forbidden, whether done in their absence or after their deaths. The Wahhaabiyyah claimed that this is paganism unless done in their presence or during their lifetimes. They followed Ibn Taymiyah in that, and he was the first to prohibit making tawassul by the Prophet, as mentioned by Taqiyyu-d-Diyn As-Subkiyy in his book *Shifaa'u-s-Saqam*. He said, “Know that it is permissible and good to make tawassul, to seek help (isti^aanah), and to seek intercession (tashaffu^) by the Prophet ﷺ to one's Lord, the Glorified and Exalted. The permissibility and goodness of that is known by

He also has an appendix for it in his big explanation of Tahaawiyy, and he never missed the opportunity to clarify it in his other books, like Ad-Daliyl Al-Qawiym and Al-Bughyah.]

THE DEFINITION OF ʿIBAADAH

The ʿimaam, ḥaafidh and linguist, Muḥammad-Murtaḍaa Az-Zabiydiyy logged As-Subkiyy²⁰³ defining ʿibaadah as: [غَايَةُ الْخُضُوعِ وَالْخُشُوعِ] “The most extreme humbleness and humility.” Others have mentioned the likes of this²⁰⁴. What we have presented as the definition of ʿibaadah is what is linguistically confirmed, what is normal (ʿurf), and in compliance with what came in the Religion²⁰⁵. This is the worship that is specific to Allaah, that which if it is directed to anyone else, then the worshipper becomes a pagan²⁰⁶ (mushrik).

Hence, worship is not what some have claimed:

1. merely calling upon someone - alive or dead,
2. nor merely seeking help from someone other than Allaah,
3. nor fearing someone,

every religious person. It is known by the doings of the Prophets and Messengers, and the biographies of the righteous Salaf, and no one has denied that from any religion, and the denial of it was never heard of at any time in history until Ibn Taymiyah came and spoke about it with speech by which he fooled those who are weak and inexperienced. He innovated what was not preceded before him at any time in history.”

²⁰³ Taqiyyu-d-Diyn ʿAliyy Ibn ʿAbdi-l-Kaafiyy

²⁰⁴ ʿAbuw Mansuwr Al-ʿAzhariyy said in *Taḥṯiyb Al-Lughah*, conveying the words of Az-Zajjaaj, who is among the most famous linguists: “ʿIbaadah (worship) in the Arabic language is the obedience with the humility.” Ibn Mandḥuwr said similar to that in *Lisaanu-l-ʿArab*, as well as Al-Farraaʾ and Ar-Raaghīb Al-ʿAsbḥaaniyy *Mufradaatu-l-Qurʾaan*. Al-Layth, one of the forerunning linguists, said: “It is said about the pagans that they are worshippers of the devil, and it is said about the Muslims that they are the slaves of Allaah; they worship Allaah. Allaah, the Mighty and Glorious, said: {اعْبُدُوا رَبَّكُمْ} <Worship your Lord>, i.e. obey your Lord; and His saying: {إِيَّاكَ نَعْبُدُ} <It is You alone Whom we worship, (O Allaah). means: We obey You with the obedience associated with the humility”. Ibn Aṯhiyr said, “ʿIbaadah in the language is the obedience with the submission.” Also, Al-Fayyuwmiyy, one of the famous linguists, said in *Al-Misbaah*:

عَبَدْتُ اللَّهَ (أَعْبُدُهُ) (عِبَادَةً) وَهِيَ الْإِتْقَانُ وَالْخُضُوعُ
“... it is the submission and the humility.”

²⁰⁵ The meaning of this paragraph is mentioned in the text of As-Siraat. The text is mentioned with the explanation in Ash-Sharḥ Al-Qawiym, sixth edition, pg. 426.

²⁰⁶ “Pagan” herein will not be restricted to the idol worshiper; any person of shirk might be called herein “pagan”.

4. nor being hopeful of something from someone,
5. nor merely glorifying someone,
6. nor merely going to the grave of a saint seeking blessings,
7. nor requesting something from someone in an unusual way,
8. nor the mere use of the expression; wording (siyghah) of “**istighaathah** (seeking help)” from someone other than Allaah.

This is because none of these matters intrinsically indicate the meaning of **‘ibaadah** according to the linguists. According to the ill understanding of the Wahhaabiyyah, if someone says, “O Muḥammad, help!” then he is a blasphemer.

❁ وسبحان الله وبحمده ❁

MERE OBEDIENCE IS NOT WORSHIP

In *Taaḥ Al-ʿAruws*, the explanation of *Al-Qaamuws*, Az-Zabiydiyy said: **“Worship is THE obedience.”** Shaykh Samir said that the definite article is for removing generality; not any obedience is meant, rather, that special obedience reserved only for Allaah. This way of speech; calling it “the obedience”, is “an unrestricted; absolute mentioning (‘itlaaq)”. What is meant by it is: **“the perfect example of that type (al-fard al-kaamil min al-jins)”**; the example of that type which has reached the extent of what that type can reach. This is similar to what Allaah said in His Book²⁰⁷: **﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾** **<The Blasphemers, they are THE unjust ones>**. This means that they have reached the extent of injustice²⁰⁸.

The Shaykh said in *Al-Bughyah*²⁰⁹ that had worship been mere obedience to the creation, regardless of being obedience to Allaah or a sin, then those who work under the unjust rulers would be blasphemers. So, do those who charge the Believers who make tawassul by the Prophets and

²⁰⁷ Al-Baqarah, 254

²⁰⁸ Even if Az-Zabiydiyy’s statement meant as the Wahhaabiyyah claim, there are still other scholars who restricted the expression.

²⁰⁹ Al-Bughyah, sixth edition, volume one, pg. 20

Saints with blasphemy say that whoever works for the unjust rulers are pagans? Do they not obey those unjust rulers in some sinful issues themselves? According to their talk, they charge themselves with blasphemy without realizing! Let them learn the meaning of worship before letting their tongues loose with charging with blasphemy the Believers who seek help from the Prophets and Saints.

If those people or their likes say: Concerning the Saying of Allaah:

{اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ}

<They took their priests and monks as gods besides Allaah, as well as the Masih, the Son of Mary,> ²¹⁰

was it not said about its interpretation that their worship of them was their obeying them in what they deemed lawful and unlawful from their own whims?

The answer is: Their obeying them was not **mere obedience**, because mere obedience is not worship. The difference is that those Christians believed that their priests and monks were entitled to deem matters lawful or unlawful, which is only for Allaah, [not even the Prophets]. Thus, what they did is included in the submission and humility that should be reserved for God, because they submitted and humiliated themselves to those people believing that they were entitled to that [extreme obedience] in reality. [On the other hand,] a Muslim might obey someone who has authority in a sinful matter, but it would not be the same [kind of] obedience done by the Christians towards their priests and monks.

The example of those priests and monks is like those who say to their followers, “Confess your sins to me and I shall forgive you.” Such people have claimed godhood for themselves, because forgiveness of the sins is something specific to Allaah: {وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ} ²¹¹ <Who forgives the sins except Allaah?> The meaning is that no one is able to forgive the sins of the sinners except Allaah.

²¹⁰ At-Tawbah, 31

²¹¹ Aal ^Imraan, 135

Therefore, the claim of godhood has different angles:

1. believing that a human can create from nothing,
2. believing that a human is entitled to deem matters lawful, unlawful or obligatory, and
3. believing that a human can forgive sins.

❁ وسبحان الله وبحمده ❁

MERE HUMILITY IS NOT WORSHIP

Had mere humility (tathallul) been worship, then all who humble themselves to kings and high-ranking people would commit blasphemy. It was confirmed that when Mu'aadh Ibn Jabal came from the Levant, he prostrated to the Messenger of Allaah ﷺ, who then said: مَا هَذَا “What is this?” He said, “O Messenger of Allaah, I saw the people of the Levant prostrating to their commanders and priests, and you are more worthy!” The Prophet ﷺ said²¹²:

لَا تَفْعَلْ، لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا!

“Do not do that! Had I ordered anyone to prostrate to anyone, I would have ordered the woman to prostrate to her husband!”

The Messenger of Allaah ﷺ did not say to him, “You have committed blasphemy,” nor “You have committed shirk,” although prostration is among the most obvious signs of humility. [Hence, if mere prostration to a person is not worship, then mere humility towards him is not worship].

❁ وسبحان الله وبحمده ❁

MERE CALLING IS NOT WORSHIP

Calling upon Prophets and Saints is permissible, whether alive or dead or present or absent, as proven by [the merit of] the religious evidence. This is [simply] because “*calling out to; upon; on*

²¹² This is narrated by Ibn Hibbaan, Ibn Maajah and others.

someone” in itself is not worship²¹³, as opposed to what the Wahhaabiyyah claim. In fact, this meaning was not conveyed from any of the linguists when explaining ^ibaadah (worship), as previously mentioned.

In *Al-‘Adabu-l-Mufrad*, Al-Bukhāriyy mentioned the permissibility of calling on the Prophet ﷺ after his death by saying, ‘Yaa Muḥammad’, which is against the creed of the Wahhaabiyyah, for to them it is shirk. Also, Ibnu-s-Sunniyy narrated it in *‘Amalu-l-Yawmi wa-l-Laylah*. Al-Bukhāriyy’s quote is:

حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ قَالَ: خَدِرْتُ رَجُلٌ ابْنُ عُمَرَ، فَقَالَ لَهُ رَجُلٌ: اذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ، فَقَالَ: يَا مُحَمَّدٌ

‘Abuw Nu^aym told us: Sufyaan told us from ‘Abuw ‘Ishaaq from ‘Abdu-r-Rahmaan Ibn Sa^d, that he said: “Ibn ^Umar’s leg got the ‘khardar’, so a man said to him, ‘Mention the most beloved of people to you!’ So he said, ‘O Muḥammad!’”

Ibn Taymiyah also narrated²¹⁴ this in his book *Al-Kalimu-t-Tayyib*, and his quote therein is:

عن الهيثم بن حنش قال: كنا عند عبد الله بن عمر رضي الله عنهما، فخدرت رجله فقال له رجل: اذكر أحب الناس إليك، فقال: يا محمد، فكأنما نشط من عقال

²¹³ [It is helpful to digress into the Arabic language in this issue. The ‘munaadaa’, literally: ‘the called one’, and grammatically: ‘the vocative case’, is in essence a direct object (maf’uwl bih) because had one said, “يا عبد الله (O ^Abdallaah)”, it is as if he said “أدعو (I call ^Abdallaah).” The verb (أدعو ‘I call’) is omitted, and the particle (يا ‘O’) took its place. There are a number of particles used for it: Its most famous is (يا ‘Yaa’), like ‘Yaa Zayd (O, Zayd)’. With it, you can call the close and the far, the present and the absent. Among them is (أ ‘A’), like: ‘A-Zayd!’; ‘O Zayd!’; if he is close, and there are others. Al-Hāriyriyy said:

وناد من تدعو بيا أو بآيا أو همزة أو أي وإن شئت هيا

“Call whomever you call by (using) ‘yaa (يا)’, ‘ayaa (آيا)’, by using a hamzah (أ), ‘ay (أي)’, and if you want, then by using ‘hayaa’ (هيا).” It has many cases and branches. One of those branches is the special munaadaa that is named “*al-mustaghaathu bih* (whose help is sought).” In his grammar book, the explanation of Qaṭru-n-Nadaa, Ibn Hishaam, may Allaah have mercy upon him, defined this specific munaadaa as:

وَهُوَ كُلُّ اسْمٍ تُودِي لِخُلُصٍ مِنْ شِدَّةٍ أَوْ يَعْين عَلَى دَفْعِ مُشَقَّةٍ

‘Every name that is called (out) for being relieved of something harsh, or for assistance in repelling difficulty’.

The only particle used for this type is (يا “yaa”), which means, ‘O’. It has details that are not directly to this discussion].

²¹⁴ This was also narrated by the shaykh of the reciters, Ḥaafidh Ibn-u-l-Jazariyy, in two of his books, as well as by the Zaydiyy Shiite who is reliable to the Wahhaabiyyah, Ash-Shawkaaniyy, and by Ibnu-l-Ja^d.

From Al-Haytham Ibn Hanash that he said: "We were with ^Abdullaah Ibn ^Umar, may Allaah accept his and his father's deeds, when his leg was afflicted with the 'khardar'. So a man said to him, 'Mention the most beloved of people to you,' and so he said, 'O Muḥammad,' and it was as if he was untied from a knot!'"

The Shaykh says:²¹⁵

What took place from ^Abdullaah Ibn ^Umar is 'istighaathah (seeking help)' of the Messenger of Allaah by the expression, 'O Muḥammad', and to the Wahhaabiyyah, this, i.e., seeking his help after his death, is blasphemy. So what would the Wahhaabiyyah do? Will they retract their opinion of charging with blasphemy whoever calls out 'O Muḥammad', or will they disown Ibn Taymiyah, who is the shaykh of 'Islaam according to them? O, what an exposure! He is their 'imaam from whom Ibn ^Abdi-l-Wahhaab took some of his ideas with which he opposes the Muslims. According to their creed, in this case they have charged Ibn Taymiyah with blasphemy, for he has deemed what according to them is an act of paganism as something good. If one of them said, 'Ibn Taymiyah narrated it from the route of a narrator upon whom there is difference in opinion,' it is said to them, 'Merely narrating it in his book is evidence that he deems it good, whether he considers it authentic or not.' This is because the one who narrates what is invalid in his book without warning from it is a caller to that thing. Also, Al-'Albaaniyy's attempt to weaken this aḥadith has no consideration, for Al-'Albaaniyy has been barred from the level of 'hifẓ' which is a condition for authenticating (taṣ-ḥīḥ) and weakening (taḍ'īyf) according to the people of ḥadiyḥ. In one of his sessions, he confessed that he was not a muḥaddiḥ of memorization, and in fact said, 'I am a book muḥaddiḥ.' This was after a Syrian lawyer asked him, 'O, teacher, you are a muḥaddiḥ?' He said, 'Yes.' He (the lawyer) said, 'List for us (from memory) ten ḥadiyḥs with their chains of narration.' Al-'Albaaniyy answered, 'No, I am a book muḥaddiḥ.' Then the lawyer responded, 'Then I am able to do that.' By that he embarrassed Al-'Albaaniyy! So let him and his imitators know that their authenticating and weakening is futile according to the guidelines of the people of ḥadiyḥ.

²¹⁵Ṣariyḥu-l-Bayaan, pp. 245-246, first edition (2004).

and it has no consideration. Let them repent to Allaah. If showing-off is what lead them to that, showing-off is a major sin.

[That “istighaathah (seeking help)” is a type of “nidaa’ (calling)” done by the Companion. There is another type they did called “nadb”²¹⁶ (whining; moaning)”. The **manduwb** is ‘the one who is whined over; cried about’. How do the Wahhaabis charge the Companions and the Followers in the army at the time of ‘Abuw Bakr’s rule, whose chant was: **وَأُمَحَّمَدَاهُ** “O Muḥammad (as if moaning for him)!”?]]

Among the proofs that “*calling on; to the dead or absent*” is permitted²¹⁷ is the hadiyṡ of the blind man as narrated by Aṡ-Ṭabaraaniyy in his two books *Al-Muḥjam Al-Kabiyr* and *Al-Muḥjam As-Sagħhiyr*:

عن عثمان بن حنيف:

From ^Uthmaan Ibn Hunayf:

أن رجلا كان يختلف إلى عثمان بن عفان رضي الله عنه في حاجة له

“A man used to go back and forth to ^Uthmaan Ibn ^Affaan, may Allaah accept his deeds, because of an issue that he needed fulfilled.

فكان عثمان لا يلتفت إليه ولا ينظر في حاجته

^Uthmaan did not look into his issue of need.

²¹⁶ It is done by usually using the particle ‘وا’ (waa), but by validly using the particle ‘يا’ (yaa), if it does not lead to being confused with the regular munaadaa. For example, for a headache one could say: “وا رأساه” (waa ra’saah); ‘O (my) head’, or if he suffered from a calamity: “وا مصيبتاه” (waa musyibataah); ‘O, the calamity!’

²¹⁷ Haafidh Al-Hayṡamiyy said that Aṡ-Ṭabaraaniyy narrated this hadiyṡ and its narrators are trustworthy. Ibn Hajar also narrated this hadiyṡ in his dictation sessions (‘amaaliy) as a hadiyṡ of the Prophet ﷺ (marfuw’), and he judged it as ḥasan. The different narrations of this hadiyṡ support each other, and strengthen whatever weakness exists in some of the narrations. It is also documented by the scholars of hadiyṡ, like Al-Bayhaqiyy in *Al-Madkhal*, that weak narrations can be used for doing good acts, supplications, and interpretation of the Qur’aan.

فلقي عثمان بن حنيف فشكا إليه ذلك

This man met ^Uthmaan Ibn Hunayf and complained to him about that.

فقال انت الميضاة فتوضأ، ثم صل ركعتين، ثم قل اللهم اني أسألك وأتوجه إليك بنبينا محمد
نبي الرحمة يا محمد اني أتوجه بك إلى ربي في حاجتي لتقضي لي ثم رح حتى أروح معك

So ^Uthmaan Ibn Hunayf said to him, “Go to the place of wudu’, perform wudu’, pray two rak’ahs, and then say, ‘O Allaah, I surely ask You, and direct myself to You by our Prophet, the Prophet of Mercy. O Muḥammad, I direct myself by you to my Lord in my need so that my need would be fulfilled,’ then come to me so that I would go with you.”

فانطلق الرجل ففعل ما قال ثم أتى باب عثمان فجاء البواب فأخذ بيده فأدخله على عثمان بن
عفان

The man left and did as he said, but then went directly to the door of ^Uthmaan. The doorman came, took him by the hand and took him in to see ^Uthmaan Ibn ^Affaan.

فأجلسه على طنفسه فقال ما حاجتك؟ فذكر له حاجته فقضى له حاجته وقال ما ذكرت حاجتك
حتى كانت هذه الساعة

He sat him on his carpet and said, “What is it that you need?” So he told him about his need, and ^Uthmaan fulfilled his need for him and said, “I did not remember your need until this moment.”

ثم خرج من عنده فلقي عثمان بن حنيف فقال جزاك الله خيرا ما كان ينظر في حاجتي ولا
يلتفت إلي حتى كلمته في!

Then the man left ^Uthmaan, met with ^Uthmaan Ibn Hunayf and said, “May Allaah compensate you with goodness! He would not look into my need until you spoke to him about me!”

فقال عثمان بن حنيف والله ما كلمته، ولكن شهدت رسول الله صلى الله عليه وسلم وقد أتاه
ضريير فشكا إليه ذهاب بصره

Uthmaan said, “I swear by Allaah, I did not speak to him. Rather, I witnessed the Messenger of
Allaah ﷺ when a blind man came to him and complained to him about the loss of his sight.

فقال: إن شئت صبرت وإن شئت دعوت لك

He said to the blind man: “If you want, you will be patient, and if you want, I will supplicate
for you.”

فقال يا رسول الله إنه شق علي ذهاب بصري وإنه ليس لي قائد

The man said, ‘O Messenger of Allaah, the loss of my sight has surely been a hardship on me,
and I certainly have no one to guide me.’

فقال: انت الميضاة فتوضأ وصل ركعتين ثم قل هؤلاء الكلمات

So he said to the blind man: “Go to the place of wuḍuʿ, perform wuḍuʿ, pray two
rakʿahs, then say these words ...”

ففعل الرجل ما قال فوالله ما تفرقنا ولا طال بنا المجلس حتى دخل علينا الرجل كأنه لم يكن به
ضر قط

The man did as he said, and I swear by Allaah, we had not dispersed, nor had the session been
long, when the man came to us as if he had never been blind!”

At-Ṭabaraaniyy judged this ḥadiyṡ as saḥiyyḥ in both of his books, although his habit was not to
judge the ḥadiyṡs as saḥiyyḥ despite the vastness of his *Al-Muʿjamu-l-Kabiyr*²¹⁸. Our Shaykh said

²¹⁸ Ḥafidh Al-Munthiriyy documented that this ḥadiyṡ is narrated by At-Tirmithiyy, An-Nasaa’iyy, Ibn Maajah, and Al-Ḥaakim, and after that he said, “At-Ṭabaraaniyy narrated it and mentioned a story at its beginning...” Then he narrated the narration of At-Ṭabaraaniyy in its entirety and said immediately afterwards, “After mentioning his chains of narration, At-Ṭabaraaniyy said: ‘The ḥadiyṡ is authentic.’” So how can Al-Ṭabaraaniyy weaken the ḥadiyṡ after At-Ṭabaraaniyy authenticated it and Al-Munthiriyy agreed with him? As-Siyuwṡiyy said in his millinial poem:

that perhaps Allaah inspired him to feel that some people in the future would deviate in this issue, and for that reason, he explicitly judged the hadiyth²¹⁹.

❁ وسبحان الله وبحمده ❁

TAWASSUL BY THE PROPHETS AND WALIYYS IS LAWFUL, AND IS NOT WORSHIP OF OTHER THAN ALLAHAH

More evidence²²⁰ for the validity of tawassul by the Prophets and the pious is the hadiyth narrated from the route of ‘Abuw Sa’iyd Al-Khudriyy:

إذا خرج الرجل من بيته إلى الصَّلَاةِ فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مَمْشَايَ هَذَا

أَوْ مِنْ مُصَنَّفٍ بِجَمْعِهِ يُخَصُّ

وَحَذَهُ حَيْثُ حَافِظٌ عَلَيْهِ نَصٌ

“Take it whenever a haafidh has documented its authenticity, or documented it in a book specific for the collection of authentic hadiy^{ths}.”

This means that the authentic hadiyth is known by a haafidh explicitly saying that it is authentic, or by the hadiyth being in a book dedicated to mention only authentic hadiy^{ths}.

²¹⁹ [This hadiyth perfectly discredits the claims of the Taymiyyuwn, that making tawassul or calling upon someone is only permissible if that one were alive and present, or else it is shirk: Within it is evidence that calling on someone is not worship, because the blind man was ordered by the Prophet ﷺ to call upon the Prophet ﷺ, who would never order someone to worship him. The Prophet ﷺ said to him: انت الميضأة فتوضأ و صل ركعتين ثم قل هؤلاء الكلمات “Go to the place of wudu’, make wudu’, then say these words...”. There is also proof that calling upon someone in his absence is permissible, because the man went away from the Prophet ﷺ when he called upon him, as proven by the saying of Ibn Hunayf:

قال فوالله ما تفرقنا ولا طال بنا المجلس حتى دخل علينا الرجل كأنه لم يكن به ضرر قط

“I swear by Allaah, we had not dispersed, nor had the session been long, when the man came to us seeing as if he had never been blind.” This means that he went away from the Prophet ﷺ, as the Prophet ﷺ ordered him, and then came back. There is also proof that calling upon someone after his death is not worship, because the Companions continued to teach this supplication after the Prophet’s death ﷺ, as ‘Uthmaan Ibn Hunayf did. Also, the hadiyth scholars continued to narrate this supplication without forbidding the people from applying it after the death of the Prophet ﷺ. These proofs about the validity of calling upon someone in his absence and after his death are the same proofs for making tawassul by someone in his absence and after his death].

²²⁰ Allaah said: {وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ} <Seek help through patience and prayer>. He also said: {وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ} <Seek the means to Him>. This means to do everything that results in gaining to higher status to Allaah. It means to take advantage of the means, and Allaah will manifest for you the results you seek. There is no doubt that Allaah is able to manifest those matters without their means. Allaah the Glorified and Exalted made tawassul by the Prophets and the saints one of those specific means by which the manifestation of what we seek takes place, whether that were during their lives or after their deaths, in their presence or in their absence. So we say, “Allaah, we ask You by the status”, or “by the honor of the Messenger of Allaah to fulfill my need and to lift my troubles.” We may also say, “Allaah, I ask You by the status of ‘Abdu-l-Qaadir Al-Jaylaaniyy”, for example. All of that is permissible, and has only been forbidden by the Wahhaabiyyah. Thus, they have deviated from Ahlu-s-Sunnah.

“If someone left his house to go to the prayer and said, ‘O Allaah, surely I ask You by the right of those who ask You, and by the right of this walking of mine ...’”

[The Prophets and the pious are among those who ask Allaah, so it is lawful to make tawassul by them; this hadiy~~th~~ promotes the meaning: “I ask you by the right of the Prophets”, or “by the right of the waliyy”. “By the right of” means, “I ask you by that status that those have with You”.

Furthermore, those people have a higher status to Allaah than the status of the walking, so if it is permissible to make tawassul by the status of the walking to the prayer, it is permissible to make tawassul by the status of the Prophets and the pious people].

If it were said: “^Umar Ibn Al-Khattaab made tawassul by Al-^Abbaas after the Prophet’s death²²¹. Does that not prove that it is forbidden to make tawassul by him after his death, since ^Umar would not leave out doing what is best had it been permissible?”

The answer is: ^Umar did not leave out tawassul by the Prophet ﷺ because he died. Rather, Al-^Abbaas gave the reason for why they made tawassul by him when he said:

اللهم إن القوم توجهوا بي إليك لمكاني من نبيك

“O Allaah, certainly the people have directed themselves by me to You because of my status to Your Prophet.”

He did not say, “They directed themselves by me to You because Your Prophet has died.” Thus, ^Umar did so out of observing the status of the relatives of the Prophet ﷺ.

Furthermore, leaving out something is not evidence that it is forbidden, as confirmed in the books of the Foundations of Fiqh. The Prophet ﷺ left out many permissible things, and that is not evidence that they are forbidden. ^Umar wanted to clarify the permissibility of making tawassul by other than the Prophet ﷺ, and that is why Ibn Hajar said after narrating this story, “*Among the benefits taken from the story of Al-^Abbaas is the recommendation of seeking intercession by the people of goodness, piety, and the family of the Prophet (‘Ahlu-l-Bayt).*”

²²¹ This incident is narrated by Az-Zubayr Ibn Bakkaar.

❁ وسبحان الله وبحمده ❁

MERELY SEEKING HELP IS NOT WORSHIP

The Shaykh said in the big explanation of At-Tahaawiyy²²² that Tawassul (seeking a means), Tawajjuh (directing oneself), and Istighaathah (seeking help) are all the same, as said by the haafidh, faqiyh, grammarian, and linguist, Taqiyyu-d-Diyn As-Subkiyy. What proves that is what came in [the various narrations of] the hadiyth of the Intercession. [In one of its narrated expressions,] the Prophet ﷺ said: [اسْتَغَاثُوا بِأَدَمَ] “They seek²²³ help from ‘Adam.” In another narration, he said that the people will say: [اشْفَعْ لَنَا إِلَى رَبِّكَ] “Intercede for us to our Lord.”

❁ وسبحان الله وبحمده ❁

MERELY SEEKING REFUGE WITH SOMEONE IS NOT WORSHIP

[The proof that seeking refuge in itself is not an act of worship is the hadiyth] narrated by ‘Ahmad in his *Musnad*, which has a *hasan* chain of narration, as said by Haafidh Ibn Hajar, that Al-Haarith Ibn Hassaan Al-Bakriyy said in the presence²²⁴ of the Prophet ﷺ: [أَعُوذُ بِاللَّهِ وَرَسُولِهِ أَنْ أَكُونَ كَوَافِدَ عَادٍ] “I seek refuge with Allaah and His Messenger from being like the delegate of the tribe of ‘Aad.”

The Shaykh said that the evidence in the hadiyth is that the Messenger ﷺ did not say to Al-Haarith that he committed shirk by saying, “*And His Messenger*” when he sought refuge. The Companion

²²² Idhhaar Al-[^]Aqiyyah As-Sunniyyah, fourth edition, Pg. 380

²²³ The literal expression is a past tense verb: they sought.

²²⁴ The Prophet ﷺ did not object to him. Ar-Ra’iyyiyy said: “(The saying) of someone that occurs in the presence of, and was (accepted by the law-bringer) ﷺ (is the saying of the law-bringer), i.e., is like his saying. An example is his acceptance ﷺ of Abu Bakr As-Siddiq’s saying about giving the spoils of the war casualty to the one who killed him. This *hadith* is agreed upon. (And his acceptance), i.e. the law-bringer, (of a doing) that was done by someone in his presence (is like his doing), i.e. like the doing of the law-bringer, like his acceptance of Khalid Ibn Al-Walid’s eating the *dabb*. This *hadith* is agreed upon. This is the ruling because he ﷺ is infallible from approving the forbidden.”

did so because Allaah is Who creates the protection in reality, and the Messenger ﷺ is a reason for someone to get the protection [by the creating of Allaah].

If one were to say: This was seeking refuge with the Messenger of Allaah ﷺ during his life and in his presence, and this is acceptable! The unacceptable thing is seeking refuge with him after his death!

We say: Seeking refuge is a single thing. If someone permissibly sought it from the one who is alive and present, how would that be *shirk* when seeking it from the absent? This is irrational. If the Believer sought refuge from the living or the dead, he believes, in both cases, that the one whose protection is sought is a means to reach a goal if Allaah willed for that. This meaning does not change between the one who is alive and present and the one who is dead or absent. Neither is the creator of the protection. After relating the *hadiyath* in its entirety in *As-Sariyih*²²⁵, the *Shaykh* said, “So what do those who consider tawassul by the Prophet as *shirk* say about ‘*Ahmad Ibn Hambal* narrating this *hadiyath*? Do they consider that he approves *shirk*, or what?”

❁ وسبحان الله وبحمده ❁

SEEKING BLESSINGS FROM THE GRAVES OR SEEKING HELP AT THE GRAVES IS NOT WORSHIP OF OTHER THAN ALLAAH, NOR IS VISITING THE GRAVE OF A PIOUS MUSLIM

The *Shaykh* said in the big explanation of *At-Tahaawiyy*²²⁶ that the evidence of tawassul by the Prophet and others that came in the ‘*aathar*’²²⁷ clarifies that using them as means for the supplication to be answered during their lives and after their deaths is permissible. Those who charge with blasphemy the people who, for seeking blessings, visit the grave of the Prophet ﷺ or a Saint are ignorant about the meaning of worship. The early Muslims (*Salaf*), as well as the latter-day Muslims (*khalaf*) never stopped visiting the Prophet’s grave ﷺ for seeking blessings. This does

²²⁵ *Sariyih Al-Bayaan*, first edition, pg. 235

²²⁶ *Ithhaar Al-‘Aqiydah As-Sunniyyah*, Pg. 380

²²⁷ Plural of “*aathar*”; narrations of the Companions and the Followers [At-Taabi‘uwn].

not mean that the Prophet ﷺ creates the blessings for them; they are hopeful that Allah would create the blessings for them by visiting his grave²²⁸.

If it were said: “Is there no evidence that the dead does not benefit in the hadiy?”

[إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ]

“If the person died, his deeds are cut off, except three ...”

The answer is: This hadiy does not mean that he who died does not benefit others:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ صَدَقَةٌ جَارِيَةٍ ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ

“If the person died, his deeds are cut off, except three: a lasting charity, knowledge that continues to benefit, or a pious child supplicating for him.”

This hadiy proves that the deeds of accountability that increase his reward stop, except what is mentioned. It is not impossible that someone can benefit others after his death. Proof for that is the hadiy about the Night Ascension into the skies; Moses ﷺ said:

[ارجع إلى ربك فسله التخفيف] “Go back to (where you heard the Speech of) your Lord, and ask Him for reduction.”

[This refers to the fact that the Prophet ﷺ was originally ordered with 50 prayers per day for his nation. Moses told the Prophet ﷺ to seek a reduction, and thus it was eventually reduced to five daily prayers]. This is a great benefit for the nation of Muḥammad from Moses after his death by thousands of years.

Another evidence for that is what Al-Bayhaqiyy narrated from the route of Maalik Ad-Daar, the treasurer²²⁹ of ^Umar Ibn Al-Khattaab. He said:

²²⁸As-Siraat. Check the explanation, sixth edition: pg. 429.

²²⁹ This is in and of itself evidence that the man is not unknown, for ^Umar would not appoint anyone as treasurer unless he were trustworthy.

عن مالك الدار قال : أصاب الناس قحط في زمان عمر

“The people were inflicted with famine²³⁰ during the time of `Umar.

فجاء رجل إلى قبر النبي - صلى الله عليه وسلم - فقال : يا رسول الله استسق لأمتك فإنهم قد
هلكوا

*A man came to the grave of the Prophet ﷺ and said, “O Messenger of Allaah, seek the rain for
your nation, for they are surely perishing!”*

فأتى الرجل في المنام ف قيل له: أقرئ عمر السلام وأخبره أنهم يسقون وقل له: عليك الكيس
الكيس!

*Then, the Prophet came to that man in his dream and said, “Convey the Salaam to `Umar, and
inform him that they shall be given the rain, and tell him, ‘Endeavor, endeavor!’”*

فأتى الرجل عمر فأخبره فبكى عمر وقال: يا رب لا آلو إلا ما عجزت

*So the man came to `Umar and informed him. `Umar cried and said, “O my Lord, I do not fall
short except in what I am unable to do!”*

Haafidh Ibn Kathiyr narrated this and said immediately afterwards: [وَهَذَا إِسْنَادٌ صَحِيحٌ] “This is an
authentic chain of narration.”

The confirmation that who went to the grave was the Companion, Bilaal Ibn Al-Haarith is found
in another version of the story, also narrated by Ibn Kathiyr:

فَأَخْبَرَهُمْ بِقَوْلِ الْمُزْنِيِّ - وَهُوَ بِلَالُ بْنُ الْحَارِثِ - فَفَطِنُوا وَلَمْ يَفْطِنُوا فَقَالُوا: إِنَّمَا اسْتَبْطَأَكَ فِي
الْإِسْتِسْقَاءِ فَاسْتَسْقِ بِنَا

²³⁰ It lasted six months.

“... And so ^Umar informed them about what Al-Muzaniyy said - and he is Bilaal Ibn Al-Haarith - and they understood but he did not understand. They said, ‘He is only considering that you have been slow in performing the prayer for seeking rain (al-istisqaa’), so lead us in the prayer of seeking the rain!’”

He sought the grave of the Prophet ﷺ seeking blessing, and neither ^Umar nor others objected to him. Hence, the claim of Ibn Taymiyah that visiting the grave of the Prophet ﷺ is shirk is debunked.

It was narrated in the hadiyath that the Prophet ﷺ said about Moses, peace be upon him, that he said: [رَبِّ أَدْنِنِي مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجَرٍ] “My Lord, get me as close to the Holy Land as the throw of a stone!” The Prophet ﷺ said about that:

[وَاللَّهِ لَوْ أَنِّي عِنْدَهُ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَنْبِ الطَّرِيقِ عِنْدَ الْكُثِيبِ الْأَحْمَرِ]

“I swear by Allaah, if I were there, I would have shown you his grave on the side of the road by the red dune!”

Haafidh Waliyyu-d-Diyn Al-^Iraaqiyy said²³¹ about this, “Therein is the recommendation of knowing the graves of the pious and doing what is appropriately done there.” Our Shaykh said in the explanation of As-Siraat:

‘Imaam ‘Abu-l-Wafaa’ Ibn ^Aqiyl Al-Hambaliyy, one of the pillars of the Hambaliyy school, mentioned that among the recommended things to say when visiting the grave of the Prophet ﷺ is: “O Allaah, You said in Your Book to Your Prophet:

²³¹ Our Shaykh said in the explanation of As-Siraat: “Muwsaa, may peace be upon him, was unable to purify Jerusalem from the blasphemers who occupied it, in fact he died before he could enter there. He requested from Allaah that He would put him close to the Holy Land. He said, “O my Lord, put me as close to the Holy Land as the throw of a stone!” When his appointed death time came, Allaah drew him as close to the Holy Land as the throw of a stone and made him die in a place close to the Holy Land. The Holy Land starts at the mountains after Jericho (and extend) until Jerusalem. Muwsaa’s grave is before the Mountain of Al-Quds. There is a large grave in Jericho with four doors; eastern, western, northern and southern. Muslims built it and visitors take shelter in it. Visiting the graves of Prophets and pious seeking blessings being recommended is understood from what the Prophet said about the grave of Muwsaa, peace be upon him: وَاللَّهِ لَوْ أَنِّي عِنْدَهُ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَنْبِ الطَّرِيقِ عِنْدَ الْكُثِيبِ الْأَحْمَرِ “I swear by Allaah, if I were there, I would have shown you his grave on the side of the road by the red hill”, and the place close to Jericho. This is what the big scholars were upon, and this is what they have documented.

(وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا)

<Had they come to you when they did injustice to themselves and sought the Forgiveness of Allaah, and the Messenger sought forgiveness for them, they would have known Allaah to be Forgiving, Merciful²³²>,

and I have come to Your Prophet repentant and seeking forgiveness, so I ask You to make me deserving of forgiveness, as You have made those who came to Your Prophet in his lifetime. O Allaah, I direct myself to You by Your Prophet ﷺ, the Prophet of Mercy. O Messenger of Allaah, I direct myself by you to my Lord so that He would forgive me of my sins.” After that, how would some say that visiting the grave of the Prophet for seeking blessings and tawassul is a visit of shirk? How far those people are from the truth ...”

The Shaykh expounded on this issue and gave many other narrations from the scholars of hadiy and the historians, so let he who wants additional detail review the explanation of As-Siraat²³³, as well as his books Sariyih Al-Bayaan²³⁴ and the big explanation of At-Tahaawiyy²³⁵.

وسبحان الله وبحمده

SEEKING BLESSING FROM THE RELICS OF THE PROPHET ﷺ

[‘Ahlu-Sunnah also does not consider **tabarruk** (seeking blessings; seeking additional goodness) as worship of the Prophet ﷺ]. The Companions sought the blessings from the traces of the Prophet during his life and after his death ﷺ, and the Muslims after them until our present days have never stopped doing that. The permissibility of this matter is known from the doings of the Prophet ﷺ when he personally distributed his hair upon shaving during the farewell Hajj²³⁶ to those who were

²³² An-Nisaa’ 64

²³³ Ash-Sharh al-Qawiym, sixth edition; The said chapter starts pg. 426.

²³⁴ Sariyih Al-Bayaan: first edition. Said chapter starts on page 222.

²³⁵ Al-Idhhaar, fourth edition. Said section starts on pg. 376.

²³⁶ The Two Shaykhs narrated the distribution of his hair from the route of Anas, and this narration is the expression in Muslim²³⁶.

close to him; he gave some to ‘Abuw Talhah to distribute to the rest of the people, and he gave some to ‘Umm Sulaym. In that is seeking blessings from the remnants of the Prophet ﷺ. He distributed his hair so that they would seek blessings from those hairs, and seek cure from Allaah, and to have closer status to Allaah, and so that it would be a lasting blessing for them and a souvenir. He also distributed his nails. He did that so that they would seek the blessings, and not so that they would eat those items, because those items are not eaten.

The Prophet ﷺ guided his nation to seek the blessings from all of his remains, even his saliva. They used to dip his hairs into water to give it to the sick. It was confirmed that the Prophet ﷺ spit into the mouth of a child that would be possessed by the devil twice a day, every day. The Messenger ﷺ said: اخرج عدو الله أنا رسول الله “Leave the body of this child, enemy of Allaah! I am the Messenger of Allaah!” Then the genie left the child’s body and he was cured.

The Shaykh said in the Siraat:

1. **The distribution of his nails:** *‘Imam ‘Ahmad narrated in his Musnad that the Prophet clipped his nails and distributed them among the people. It is known that that was not so that they would eat it, rather, it was so they would seek the blessing by it.*
2. **His cloak:** *‘Imam Muslim narrated in the Sahih from the servant of ‘Asma’ Bint ‘Abi Bakr that he said, “She brought out to us a cloak ... and said, ‘This is the cloak of the Messenger of*

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا رَمَى رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الْجَمْرَةَ وَنَحَرَ نُسْكُهُ وَحَلَقَ نَاقِلَ الْخَالِقِ شِبْقَهُ الْأَيْمَنَ فَحَلَقَهُ ثُمَّ دَعَا أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ ثُمَّ نَاقِلَهُ الشَّقَّ الْأَيْسَرَ فَقَالَ: اخْلُقْ. فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ: أَقْسِمُ بِهِ بَيْنَ النَّاسِ

“When the Messenger of Allaah threw the stones at the Jamrah, slaughtered his sacrifices, and shaved his hair, he directed the barber to cut his right side, so he cut it. Then he summoned ‘Abuw Talhah Al-Ansaariyy and gave it to him. Then he directed the barber to his left and said to him, “Shave,” so he shaved his hair. Then he gave it to Abu Talhah and said, “Distribute it among the people.”

In another narration of Muslim:

فَبَدَأَ بِالشَّقِّ الْأَيْمَنِ فَوَرَّعَهُ الشَّعْرَةَ وَالشَّعْرَتَيْنِ بَيْنَ النَّاسِ ثُمَّ قَالَ: بِالْأَيْسَرِ فَصَنَعَ بِهِ مِثْلَ ذَلِكَ ثُمَّ قَالَ: هَا هُنَا أَبُو طَلْحَةَ. فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ

He started with the right half. Then he distributed a hair or two among the people. Then he said, “The left side,” and so did the same as the first time. Then the Prophet said, “Over here, Abu Talhah!” and he gave the hair to Abu Talhah.

In another narration by Muslim:

قَالَ لِلْحَلَّاقِ: هَا وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبِ الْأَيْمَنِ فَفَسَمَ شَعْرَهُ بَيْنَ مَنْ يَلِيهِ ثُمَّ أَشَارَ إِلَى الْخَلَّاقِ إِلَى الْجَانِبِ الْأَيْسَرِ فَحَلَقَهُ فَأَعْطَاهُ أُمَّ سُلَيْمٍ.

He said to the barber, “Haa!” and pointed with his hand to the right side, and distributed his hair to whoever was close to him. Then he signaled to the barber to cut his left side. So he shaved him, and the Prophet gave the hair to Umm Sulaym.

Allah; ^A'ishah had it, and when she died, I took it. The Prophet used to wear it, and we wash it for the sick to seek cure by it.'” In another narration it is said, “We wash it for the sick among us.”

3. *[It came] from the route of Handhalah Ibn Hadhyam that he said, “I came with my grandfather Hadhyam to the Messenger of Allah. My grandfather said, ‘O Messenger of Allah, I have sons who have beards and other than them, and this is the youngest of them.’ So, the Messenger of Allah brought me close and wiped my head, and said ‘May Allah bless you.’” Adh-Dhayyal said, “I saw Handhalah approached with a man having a swollen face or a sheep with a swollen udder, so he would say ‘Bismillah’ on the spot where the Messenger of Allah wiped, then he would wipe it and the swelling would go away.” ...*
4. *It was narrated from the route of Thabit that he said, “I used to come to Anas, and when I came, he would be informed about my arrival. I would enter and take him by his hands, and kiss them saying, ‘For my father, these two hands that have touched the Messenger of Allah!’ And I would kiss his two eyes, saying, ‘For my father, these two eyes that have seen the Messenger of Allah!’”²³⁷*
5. *It was narrated from the route of Dawud Ibn Abi Salih that he said, “One day Marwan [Ibnu-l-Hakam] came and found a man putting his face on the Prophet’s grave ﷺ. He said, “Do you know what you are doing?” So that man approached him, and behold, it was Abu Ayyub [Al-Ansariyy], who said, “Yes! I came for the Messenger of Allah, and I did not come for a stone! I heard the Messenger of Allah saying, “Do not cry for the Religion if it is under the supervision of those who are qualified; cry for it if it is under the supervision of those who are not qualified.”²³⁸*

So there is no consideration after this given to the claim of those who reject seeking blessings from his honorable traces ﷺ!

²³⁷ Abu Ya'la narrated this, and the narrators are narrators of sahih except ^Abdullah Ibn Abi Bakr Al-Maqdimiyy, and he is still trustworthy.

²³⁸ This is narrated by Ahmad and At-Tabaraniyy who narrated that in the Kabir and the Awsat.

The Outstanding Reference

Our ~~Shaykh~~, may Allaah have mercy upon him, has given many details to this case in the explanation of *As-Siraat*, so let he who wants more evidence review that.

✽ وسبحان الله وبحمده ✽

THE ATTRIBUTES OF ALLAAH

The word [الله] “Allaah” is “*Lafḍhu-l-Jalaalah (the Expression of Majesty)*”; it is the [^]Alam (Proper Name) of ~~Ath~~-**Thaat** Al-Muqaddas (the Holy Self) the only **Mustahiqq (Deserving of; Entitled to)** worship. Hence, the Named One, Allaah, is a “**Thaat**²³⁹ (Self)²⁴⁰”, and His Self is His Reality, not a body. The selves of the creatures are their bodies. [His Self is also called His “**Nafs**”, and His “**Wajh**”].

This Self is Ascribed with Attributes. He says: {وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ} ²⁴¹ <Allaah has the Sublime Ascription; the Attributes of Perfection.> A “*ṣifah; waṣf (attribute; ascription; description)*” is what informs about a self. [It is also permissible to use the term “**naʿt**” according to some, like At-Tahawiyy.

The scholars also use “**maʿnaa (meaning; connotation)**²⁴²” for “*an attribute beyond a mere self*”. For example, speech] is a “maʿnaa (meaning; connotation)” [in some of His Names, like] **Ash-Shahiyd**: “*Who testifies on Judgment Day that He sent His Messengers with truthfulness*”, as interpreted by ‘Abu-l-Mudhaffar. He also explained **Al-Baaʿith** as: “*Who sent the Messengers*”, saying that sending messengers is by speech. **Al-Muʿmin** was explained by some as “*Who witnessed for Himself that no one is God but Him, and Who witnessed for His Believers that they are truthful in their belief that no one is God but Him*”. ‘Abu-l-Mudhaffar said it means, “*Who verifies the truthfulness of His Prophets*”. He also included among those Names **Al-Mujiyb**; “*Who answers the needy who asks Him, and rescues the yearner if he calls upon Him*”. All of these

²³⁹ [The Arabic word “**thaat**” is linguistically feminine, but for Allaah, our Shaykh makes it masculine out of politeness, and does not consider who does otherwise as sinful].

²⁴⁰ [Some brothers prefer “reality” over “self”, but there is no problem with saying, “Allaah, Himself”. Some translate the Self of Allaah as His “essence”, which is most unfavorable and distasteful and some brothers are sure that it is objectionable].

²⁴¹ An-Nahl-60

²⁴² [CONNOTATION, noun: Implication of something beside itself. <https://webstersdictionary1828.com/Dictionary/Connotation>] Ra'id Al-Fuqayyir:

شيخ وافي، من فضلك: قد فسروا قول الطحاوي: "بمعنى من معاني البشر" بقولهم: "بصفة من صفات البشر"، وكذا قوله: "ليس في معناه أحد". كيف يعني كلمة "معنى": "صفة". لم أجده في المعاجم التي نظرت فيها. بارك الله فيك

Duktuwr Wafi:

تفسير المعنى بالصفة هو من باب التفسير والإيضاح عبر دلالتى التضمن أو الالتزام. والمعاجم تهتم بإيراد الدلالات الوضعية غالباً. والتفسير بدلالة الالتزام شائع في أساليب العلماء. فلا إشكال

Names have the connotation of Speech, and speech does not mean knowledge, and it does not mean will.

[When learning the books of the scholars, the context must be observed; sometimes “sifah; wasf” is used for the “**derived Names** of Allaah”, like “Al-~~K~~haaliq (the Creator)”²⁴³.] It is permissible to call the Names of Allaah - like Al-Qadīr (the Powerful) - His Attributes, except the Name “Allaah”, because it refers to His Self, not any particular Attribute²⁴⁴. When the Attribute’s contrary meaning is impossible and imperfection for Allaah, [such as ignorance being contrary to knowledge], then that is an Attribute of the Self. When the Attribute’s contrary meaning is not impossible nor imperfection for Allaah, like providing [or not providing], that is a Doing, [and their difference about the Doings shall come].

وسبحان الله وبحمده

THE PERFECTION OF GOD

[Our Shaykh has dedicated an independent chapter to this topic in *As-Siraat Al-Mustaqiym*]. The Attributes of Allaah are all **Attributes of Kamaal (Perfection)**. The Names of Allaah are all Names that denote **[Absolute]** Perfection. He is Attributed with all Befitting Perfection, Clear of all non-befitting attributes.

[Perfection has several facets: Some qualities; attributes; ascriptions - meaning words in the language - indicate “**perfection; excellence**”. A word may have a general meaning of “perfection” or “excellence” and be said about] Allaah and others, or not:

1. The first is like “knowledge”[; **it is said about Allaah and others, and is considered good in both cases. The difference is that**] the excellence; perfection of the creatures accepts development from one echelon to another. Their excellence is relative;

²⁴³ [In this case, the words “adjective” and “description” may be used. For example, it may be said, “Allaah is Described with the adjective Al-Khaaliq (the Creator)”].

²⁴⁴ [In some contexts, the terms “**idaafah**” and “**nisbah**” are used. The Wahhābis like the word “characteristic” because they believe that Allāh is a character].

comparable, and it varies and changes²⁴⁵. To the contrary, the Attributes of Allaah are all Eternal²⁴⁶, they do not develop. The Eternal, Everlasting Self is Attributed with [Sight, Hearing, Speech], and other countless Eternal, Everlasting Attributes of Befitting Perfection. The Attributes must be eternal because the Self is Eternal. He does not acquire an attribute that He did not have eternally, and He does not lose an Attribute. He does not get better or worse. At-Tahaawiyy said:

ما زال بصفاته قديماً قبل خلقه.

Having His Attributes, He existed eternally before His creation.

لم يزد بكونهم شيئاً لم يكن قبلهم من صفته.

The existence of His creations did not add anything to His Attributes that He was not attributed with eternally.

وكما كان بصفاته أزلياً، كذلك لا يزال عليها أبدياً

And just as He and His Attributes are Eternal, He and His Attributes will always be Everlasting.

Our Shaykh said in the Summary:

²⁴⁵ The proof of their createdness is their attributes changing and varying; their transfer from state to state. **Change is the annihilation of one situation and the occurrence of another.** The occurrence of the event that takes place is known by necessity by observation. It is not valid to say that the change transferred from inside of the body to its outside, because the transfer of attributes is impossible. On the other hand, the situation that went out of existence would not have gone out of existence had it been beginningless. Its annihilation is proof of its createdness because what is eternal does not vanish (Tabṣīr).

²⁴⁶ Az-Zarkashiyy documents about Al-Bayhaqiyy that some of the scholars do not say that the Attributes of Allaah are “qadiymah”; they are “azaliyyah”, and some do. In any case, there is no ambiguity, because the concept of existence is not ambiguous, and likewise the concept of an existence that preceded the existence of others is not ambiguous. The “qadiym” one is whose existence preceded the existence of another. In *Jam‘u-l-Jawaami’*, Az-Zarkashiyy said that Taaju-d-Diyn specifically said about the Attributes: [لم يزل] “*They never ceased to be in ‘azal’*”, and he did not say **qadiymah**. These Attributes are for the Lord - the Glorified - and according to the early scholars from our school, it is not said about them that they are “qadiymah”, because according to them, being “qadiym” is by “qidam”, and it is not valid for the Attributes to have an attribute of “qidam”. So, they are instead ‘azaliyyah, as said by Al-Qushayriyy in Al-Murshid. He said, “According to ‘Abu-l-Hasan, the Attributes of the Self of the Lord are qadiymah, and he denies that the qadiym is eternal because of a qidam, rather, the Qadiym is eternal by His Self.” According to this, eternity is not an attribute with an extra meaning, rather it is a nafsiyyah; “self” attribute. It was also said that it is an Attribute that negates imperfection (salbiyyah). [idh-haar]

فَلَمَّا ثَبَّتِ الْأَزَلِيَّةُ لِذَاتِ اللَّهِ وَجَبَ أَنْ تَكُونَ صِفَاتُهُ أَزَلِيَّةً لِأَنَّ حُدُوثَ الصِّفَةِ يَسْتَلْزِمُ حُدُوثَ الذَّاتِ.

“Since eternity is confirmed for the Self (Fhaat) of Allah, it is then necessary that His Attributes be eternal, because createdness of the attribute entails createdness of the attributed self.”

It is not possible that the Eternal Self has a created attribute. From this, the scholars said that Allaah is Alive unlike the living things, Powerful unlike powerful things, and Willing unlike willing things, and Knowledgeable unlike knowledgeable things, and none of His Attributes resemble the attributes of the creations.

2. The second [has two cases: It] would be either Perfection for Allaah, and imperfection for the creature, or perfection for the creature and imperfection for Allaah:

A. **Perfection for Allaah, and imperfection for the creature** is like God’s Name “Al-Jabbaar”. When used for Allaah, it means: “The One Who corrects the matters of His creation”, or “the One Whom no one can harm”, and other things have been said. [However, when the same word is used for] the creation, it means “tyrant; bully”.

B. **Perfection for the creature and imperfection for Allaah** is like intelligence, good health, nice voice and the like; For humans these are perfections, but for Allah they are imperfections.

[His Attribute of Kamaal is called²⁴⁷] **Al-‘Adhamah** (Greatness), **Al-‘Uluww** (Highness; Majesty), **Al-‘Izzah** (Glory; Magnificence), **Ar-Rif‘ah** (Highness; Majesty), **Al-Kibriyaa’** (Magnificence; Awesomeness), and **Al-Fawqiiyyah** (Highness; Majesty)²⁴⁸. It is Allaah’s

²⁴⁷ According to ‘Abu-l-Qasim Al-‘Ansaariyy the explainer of Al-‘Irsaad.

²⁴⁸ [NAMES FOR HIS ATTRIBUTE OF PERFECTION: **Al-Qudduws** (القدوس): "Pure from any imperfection, and clear of children and adversaries; **As-Salaam** (السلام): "Clear of every imperfection"; **Al-Mutakabbir** (المتكبر): "Clear of the attributes of the creatures and of resembling them. **Thu-l-Jalaali wa-l-Ikraam** (ذو الجلال والإكرام): "Entitled to be exalted and not denied". **Al-‘Aziyz** (العزیز): "The Defeater Who is not defeated; Invincible; Unique". **Al-‘Adhiym** (العظیم): "The Great One Deserving the Attributes of Exaltation, Glory, Extolment, and Purity from all imperfection". **Al-‘Aliyy** (العلي): "The highly exalted Who is Clear of the attributes of the creatures". **Al-Kabiyr** (الكبير): "The One Who is Greater in status than everything". **Al-Muta‘aaliy** (المتعالی): "The majestically high One Who is Clear of the attributes of the creations". **Al-Jaliyl** (الجليل): "Attributed with Greatness of Power and Glory of Status". **Al-Majiid** (المجید): "The noble One with the Perfect Power, High Status, Mercy, Generosity and Kindness". **Al-Waajid** (الواجد): "The Rich Who is never poor". **Al-Kariym** (الكریم): "The generous Who is Clear of abjectness". **Al-Maajid** (الماجد): "The One Who is Majiid". Allaah knows best!]

deserving the Attributes of Majesty; the Ascriptions of Majestic Highness and Perfection. That is His Holiness beyond resemblance, and His Exaltedness from the attributes of occurring things. It is His exaltedness from need, His Glorification from imperfection, and Description of Godhood.

Anyone who attributes a defect; imperfection to Allaah is not a Muslim, like who claims that His Knowledge increases, or that He has nearness [or farness] by location, or a shape. Insulting Allaah by giving Him a sister or a son is blasphemy, even if one does not believe that Allaah has a sister or a son. It is blasphemy to believe that one can develop until he reaches the Perfection of Allaah²⁴⁹.

❁ وسبحان الله وبحمده ❁

THE 13 ATTRIBUTES

According to a saying of the Maaturiydiyyah, Allaah is Attributed with Attributes that we cannot count²⁵⁰. Some are obligatory to be known with detail, and some are not. By agreement (ittifaaq)²⁵¹, there are 13 Attributes called “**the Attributes of the Self (Sifaat Ath-Thaat)**” or the “**Thaatiyyah (pertaining to the Self) Attributes**”²⁵² because the Self [of Allaah] is not known without knowing them. These Attributes are “**qaa'im (confirmed)**” for the Self of Allaah. It is impossible that Allaah would be Attributed with what is contrary; contradictory to these Attributes, because of what is confirmed by the intellect and texts of the Religion; what is contrary to these Attributes are all imperfections that prevent the validity of Him creating.

The one who never thought about Allaah having these 13 Attributes, but he never denied or doubted about one of them, is not a blasphemer; if he believed in the basic meaning of the two shahaadahs and pronounced that, he is [indeed] a Muslim. It is not a condition [for the validity of one's conviction] that one knows extensive details or even the specific name of any particular Attribute[; believing in its meaning is sufficient]. Nor is it an obligation to memorize the

²⁴⁹ One should beware of this statement from some who claim to be Suwfiyyah. They say that there is a state when the slave dwells in the Self of Allaah and acquires His Attributes. Also, beware of those who believe that their teachers know the unforeseen. The first step to achieving human perfection is performing the obligations and avoiding the prohibitions.

²⁵⁰ Ash-Sharhu-l-Qawiym

²⁵¹ Ash-Sharhu-l-Qawiym, volume 6, pg. 132.

²⁵² **The Likeners; God-comparers (Mushabbihah)** say that mentioning that Allaah has 13 Attributes that everyone must know is misguidance.

terminology. It is obligatory to learn their meanings. The scholars said whoever negates them is not a Muslim; he is a blasphemer²⁵³.

It was the habit of the **later scholars** who authored works about the Creed to declare it an obligation on every accountable Muslim to know 13 Attributes of Allaah²⁵⁴. This does not mean that the Salaf did not mention them at all; they did, like ‘Abuw Haniyfaḥ in *Al-Fiqhu-l-‘Akbar*, but not constantly declaring the obligation to know them²⁵⁵. They said knowing them is a personal obligation because they were reiterated throughout the Qur’aan and the ḥadiyṡ, either explicitly or implicitly, more than other Attributes.²⁵⁶

[These 13 Attributes can be derived from Suwratu-l-‘Ikhlāṡ, as seen in the talk of ‘Imaam ‘Abdullaah Ibn ‘Aḥmad An-Nasafiyy, in his book of interpretation, *Madaariku-t-Tanziyl wa-Haqaa’iqu-t-Ta’wiyl*. He said²⁵⁷]:

His Saying: {هو الله} <He is Allaah²⁵⁸>: *It is a sign that He is the Creator of the things and their Faatir (Originator). Included in that is His Ascription of being **Powerful** and **Knowledgeable**, because creating requires power and knowledge; for it occurs with the ultimate degree of perfection, harmony and order. And in that is His Ascription of being **Alive**, because the one ascribed with power and knowledge must be ascribed with life. In that is an attribution with **Hearing, Sight, Will, Speech** and other Attributes of Perfection. Had He not been Ascribed with them, He would be Ascribed with what contradicts them, which are imperfections. That is the indication of createdness, thus ascribing the Eternal with that is impossible.*

²⁵³ ‘Abuw Mansuwr Al-Baghdaadiyy said, “Our colleagues have charged the innovators in the Attributes of Allaah as blasphemers, based on the consensus of the Nation about charging with blasphemy anyone who denies prophethood or doubts about the creed in the prophets. If someone’s doubt about the attributes about some of the people leads him to blasphemy, then his doubt about an Attribute necessary for Allaah, or his ignorance about it, is more deserving to dictate his charge with blasphemy.”

²⁵⁴ As-Sanuwsiiyy, the author of *Al-‘Aqiydah As-Sanuwsiiyyah*, mentioned these 13 Attributes, as well as ‘Abdu-l-Majiyd Ash-Sharnuwbiiyy, Al-Faḍaaliyy, ‘Abuw Bakr Ad-Dimyaaṡiyy, famous as As-Sayyid Al-Bakriyy in *l’‘aanatu-t-ṡaaliibiyn*; Al-Bayjuwriyy, ‘Aḥmad Al-Marzuqiyy, and many others.

²⁵⁵ [Also, they may have mentioned them without listing them. For example, the Creed of ṡaḥaawiiyy contains these 13 Attributes without listing them one after the next.]

²⁵⁶ Al-Mukhtaṡar

²⁵⁷ *Madaariku-t-Tanziyl wa-Haqaa’iqu-t-Ta’wiyl*, vol. 4 pg. 112

²⁵⁸ Translating it this way conforms with some ways of tafsir. Other ways would not be translated like this.

His Saying: {(أحد)} <(He is) One>: *It is an ascription of Oneness and a denial of partnership, and that He exclusively is Attributed with giving existence to the non-existent, and that He is the only One Who knows (all of) the hidden matters.*

His Saying: {(الصد)} <The Samad (Sought Master [needed by all])>: *It is an ascription that (in terms of being needy or not), He is Needed - only²⁵⁹. And if He is not ascribed except with being needed, then He is absolutely independent, not requiring anyone, and everything requiring Him.*

His Saying: {(لم يلد)} <He did not beget>: *It is a denial of resemblance and typicality.*

His Saying: {(ولم يولد)} <And He was not begotten>: *It is a negation of createdness and an ascription with eternity and beginninglessness.*

His Saying: {(ولم يكن له كفوا أحد)} <There was never for Him any equivalent>: *It is a negation that anything resembles Him.*”

[He mentioned 11 of 13, and could have mentioned all. He skipped Existence because it is obvious. Nor did He mention Everlastingness, but it is understood from the Eternality without beginning. He could have derived Everlastingness like he derived Power, Knowledge, Life, Hearing, Sight and Speech].

BENEFITS:

1. Some of the Attributes have more than one name in Arabic:

- **Eternity; Eternality:** Al-Qidam; Al-‘Azaliyyah.
- **Independence:** Al-Qiyaamu Bi-n-Nafs; Al-Istighnaa’; Al-Ghinaa.
- **Power:** Al-Qudrah; Al-Quwwah.
- **Will:** Al-‘Iraadah; Al-Mashiy’ah.
- **Sight:** Al-Baṣar; Ar-Ru’yah.

²⁵⁹ Meaning He does not need anything.

- **Speech:** Al-Qur’aan; Al-Kalaam; Al-Qawl; Al-Kalimah; Al-Kalimaat.

2. Allaah has Attributes such as:

- **[Takwiyn (Giving Being), which is Creating, and it shall come.**
- **Qadar, which is Taqdiyr (Destining)].** The Shaykh said:

القدر هو تدبير الأشياء على وجه مطابق لعلم الله الأزلي ومشيئته الأزلية فيوجدتها في الوقت الذي علم أنها تكون فيه.

“The Qadar is the Tadbiyr (Management) of things in a way that complies with the eternal Knowledge of Allaah, and His eternal Will. He makes them exist at the time in which He knew they would exist.”

It is managing everything in accordance with the Knowledge, Power and Will, and shall come.

- **‘Ihaatāh (Omniscience²⁶⁰)**, which is His all-inclusive Knowledge and Power. It is a figure of speech to express that just as an encompassed matter does not escape what has encompassed it, nothing about the creatures escapes Allaah, and they do not render Him Powerless. According to this we explain such verses as the Saying of Allaah: {أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ} ²⁶¹ <Is it not that He is Muḥiṭ (Omniscient) of everything?> {وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا} ²⁶² <... And that Allāh definitely has encompassed everything by Knowledge>. {وَاللَّهُ مِنْ وَرَائِهِمْ مُّحِيطٌ} ²⁶³ <Allaah is Knowledgeable of their situations and has Power over them.>

[The Attributes of the Self] are eternal and everlasting by the consensus of the People of Truth. None are eventually occurring within the Self, and thus do not increase or decrease like the

²⁶⁰ [I asked Shaykh Nabil Sharif in Burj Abi Haydar: “Is it said that Allaah is attributed with **‘Ilaa’**?” He said: “Of course.” It is His knowing and seeing everything]. This meaning is in the Saying of Allāh: {إِنَّ رَبَّكَ لَبَلَمَّصَادٍ}. The *ayah* means that Allāh has perfect Knowledge, Hearing and Sight of the deeds of the sons of *Adam*. None of their deeds escapes Allāh, and indeed Allāh shall present those accountable with their deeds and reward and/or punish them accordingly.

²⁶¹ Fussilat, 45

²⁶² At-Talaq, 12

²⁶³ Al-Buruj, 20

attributes of the creation. They do not dwell in the Self, nor overcome each other or cancel each other.

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Without having any special sequence²⁶⁴, the 13 Attributes of Allaah are:

Existence (Al-Wujud)

Allaah is “Mawjuwd (Existent)” and “Kaa’in (Being; Existing)”²⁶⁵, and He is “shay’ (something²⁶⁶)”. Allaah says:

²⁶⁴ [The Shaykh usually mentions Existence first. In **Ad-Daliyl**, **As-Sariyh** and **As-Siraat**, he mentioned Eternality secondly. In **Ad-Daliyl Al-Qawiym**, Everlastingness is third, unlike **As-Sariyh** and **As-Siraat**; In the **Bughyah** he mentioned Oneness secondly, then Eternality, then Everlastingness, then Independence, then Power, then Will, then Knowledge, then Hearing, then Sight, then Life, then Dissimilarity. In **As-Siraat** he mentioned Everlastingness between the Salbiyyah and Ma’aaniy Attributes, like in this book. In **Sariyh**, Oneness is third, then Everlastingness, and Speech is last. In **Ad-Daliyl**, Life is last. In the **Siraat**, Sight is last. In a spot in **Sariyh**, he starts with Power.]

²⁶⁵ Some said that it is not permissible to use the [description] “mawjuwd” for Allaah, but this is not the saying of the scholars of the Arabic language. In his explanation of *‘Ihya’u ‘Ulumi-d-Diyn*, The famous linguist, Az-Zabiydiyy, said: **والبارئ تعالى موجود فصيح** **أن يرى** “The Creator is “mawjuwd (existent)”, so it is valid that He be seen.” Ibn Fuwraq also said that there are two points of view in reference to Allaah being described as “Mawjuwd”. The first refers back to the existence of the one who “found” Him, which is his knowledge of Him. According to that, “mawjuwd” has the meaning of “ma’luwm (known)”. The second meaning is that what is meant is establishment and existence, which are the opposites of non-existence and absence. Allaah is attributed with all of that according to both points of view. He also said that ascribing the term “kaa’in (being; existing)” to Allaah has two connotations. One of them is the confirmation of His Existence. The other is to relate motion, stillness, connection and disconnection to Him; the existence by which the existent thing exists in its place if there was a place, and this is not permissible. As for the first meaning, our Shaykh says, “There is no prohibition from attributing ‘kaa’in’ to Allaah, not as a name, but as a description. It means ‘mawjuwd (existing)’”. It is taken from the *hadiy#*: **الله كان** **غيره شيء يكن ولم الله كان** “Allaah existed and nothing else existed.”

²⁶⁶ Ahlu-s-Sunnah says it is permissible to say Allaah is something unlike anything. This came in the Book and the consensus of the nation. However, some innovated and opposed the consensus that preceded them. Ibn Fuwraq said that among the Names and Attributes of Allaah confirmed in the Book, the Sunnah and the consensus are terms that specifically refer to confirmed, established existence, such as: “shay’ (thing; something)”. Whatever does not exist is not anything whatsoever. This is why An-Nasafiyy said: **والمعدوم ليس بشيء** “The nonexistent is not anything.” Denying that nonexistence is nothingness, like Mu’tazilah’s differing factions have agreed about - with the exception of the **Saalihiyyah** - permits implying the eternity of the world, as mentioned by ‘Abu-I-Mudhaffar. They said that the particle, before existing, was a particle, and that the quality, before existing, was a quality; and that blackness was blackness and whiteness was whiteness, etc., and all different attributes are confirmed before existence, so that when something exists, it did not increase in its attributes in anyway! So to them, the particle, and the quality, before existence, all have their verified realities that they have after confirmed existence. This is an explicit confession from them about believing that the world is eternal. The **Khayyaatiyyah** are the followers of ‘Abu-I-Husayn Al-Khayyaat, the teacher of Al-Ka’biyy. He exaggerated in this misguidance of the Mu’tazilah. He described the non-existent as a body. If that were valid, it would possible that the nonexistent be a man charging on a horse brandishing a drawn sword, and forcing him (Al-Khayyaat) to say these heretical comments!

{قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ}

<O Muḥammad, say, “Which “*shay*’ (thing; something)” is Best at witnessing? O

Muḥammad, say, “Allaah!”>

‘Abuw Ḥaniyfaḥ said:

وَهُوَ شَيْءٌ لَا كَالْأَشْيَاءِ وَمَعْنَى الشَّيْءِ الثَّابِتُ بِلَا جِسْمٍ وَلَا جَوْهَرٍ وَلَا عَرَضٍ وَلَا حَدٌّ لَهُ وَلَا ضِدٌّ لَهُ وَلَا نَدٌّ لَهُ وَلَا مِثْلٌ لَهُ

“He is something unlike (other) things. The meaning of “shay’ (thing; something)” is the confirmed, bodiless One²⁶⁷, without a particle, property²⁶⁸, and without having a limit, opposite, similar or likeness.”

[There are two kinds of arguments for God’s Existence²⁶⁹; both fulfill the obligation:

1. A simple, natural inference that since things exist, something unlike them must have made them,
2. A detailed argument, whose premise is as] An-Nasafiyy said:

قَالَ أَهْلُ الْحَقِّ: حَقَائِقُ الْأَشْيَاءِ ثَابِتَةٌ

²⁶⁷ Among what proves Allaah is not a body is Allaah mentioned that among bodily attributes is augmentation: {وَزَادَهُ بَسْطَةً فِي الْعِلْمِ} <He increased him in knowledge and body>. Whatever is a body may possibly increase or decrease. Increase and decrease are impossible for the Eternal. The anthropomorphists cling to the fallacy of not finding anything alive, powerful and knowledgeable in existence without a body, thus God must be a body! This is invalid. It is said to them, “You also did not find anything alive, powerful and knowledgeable in existence without flesh and blood, bound by the six directions, and susceptible to be a vessel of flaws. Do you also make that a condition for God?” If they say yes, they went out of the Religion. If they say no, they invalidated their own argument. Their reference to what they witness in existence is unsupported by evidence. Had the fact that something is a body according to what is witnessed in existence been necessarily related to being alive, powerful, and knowledgeable, it would have been invalid for these two meanings to separate, for there is no separation between what is necessarily related with the relation of ʿillah, like knowledge and someone knowledgeable; Neither can be without the other. Since we have seen bodies that are not alive, powerful or knowledgeable - and those are the inanimate objects - the fact that something is a body is not necessarily related to it being alive, knowledgeable and powerful.

²⁶⁸ It is not permissible to attribute color, taste, smells, movement or the like to Allaah, which are attributes of bodies. To make it clearer, one would not see a strawberry flavor floating and existing by itself, he would rather find an object with that flavor. Also, one would not see yellow floating and existing by itself; he would find a yellow scarf, or a yellow flower. The sun has qualities, such as heat. The wind has qualities. It could be strong or light, hot or cold.

²⁶⁹ What is strange is that in his book Al-Maṭaʿalib, ʿImaam Ar-Raaziyy considered determining the world being created a difficult matter. He said, “The Religious Law was silent about delving into it, because it has reached such a level of difficulty that the human minds are unable to reach it.” He also conveyed some words from the perverted Torah as a reference. He should not have done that, because it is not permissible to read that book, let alone reference it, especially in the matters of the creed. [The scholars said that it is forbidden to read the books of blasphemy except people who can distinguish the blasphemy].

“The People of the Truth proclaim: The realities of things are confirmed.”

Because of the intellect, the senses and the religious texts, we believe that things are real; the human²⁷⁰, the sky, wood, [stone, water, air], etc., are existing and not imaginary²⁷¹. Allaah said:

{(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)} <The praise and thanks are due to Allaah, Lord of the Worlds²⁷²>

In this verse, Allaah confirmed His Existence and that of His creations, [and distinguished Himself from them²⁷³]. An-Nasafiyy also said:

والعالم بجميع أجزائه مُحدثٌ، إذ هو أعيانٌ وأعراضٌ.

²⁷⁰ Among the innovations of the Ma[^]mariyyah Mu[^]tazilah is the human not being this image we witness, but rather something powerful, knowledgeable, choosing in that image, the controller of the body, not moving nor motionless, without color, is not seen, nor experienced by taste, smell, or any other sense, and not in one place over another. No one says such things except he who describes the human as God. This implies that no one in this world has ever seen a human, and that the Companions never saw the Prophet ﷺ, and that every person has never seen himself or his parents.

²⁷¹ The Sophists deny the realities of things and say that all is imaginary. This is insanity, because for one to imagine, he has to exist! Some scholars said that they are refuted by being beaten [and taking their money]. If they complain to the judge, he then asks why they complain about mere imagination!

²⁷² The totality of all things other than Allaah is called al-[^]aalam (the world; universe).

²⁷³ The genitive construction (idafah) of this verse confirms the existence of owner and owned, because it is not said in Arabic that a someone is “rabbu-nafsihi (owner of himself)”. Ibn Maalik said in his millennial poem:

ولا يضاف اسم لما به اتحد
معنى

“A noun is not annexed to another with the same meaning.”

Such a compound is for definitiveness or specification, and a word is not specified or made definite by itself nor its synonym. According to “al-[^]aalamiyn” meaning “everything other than Allaah”, this refutes those who claim that this world does not exist. This is because this verse means that al-[^]aalamiyn is owned by the Creator, and is not the Creator. This proves that Allaah exists without a place, because He is the Creator of everything; humans, genies, and so on. Among the things that Allaah created is place and time. Allaah is the owner of the place and the time. It also refutes the claim of Ahlu-I-Wahdati-I-Mutlaqah (the people of absolute oneness), who believe that the world is Allaah; and the claim of Ahlu-I-Huluwl (the people who believe that Allaah dwells in the creatures). The Shaykh says their blasphemy, along with denying the Existence of Allaah, are the worst types.

“The world with all of its components is an occurrence; event²⁷⁴ because it is composed of things with volume²⁷⁵ and properties.

Objects, bodies, pieces and particles are all created events, because alternating qualities, like motion and stillness, are bound to them; a thing with volume cannot be devoid of qualities, like contact and separation. So, if the qualities are occurrences, which is proven by the fact that they alternate, then the things to which they are bound are also occurrences, because they cannot be separated. The rule is: **Whatever cannot exist before an event is an event.** So, if the entities and qualities are both occurrences, then the world composed of them is also an occurrence. An-Nasafiyy said: [والمحدث للعالم هو الله تعالى] **The one who made the world occur is Allah the Exalted.”**

The philosophers have disagreed with this and split into two groups:

1. The ancient ones, like Aristotle, said that that the upper world is eternal by its kind and elements, and that the world’s matter and qualities are beginningless. Ibn Siynaa and Al-Faaraabiyy followed them.
2. The latter-day philosophers, and they are the majority between the two groups, said that [only] the types of what is in the world are eternal, the individual units are

²⁷⁴ In Surat Al-‘An‘aam (75-83), ‘Ibraahiym ﷺ used the change that took place in the stars, moon and sun; the rising and setting of the stars - as well as their vanishing after being present, as an argument for their being created. Allaah endowed upon ‘Ibraahiym by inspiring him with this argument and made it a reason for his rank to be raised. He referred to the setting thing’s eventuality as proof for the Creator’s Existence. From there, the judgment of the skies and the earth is like the judgment of the sun, moon and stars, which is that they are all events, because of the commonality between them and the necessity of staying consistent (tard ad-daliyl). The mentioned argument was confirmed by Allaah, praised by Him and referred to as hujjah (evidence): {وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ} (عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ). <That is Our evidence that We gave to ‘Ibraahiym against his people. We raise in ranks whomever We will. Your Lord is certainly All Wise, All Knowing.> In other verses, Allaah also confirmed this evidence: {إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ}. Certainly, in the creation of the heavens and the Earth, and in the difference between the night and the day, there are surely signs for those of sound mind.> A hadiyth:

كان الله ولم يكن شيء غيره وكان عرشه على الماء وكتب في الذكر كل شيء ثم خلق السموات والأرض <Allaah was (existing), and there was nothing other than Him, His ‘Arsh was over the water, He (ordered) everything (to be written in the guarded tablet), then He created the skies and the Earth>.

²⁷⁵ Indivisible particles and bodies made of said particles.

eventual²⁷⁶. They have been followed by ‘Aḥmad Ibn Taymiyah²⁷⁷ who thought it too low of himself to be affiliated with them, so out of lies and slander, he attributed this case to the Salaf and the scholars of ḥadiyy²⁷⁸. As-Subkiyy said about Ibn Taymiyah:

يرى حوادث لا مبدا لأولها في الله سبحانه عما يظن به

“He (Ibn Taymiyah) sees events as without beginning (occurring) in Allaah. He (Allaah) is Glorified beyond what he (Ibn Taymiyah) thinks of Him!”

Badru-d-Diyn Az-Zarkashiyy²⁷⁹ said in *Tashniyf Al-Masaami* about both factions²⁸⁰, “The Muslims considered them misguided and charged them with blasphemy.”²⁸¹

²⁷⁶ What they mean is that the world as a type of thing was not preceded by Allaah's Existence; its type never ceased to exist with Allaah, but its elements and entities are eventual.

²⁷⁷ Ibn Taymiyah mentioned this invalid creed in seven of his books: *Minhaaj As-Sunnah An-Nabawiyyah*, *Muwaafaqatu Sariyḥ Al-Manquwl Lisahiyḥ Al-Manquwl*, *The Explanation of the Ḥadiyy of An-Nuzuwl*, *The Explanation of the Ḥadiyy of Imraan Ibn Ḥusayn*, *The Interpretation of Suwrah Al-A'laa*, *Kitaab Al-Fataawaa* and *Naqd Maraatiḥ Al-Ijmaa'*. Ibn Siynaa and Al-Faaraabiyy were before Ibn Taymiyah, and they said the kind and the elements are eternal. Our Shaykh said about the statements of Ibn Taymiyah, “I saw that with my own eye.” Jalaalu-d-Diyn Ad-Dawaaniyy, one of the scholars of the 9th Hijriyy century who was mentioned by As-Sakhaawiyy as trustworthy, said in the explanation of *Al-ʿAdudiyyah*, “In some of the authoring of Aḥmad Ibn Taymiyah, I saw the saying about the type of the world being beginningless.” Likewise conveys Abu Sa'iyd Al-ʿAlaa'iyy, Shamsu-d-Diyn Muḥammad Ibn Tuwluwn, [Ibn Ḥajar] and As-Subkiyy. The latter, who was a contemporary of Ibn Taymiyah, said about him: The deviant, Aḥmad Ibn Taymiyah, said that there was a creation eternally with Allaah. He said that the kind of the creation is eternal with Allaah. He mentioned this in 7 of his books: *Minhaaj As-Sunnah An Nabawiyyah*, *Muwaafaqatu Sariyḥ Al-Manquwl Lisahiyḥ al-Manquwl*, *The Explanation of the Ḥadiyy of An-Nuzuwl*, *The explanation of the Ḥadiyy of Imraan Ibn Ḥusayn*, *Naqd Maraatiḥ Al-Ijmaa'*, *The book of Fatwaas*, and *The Interpretation of Suwrah Al-A'laa*. What is strange is that some know that Ibn Taymiyah said that, but do not charge him with blasphemy.

²⁷⁸ There were people who called themselves ‘Ahlu-l-Ḥadiyy and believed in tajsium, but they did not say this. In this last book, Ibn Taymiyah criticizes Ibn Ḥazm for conveying that the Muslims agree about charging with blasphemy anyone who opposes the fact that Allaah existed in eternity alone, He never ceased to be alone, then He created the creation. This is because Ibn Ḥazm's conveyance is inclusive of those who said that the world is eternal by its kind and elements, and those who said that it is eternal by its kind only.

²⁷⁹ It is also mentioned by the likes of Taqiyyu-d-Diyn As-Subkiyy, and Ibn Daqiyy Al-ʿIyd.

²⁸⁰ Ar-Raaziyy narrates a third saying about them in his book *Al-Maṭaaliḥ*: neutrality and lack of certainty about its createdness or eternity. He ascribes this saying to Jaaliynuws (It was said: Aelius Galenus or Claudius Galenus often Anglicized as “Galen” or “Galen of Pergamon”, was a Roman Greek physician, surgeon and philosopher). Ibn Amiyr Al-Ḥaajj confirms that the philosophers actually have no consensus among themselves that the world is beginningless in his book *At-Taqriyr wa-t-Taḥbiyr*. He logs that when Al-Waliyd wanted to build the Mosque of Damascus, they encountered a massive wall while excavating. Within it was a door that had a stone with unknown engravings. They removed the soil and filled the letters with dye until they became distinguishable. They sought translators from the horizons, and finally found one who knew the language of the ancient Greeks. He translated for them: “By the name of the Eternal Creator, I seek empowerment. Since the world is an event, as proven by the signs of eventuality that it has, it is necessary that it have a creator unlike others, as said by Ṭhu-s-Sunnayn, Ṭhu-l-Laḥyayn and their parties. Upon that, he who loves goodness ordered for the erection of this temple for the people of Al-ʿUstuwaan from his own money ...” The people of Al-ʿUstuwaan were among the ancient philosophers inhabiting Baʿlabakk.

²⁸¹ This means that they are blasphemers by consensus.

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TIME

[Concerning time,] existence is judged in three ways²⁸²:

1. **Existence that starts and stops**; that includes everything in this world, as well as the seven skies and the earth. **[Ibn Taymiyah and his likes said that the Speech of God and His Will start and stop, so that is obviously shirk]**. Al-Haliymiyy said that confessing that the world will come to an end is a confession that it has a beginning, because something eternal could not have an end.
2. **Existence that starts and goes on without end²⁸³**; that includes Paradise, Hellfire, and the soul.
3. **Existence Eternal and Everlasting²⁸⁴; [Existence without time]**. That is for Allaah and His Attributes only²⁸⁵.

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PLACE

[Concerning place], existence is [also] judged in three ways:

1. **What occupies a space independently**. That includes particles and bodies. An-Nasafiyy said:

فالأعيان ما له قيام بذاته، وهو إما مركب وهو الجسم، أو غير مركب كالجوهر وهو الجزء الذي لا يتجزأ.

²⁸² Furthermore, the scholars said that there are four considerations of existence:

1. actual existence (wujūd fi-l-'a'yaan),
2. conceived existence (wujūd fi-l-'ath-haan),
3. uttered existence (wujūd fi-l-bayaan), and
4. written existence (wujūd fi-l-banaan).

[Therefore, mentioning something - like the Speech of God - does dictate that its actual existence is letters and sounds. And numbers do not have an actual existence, though we conceive them as if they are real].

²⁸³ **[An unending chain of events into the future is not impossible, as opposed to an unending chain of events into the past].**

²⁸⁴ It is valid to delay the adjective.

²⁸⁵ The existent is one of two: with a beginning or without a beginning. If one is proven, the other is negated.

The thing with volume is what has a standing on its own²⁸⁶. It would either be composed - and that is the body - or not composed, such as the particle (jawhar) , which is the piece that does not split.

A. The true **atom** is the **smallest particle**; the smallest physical matter. Being the smallest means that it cannot be divided. It is the basis for the **jism (body)**, and hence is called “**al-jawhar al-fard** (the single atom; particle)” according to the terminology of the scholars of Tawhiyd²⁸⁷. The mental argument, besides what will be mentioned shortly, declares the impossibility of an endless link of [pieces]; i.e., this is a case of tasalsul: *Had it been valid that a physical piece could continually be reduced forever, then a beginningless chain would be valid.* However, a beginningless chain is impossible, so also a piece that can be reduced forever is impossible. Allaah said: {وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ} <Everything of His has a measure.> Thus, if everything has a measure, it is impossible that particles could be endlessly divided, because what has no base or start cannot be measured. Also: {وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا} <He encompasses the numbers of all things (by His Knowledge)>. Here, Allaah establishes for us that all things have a specific count, and thus, He knows the count of the particles, [and He knows the count of the breaths of the people of Paradise, meaning He knows every one of them, from their first].

The Philosophers, except Democritus²⁸⁸, and the Mu'tazilah who followed **An-Nadhdhaam**²⁸⁹, denied the existence of the jawhar. He said that the parts of a piece

²⁸⁶ Ibn Fuwrak said that Al-Ash'ariyy had different responses about using the expression “qaa'im bi-n-nafs (existing by itself)” for the creations: can it be said about them that they “exist by themselves”? He mentioned his prohibition about that as Al-Ash'ariyy documented, his reason for that, his classification of this talk as documented in another area, and his permission in using the expression according to a certain point of view.

²⁸⁷ “Jawhar” linguistically means “origin (asl)”, as said by the haafidh and linguist, Murtaḍaa Az-Zabiydiyy. Since it is the origin of the body, the scholars called it the jawhar.

²⁸⁸ The philosophic school of Democritus, atomism, claims that the origin of the world is indivisible particles. They did not delve into the reality of those particles, but they claimed that they are without beginning, because they could not conceive the existence of matter from nothing. Some claimed that the school of Imaam Al-Ash'ariyy is taken from this philosophy, but with the adjustment that the particles were once non-existent, and this is untrue. (Wafi)

²⁸⁹ They are the followers of 'Abuw 'Isḥaaq 'Ibraahiym Ibn Sayyaar, who was given the nickname “An-Nadhdhaam.” In his youth he accompanied the **Thaanawiyyah** who believed in two gods, one for the good who is light, and one for the evil who is darkness. He also

are infinite; that it is always possible to divide a mustard seed for example, and that it would never come to a piece that is not made of other pieces. This necessitates the eternity of the world, and is something that the mind does not accept in the first place. Had it been possible to divide the mustard seed into infinite pieces, and likewise a great mountain, there would be no difference between the seed and the mountain²⁹⁰.

Their argument for denying a smallest indivisible particle was: “Even if a piece were extremely small, it must be infinitely divisible, because everything that dwells in a space has a right and a left side, and each side is different from the other. Thus, by necessity, it can always be divided!”

Our answer is that it is valid that one piece of matter can have two surfaces that are both qualities and not divisible substances, as proven by the example of the edge of a line: It is not divisible, or else it would not be an edge! This particle cannot be split because of its exaggerated miniaturization. It cannot be broken because of its great solidity. It cannot be imagined²⁹¹ and then divided in the imagination, because one is unable to distinguish its edges. It also cannot be supposedly divided²⁹², because such a supposition opposes [the reality that] has been ordained by Allaah.

used to accompany **As-Sumaniyyah** who believed that no one can disprove anyone else (*takaafu' al-'adillah*). In his prime years, he used to accompany the atheistic philosophers.

²⁹⁰ He cannot escape this fallacy by saying that the pieces of the mountain would be bigger than the pieces of the mustard seed, for if the mustard seed could be split into infinite parts, it would be possible to continue splitting that seed until its pieces gather and pile and become as large as the mountain, or even many times larger. ‘Abu-l-Huthayl spoke to him about this case: “If every piece of a body had no end, then if an ant walked on a sprout, it would never reach its edge!” He responded: “The ant leaps over some of the seed and passes by other parts!” This talk is unaccepted by the minds of intelligent people. How would it be possible to jump over what has no end?

²⁹¹ Furthermore, delusion and imagination cannot reach the reality of what senses cannot detect. The smallest indivisible particle is realized by the mental evidence, not the senses, because it is so small that senses miss it. Thus, the imagination only applies to this particle what is realized by senses. Similar is how imagination judges Allaah, Who has no direction or parts; Imagination judges Allaah as having color, measure, place, distance, and other familiar matters. Thus, it judges what was not witnessed as something witnessed. Being free of the mistake of delusion is rare, few are ascribed with it. Thus, imagination judges the smallest indivisible particle like divisible bodies that can be infinitely split, while the mind judges that as impossible because of the evidence.

²⁹² Most of the philosophers, as well as An-Nadhdhaam and Al-Kindiyy of the Mu’tazilah, have opposed this, saying that even if a particle comes to a point that does not accept actual divisibility, it must still be divisible in imagination and mental regard (*ta’addul*). This is a corrupt opinion because it implies that what has no limit can be greater than something else that has no limit, and that is impossible.

If it were said: “What is the point of mentioning the smallest indivisible particle, and what is the point behind this case?”

The answer is: This is among the [fundamental] premises for arguing that the world is created. If it is established that a body is composed of indivisible particles, it would be impossible for that body to be devoid of **the Four States of Being (‘akwaan):** motion, stillness, connection and separation. [These particular properties alternate with their counterparts; when one vanishes, the other appears]. Whatever is not devoid of events does not precede them, and whatever does not precede events is itself an event, or else a beginningless chain would be possible, but it is impossible²⁹³.

B. A **jism (body)** is anything more than a single particle²⁹⁴; two or more particles²⁹⁵.

The smallest size seen by the naked eye is the dust particle when the sun shines through. A body is either:

- **dense; thick; tangible; palpable:** able to be grasped by the hand, like humans, animals, and trees, or

²⁹³ This, if expounded and expressed correctly, is the way of our scholars in confirming the createdness of the world. The purpose of this case is to limit the types of things in the world to two categories: volume and characteristics. The philosophers do not limit the world to volume with and qualities; they claim that something possible could exist without volume or place.

²⁹⁴ According to Dīraar Ibn ‘Amr and An-Najjaar, the body is a collection of characteristics, such as color, flavor, smell, and whatever the body would not be devoid of. They said that if these characteristics gathered, they would become a body, and perhaps they would sometimes say they become a particle. This is contradictory, because the body and the particle are self-contained, while the characteristic is not self-contained.

²⁹⁵ According to another definition, the body is what has length, width and depth. This necessitates at least eight particles: the first would be a mere **speck** or dot. Two would make a **line**, establishing **length**, two more make another line, which when joined with the first establishes the **width**, which in itself is a length, [but from another angle]. Those four particles make a **surface**, but it has no depth. To achieve depth, four more particles are needed; [for the completion of another surface]. The two surfaces establish **depth**, which is thickness. This is the definition of Imaam Ahmad, as narrated by Abu-l-Faḍl At-Tamiymiyy: *Ahmad objected to those who attribute a body to Allaah and said, “The names of things are taken from the language and the religious law, and the linguists have assigned the jism (body) to that which has length, width, depth, image and composition. Allaah is clear of all of that, and it never came in the Religion, so it is invalid.”* This was also narrated by ‘Abdu-l-Waahid Ibn ‘Abdi-l-‘Aziyy. Shaykh Samir said that the Shaykh would sometimes give preponderance to the first definition and sometimes to the second, and he said: “The last time I asked the Shaykh about this, he gave weight to the saying that a body is what has length, width and depth.” [However], in the Shaykh’s big explanation of At-Tahaawiyy, he said about the body being made from eight particles, “This is a judgment that has no evidence, because the expression ‘jism (body)’ literally refers to unrestricted composition. By the union of two particles, composition takes place, and they would thus be a body.”

- **subtle; intangible:** like light, wind, Angels and genies²⁹⁶.

Both types are in God's Word: {الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ} <The Praise (and Thanks, etc.) is to Allaah, Who created Heavens and Earth, and He made the darkneses and the light.>

2. **What exists through other than itself;** its existence is by extension of something else's existence; its place is the place of that through which it exists. An-Nasafiyy said:

وَالْعَرَضُ مَا لَا يَقُومُ بِذَاتِهِ وَيَحْدُثُ فِي الْأَجْسَامِ وَالْجَوَاهِرِ كَالْأَلْوَانِ، وَالْأَكْوَانِ، وَالطُّعُومِ، وَالرَّوَائِحِ.

The property is what does not stand independently²⁹⁷, and it happens to bodies and particles, such as colors, 'akwan (motion, stillness, contact and separation)²⁹⁸, flavors and smells.

These are the **transient qualities; characteristics; traits; properties**. Linguistically, the “**arad**” is “what does not last”²⁹⁹, but technically, it is the “(created) attribute”, like

²⁹⁶ The fact that dense bodies have volume and take up space by existing in a place because of its limits does not need explaining, for it is observed. With a little thinking, one can arrive at the same conclusion about the subtle body. For example, light occupies a space and is limited. The light of a lightning bug takes less space than that of a candle, whose light is less than that of the sun, and the strongest light is that of Paradise. All of these lights have limits. Also, darkness occupies a space and has a certain volume. Likewise, the wind; the Angels weigh the wind and direct it in accordance with the knowledge that Allaah gave them. The cold wind, hot wind, the destructive wind and the merciful breeze all have a measure. Likewise, the soul has a limit and a measure. The Angels are able to enter the bodies of humans without them realizing that, and likewise the jinn can enter the bodies of humans other than Prophets. The associate jinn (qariyn) who whispers to the human being to make him do evil can enter the person's chest without the person realizing that. When the soul is in the human, it would take up the size of the human, and when it is outside of the body, it would be occupying the air outside while still having a certain limit.

²⁹⁷ Some of the Mu'tazilah deviated in this issue, namely the Ma'mariyyah, the followers of Ma'mar Ibn 'Ibaad, who was a forerunner in misguidance and blasphemy. He used to say that Allaah did not create any of the qualities of the bodies, whether color, kaw'n (connection, disconnection, motion and stillness), flavor, smell, life, death, hearing or sight. This is against the Saying of Allaah: {قُلْ} <O Muhammad, say, "Allaah is the Creator of everything, and He is the One, the Conqueror.">, And it is also against His Saying: {لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} <To Him belong the dominion of the heavens and Earth. He creates life and creates death, and He is powerful over all things.> According to Ma'mar Ibn 'Ibaad, the qualities exist by the nature of the bodies, not because Allaah created them. According to this, Allaah would not be attributed with speech, because he does not say that Allaah has eternal speech as 'Ahlu-s-Sunnah says, and he does not say that Allaah has speech that is His own creation, because according to him, Allaah only created bodies.

²⁹⁸ As for the particles, their eventuality is confirmed by observation and natural disposition, as very clearly demonstrated by the two qualities: movement and stillness. They are both events, as proven by the fact that when one of them ceases, the other replaces it in a way that there is no third option for the entity in question. Furthermore, motion is still conceivable for whatever does not move and is constantly in a state of stillness, and likewise that which is constantly in motion; its stillness is mentally conceivable. Hence, motion and stillness are both eventual qualities, and every other quality has the same judgment.

²⁹⁹ Based on this, some scholars said, Allaah is not a characteristic because His Existence is everlasting.

motion, stillness, smoothness, roughness, warmth, coldness, etc. If these qualities go away, this does not necessitate that the self that has them will go away. [Several scholars of ‘Ahlu-s-Sunnah, like At-Taftaazaniyy in his explanation of *An-Nasafiyyah*, and Al-‘Asfaraayiniyy in *At-Tabṣīr*, generalized that “the *ʿarad* is something that does not last for two moments”]. **Our Shaykh said** that this generalization is unacceptable according to the texts and the mind! According to this, the present whiteness in a white body is not the same whiteness from the previous moment; it is a replication that recurs in the body, vanishing and recurring, vanishing and recurring constantly. He said:

How could it be that every trait of the body constantly vanishes, then its replica comes, then vanishes, then comes another replica, when it is the case that some of those traits are colors? This is like the atheists who say that bodies and entities do not remain for two single moments, rather, they vanish and something similar to them will occur. According to them, this earth is replaced at every moment, and now, at this very second, it is not the same earth that will exist in the consequent second. According to those atheists, every entity, including the ʿArsh, sun and moon, vanishes, then is replaced by a replica, etc. This is outside of the intellect!

[What is correct **according to our Shaykh**, as in the explanation of *An-Nasafiyy*, is **what**] other scholars said, that there are characteristics that do not remain for two moments, and some that do. The first type is like motion, which is a conspicuous issue: every individual motion perishes and is replaced by another. Other traits remain for two moments or more, like color and knowledge. Their remainder is confirmed by observation. The knowledge that one had at one time is the same knowledge he had later. It does not vanish and then reoccur. [Based on that, we say that] Allaah is not an *ʿarad* (characteristic) because:

- His Existence is not associated with time.
- He exists independently, whereas the characteristic’s existence is dependent upon a site.

- the characteristic is something possible. [Allaah is not a possibility. His Existence is necessary].

3. **What is not contained** in any way whatsoever, not independently, nor by extension of something else, and that is Allaah only.

Independence (Istighnaa'), Which is Said to be the Very Attribute of Godhood³⁰⁰

[Allaah existing without being created means that He is Self-Existent (QAA'IM BI-N-NAFS). He is therefore attributed with Qiyaam (Being; Existence; Self-Existence), and He is Al-Qayyuwm, Al-Qayyaam, As-Samad and Al-Ghaniyy.] 'Abu-l-Mudhaffar said:

وَأَنْ تَعْلَمَ أَنَّ الْبَارِيَّ سُبْحَانَهُ وَتَعَالَى لَا يَجُوزُ وَصْفُهُ بِالْحَاجَةِ

“And that you know that it is invalid to ascribe the Creator - the Glorified and Exalted - with need.”

The mental argument for His Independence is that need contradicts Godhood. Since the creation is specified with particular attributes instead of all the other attributes with which it could be specified, this entails that it needs a Creator. For example, it is acceptable to the sound mind that a door could be open or shut. For it to be in either state, it needs someone to specify it, because it cannot favor itself with one state over the other. Furthermore, had He been needy, He would necessarily have to exit the state of neediness and become independent. This necessitates change, which is impossible for the Eternal. At-Tahaawiyy said: [لا يحتاج إلى شيء] “He does not need

³⁰⁰ Imam As-Sanusiyy said:

مَعْنَى الْإِلَهِيَّةِ: اسْتِغْنَاءُ الْإِلَهِ عَنْ كُلِّ مَا سِوَاهُ، وَافْتِقَارُ كُلِّ مَا عَدَاهُ إِلَيْهِ.

The meaning of Godhood is God's Independence from anything other than Himself, and everything else's need of Him.

فَمَعْنَى لَا إِلَهَ إِلَّا اللَّهُ: لَا مُسْتَعْنَى عَنْ كُلِّ مَا سِوَاهُ، وَمُقْتَرَا إِلَيْهِ كُلِّ مَا عَدَاهُ إِلَّا اللَّهُ تَعَالَى.

Therefore, the meaning of 'No one is god but Allah' is: "No one is independent from everything else, and everyone else needs Him, but Allah" – exalted is He.

أَمَّا اسْتِغْنَاؤُهُ جَلَّ وَعَزَّ عَنْ كُلِّ مَا سِوَاهُ، فَهُوَ يُوجِبُ لَهُ تَعَالَى: الْوُجُودُ، وَالْقَدَمُ، وَالْبَقَاءُ، وَالْمَخَالَفَةُ لِلْخَوَادِثِ، وَالْقِيَامُ بِالنَّفْسِ، وَالتَّنَزُّهُ عَنِ النَّقَائِصِ. As for His Independence - Great and Invincible - from everything else, this dictates for Him - exalted is He: Existence, Eternity, Everlastingness, Dissimilarity to creations, Self-Existence, and being Exalted from imperfections.

وَيَدْخُلُ فِي ذَلِكَ وَجُوبُ السَّمْعِ لَهُ تَعَالَى وَالْبَصَرُ وَالْكَلَامُ، إِذْ لَوْ لَمْ تَجِبْ لَهُ هَذِهِ الصِّفَاتُ لَكَانَ مُحْتَاجًا إِلَى الْمُحْدِثِ، أَوْ الْمَخْلُوقِ، أَوْ مَنْ يَدْفَعُ عَنْهُ النَّقَائِصَ.

And included in that is the necessity of Hearing for Him - Exalted is He, and Sight, and Speech, since had these Attributes not been necessary for Him, He would need an event-creator or a vessel, or who wards off deficiencies from Him.

anything.” Allaah is the [only] One Who has no need. He said: {اللَّهُ الصَّمَدُ} ³⁰¹ <Allaah is the **Samad**³⁰² (Master needed by all)>. It means the One Who does not need anyone and everyone needs Him, and Whom the creations seek when in difficulty and all kinds of troubles. At-Tahaawiyy also said:

وَيَمْلِكُ كُلَّ شَيْءٍ وَلَا يَمْلِكُهُ شَيْءٌ وَلَا غَنَىٰ عَنِ اللَّهِ تَعَالَىٰ طَرْفَةَ عَيْنٍ وَمَنْ (زَعَمَ أَنَّهُ) اسْتَغْنَىٰ
عَنِ اللَّهِ طَرْفَةَ عَيْنٍ فَقَدْ كَفَرَ وَصَارَ مِنْ أَهْلِ الْحَيْنِ

“He owns everything and nothing owns Him. There is no independence from Allaah the Exalted, for the blink of an eye. Whoever claims to be free of need from Allaah for the blink of an eye has blasphemed and became among the people of perdition.”

Had His Existence been with a beginning, He would need someone to give it to Him, and the one who needs is not God. He does not need a place to limit Him, including the skies and the ^Arsh, nor a son. Allaah also said: {وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ} ³⁰³ <Allaah is Exalted from need of the creation, and He is Al-Hamiyd.> He does not bring benefit to Himself by His creations and He does not keep harm away from Himself by them. Our worship of Allaah does not benefit Him; we benefit by worshipping Him. Likewise, the sins do not harm Him; they harm the slaves. Allaah said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ * مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا﴾ ³⁰⁴

<I did not create the genies and the humans except (to order them) to worship Me * I do not need any provision from them, and I do not need them to feed me.>

Allaah was not obligated to create the creation, and He is not in need of them. At-Tahaawiyy also said: [خَالِقٌ بِلَا حَاجَةٍ] “(He is) creator without requirement.”

If it were asked: Why did Allaah create the creation? **The answer is:** As a demonstration of His Power. By that demonstration, the creations can know about their Creator, and that knowledge is

³⁰¹ Al-Ikhlaas, 2

³⁰² It is among the Names that are permissible to be used for Allaah and the creations. Al-Ghaniyy (الغني) means similar to “As-Samad”; “Independent of creation”. One of the explanations of Allaah’s Name Al-Qayyum (القيوم) is “Who does not need anything.”

³⁰³ Faatir 15

³⁰⁴ Ath-Thaariyaat, 56, 57

beneficial, because anyone who knows Him and believes in Him properly [and dies on that] would be led to an everlasting happiness.

✽ وسبحان الله وبحمده ✽

Eternity³⁰⁵ (Al-Qidam; Al-‘Azal)

[The Self-Existing Independent One must have no beginning.] God’s Attribute of Eternity; Eternality is [coined “‘*Akhassu Sifah: God’s Special Attribute*”]; the status of existing without beginning. [This is just as the creature’s most particular attribute³⁰⁶ is being created; having a beginning³⁰⁷]. The meaning is that His Existence was not preceded by non-existence.

The intellectual argument that He is Eternal is that had His Existence been with a beginning, it would be mentally possible that He enter into and go out of existence. Then, His Existence would not be an intellectual necessity; He would be a creature in need of someone to give Him existence. It is impossible that Allaah would be a creature, so Eternity is confirmed as His Attribute.

To claim that God is created leads to one of two impossibilities: a **beginningless circle** or a **beginningless chain**:

- **Dawr (Circle)** is for two things to be dependent on each other; simultaneously the creator of the other and the creation of the other. It is **the claim that: A created B and B created A**.
- **Tasalsul (Series)** is to say that the Creator is created by a creator created by a creator, reversing into the past with an eternal chain of creators being created by a creator. This

³⁰⁵ **ETER’NAL**, *adjective* 1. Without beginning or end of existence. 2. Without beginning of existence. 3. Without end of existence or duration; everlasting; endless; immortal. 4. Perpetual; ceaseless; continued without intermission. 5. Unchangeable; existing at all times without change; as *eternal* truth. **ETER’NAL**, *noun* An appellation of God.

<https://webstersdictionary1828.com/Dictionary/eternal>

³⁰⁶ There are many traits of the creations. The first is existence after non-existence. They include death, movement, stillness, emotion, dimensions, occupying space, forgetfulness, ignorance, and others. The scholars spoke about these matters to clear Allaah from limits.

³⁰⁷ [The scholars have used several words to refer to the creations: **makhluwq** (created; creation), **khalq** (creation; created ones), **hadath**, **haadith**, and **muhdath** (event; occurrence), **khaliyqah** and **bariyyah** (creation; creatures).]

is invalid because what is Eternal does not stop or end³⁰⁸. Had this been true, then neither the Creator nor the creation would exist; both would be impossible! An existence that requires coming after a beginningless chain of events cannot manifest, because whatever had no beginning could not possibly vanish³⁰⁹, and thus what would come after would never get its turn to exist. [Memorize this, and know that tasalsul appears in many arguments, and as a rule, it is always invalid; a beginningless chain is mentally impossible. This is why an attribute does not have an attribute, nor is a place in a place, and this is why there must be an indivisible particle, and every creation has a start that came from nothing].

[The argument against] atheists who claim that there is no motion but that before it there was another, and no day but that before it there was another, and no piece but that it has a half, is found in the Sunnah of the Messenger of Allah ﷺ when he said:

لا عدوى ولا طيرة

“There is no contagiousness and no bad omen.”

So a Bedouin said, “What then is this case of our camels, as if they are gazelles, when introduced to one with scabs they get scabs?” The Prophet ﷺ said: [فما أعدى الأول؟] “What infected the first?” The Bedouin was silenced. Likewise, we say to whoever says *there is no motion unless there was motion before it*, that had this been the case, there would not have been any motion, because what has no beginning does not start. Also, it is impossible for what is not composed to be divided; it is impossible that an absolutely single thing be divided, because this would dictate that it would actually be two things.

³⁰⁸ One argument is to [clarify that if what they said were true, then one would be able to obtain a dollar from someone who said to him]: “I will not give you a dollar today unless I gave you one yesterday.” If obtaining the dollar were necessarily dependent on obtaining a dollar the day before, then one would never obtain the dollar. It is a claim that states that whatever happened is dependent on something that happened before it, but with no beginning.

³⁰⁹ We only said the eternal does not vanish because it is impossible for a self not to be ascribed with its necessary attribute. Had it been possible not to be ascribed with an attribute that it once had, its existence would be possible. The existence of what is necessary does not become possible, just as the existence of what is possible does not become necessary, because they are opposite attributes. (Tabsir)

Allaah disproved [both absurdities; the beginningless circle and the beginningless chain,] by saying³¹⁰: **{(هُوَ الْأَوَّلُ)}**³¹¹ <He is the First³¹²; (only One³¹³ without a beginning³¹⁴).> He clarified that He existed before anything that can be referred to as an event. At-Tahaawiyy said: [قديم بلا] “Eternal without beginning ...”

One can say that Allaah is ‘Azaliyy, just as he may say that Allaah is Qadiym. [Also, both words can be used for the creation. When used for Allaah,] it would not be by the lapsing of time, [when used for the creations, it would]. He is not bound by time. An-Nasafiyy said, “Time does not run on Him.” Time is the measure between two events. Some scholars said time is the lapsing of the days and nights. To the philosophers, time is tantamount to the movement of the celestial bodies. In all cases, Allaah is clear of it. It is invalid to ask the question, “When did Allaah come into existence?” because this entails that Allaah had a beginning, and this is blasphemy.

Ibn Fuwrak said:

³¹⁰ He also said: **{(الْحَيُّ الْقَيُّومُ)}** <The Living, Al-Qayyuwm> Al-Qayyuwm is an “exaggerated adjective (*sifah mubaalaghah*)” derived from “qiyaam”: “confirmed existence”. This verse is proof for Allaah’s Ascription with confirmed, remaining, unending Existence, and that it is absolutely impossible that He be ascribed with non-existence. This is the reality of eternity.

³¹¹ Al-Hadiyd, 3

³¹² The scholars of **bayaan (articulation)** said that the subject (mubtada’): **{(هُوَ)}** (He) is definite (ma`rifah), and the predicate (khabar): **{(الْأَوَّل)}** (“[is] the First”) is also definite, and this indicates absolute exclusivity.

³¹³ **BENEFIT:** Before the Islaamic Empire were people who believed in the eternity of other than The Eternal, like the **Sumaniyyah** who denied knowledge acquired by contemplation and deduction, and that the world is eternal. The **Dahriyyah** said that existence can only be material, that the world is eternal, and they denied the Existence of The Creator. Among these groups are those who believe in hyle (*haywlaa*; origin; primordial matter) like the **Saabi’ah** who believe the origin of the world is eternal, but admit that its properties are created. Some **philosophers** said the world has an Eternal Creator, but the world is also eternal like its Creator! Hence, they believe that both the Maker and what was made are eternal! Some philosophers said “the four elements”; earth, water, fire and wind/air - are eternal. Some added that the stars and celestial bodies are also eternal, and some added a fifth [ambiguous] element and said that it is eternal.

³¹⁴ Al-‘Asfahaaniyy, explainer of Al-Mahsuwl, said: *All [factions, Muslim or not] have agreed that the world is a **haadith** (event), but they differed about the meaning of **huduwth** (eventuality). The people of the truth said that what is meant is the **precedence (taqaddum)** of the world’s non-existence before the world, with a precedence different from the five famous types of precedence. The philosophers said that what is meant is the precedence of the non-existence of the world before the world by the self. Thus, the concept of being an event differs with the difference of the two schools.* [Some of the expressions of Al-Asfahaaniyy need explanation.] Firstly, **precedence** is divided into five categories:

1. precedence by time, such as the precedence of the father before the son.
2. precedence by honor (sharaf), such as the precedence of the teacher over the student.
3. precedence by nature (tab`), such as the precedence of “one” before “two”.
4. precedence by causality (‘illah), such as the movement of the finger having precedence over the movement of the ring.
5. precedence by arrangement (rutbah), whether physical - like precedence of the head over the neck, or mental - like the precedence of genus over the kind.

As for being described as 'Qadiym', it is also the consensus of the nation. Its means that He has preceded other things in existence, except without any limit or period between His Existence and their occurring existences. This is also the meaning of His being described as 'Azaliyy', and that is also among what there is no difference in the nation about the validity of His Ascription with it, even though it was not narrated in the Book or the Sunnah. We have previously mentioned the meaning of qadiym according to (Al-'Ash'ariyy's) school, and that it is [linguistically] not specific to the one with no beginning; it applies to whatever has existence prior to something that occurred after it." He also said, "As for His being described as Al-'Awwal', it has the meaning of His being 'Qadiym' and 'Azaliyy.'"

The philosophers said: The world itself needs someone to affect it, so from that perspective it is a creation. However, since Allaah's Existence necessitates the world's existence, then the world is beginningless with Allaah.

The difference to them is that Allaah's Existence does not need someone to affect it. **Our answer is twofold:**

Firstly, it is not possible for something eternal to need someone to affect it. When we say that the world needs someone to affect its existence, there is no doubt that we have denied its eternity! Being needy necessitates createdness, so eternity and being in need do not comply with each other. According to them, there is nothing to prevent the eternal from being needy of someone to affect it, so they have confirmed the eternity of the world while referring it back to the effect of another.

Secondly, according to the Muslims, the Creator acts by Choice (Ikhtiyaar), which is His Will. According to the philosophers, He is a Being that does not act by choice or will. To them, the world emanates from the Creator like the rays of the sun emanate from the sun. Thus, they said, "The world is eternal, even if God affects it." This corrupt creed is a basis for many cases in which they have gone astray and fooled those who do not have a firm foot in 'Islaam. We ask Allaah for the protection.

✽ وسبحان الله وبحمده ✽

Oneness (Al-Wahdaaniyyah)

[The One Who is Eternal without a beginning is the One without a partner, because there is nothing before one]. Three meanings are included when we say that Allaah is Attributed with **Oneness**: It is an obligation on every Muslim to know that:

1. Allaah is clear of having a partner in Godhood,
2. Clear of having parts³¹⁵, and
3. Clear of resembling others³¹⁶.

[As for not having partners], Oneness for Allaah means that He is without associates and cannot be added to, and the foundation of the Muslim belief is the worship of Allaah alone. ‘Abuw Haniyfah said:

وَاللّٰهُ تَعَالٰى وَاحِدٌ لَا مِنْ طَرِيقِ الْعَدَدِ، وَلَكِنْ مِنْ طَرِيقِ أَنَّهُ لَا شَرِيكَ لَهُ

“Allaah - Exalted is He - is One, not in the context of numbers³¹⁷, but in the context that He has no partner.”

The mental argument that Allaah is One is that if there were another creator, the world would not have order. However, the world has order, therefore, Allaah is One. This proof is taken from Al-Qur’aan, in the Saying of Allaah: {لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا}³¹⁸ <Had there been for (Heavens and Earth) gods other than Allaah, they would be in fasaad (ruin; disorder; chaos)>. It would be mentally possible for those creators to differ in their decree and management of things because God has no obligations, and must necessarily be Powerful, Knowledgeable, Willing and Choosing. If both can create anything possible, then it is valid for them to clash, because neither is compelled to comply with the other. If they cannot clash, then both are forced

³¹⁵ Allaah is not a body composed of parts. We are made of different parts, but Allaah is not made of parts.

³¹⁶ There is no self similar to the Self of Allaah, thus Allaah is One in the Self. No one has attributes like Allaah, or doings like Allaah, as proven by the verse: {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ} <Recite in the Name of your Lord, the One Who created.> There is no direct object mentioned for the verse because Allaah is the only one from whom creating took place, and to whom it is specific, and thus there is no creator besides Him.

³¹⁷ Numbers are not meant by saying "One" for Allaah, since the number one has a half. When someone says "one" about a creation, this does not mean that there is not another one like it.

³¹⁸ Al-'Ambiyaa', 22

to be compliant with the other, and the compelled one who lacks Choice cannot be God. Weakness would undoubtedly apply to one or all of them. So supposing that one willed to give life to a body, and the other willed death for that same body at the same time, [there are three mental conclusions]:

1. **Both of their wills are fulfilled.** This leads to an impossibility, because one result cannot stand from two opposing effects, nor can two opposites exist at the same time in the same place.
2. **Neither of their wills is executed,** and thus they would both be powerless.
3. **One of their wills was not executed and the other's was.** Then, one of them would be powerless. The Creator cannot be powerless because that is a confirmation of eternal weakness and inability. Eternal inability is impossible because it necessitates something from which one is disabled.

This is called the proof of **tamaanu** (mutual exclusivity), meaning that there are two matters, and each cancels the other³¹⁹. Some say that the devil stands opposite to Allaah; that Allaah represents good and the devil represents evil. Some believe that Allaah resides in Heaven while the devil resides in Hell. There is no one standing opposite to Allaah. He is Clear of opposites and similars. He is Exalted from having contenders or equals. No one prevents His Destining, delays His Ruling, or overcomes His Will. No one can defeat Allaah because everything is under His

³¹⁹ In his book of tafsir, An-Nasafiyy reversed the aforementioned mental evidence when he said (with very slight alteration to his text): *Supposing the creation of a possibility:*

- If both (so-called gods) were able, they either cooperated - which would make each need the other, and thus both would be weak - or not. If each one could bring it into existence without cooperation, then if one brought something into existence, then the other still has the power to also bring it into existence or not. Also having the power to create it is impossible because bringing something into existence when it already exists is impossible. If he does not have the power to also bring it into existence, then the first has eradicated the power of the second [by being the first to create that thing], thus the other would be weak and subdued, under the power of the first, and thus would not be God.
- If one were able but not the other, then the other is not God.
- If neither were able to bring it into existence, both are weak, and the weak could not be God.

[This is summarized in God's Word: {وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لُذِّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ} <There was never a god with Him. Had there been, then every god would have taken what it created, and some of them would overcome others.> This is the creed of the ancient Greeks who believed in many gods. They said that Zeus is head of the gods, and some of them defeated and fooled others. This is also the creed of the Christians, since they believe that the trinity is the unity of the father, the son and the holy ghost. Everyone knows that the father has precedence over the son].

Control. The Prophet ﷺ said that the Qadariyyah make the devil equal to Allaah because they believe that he creates the evil. All of this is the meaning of the saying of At-Tahaawiyy:

وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ، لَا رَادَّ لِقَضَائِهِ، وَلَا مَعْقِبَ لِحُكْمِهِ، وَلَا غَالِبَ لِأَمْرِهِ.

“He is (emphatically) Exalted beyond similars who oppose Him. No one can repel His Creating, no one can delay His Decree, and no one can overcome His Doing.”

It is also an argument to say that had there been two, could one keep something hidden from the other? If not, then his power would be deficient and limited. If so, then the knowledge of the other would be deficient and limited. Whoever has deficient or limited knowledge or power is not God, the Creator. [This mental evidence was also said by Mufassir An-Nasafiyy, as well as the author of *At-Tabsiyr*.

It is also an argument to say, that either one god is sufficient for the creation and management of the world or not:

1. **If one is sufficient**, then had there been another, he would be useless and no one would need him. This is deficiency, and the deficient one cannot be God.
2. **If one is not**, then it goes back to the previous argument.

The intellect dictates that a done matter needs a doer. Thus, for the mind, one doer is sufficient, [in fact necessary], and what is beyond that is not necessary; confirming more than one implies the validity of an unending number of doers, which is impossible. Consequently, the confirmation of two gods is impossible. This proof was also presented by An-Nasafiyy the interpreter.

[As for not having parts], Allaah revealed the verse:

{وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا} ³²⁰

<They made for Him, from His slaves, pieces.>

³²⁰ Az-Zukhruf 15

This verse is evidence that Allaah is not attributed with parts or pieces, nor is He mixed or merged with His slaves. This is one interpretation of God's Name "Al-'Aḥad"; some scholars said it means the One Who cannot be divided; Who is not a body composed of parts³²¹. Some said it means the same as His Name "Al-Waahid"; that Allaah has no partner and no one has attributes like Allaah.

[Furthermore], each Attribute is one Attribute; when we say that His Knowledge is one, we mean that it does not increase, decrease, or accept divisibility. His Power is one power related to everything possible. The attribute of knowledge when referred to us is one attribute which increases and decreases, and the same is the case for our power and our doings; they increase and decrease; we may perform more doings and then produce less doings.

[As for not having a similar, that will be discussed now:]

وسبحان الله وبحمده

Dissimilarity

[Allaah is Unique in His Self, Attributes and Doings, so He is Dissimilar from everything. Our shaykhs' habit was to use the expression "non-resemblance".

Dissimilarity is either relative or absolute:

- **God's Dissimilarity is absolute];** nothing resembles Him in any way whatsoever, neither partially nor identically. If someone believes that Allaah has a body, whether big or small, or if he believes that Allaah has a soul, then he has likened Allaah to the bodies and the souls. If he believes that Allaah inhabits the skies, he likened Allaah to the Angels. If he believes that Allaah spreads in all directions, then he likened Allaah to the air. If he believes that Allaah enters bodies, he likened Allaah to souls and genies. Allaah does not resemble the creatures with souls or the creatures without souls. If he believes that Allaah changes, he likened Allaah to all creations. Had changing and developing been possible to attribute to Allaah, He would have needed someone to change Him. If he believes that Allaah sits, he likened Allaah to the humans and the

³²¹ Among the scholars who copied and conveyed these meanings of "Allaahu 'Aḥad" is Al-Bayhaqiyy in *Al-Asmaa'u wa-s-Sifaat*.
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animals, including the insects. He would be saying that Allaah has an upper part, a lower part and buttocks. If someone believes that Allaah is a light or darkness, he has likened Allaah to the light and the darkness. At-Tahaawiyy said:

وَمَنْ وَصَفَ اللَّهَ بِمَعْنَى مِنْ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ، فَمَنْ أَبْصَرَ هَذَا اعْتَبَرَ، وَعَنْ مِثْلِ
قَوْلِ الْكَفَّارِ انْزَجَرَ، وَعِلْمُ أَنَّهُ بِصِفَاتِهِ لَيْسَ كَالْبَشَرِ.

Whoever ascribes to Allaah a meaning (attribute) among the meanings that pertain to the humans has blasphemed. Whoever looks into this takes warning, from the sayings of the blasphemers he refrains, and he knows that He, being attributed with His Attributes, does not resemble the humans.

- [Relative Dissimilarity is like what is in the Prophet's rhetorical question: **[أَيُّكُمْ مِثْلِي]** **“Which of you is like me?”³²²**]

Some said that similarity is only confirmed by sharing all attributes, so if there were any difference between two things, even in a single way, they are not similar. Restricting similarity between two things to them having the same reality is invalid and incorrect because linguistically it is valid to say, “So-and-so is like So-and-so in law,” if he is suitable to take his place, even if there were differences between them in other aspects. The ascription of this opinion to Al-‘Ash‘ariyy is questionable because there is no explicit expression memorized from him about this issue. The generally excepted and recognized expressions necessitate that similarity is not conditional upon that. The Messenger of Allaah ﷺ said: **[الْحِنْطَةُ بِالْحِنْطَةِ مِثْلًا بِمِثْلِ]** **“Wheat for wheat, like for like.”** This means that **[the likeness on]** both sides **[that must be present to prevent such a sale from being forbidden usury]** is volume, not all ascriptions.

Therefore, if what is meant by **two things being similar** is that one could take the place of the other; that whatever one is good for, the other is good for, no existing thing can replace Him in His Attributes, for His Attributes, whether the Knowledge, Power, or otherwise, are far more sublime and higher than any ascription in the creation. There is no suitability, correlation, analogy,

³²² Al-Bukhaariyy

or relationship between them. On the other hand, “**agreement in expression**” does not necessitate agreement in meaning. Thus, to say that a creature is knowledgeable is not likening Allaah to the creature; the knowledge of the human is eventual and fluctuating; increasing and decreasing. The Knowledge of Allaah is eternal and everlasting. ‘Abu-l-Mudhaffar said:

وَأَنْ تَعْلَمَ أَنَّ كُلَّ مَا دَلَّ عَلَى حَدُوثِ شَيْءٍ مِنَ الْحَدِّ وَالنِّهَايَةِ وَالْمَكَانِ وَالْجِهَةِ وَالسَّكُونِ وَالْحَرَكَةِ فَهُوَ
مُسْتَحِيلٌ عَلَيْهِ سُبْحَانَهُ وَتَعَالَى لَأَنْ مَا لَا يَكُونُ مُحْدَثًا لَا يَجُوزُ عَلَيْهِ مَا هُوَ دَلِيلٌ عَلَى الْحُدُوثِ

“And that you know that everything that indicates the createdness of something, such as edge, limit, place, direction, stillness, and motion, is all impossible to be attributed to Him, the Glorified and Exalted, for it is not valid that whatever is not created would have an indication of being created.”

The most explicit verse clearing Allaah from resemblance is: ³²³{(لَيْسَ كَمِثْلِهِ شَيْءٌ)} <Unlike Him is there anything (absolutely).> The word: ³²⁴{(لَيْسَ)} is the word of **negation (nafy)**. His Saying: {(كَمِثْلِهِ)} loosely translates as "like Him": The "ك" in {(كَمِثْلِهِ)} [which originally means “like”] is added for emphasizing the negation of a similar, [and does not have its original meaning of likeness³²⁵] - so not to confirm a similar for Him, the Exalted. This is because if it were not an additive, it would mean “similar”, and then the apparent expression would mean: “Nothing is ka-(like) His **mithl** (similar)”. That is a confirmation of a similar, which is mentally impossible and the opposite of what is intended by the verse! What is meant by it is the negation of any similar. Hence, the kaf is an addition with the purpose of emphasis. A group of scholars said that the kaf is not additional, and that what is meant by “mithl” in the verse is: “self”, and therefore it means: “Nothing is ka-(like) His Mithl (Self)”.

³²³ Ash-Shuwraa, 11

³²⁴ [Some said it is a particle (harf), not a verb (fiʿl), for its lack of inflection from past to present and future, as well as its lack of providing the meaning of time. What is correct is that it is a verb because of the pronouns that may be suffixed to its end like other verbs].

³²⁵ As Ibn ʿAqīl said in explanation of ʿAlfiyyah Ibn Maalik:

وتأتى زائدة للتوكيد وجعل منه قوله تعالى (ليس كمثله شيء) أي مثله شيء
“It comes as an additive (zaaʿidah) for the purpose of emphasis. His Saying:
{(لَيْسَ كَمِثْلِهِ شَيْءٌ)}

was made an example of that. It means nothing is like Him (just as if there were no kaaf).”

The Saying of Allaah: {(شَيْءٌ)} means "a thing; anything". It is **indefinite (nakirah)** in the context of a negation, and indefinite words promote absolute generality when presented in a negative context. Thus, all things are not similar to Him.

First Allaah cleared Himself of any resemblance. Had He stopped there, it may have given the false impression that He does not have Attributes. So to ward off that false impression, He followed the negation of resemblance with the confirmation that He is As-Samiyu-l-Basiyr (the Hearer [of all], the Seer [of all]). And since He is not like the creations, then His Hearing and Sight are not like that of the creations. At-Tahaawiyy said: **ولا شيء مثله** "Nothing is like Him."

The mental argument that Allaah does not resemble the creations is that we [indeed] assert: *When two things are similar, then whatever is possible for one is possible for the other.* In Al-Bukhaariyy, a man came to the Messenger of Allaah ﷺ saying:

يَا نَبِيَّ اللَّهِ، إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، وَعَرَّضَ لِنَفْسِهِ

"O Prophet of Allaah! Indeed, my wife gave birth to a black child!" And he was hinting at denying the child.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «هَلْ لَكَ مِنْ إِبِلٍ» فَقَالَ: نَعَمْ، قَالَ: «مَا أَلْوَانُهَا» قَالَ: حُمْرٌ،

The Prophet ﷺ said, "Do you have any camels?" The man said, "Yes." The Messenger of Allaah ﷺ said, "What color are they?" The man said, "Red."

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «هَلْ فِيهَا مِنْ أَوْرَقٍ» قَالَ: نَعَمْ، إِنَّ فِيهَا أَوْرَقَ قَالَ: «فَأَنَّى ذَلِكَ»

The Messenger of Allaah ﷺ said, "Are any of them 'awraq³²⁶?" The man said, "Yes, some are indeed 'awraq." The Messenger ﷺ said, "How is that?"

قَالَ: لَعَلَّ عِرْقًا نَزَعَهُ، قَالَ: «وَلَعَلَّ وَلَدَكَ نَزَعَهُ عِرْقٌ»

The man said, "Perhaps it was ancestry." The Messenger ﷺ said, "Perhaps this child of yours has been brought out by ancestry."

³²⁶ Whitish leaning toward black, like a pigeon.

This ~~hadiy~~ shows that two similar things can have the same attribute; the human and the camel are both bodies and both have colors. The Prophet ﷺ showed the possibility of what happened to the offspring of one happening to the other.

Hence, if Allaah were like the creation, He would be susceptible to the same things they are. Consequently, had He been attributed with any attribute of the creatures, He could possibly have every attribute of the creatures, like change, development, sickness and destruction. Then it would be possible that the sun and moon be God³²⁷ [, or even a pole].

Had He resembled the creation, He would need a specifier. If He has a specifier then He is needy, and this is misguidance. [Then this specifier] would [make Him] resemble all creations or some:

If He resembled all, He would have an independent existence for resembling particles and bodies, and a dependent existence for resembling characteristics. Thus, He would simultaneously be existing dependently yet independently, and it is impossible that what has an autonomous existence would not have an autonomous existence!

If He resembled only some creations, then whatever He resembled would be a characteristic or have a volume:

1. If He resembles all characteristics, then He would be like all contradictory qualities; He would have been black and white, life and death, hot and cold, etc. If He resembles any characteristic, He would not have an independent existence - as said. Then He would need a site through which to be confirmed. But then, that site would be more deserving of being God than Him, because the site is stronger. Furthermore, among the conditions for being the Creator is to be Alive, Knowledgeable, Powerful and Willing. It is impossible that a characteristic would have such a description.
2. Had He resembled [all bodies, He would simultaneously be dense and subtle. If He resembled any] body, He would necessarily have the judgement of any body. No body is devoid of the events that alternate upon it. Thus, it would be necessary for Him to be

³²⁷ If Allaah were attributed with a body having a limit, and were still God, it would be possible for the sun and the moon to be God, because they are bodies with limits.

a vessel for alternating events[, like motion and stillness]. Whatever is not devoid of events does not precede them, and whatever does not precede events is itself an event.

Therefore, since createdness for the Eternal is invalid, it is invalid that He resembles anything created. [This is why] a sun worshipper can refute a [jihadawiyy]. When he says that Allaah is God in a place above us, the sun worshipper will say that the sun is god in a place above us, however the sun is seen by everyone and everyone recognizes its benefit, but what you worship is a figment of your imagination and not everyone recognizes its benefit; you have never seen it nor has anyone else! Everything that the Likener uses as evidence to invalidate the claim of the sun worshipper invalidates his own creed. Actually, the Likener is unable to establish any definitive evidence against anyone who worships other than Allaah.

❁ وسبحان الله وبحمده ❁

Everlastingness (Baqaa')

The intellectual argument for the Everlastingness is that what has no beginning, [likeness, partner or need] necessarily has no end. [If Allaah were not Everlasting, He would have a beginning. The scholars said: [مَا ثَبَتَ قَدَمُهُ اسْتَحَالَ عَدَمُهُ] *"Whatever is confirmed to be eternal could not possibly be nonexistent"*. Thus, nonexistence does not follow His Existence, because the eternal does not change, and going into nonexistence is change, so annihilation does not occur to Him].

‘Abu-l-Mudhaffar said: [وَأَنْ تَعْلَمَ أَنَّ لَهُ بَقَاءً] *"And that you know that He has Everlastingness."* The meaning of His **Being Everlasting** is having unceasing Existence: {هُوَ الْأَوَّلُ وَالْآخِرُ} ³²⁸ <He is the ‘Awwal; First (Only without a beginning) and Al-‘Aakhir (without an end).> Allaah’s Name **"Al-‘Aakhir (the Last)"** means "the One Who exists without an end"³²⁹. Ibn Fuwraak said it means "the One Whose Existence remains after the annihilation of His creations". At-Tahaawiyy said: [دَائِمٌ بَلَا انْتِهَاءَ لَا يَفْنَى وَلَا يَبِيدُ] *"Daa'im (Everlasting) without end, not vanishing nor expiring."*

³²⁸ Al-Hadiyd, 3

³²⁹ One interpretation of Allaah's Name, "Al-Qayyum" (القيوم) is "The One Whose Existence does not cease". Al-Waarith (الوارث) means, "The One Whose existence remains".

Ibn Fuwrak said that Allaah's Description "Al-Baaqiy" is established by consensus. Its meaning, according to Al-'Ash'ariyy, is **the One Attributed with the "Baqaa' (Everlastingness[; Remaining; Staying])"**. According to that literal meaning, creatures also have a "baqaa' (lastingness)", but it is remaining created; lasting as a made thing while subject; possible to vanish].

Allaah is the Only Self attributed with Everlastingness by necessity, unlike Paradise and Hellfire. They are indeed everlasting, but only because Allaah specified them, so their everlastingness is not by themselves; it is created. No one specified the Everlastingness of Allaah to Allaah. The term "everlastingness" does not have the same meaning when attributed to Him, as when attributed to the creations: The everlastingness of Paradise and Hellfire is "lapse of time"; one moment passes on them, then another and another. The possibility of Paradise and Hellfire ceasing to exist is intellectual, not religious; religiously, it is impossible that they end, because Allaah informed that He willed for them to remain without end.

❁ وسبحان الله وبحمده ❁

Life (Al-Hayaah)

We recognize that Allaah has Life and is eternally and everlastingly Alive; Living without a soul or blood; unlike any living creature. He told us: **{(الْحَيُّ الْقَيُّومُ)}**³³⁰ <The Hayy (Alive; Living), Al-Qayyuwm.> Hence, the Name of Allaah "Al-Hayy" means the One Who is Alive. No one else specified Allaah with His Attribute, and He did not specify Himself with Life. Allaah would not be annihilated and He does not die. Allaah told us in the Qur'aan:

{(وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ)}³³¹

<Rely on the Alive Who is undying.>

³³⁰ Al Baqarah, 255

³³¹ Al-Furqaan, 57

At-Tahaawiyy said: **حي لا يموت “Alive, undying.”** Our life is that of flesh, bones, soul and blood. We were non-existent, then Allaah gave us life. The Life of Allaah is not like that. Ibn ^Abbaas reported that among what the Messenger of Allaah ﷺ used to say was:

أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ

“You are the Living Who is undying, and the genies and humans die.”

The mental argument: is that it is proven that the existence of this world is by God’s Knowledge, Power, and Will, and life is the attribute that validates being attributed with knowledge, power and will. Therefore, if Allaah were not Alive, none of this world would exist. Shaykh says in Ad-Daliyl Al-Qawiym³³²:

It is impossible that this act (of creating the world) was done by one who is dead and inanimate, for had it been conceivable that one would be powerful, knowledgeable, acting and managing without being alive, it would have been valid to doubt about the life of the animals despite their alternating between motion and stillness. In fact, it would have been valid to doubt about the life of professionals and tradesmen, and this is arrogance!

Among the sayings of stupidity is what Ibn Taymiyah narrated from one of the heads of the Mushabbihah, ^Uthmaan Ibn Sa^iyd Ad-Daarimiyy, considering it good and not objecting to it, that the condition for one to be alive is that he move.

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Power (Al-Qudrah; Al-Quwwah³³³)

Power is the Attribute by which Allaah creates and destroys anything possible³³⁴. It is called **Al-Qudrah** and **Al-Quwwah**. “Ability” and “power” as attributes of the slave are the same. As for

³³² Pg. 267, 3rd edition, 2009

³³³ Anyone having qudrah (power) is described as “qaadir (powerful)”. This description can be amplified by the form “Al-Qadiyr ([Very] Powerful)”. More emphatic is “Al-Muqtadir ([Very, Extremely] Powerful)”. Whoever has quwwah is described as “qawiyy”. Allaah has other Names for this Attribute, such as: “Al-Matiyn”, “Al-Muqiyyt” and “Al-Qahhaar (The Conqueror)”. Another is **As-Samad**, because everything needs Him, implying He has the Power to create anything possible.

³³⁴ [Allaah says (Nisaa’, 47):

the Attributes of Allaah, we say that He is ascribed with “**Qudrah**” (Power), and we do not use the expression “**istitaa’ah**” (ability) because the Sacred Law did not come with that.

Whatever is related; pertains to this Attribute is “**maquduwr (subject [of power]; controlled)**”³³⁵. [He said:

336﴿وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾

<He creates what you do not know.>]

He has the Power to make all creations die and to annihilate the existence of all things, and to multiply the number of creations many more times than they are [and create duplicates of them]. He has the Power to send Prophets, to reveal Books, and to make miracles occur for the Prophets to prove their truthfulness. He has the Power to resurrect and gather the creations to reward them for obedience and to punish them for sins. All of those possibilities have proof from the religious texts.

The scholars said that the Power is not related to the intellectual necessity or impossibility:

- The Existence of Allaah is [necessary and] not the result of someone creating, so Power is not related to the intellectually necessary.
- The impossible, like a partner for God, does not enter into existence, so Power is also not related to it.

Some, like Ibn Hazm³³⁷, think that saying “*Power is not related to the necessary or the impossible*” is attributing weakness to Him; he said that Allaah has the Power to take on a son, or else He would

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ﴿٤﴾

<O those who were given the Book, believe in what (Qur’an) We have revealed verifying what you have (of the Torah), before We remove the contours of faces and make those faces become as their backs, or We curse them (by deformation⁴), as We cursed the people who violated the Sabbath.>]

³³⁵ To say there is a “maquduwr (powered; controlled thing)” in the Dominion of Allaah without His Power is to attribute powerlessness to Him.

³³⁶ An-Nahl, 8

³³⁷ Who lived about 1,000 years ago, one of the followers of the Dhaahiriyy mathhab.

be weak and unable. [This is not attributing weakness to Allaah. Rather, his claim is a validation of the impossible, and it is the question of the atheists and Christians:

They say: Can Allaah create something like Himself? Can Allaah create a son or similar for Himself? Can Allaah destroy Himself or create a rock that He cannot lift?

The answer: All of these questions are in essence the same question, which is a question about the impossible. The question is blasphemy and invalid. What makes it invalid is that it is a close-ended question - meaning that it requires only a yes or a no - but both answers are incorrect!] We do not say that Allaah has Power over them or does not have Power over them³³⁸. We simply say that the Power of Allaah is not related to them³³⁹.

Nothing weakens Him, like At-Tahaawiyy said:

ولا شيء يعجزه

“Nothing disables Him.”

Allaah said:

{وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ}³⁴⁰

<We (Allaah) created the heavens and earth and what is between them in six days, and We were not touched by any tiredness.>

Allaah also told us:

{(لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ)}³⁴¹

<He is not taken by somnolence or sleep.>

³³⁸ Those two statements are both wrong.

³³⁹ Just as it should not be said that a stone is knowledgeable or ignorant, because those traits do not relate to the stone (because what makes knowledge and ignorance valid is life), it should not be said that the Power of Allaah is related to the necessity or the impossibility [because the condition for something to be related to the Power of Allaah is that it could be created].

³⁴⁰ Qaaf, 38

³⁴¹ Al-Baqarah, 255

The Theologians said that **weakness** (**ʿajz**) is an **existent attribute** confirmed for the **weak; unable** (**ʿajiz**), and is the opposite of power. The Philosophers said it is **the lack of power**³⁴² in what would have power³⁴³. **Sleep**³⁴⁴ is when the mind faints and one does not hear those around him. This is a refutation for the Christians and Jews who attributed weakness to Allaah by saying that He rested.

Thus, what is intellectually possible is specifically meant by the word **شيء** (thing) the Saying of Allaah:

{إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

<Surely, Allaah, over everything, is [very] Powerful.>

If it were said: Just as the Self of Allaah is excluded from this verse, so are the voluntary deeds of the slaves.

The answer is: Excluding the Self of Allaah from being included under the Power of Allaah is necessitated by [definitive mental] evidence. [As for the voluntary actions, it is not valid to give them the same mental judgment as the Self of Allaah. The difference is that] what is irrational, [such as God being created], is not possible to be included in the expression! [However, deeds being created is not irrational³⁴⁶, so they are included in the expression. Here is why it is not irrational:

³⁴² In his book *Al-Muḥaṣṣal*, Ar-Raaziyy was neutral for lack of evidence preponderating one definition over the other. However, in his book *Al-Maʿaalim*, he chose the second definition, arguing that if ever we were to conceive this deficiency in someone, we judge him as weak, even if we could not conceive any other existent matter. This proves that nothing is conceived by “weakness” but this lack and deficiency.

³⁴³ As said by Az-Zarkashiyy.

³⁴⁴ {وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا} Sleep is created for creatures: **<And We made sleep as rest for you.>** This means that He created sleep as a stillness and relaxation so that the people would cease their motions that made them tired throughout the day].

³⁴⁵ Al-Baqarah, 20

³⁴⁶ All factions of the Muʿtazilah agree that Allaah is powerless over what the slave controls. the Huthali Muʿtazilah follow ‘Abu-l-Huthayl, famous as Al-ʿAllaaf. Among his many deviations is the limitation of things subject to the Power of Allaah (**maqduwraat**); that if those matters stopped existing, He would not have power over anything. By this, he specifies the Power of Allaah to the bodies only. He said, if that time comes, the enjoyment of the people of Paradise and the torture of the people of Hell will vanish, and Allaah will be powerless to add anything to the enjoyment or torture. Also, the power of the people of Paradise will vanish, so that if one of them extended his hand to reach one of its fruits at the time, Allaah would be powerless to make it reach his hand, or to grant the slave the power to make his hand reach it. Then, all people of Paradise will freeze; powerless to move, or even speak, and the torture of people

1. The argument against them is the exact argument against the atheistic **Dahriyyah** (Materialists); they deny relating the existence of matter to the Creating of Allaah, while these deny relating the existence of the deeds to His Creating. However, like matter, the deed of the slave is an event; its existence is not preponderated over its non-existence but by the specification of the Necessarily Existent One, which is the Creating of Allaah.
2. The reason for something to be *subject to power* is that its existence is possible. Whatever is not possible is either necessary or impossible, which both render the state of being controlled impossible. *Possibility* is an ascription shared between all things that can come into existence. Thus, all of those things are commonly valid to be subject to Allaah's Power[; the created body and the created, voluntary actions that come forth from that body].
3. Had His Power been specific to some things and not others, He would have needed a Specifier, which is to say that the eternal Power is created³⁴⁷.

[Furthermore], excluding them nullifies the praise of God implied in the verse; the true praise of God in this verse is singling Him out with being the only One Who created anything. If the voluntary deeds were excluded, the verse would mean: "Allaah has Power over everything that is not the doing of someone else³⁴⁸".

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of Hell will end at that time. This statement of his cuts off ones' desires for increasing his obedience to get the reward from Allaah. It demolishes the benefit of the Promise and the Threat. If some of his followers try to hide this innovation of his, they would be unable, because he mentioned it in several of his books, like *Al-Hujaj*. (Tabṣir)

³⁴⁷ Also, this leads to merging possibility and impossibility in one issue, because the impossible is what would never occur, and whatever leads to the impossible is impossible.

³⁴⁸ That is the belief of the **Shahhaami** Mu'tazilah, the followers of Abuw Ya'quwb Ibn Shahhaam. He and Al-ʿAllaaf both agreed with 'Ahlu-s-Sunnah that the deed is created by the Power of Allaah, but they also agreed with the other Mu'tazilah that the slave creates his deed.

Will (Al-Mashiy'ah; Al-'Iraadah)

An-Nasafiyy said: [والإرادة صفة لله تعالى أزلية قائمة بذاته تعالى] “Will is an Attribute of Allaah the Exalted, beginningless, confirmed for His Self - Exalted is He.”

The Will of Allaah is His eternal, everlasting Attribute by which He specifies the various possibilities in some way or another, such as existing at one time or place or another. He states:

{(فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ)}

< In any such form He willed He constructed you. >

Anything related to this Attribute is “muraad (willed; meant)”, and His Power is equally related to those matters³⁵⁰. However, when considering them being related to power, they are called “maquduwr (controlled; powered)”. Allaah said: {(فَعَالٌ لِّمَا يُرِيدُ)}³⁵¹ < “Fa^aal ([Frequent] Doer)” of whatever He wills³⁵².³⁵³

The intellectual argument for this Attribute is that had He not been Ascribed with it, nothing would exist³⁵⁴.

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[His Will is] His Choice (Ikhtiyaar). He is not forced to do whatever He does, and He is not a “doer by His Self”, or “by nature” as the Philosophers said. [They mean that He does not have a will, so He does not do anything by any choice, He rather creates by His Self, as the Mu^tazilah

³⁴⁹ Al-Infitaar 7, 8

³⁵⁰ This means that whatever the Will of Allaah relates to, the Power of Allaah relates to.

³⁵¹ Al-Buruwj, 16

³⁵² The Shaykh said in his Bughyah:

ومعنى الفَعَالُ لما يريد أنه قادرٌ على تكوين ما سبقت به إرادته، لا يعجزه عن ذلك شيءٌ، يفعل ما يشاء بلا مشقة ولا يُمانعه أحدٌ ولا يحتاج إلى استعمالِ آلةٍ وحركةٍ ولا إلى الاستعانة بغيره ولا تخلفٌ لمراده.

The Meaning of “Al-Fa^aal[u] Li-maa Yuriyd (the one who does what He willed)” is that He has the Power to create that which has been preceded by His will. Nothing disables Him from that. He does whatever He willed without hardship or anyone’s prevention. He does not need the use of tools, motion, or anyone’s assistance. Nothing goes against His will.”

³⁵³ The Doing of Allaah is His Creating.

³⁵⁴ The existence of the creation is not dependent on itself. Therefore, if it entered into existence, having whatever qualities it had, it was specified with existence at that precise instance, not sooner or later, and with its particular attributes instead of any other it could have, so it needs a creating specifier. Nothing would exist or cease to exist except by the Will of Allaah.

said. They meant that the creation occurs from Allaah without Allaah willing it, like the sun with its rays³⁵⁵. From there, they claimed that the world is eternal, and at the same time is the result of something other than itself³⁵⁶]. Allaah said in His Book: {وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ} ³⁵⁷

<Your Lord creates what He wills and He chooses.> He advances things and delays them as He chooses. The Messenger ﷺ said: **“O Allaah, You are Al-Muqaddim (Who advances whatever He willed), and You are Al-Mu’akkhir (Who delays whatever He willed), and You are, over everything, Powerful.”** Another evidence is the Saying of Allaah:

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صُنُوفٌ وَغَيْرُ صُنُوفٍ يُسْقَى
بِمَاءٍ وَاحِدٍ وَنُفِضَ بَعْضُهَا عَلَى بَعْضٍ فِي الْأُكُلِ﴾ ³⁵⁸

<In the Earth are plots of land that border each other, and gardens of grapes and cultivation and palm trees, some with two offshoots from one trunk, and some without, all are irrigated by the same water, and We make some of their fruits more preferable than others.>

[Here], His Doings differed although the circumstances were the same, for a tree, such as an apple tree, is irrigated by some water, however, its fruits have different flavors; some are sweet and some are sour. Had Allaah been a doer by nature and not will, His Doings would not differ when the circumstances are the same; the fact that the flavors differ while its nutrients are the same proves that the Creator acts by choice, not nature.

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³⁵⁵ They said that just as the rays of the sun emanate from the sun without a will from the sun, the creations come from Allaah without a will from Him.

³⁵⁶ Thus, the existence of everything was by His creating by Choice. This clears one of falling into the claim of **necessary relation** (ta'alluq al-illah wa-l-ma'luwl) between Allaah and the creation. They said that the Existence of Allaah is not fathomed without the existence of the creation, because the “illah (cause) does not exist without it's ma'luwl (result)”. This is the claim of the philosophers; that Allaah's Existence dictates the creations' existence little by little according to a process that they mention. According to that, the world must have existed with Allaah. So, whoever confirms that Allaah creates by Choice avoids this blasphemous philosophical claim.

³⁵⁷ Al-Qasas, 68

³⁵⁸ Ar-Ra^d, 4

He also said in His glorious Book: {وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ} ³⁵⁹ <You do not will except that Allaah wills.> This verse [contains] an important fundamental, [which is the very wording of] the hadiyth of ‘Abuw Daawuwd, when the Prophet ﷺ taught one of his daughters to say:

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

“Whatever Allaah willed to be shall be, and whatever Allaah did not will to be shall not be.”

[It also proves that the slaves have a will - albeit limited - and thus are not coerced: <You do not will> is a denial that the slaves choose, but <except> actually excludes something from that denial; i.e., *an exception after a negation is a confirmation*. Therefore, this verse confirms that you indeed will. However, the confirmation is not absolute! It is restricted to: <that Allaah wills>]. We are certain that the slaves have a choice that drives them to act without being forced or coerced. Anyone who intends to move his hand, for example, finds within himself a choice to do the deed or refrain from it. This is not the case of the compelled one; he would not be able to move, even if he chose to. The **Jabriyyah** believe in **jabr (compulsion)** ³⁶⁰; that the creation has no choice, which implies not being accountable for their deeds.

The Mu‘tazilah called ‘Ahlu-s-Sunnah the **Jabriyyah** and the **Mujbirah** [for believing that Allaah creates the deeds of the slaves]. Al-‘Ash‘ariyy says ³⁶¹ that this is a mistake on their part; there is nothing in our school that necessitates that [name], nor do we confess to anything of the sort, unlike them, who admit [blasphemy]; they say they created their own deeds. We do not say that Allaah forced anyone to do anything that He ordered them to do, nor did He compel anyone to refrain from what He forbade them. As for the creation of health or imperfections of the bodies, there is no argument about it.

³⁵⁹ At-Takwiyr, 29

³⁶⁰ Ibn Fuwraak logs about Al-‘Ash‘ariyy that “**jabr**” has several linguistic meanings. One of them is to fix, mend or correct something (islaah). The term “**ijbaar**” also has several linguistic meanings. If it refers to **compulsion** and **coercion**, it refers to those doings that take place while the one within whom those deeds take place hates their occurrence. That is for one to be coerced to do what he dislikes, and had he wanted to get out of doing it he could not find a way.

³⁶¹ As narrated by Ibn Fuwraak

Al-‘Ash‘ariyy said that the reality of the Mu‘taziliyy schools and the implication of their sayings is that they coerce Allaah! They claim that they do in the Dominion of Allaah what He does not accept. Thus, according to that, things occur that Allaah does not accept and what He willed does not take place. This is exactly what is linguistically understood from “ijbaar” (compulsion)³⁶².

If they say: "If Allaah eternally knew and willed for the slave to do the deed, and Allaah created the slave and the deed; if the doing of the slave were subject to Destiny, then there is no way for the slave to escape the Will of Allaah, so he is forced; compelled to blaspheme and prevented from belief by a Will most decisive and irrevocable! How would the deed then be attributed to him? Do you not see that the heartbeat and shivering are not [counted as] deeds of the slave because he cannot resist them?"

We say: These are two questions:

1. **The answer to the first is:** “Yes, the slave is subject to Destiny in his doings, but this does not negate the slave’s power and choice; [that was among what was destined; there is no contradiction. Hence, whatever he selected would be attributed to him].
2. **The answer to the second is:** "No, our saying does not imply coercion, because we say that Allaah willed for the slave to choose! One decides to do the deed or not, so he is not forced; he selects an option." Whoever acts by will and selects and chooses is not forced - by definition. One is forced when he [has no selection]. The truth is that the voluntary deeds are done by the slave’s will.

Anyone creating by will and choice must know what he creates. God said: {أَلَا يَعْلَمُ مَنْ خَلَقَ} <Does Who created not know?> Since all of us know for sure that we are not knowledgeable about our voluntary deeds, this shows and proves that we are not their creators. For example, one does not know the details of his footsteps and vocal chords. Everything that Allaah knew would happen, Allaah willed for it to happen. This is a base of Belief, and among the clearest proofs to defeat the

³⁶² Al-‘Ash‘ariyy said the Qadariyyah are more deserving of being called Mujbirah than we are, because they say that during the deed the doer does not have power over it [because his power over it preceded the deed], nor is he able to refrain from it, nor is another deed instead of it conceivable from him. They also say that before it takes place at a time in which he has power, it is not valid for that subject to be a deed; not blasphemy nor belief, not obedience nor disobedience. Thus, they have confirmed the slave to be powerful over what is not a deed of his, and weak at the time of being the doer. This is the very essence of compulsion.

Muʿtazilah, [because] if a Muʿtaziliyy admits that Allaah eternally knew everything that would happen, he would discredit himself.

‘Imaam Ash-Shaafiʿiyy said, *“If he admits to the Knowledge, he is defeated.”* ‘Abuw Ḥaniyfah also stated this, but in more detail. He said that our debate with the Muʿtazilah is in two steps:

1. **Did Allaah eternally know what the slave would do before he does it?**

- a. If he says no, he committed clear blasphemy.
- b. If he says yes, we ask:

2. **Did Allaah will something contrary to what He knew?**

- a. If he says yes, then he attributed ignorance to Allaah; he is saying that Allaah is willfully ignorant, and thus commits blasphemy.
- b. If he says no, then he agrees with us.

This is why the strong scholars did not hesitate to call the Muʿtazilah blasphemers.

[Know that the People of Knowledge said that the] **controlled one** is of two types: forced and choosing. **The forced** is like a knife or pen in someone’s hand. **The choosing** is like the writer with a pen in hand.

Furthermore, something would only be controlled if it were functional; if a knife were dull; not sharp, it would not be controlled for cutting, and likewise a pen; if it were not sharpened, it would not be controlled for writing³⁶³. An animal is controlled by its rider only if functional, including having choice and power; the dead or crippled horse is not controlled by a rider. Likewise, the [accountable one] would only be controlled if he functions. [In this case, his functionality is the ability to select] a voluntary deed through his own power and choice [so that he can be judged for it].

³⁶³ [Although one could possibly cut or write with a dull blade or pen, the argument is still correct; the duller the knife or pen, the less controllable it is for the purpose. It is true as a general statement].

[In this case], one's power would be blended with weakness, and his choice would be fused with compulsion. 'Imaam Ibn Al-Khaṭīb, may Allaah have mercy upon him, was truthful when he said, *"The human, concerning his deeds, is compelled [to be] in the form of one who has a choice. That is the extent of what human comprehension can reach."*

Jahm Ibn Safwaan said: Saying anyone other than Allaah did anything is a figure of speech, like saying "the wall fell" and "the water ran".

We answered: This is against what the sane people find within themselves, for all who look into themselves tell the difference between voluntary deeds and involuntary moves. The movement that Allaah creates in the slave is of two types:

1. **The motion that Allaah creates in the slave without any relation to the slave's will or power.** This movement would be [merely] an attribute of the slave and not a deed, such as shivering, blinking, breathing, and heartbeat.
2. **The motion associated with the slave's power and choice.** This is [not merely] an attribute of the slave, but a "deed" of his; his voluntary action.

Whoever denied the difference between these would not be among the intelligent people, and is denying accountability³⁶⁴.

Thus, there are three factions involved in this case:

1. The first looked at the eternal Will and Power only, claiming that the slave has no doing in reality.
2. The second looked only at the created will and power, saying that the deeds are creations of whoever did them.
3. Az-Zarkashiyy said, 'Ahlu-s-Sunnah took the middle, and thus their school is between al-jabr and al-qadar. They said that the issue is a mixture; there is no escape from the considering both.

³⁶⁴ Had the slave had no choice, then addressing him would be of no benefit, and reward and punishment would be inapplicable, like the inanimate objects.

Therefore, it is choice fused with compulsion, and they expressed that with the term “**kasb (acquisition)**”. [That fusion is in] God’s Saying:

{(وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى)}

<You did not throw (i.e., create the throwing) when you threw (i.e., acquired the act of throwing). Rather, Allaah threw (i.e., created the act and the acquisition.)>

In this verse, Allaah confirmed the Prophet’s throwing and negated it. Thus, if the act is by the **eternal Qudrah; Power**, it is called “**Khalq; Creating**”, and then the **Qaadir; Powerful One** is called “**Khaaliq; Creator**”. If it is by the **created qudrah; power** it is called “**kasb; acquisition**”, and the **qaadir; powerful one** is called “**kaasib; acquirer; earner**”.

The confirmation of “acquisition” is indubitable because what cannot be merged are coercion and accountability. The Shaykh said in the Siraat:

What is special about the voluntary deeds, meaning the deeds to which we have an inclination, is that they are the deeds related to acquisition. Therefore, accountability is related to those voluntary deeds. Acquisition, which is the deed of the slave, for which he is either rewarded or punished in the Hereafter, is for the slave to direct his intention and his will towards a deed; meaning he spends his power on that. Then Allah will create it for him at that moment. So, the slave is an acquirer of his deed, and Allah is the Creator of the deed of this slave, which is his acquisition, and this is among the most ambiguous matters in this science.”

‘Abu-l-Mu’iyn An-Nasafiyy said that the Jabriyyah are a faction with no one left to debate for them, and there is no need to prepare to confront them. The texts [that prove that the slaves act, as well as those] pertaining to the compensation of the Afterlife, and those about the Promise and Threat of Allaah all prove the invalidity of their saying. [All three of those; the fact that the slaves act and do, the compensation, and the Promise, are mentioned in a single verse]:

﴿جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ﴾³⁶⁵

³⁶⁵ As-Sajdah, 17

<Compensation for what they used to do.>

He also said:

{بِمَا قَدَّمْتُمْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ} ³⁶⁶

<... For the deeds that you have prepared for yourself, and Allaah is not unjust to the slaves.>

{فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} ³⁶⁷

<Whoever does a particle's weight of good shall see it ﴿﴾ And whoever does a particle's weight of evil shall see it.>

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا} ³⁶⁸

<Allaah does not charge a soul except with what it is able.>

[However], the slaves do not have a choice with the meaning intended by the Qadariyyah³⁶⁹ - who are the majority of the Mu'tazilah - because the slaves do not create their own actions, whether voluntary³⁷⁰ or involuntary.

The Qadariyyah said: The slave is independent in the creation of his doing by his power and will [to create]; a power granted by Allaah, and had the case been different, then accountability, reward and punishment would not be applicable.

We said: This is against Al-Qur'aan: {قَالَ اتَّعْبُدُونَ مَا تَنْحِتُونَ * وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ}

<Said Abraham, "Do you worship what you carve[?/] ﴿﴾ And Allaah created you and what you do[!/?]">

³⁶⁶ Al-Hajj, 10

³⁶⁷ Az-Zalzalah, 7-8

³⁶⁸ Al-Baqarah, 286

³⁶⁹ "Qadariyyah" is more general than Mu'tazilah. Some Khawaarij were Qadariyyah. Al-Majhuwliyyah denied that Allaah is the Creator of the deeds of the slaves. Also, other groups of Khawaarij have agreed with the Qadariyyah such as the Hamziyyah. Some Shiites are also Qadariyyah. The Jaahidhiyyah Mu'tazilah said that the slave does nothing but will - and they meant that he creates his own will - and that his actions are results of that will, not created by Allaah or the slave. According to that, the slave never prayed or made hajj, nor did anyone even do anything that necessitated punishment such as stealing or adultery.

³⁷⁰ The synopsis is that the doings are religiously ascribed to the creation so that the evidence will be established against them, and the true doer in reality is Allaah. Observance of the apparent situation is religious terminology and observance of the inward situation is literal terminology. In this school, there is a merger between the two matters.

The Mu'tazilah responded: All that this verse refers to is the tools, wood and stones that they take as idols.

Answer: These verses include both the object of their work, which is “what they carve”; the wood and whatever material they used to make idols, as well as “what they do”; the deed of the blasphemers: their physical contact and manipulation of the object. Those objects were not the doings of the blasphemers by consensus. A person’s very intention [and motion] is created, so his performance of actions [is not called creating]; it is called “kasb; iktisaab³⁷¹ (acquiring; acquisition)”. He directs his created will and intention towards an action - good or bad - and [normally], Allaah would create in him the ability to perform it and carry it out at that moment. This makes the attributed motion a “deed” of the slave, and by that, the slave “acquires” and is not independent. The scholars have defined **acquisition** in several ways, such as³⁷²:

1. What happens by eternal Power in the self that has created power, and this is the best of the expressions.
2. The doing that is by created power. Creating is the Doing by eternal Power.
3. The subject of power by which the able one wishes to achieve benefit or repel harm.
4. The explainer of Al-Fiqh Al-‘Akbar, Mulla ^Ali Al-Qaari said, “*The difference between creation and acquisition is that acquisition is something that the acquirer does not do independently, whereas creating is something that the Creator does independently.*”

[This happens while] one’s intentions, organs and movements are all created, just as everything is created by Allaah[, including evil, the deeds of the slaves, and “tawallud (domino effect)”. This

³⁷¹ They are the same; however, the Qur’aan expressed this matter with these two expressions. Allaah said: **لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ** <For every soul is what it acquired (i.e., kasb), and against every soul is what it acquired (i.e., iktisaab)>. This is to show that the self finds hardship in the good deeds because it is naturally inclined toward loving ease. In fulfilling the commands of Allaah, there is opposition to the inclination of the self. Thus, Allaah expressed that meaning by saying: **كَسَبَتْ** <kasabat; it acquired> [This verb is derived from kasb]. As for sins, they are more appropriate to the inclination of the self; the self strives for them. Allaah expressed that meaning by saying: **اِكْتَسَبَتْ** <iktasabat; it acquired>. [This verb is derived from iktisaab]. This is more appropriate for expressing the effort and application put towards it, and the defect within the self, [because it is said that in Arabic, that when two words have the same origin, but one has more letters, the one with more letters has more meaning]. However, in the terminology of the scholars of the Creed, they are the same.

³⁷² In his interpretation of Suwrat Ghāfir, Imaam Fakhrū-d-Diyn Ar-Raaziyy defined acquisition as “the soundness of organs and their suitability for doing and refraining”. However, this is the definition of “power; ability” not acquisition.

is terminology of the Mu`taẓilah for whatever is generated from the deed of the slave³⁷³]. An-Nasafiyy said:

وما يُوجدُ من الألم في المضروب عقيب ضرب إنسانٍ، والانتكسار في الزجاج عقيب كسر إنسانٍ وما أشبهه، كلُّ ذلك مخلوقٌ لله تعالى لا صنَع للعبد في تخليقه. والمقتول ميتٌ بأجله

“The pain that exists in the one who was hit after being struck by someone, and the state of brokenness that exists in glass after being broken by someone, and whatever resembles those cases, is all a creation of Allaah the Exalted. The slave has done nothing as far as creating is concerned. The murdered person dies at his appointed time of death.”

An-Nasafiyy also said:

والله تعالى خالق لأفعال العباد من الكفر والإيمان والطاعة والعصيان

“Allaah the Exalted is Creator of the deeds of the slaves, whether blasphemy or belief, obedience or disobedience.”

This conflicts with the Mu`taẓilah, for all of their factions have agreed that the slaves create their own deeds; that each person, Angel, animal, and even insect is a creator besides God. They have thus confirmed uncountable creators! This is a great misguidance that is worse than the blasphemy of the fire worshipers who say there is [only] one other creator with Allaah. They have departed the entire nation, because the nation before them used to say, *“There is no Creator but Allaah,”* as they said, *“No one is God but Allaah.”*

If the Mu`taẓiliyy said: “If creating is impossible for the slave, then the slave does nothing in reality, because ‘doing’ only really means ‘bringing something into being from nothing’.”³⁷⁴

³⁷³ Burghuwth said that these generated doings are the creation of Allaah, but without His choice. Rather, they are necessitated by nature. This is one of the cases in which he differed with An-Najjaar.

³⁷⁴ The scholars differed about the acquisition of the slave being called “the slave’s doing”. Ustaath Abuw Mansuwr mentioned their two sayings. He said that `Abdu-llaah Ibn Sa`iyd and others used that language; that a person is a doer literal, but meaning acquirer, and Allaah is a doer, meaning creator. They have [therefore] permitted a doing from two different doers, but from two different perspectives. This is the terminology of the Maaturiydiyyah. Al-Ash`ariyy has refused this language, saying that a person is not literally a doer, because “doing”, according to him, is [only] creating. According to this, a person would be an acquirer literally and a doer figuratively. According to this, some have divided doings into two divisions: “literal”, and “virtual (hukmiyy)”. The second refers to what is related to reward and punishment for the doer. Al-Ash`ariyy only differentiated between “kasb (acquisition)” and “fi`l (doing)” because

We say: [Whoever created something can create anything. The human cannot do that,] so [he did not create anything]; what he does is not “bringing something from nothing”[, it is something else called “acquisition”].

Thus, every acquisition is a doing, and not every doing is an acquisition[; sometimes “Doing” means “Creating”, and that is only for God]. The evidence confirms the impossibility of the human creating according to this meaning:

{هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ}³⁷⁵

<This is the creation of Allaah, so show me: What have those other than Him created?>

Had anyone other than Allaah truly had any creation, this challenge would be invalid, and the objection implied within it would be meaningless³⁷⁶. [Also], had the slave created, he would have

he believes two things: that the slave is not the creator of his own deeds, and that Allaah does not punish except for what the slave does, so reward and punishment are related to what takes place from the organs. Thus, he confirmed a situation to which accountability is related, and he called it acquisition, to retain and safeguard this meaning; [the consideration of] reward and the punishment. He reinforced that with the Saying of Allaah: {لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ} <For every self is what it acquired and against every self is what it acquired>. Among what aided him also, is what is witnessed from the organs; the necessary differentiation between the motion of the shivering person and the willing person. What Al-Ash`ariyy did in reality is merge Monotheism; that no one is the creator except Allaah, with the religious permission to use certain words; that the slave acquires, is ordered and prohibited. Thus he has an eventual; created power that is related to its subject as far as acquisition is concerned, not creation. This is what the big scholars have referred to as merging between the literal and religious terminology. Abu-l-`Abbaas Ibn Taymiyah denied acquisition and said that it has no reality. He said that most people do not conceive the difference between the doing that Al-Ash`ariyy negated from the slave and the acquisition that he confirmed, and that what Al-Ash`ariyy said is actually what the Jabriyyah said; that the slave has no power, no doing, and no acquisition. One may say that firstly, Imaam Ahmad said that the slave has acquisition, according to what Judge Abuw Ya`laa narrated from him in his book *Al-Mu`tamad Al-Kabiyr*, in which he aided Ahmad and gave extensive evidence about it, such as God's Word: {جَزَاءُ بِمَا كَانُوا يَعْسَبُونَ} <Compensation for what they used to acquire>, and: {فَبِمَا كَسَبَتْ أَيْدِيكُمْ} <...for what your hands have acquired>, and other matters that have been attributed to the slaves. Secondly, what Ibn Taymiyah said is not necessary, because acquisition is not related to bringing things from non-existence into existence; it is a necessary relation between the slave's power and the subject of his power. Because of it, the slave leaves the realm of compulsion, and that takes place without any effect, as opposed to creating. Al-Ash`ariyy says that the attributes that exist in the slave are of two types. **The first** is what Allaah creates in him without his choice or power, such as the movement of shivering. **The second** is what Allaah creates in the slave with the slaves will and power; his voluntary deeds. The difference between these two types is known by necessity. The second type is called acquisition; and it is not expressed except with the term *kasb* (acquisition), even if the term “doing (fi`l)” includes both the acquisition of the slave and the creating of Allaah. **Al-Burghuwthiyyah** are the followers of Muhammad Ibn `Iysaa who was nicknamed “Burghuwth” (Flea). He was a follower of Al-Husayn An-Najjaar, but then differed with him by saying that the acquirer of the deed is not actually a “doer” in reality.

³⁷⁵ Luqmaan, 11

³⁷⁶ At-Tahaawiyy said: “Nothing was hidden from Him before He created them. He knew what they would do before He created them.” At-Tahaawiyy also said, “Everything runs according to the Will, Knowledge, Creating (qadaa) and Destining of Allaah.” An-Nasafiyy said:

[وهي كلها بإرادته ومشيبته وحكمه وقضيته وتقديره] “All deeds exist by His Will (Al-`Iraadah and Al-Mashiya`ah), His Hukm (Judgment), His Creating (Qadaa) and His Decree.”

been deserving of worship, which is impossible. Allaah says: **{(أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ)}** <Is who creates like who does not create?> This is to dispraise the blasphemers who worship idols that do not create.

[Thus], according to ‘Ahlu-s-Sunnah, the Will of Allaah is over all things, good and evil, sickness, mobility, ideas, worship, breath, sin, life, death, etc. All is by His Will, Power, Knowledge and Creating. We say as At-Tahaawiyy said: **[وقدّر لهم أقدارا]** “He preordained matters for them.”

In accordance with His eternal Knowledge and Destining, Allaah allotted for His creations what they have and shall receive; wealth, poverty, obedience, disobedience, health, sickness, etc.

❁ وسبحان الله وبحمده ❁

Knowledge (Al-`Ilm)

Allaah is attributed with an eternal, everlasting Knowledge³⁷⁷. Whatever is related to this Attribute is “known (ma`luwm)”, [whether existing or not; eternal or created]. Allaah knows Himself and His Attributes with His eternal Knowledge. None knows His Reality but Him. He knows the necessary, the impossible, and He knows all of the creations and possibilities before creating them and after they were created, in general and in detail, including the events of the Afterlife which are continual and uninterrupted. He knows the exact number of the unending breaths of the people of Paradise and Hell; they never end and His Knowledge about them does not increase, decrease, develop or change. ‘Abuw Haniyfah said:

وَكَانَ اللَّهُ تَعَالَى عَالِمًا فِي الْأَزَلِّ بِالأَشْيَاءِ قَبْلَ كَوْنِهَا

“In eternity, Allaah the Exalted was Knowledgeable about the things before their being.”

³⁷⁷ Al-Muhaymin (المهيمن): "Witness of His creatures' sayings and the deeds." Al-`Aliym (العليم): "The Knowledgeable from Whom nothing is hidden. Al-Khabiy (الخبير): "All-Knowing of the truth of things". Ar-Raqiyb (الرقيب): "He from Whom nothing is absent." Al-Waasi (الواسع) means: "the Vastly Knowledgeable". Al-Muhsi (المحصى): "He Who knows the count of things". Ash-Shahid (الشهيد): "the Witness from Whom nothing is absent".

There is no situation that He did not know and then knew. Allaah said in the 66th verse of Al-‘Anfaal: **{(الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا)}**³⁷⁸ <Now Allaah has lightened for you (the previous command of fighting the blasphemers even if they were ten times as many as the Muslims) **and He knew that in you there is weakness.**> The word: **{(الآن)}** <now> is not linked to: **{(عَلِمَ)}** <He knew>, so it does not mean that Allaah gained new knowledge. Likewise is the case of the 31st verse of Muḥammad: **{(وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ)}**³⁷⁹ <... And We (Allaah) shall test you so that We would know (as We knew in eternity) the true mujaahids among you, and the patient ones.>

[When anything happens], that makes the creations know what Allaah already knew³⁸⁰. Similar is the 37th verse of Al-‘Anfaal: **{(لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ)}**³⁸¹ <So that Allaah would **distinguish the wretched (people) from the good.**> This means that Allaah would make known to others who among you is evil, and who is good. [Allaah said:

{(وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)}³⁸²

<No one encompasses any of the Knowledge of Allaah except by His Will.>

The slave does not acquire the Knowledge of Allaah, but the slave might know something that Allaah already knows], and the slave would not know anything unless Allaah willed, like the Angels said: **{(قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا)}**³⁸³ <They said, “You are Supremely Glorified (from imperfection and resemblance). We have no knowledge except what You taught us!”>

Allaah said:

³⁷⁸ Al-‘Anfaal 66

³⁷⁹ Muḥammad, 31

³⁸⁰ When someone sees you, like the Angels (‘Alayhimu-s-Salaam), then they know about you, and also on the Day of Judgment your reward/punishment for deeds will be exposed to others, as Allaah already knew.

³⁸¹ Al-‘Anfaal, 37

³⁸² Al-Baqarah, 255

³⁸³ Al-Baqarah, 32

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ أَلْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

<He possesses the keys to the Unseen³⁸⁴; none knows them but He. He knows what is on land and at sea. No leaf falls but that He knows it. There is no grain in the darkness of earth, nor anything moist or dry but that it is inscribed in a clear book.>

All of the Muslims have the unanimous agreement that Allaah knows about everything eternally. Believing that Allaah is ignorant about a single matter is blasphemy by the consensus. Some believe that Allaah [only] knows [things in general, not in all detail, and some believe that He knows] the bad deeds only after the slave commits them³⁸⁵. Therein is a signal to the corruption of whoever said that Allaah is not Knowledgeable about details (juz'iiyyaat). They said He only knows about things generally; universally (kulliyyaat). Those are the philosophers³⁸⁶ who are

³⁸⁴ That is a figure of speech that means that none of it is unknown to Him, for whoever has the keys to something has full access to it.

³⁸⁵ Several deviant groups have claimed the Knowledge of Allaah is created. The Jahmiyyah and the Shaytaani Shiites both claimed that Allaah does not know something until it takes place. Some exaggerating Mu'tazilah said Allaah does not know what the slave will do except after doing it. Among them was 'Abu-l-Husayn Al-Basriyy, and Hishaam Ibnu-l-Hakam agreed with him.

³⁸⁶ [Among those who deny the religious texts and contradict them are the falaasifah (philosophers)]. The Muslim scholars have sometimes referred to them as the hukamaa' (wisemen), but not as praise; as an identifying title originating from how they were considered among their own people. They also referred to them as the Awaa'il (Ancients). The basis of philosophy (falsafah), and perhaps the one and only issue that all philosophers agree upon, is that the mind is the ultimate reference; nothing exceeds its authority. Many are led to believe that philosophy originated and was mastered in Greece, but throughout history and Earth, there have been philosophers. The "philosopher (fayluwsuwf)" is not a mere thinker, but someone with a school of thought, including explanations for existence, reality, Afterlife, cause and effect, happiness and pleasure, prophethood, manners, politics, and the like. Among their most famous schools and figures are Democritus, the father of atomism, which is the claim that the world is made from uncreated indivisible particles. It was claimed that Al-Ash'ariyy took his belief in indivisible particles from this man, but with the adjustment of saying that they are created. The truth is that he took it from the confirmed textual evidence and the undisputable mental evidence, [as mentioned in the section dedicated for the details of the particles]. Among them is the school of the Sophists who said there is no reality, and perhaps some would say reality is relative, [and the refutation against them has been presented in the section of existence]. They were also refuted by Socrates, another famous philosopher. Among them is Plato, the father of idealism. His idealism is the claim that the things that exist in the material world are actually manifestations of an independent realm of unchanging independent models. [Such a claim cannot even rightfully be called a theory, since it is not based on anything witnessed, nor can it be tested]. The blasphemous roots and principles of the Greek philosophers have been established in perhaps every type of worldly knowledge [in Western education]. For example, mathematicians have denied the existence of the smallest indivisible particle based on their claim of infinity. Geologists have claimed the big bang theory, which is derived from the claim of eternal matter and the occurrence of things by mere chance, accident or coincidence (sudfah). Biologists have also claimed that life is by mere accident or chance, as well as the claim of evolution; that superior beings develop from inferior ones. This theory was not originated by Darwin. Physicists have claimed that energy has no beginning or end, [which is another variation of the claim of beginningless events]. The roots of philosophy are even found in psychology, and what is referred to as mythology, which is a device for atheists and philosophers to deny the miracles of the Prophets. Learning and teaching philosophy is forbidden, [and books of philosophy are not to be purchased, as well as books

affiliated with ‘Islaam, for the old philosophers denied all the Attributes of Allaah, [not just His Knowledge of the details of things]. This is one of the three cases produced by those people that necessitate their being charged with blasphemy. The other two are their claim that particles have no beginning, and their denial of the resurrection of the bodies.

Allaah eternally knew what would happen, and He willed for that to happen.³⁸⁷ According to us, everything that Allaah knew would exist, He willed to exist³⁸⁸, whether or not He ordered for it to be done. Everything that He knew would not exist, He did not will for it to exist. At-Tahaawiyy said: **خلق الخلق بعلمه** “He created the creation in accordance with³⁸⁹ His Knowledge.” This statement signifies that the condition of having the Power to create is the Creator’s Knowledge of the creation. Whoever creates by his will and choice has to be knowledgeable of what he creates³⁹⁰. It is impossible that the one who creates would not be knowledgeable of what he creates. Allaah said: **{(أَلَا يَعْلَمُ مَنْ خَلَقَ)}**³⁹¹ <Does Who created not know?> He knows what shall never occur, and how it would be if it were to be. Allaah said: **{(وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ)}**³⁹² <If they were sent back (to the earthly life after being resurrected) they certainly would do again that which was forbidden for them.> This shows that Allaah knows what will not happen, and how it would happen if it were to happen.

of magic, astrology and blasphemy. Such purchases are invalid, and reading these books is forbidden], except for he who has enough knowledge to distinguish, and he is the one who learned the creed and is able to refute the fallacies of the blasphemers. One should by wise, however, when warning against philosophy, for in our days, it is considered a valid science by people who think themselves educated, and discrediting it, to them, is like discrediting math, carpentry or history, and thus is an evident sign of the ignorance and deviance of its denier. (Wafi)

³⁸⁷ At-Tahaawiyy said,

و على العبد أن يعلم أن الله قد سبق علمه في كل كائن من خلقه فقدر ذلك تقديراً محكماً مبرماً ليس فيه ناقص ولا معقب ولا مزيل ولا مغير ولا محول ولا ناقص ولا زائد من خلقه في سمواته و أرضه

“It is on the slave to know that Allaah (eternally) knew about every one of His creations prior to their existence. So He destined that firmly and irreversibly. In that matter, there is no postponer, annihilator, changer, transformer, decreaser or increaser among His creation in His skies and His earth.”

³⁸⁸ Some of ‘Ahlu-s-Sunnah said that Will of Allaah is bound (**mulaazamah**) to the Knowledge. Our Shaykh does not accept this. Had this been true, then all that Allaah knew would have been willed by Him. However, His Self and His Attributes are known to Him, while they are not subjects of His Will. What is correct is to say that the Will is necessarily related to the Doing (Fi’l), [which is the Creating]. It is also correct to say that whatever is related to the Doing of Allaah is related to the Will of Allaah.

³⁸⁹ [The baa’ has been translated as “in accordance with” because knowledge does not have an effective pertinence (**ta’alluq ta’thiyr**)].

³⁹⁰ Nothing is capitalized here because the sentence is posed like a hypothesis.

³⁹¹ Al-Mulk, 14

³⁹² Al-‘An‘aam 28

❁ وسبحان الله وبحمده ❁

Hearing (As-Sam^) and Sight (Al-Baṣar)

[The Shaykh mentioned these together in the Bughyah.] It is a mental necessity that Sam^ (Hearing) and Baṣar; Ru'yah (Sight) are eternal, everlasting Attributes of Allaah unlike our hearing and sight. If Allaah were not Attributed with them, He would be deaf and blind, which are defects [because He is Alive]. Thus is the mental argument for the Hearing and Sight. An-Nasafiyy said:

الواحد القديم الحيُّ القادرُ العليمُ السميعُ البصيرُ الشاني المريدُ

“The One, The Eternal, The Alive, The Powerful, The Knowledgeable, The Hearer, The Seer, The Willing ...”

They are not senses, [which are powers that exist in the creations; they are not powers³⁹³]. When we hear a sound, we hear by vibrations and sound waves with an ear and an ear canal³⁹⁴; the realization of the heard thing happens at some moment. When seeing, we use nerves, veins, and moving light that exists between the seer and the seen. [To the contrary], the Hearing and Sight of Allaah have no beginning. His Hearing does not happen when the sound happens, and does not need sound waves. For Allaah to hear without an ear is not mentally impossible; it is perfection for Him, just as He knows all things without a heart, and He sees Himself and His Attributes without a pupil or any other organ³⁹⁵. ‘Abu-l-Muḥaffar said:

وَأَنْ تَعْلَمَ أَنَّ لَهُ حَيَاةً وَقُدْرَةً وَعِلْمًا وَإِرَادَةً وَكَلَامًا وَسَمْعًا وَبَصَرًا

“And that you know that He has Life, Power, Knowledge, Will, Speech, Hearing and Sight.”

³⁹³ Diraar Ibn ^Amr said what no one else previously said, which is that Allaah sees with a sixth sense different from the five senses that the creatures fathom.

³⁹⁴ It was narrated that a blind man memorized the Qur'aan without learning the Religious Knowledge that would protect him from blasphemy, and he said that Allaah has ears.

³⁹⁵ At-Tahaawiyy said:

ذَلِكَ بَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَكُلُّ شَيْءٍ إِلَيْهِ فَقِيرٌ، وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ، لَا يَحْتَاجُ إِلَى شَيْءٍ، {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}.

“... That is because He is Powerful over anything (possible), everything needs Him, every matter is easy for Him, <He does not resemble anything, and He is All-Hearing, All-Seeing.>”

Whatever is related to Hearing is called “**heard (masmuw[^])**”, and whatever is related to Sight is called “**seen (mubṣar; mar’iyy)**”. Some scholars say: “Allaah hears all heard things and sees all seen things[, **created or not**]”. Others say: “Allaah hears and sees everything³⁹⁶”. No sound is hidden from Him, even if it is very low or very far from us. His Hearing is eternal and the eventual heard matters are created. Whoever has ears [**or eyes**] is composed of parts, and hence is a body with length, width, depth and limits. Whoever has these needs someone who specified him with them. That is why it is not permissible to attribute an ear to Allaah. Concerning some ḥadiyths, the Shaykh said, “If a statement such as: “لا ينظر الله إلى من فعل كذا” (Literally): “**Allaah does not look at whoever does such and such,**” It means that Allaah will not honor such a person, but in fact will degrade and belittle him, and it definitely does not refer to Allaah seeing with an organ [**or not seeing something, just as this supplication does not refer to something He does not hear:**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ، وَقَلْبٍ لَا يَخْشَعُ

“O Allaah, certainly I seek refuge with You from knowledge that does not benefit, a supplication unheard (i.e. unaccepted), an insatiable self, and a heart that does not fear”].

The Muʿtazilah said that He does not see Himself, and many of them said that He does not see anything at all. The Muʿtaziliyy, Al-Kaʿbiyy, claimed that describing Him with Hearing and Sight means that He is Knowledgeable about what is heard and seen. According to that, what they worship is like what ‘Ibraahiym forbade his father from worshipping, as we are told by Allaah in His Saying:

{إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا} ³⁹⁷

<When he said to his father, “O my father, why do you worship what does not hear, nor see, and does not benefit you in anyway?”>

Whoever negates them is not a Muslim, nor the one who says that Allaah hears with an ear, or hears like the creations, or sees with an eye.

³⁹⁶ So, some said that His Sight is not just related to matter or bodies, but to everything existing with no exception. Both statements have no harm. Some Ashaaʿirah said that He sees whatever is seen, and other existing things.

³⁹⁷ Maryam, 42

[Explicit] textual proof for the Hearing and Sight includes the Saying of Allaah:

{وهو السميع البصير}³⁹⁸

<And He is the Hearer (of all), the Seer (of all).>

[That is also in] the ḥadiyyah³⁹⁹ listing the Perfect Names of Allaah: “... The Hearer (of all), the Seer (of all) ...”

We say: Once the world was created, Allaah saw it with His eternal, unchanging Sight. We do not say that Allaah eternally saw the world, for that implies that the world is eternal.

Someone might ask: If we are allowed to say that Allaah knew about the creation eternally, why are we not allowed to say that Allaah saw the world eternally?

The answer is: Comparing sight to knowledge in this way is not valid, because knowledge is related to what exists and what does not exist, while sight only pertains to what exists[, and likewise hearing]. If something does not exist, it is not seen [or heard, though it can be known].

❁ وسبحان الله وبحمده ❁

Speech (Al-Kalaam)

The **Kalaam (Speech) of Allaah**⁴⁰⁰ is an eternal, everlasting, necessary Attribute of His Self. The mental argument that He must be ascribed with Speech is that had He not been, He would be ‘abkam (dumb⁴⁰¹; mute⁴⁰²), which is a deficiency and imperfection. Deficiency and imperfection are impossible for Him. [This is the same argument for Hearing and Sight]. An-Nasafiyy said:

وهو متكلم بكلام هو صفة له أزلية ليس من جنس الحروف والأصوات وهو صفة منافية لل سكوت والآفة

³⁹⁸ Ash-Shuwraa, 11

³⁹⁹ At-Tirmithiyy narrated it and said it is ḥasan.

⁴⁰⁰ The Shaykh says in the big explanation of At-Tahaawiiyy that this issue needs extensive details because of the great difference between the factions about it.

⁴⁰¹ DUMB, a. Dum. Mute; silent; not speaking.

⁴⁰² Mute, a Not speaking; silent.

“He is a Speaker by a Speech that is an eternal Attribute of His. It is not a type of letters and sounds. It is an Attribute that negates speechlessness and imperfection.”

It is valid to say that Allaah is a **Mutakallim (Speaker)**, [and a **Qaa'il (Speaker; Sayer)**, and a **Mukhbir (Informer)**, and that He mentions. On the other hand,] it is not valid to say that He is a naatiq (utterer; pronouncer⁴⁰³). He did not ascribe to Himself utterance (nutq), He ascribed to Himself **Kalaam (Speech)** and **Qawl (Saying)**. These expressions refer to an eternal Attribute⁴⁰⁴ [that is also called **Qur'aan**, as we shall see]. Its meaning is “**mentioning (thikr)**” and “**informing; telling ('ikhbaar)**”, not uttering with letters and sounds. An-Nasafiyy said:

والله تعالى متكلم بها عامر ناه مخبر

“**Allah the Exalted is a Speaker by (this Attribute); a Commander, a Forbidder, and an Informer**⁴⁰⁵.”

Although all of these meanings are understood from [the Book of Allaah], it is not permissible to believe that the eternal Speech is composed of parts; God's Speech is one Speech that does not accept multiplication and is not composed of different parts⁴⁰⁶. [Rather], the eternal Speech is referred to by using verbs of past, present and future tense, as well as commands⁴⁰⁷. The Speech of Allaah that is a confirmed Attribute of His Self is not segmented, nor compounded, just as His Life is an Attribute confirmed for His Self and is not divided nor interrupted. The speech of the

⁴⁰³ The Karraamiyyah [incorrectly] differentiated between the **Speech** of Allaah and His **Saying (Qawl)**. They said that His Speech is eternal, but that His Saying is eventual letters and sounds. They said that His Speech is His Power to speak. Abu-l-Mudhaffar said, “What sane person permits the interpretation of speech as power?” The Jahmiyyah also said that the Speech of Allaah is eventual, but it is not permissible to say that He speaks with His Speech.

⁴⁰⁴ Evidence that His Speech is eternal is His Saying: {إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ} <Our mere Saying to something, if We willed for its existence, is that We say to it, “Be”, and it is.> The clarification of that, is that Allaah elucidated for us that He does not create something unless He says to it: {كُنْ} <Be>. Thus, had the Speech of Allaah been an event, the speech itself would be created by: {كُنْ} <Be>, which itself would be created, and thus created by: {كُنْ} <Be>, and that would lead to a beginningless chain, which is [always] impossible, as previously clarified. This argument was also given by Ash-Shaafi'iy as narrated by Al-Buwaytiyy, and narrated in Al-Hilyah.

⁴⁰⁵ Some of the Maaturiydiyyah said that all aspects of speech refer back to informing and mentioning.

⁴⁰⁶ Several meanings being understood from “the Speech of Allaah” does not mean that the Kalaam is composed of parts; it is not that one part is a warning, another is a promise, and so on. The Attributes of Allaah are not composed of parts. One of us would utter a sentence that would be a threat, then a different sentence that would be an order. Thus, our speech is composed of parts.

⁴⁰⁷ Ash-Sharh Al-Qawiym, pg. 183, ninth edition.

human is a sound relying on exits and interruptions that start and stop, coming in the form of languages and letters⁴⁰⁸. In the explanation of *Jam`u-l-Jawaami`*, Az-Zarkashiiyy said:

وَكَمَا يُعْقَلُ مُتَكَلِّمًا وَلَا مَخَارِجَ لَهُ وَلَا أَدَوَاتٍ كَذَلِكَ يُعْقَلُ كَلَامًا لَيْسَ بِحُرُوفٍ وَلَا أَصْوَاتٍ

Just as we conceive (the existence of) a Speaker who has no exits or instruments, we likewise conceive a Speech that is not of letters or sounds.

Sounds are bodily qualities. His Speech is not a sound that happens by the movement of air or the meeting of organs. It is not composed of letters produced by the movement of the tongue, or that stop because of closing the lips. ﴿وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ﴾ <No one can tell; inform you like someone who is All-Knowing.>] Shaykh Zakariyyaa Al-Ansaariyy said (with streamlined translation):

Every measurement; amount (miqdaar) has two extents. Whichever is its beginning, the opposite is its end. Since the human stands upright, his head is his beginning and his feet are his end. From there, the first exit [for his speech] would be the lips - starting from the outer skin and ending at the teeth. The second would be the tongue, beginning at the [front] teeth and ending at the throat, which is the third exit. It begins at the [end of the] tongue and ends towards the chest. Had his situation been reversed, then this arrangement of exits would be reversed. And since the material of sound (or voice) is air that comes from the inside, then its beginning is from the bottom of the throat and its end is at the outside of the lips.

⁴⁰⁸ (As for) the letters, if they were written they would be entities, and if they were the result of moving organs, they would be qualities, and it is impossible to ascribe entities and qualities to the Creator.

Had God's Speech been utterance; pronunciation, that would have come in the Qur'aan⁴⁰⁹. Anything related to this Attribute is called 'mukhbar[un] ^anh[u] (told)'. [He is Truthful⁴¹⁰ in all that He says, and He does not break His Promise].

⁴⁰⁹ The Shaykh says in the explanation of the Siraat that Haafidh 'Abu-l-Makaarim Al-Maqdisiyy authored a volume to clarify the weakness of the hadiyth that attribute voice; sound to Allaah with precision. Al-Bayhaqiyy, may Allaah have mercy upon him, explicitly said that every hadiyth that attributes voice to Allaah is not authentic. What is in the Book of Tawhiyd in Fathu-l-Baariy about the hadiyth attributing voice to Allaah being authentic is rejected, and Ibn Hajar himself mentioned what contradicts that in the Book of Knowledge. Furthermore, what he mentioned in the Book of Tawhiyd is that it is an eternal voice; he did not take those hadiyth as they appear, like the Likeners do. They say it is a voice that recurs and has silence in between, as the leader of the Likeners, Ibn Taymiyah, said; that His Speech is eternal in type, but eventual in its components. He said the same about the Will, and both claims are invalid. The Haafidh did not believe in created attributes dwelling in the Self of Allaah. His explanation book is loaded in many places with negating motion and transfer from Allaah. He gives non-literal explanation to hadiyth that appear to attribute created attributes to the Self of Allaah.

⁴¹⁰ 'Abuw Mansuwr said in *Tafsiyr Al-'Asmaa' Wa-s-Sifaat*: Our colleagues agreed that the Speech of Allaah, Almighty and Exalted, is eternal, and He never ceased to speak. They have differed about His Attribute of **Sidq** (Truthfulness). Is it an His Eternal Attribute, or an attribute of doings that was applicable upon the existence of something He did? They differed about this because they differed about whether Allaah addresses the non-existent: Those who permitted that, like 'Abu-l-Hasan Al-'Ash'ariyy, said, "He, Almighty and Glorified, never ceased to tell and to be truthful!" Those who did not permit addressing the non-existent said, "His Speech certainly never ceased to be, and He never ceased to speak with His Speech, but it was not eternally a command, prohibition or information. It was only called a command, prohibition or information after the existence of the addressees hearing the address!" This is what Abu-l-'Abbaas Al-Qalaanisiyy said. According to this school, it is not permissible to say that His informing or His truthfulness are events, because His truthfulness and His informing are His speech, and His speech is eternal. However, it is said that His speech was referred to as information or truthful upon the occurrence of (the slaves) hearing. This is like for us to say that Allaah, Almighty and Glorified, was called Creator upon the existence of the creation, and we do not say that the Creator is an event. Furthermore, both groups of our colleagues agree about the impossibility of lying ascribed to Allaah, Almighty and Exalted, except that they differed about from what point of view it is impossible. Al-Qalaanisiyy said it is from the viewpoint of what is mentally acceptable and what is mentally considered ugly. He said, "Lying is imperfection from the viewpoint of the mind, and imperfections are impossible for Allaah, Almighty and Exalted. This is just as ignorance is imperfection and knowledge is praiseworthy, and inability is imperfection and power is praiseworthy. It is impossible to ascribe Him with ignorance and inability, thus it is necessary to ascribe Him with their opposites; power and knowledge. Similarly, since truthfulness is perfection and lying is dispraise, it is necessary to ascribe Him with truthfulness and impossible to ascribe Him with lying." 'Abu-l-Hasan Al-'Ash'ariyy said, "Lying is impossible to attribute to Him because truthfulness is among His eternal attributes. It is impossible to ascribe to Him the opposite of any eternal attribute, which would be ignorance, inability and death." He also said, "Ascribing the Creator with the power to lie, and by that He would be a liar, is impossible, even though He created the lying of the liars. This is just as ascribing Him with the power to make the living die, to make things unable, or to make them move, by which He would become dead or unable or in motion, is impossible, despite that He creates the death of the dead, the inability of the unable and the motion of whatever moves. The reason for all of that is that it is impossible to ascribe Him with the opposite of every eternal attribute, as well as the ascription of the power to create for Himself that opposite, even if He is able to create its opposite in others. Everything that is impossible to ascribe Him with having power over is impossible to ascribe Him with being powerless from it, because everything impossible to be a subject of His Power is impossible to be unable to be done by Him." This is the saying of our colleagues about the necessity of the truthfulness of the information of the Creator, the mighty and glorified, and the impossibility of Him lying.

God said: **{(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)}**⁴¹¹ <Allaah spoke a Speech to Moses ﷺ> This means that Allaah made him hear His eternal, everlasting Speech, and Moses understood whatever he understood⁴¹². The Speech is eternal, and Moses and his hearing are created⁴¹³. **We believe that he ﷺ heard⁴¹⁴ the eternal Speech without it being a letter, sound, or specific language, just as the Believers shall see Allaah in the Hereafter without Him being made of particles.**

❁ وسبحان الله وبحمده ❁

[Know that the Saying of Allaah, which is His eternal Speech that is not a letter, sound] or language was expressed in the arranged, created verses of the Qur'aan revealed to Muḥammad. It was likewise expressed in the verses of the **Torah** revealed to Moses, the '**Injiyl** revealed to Jesus, the **Zabuur** revealed to David, and other Books of Revelation. These books are expressions of the eternal Speech that is not associated with time. Had there been many, many more Books of Revelation, they would never be able to encompass the meanings of the eternal Speech, just as

⁴¹¹ An-Nisaa' 164

⁴¹² Some claim that He heard a voice created in a tree, not a Speech of Allaah. Knowing the language helps us to defeat those people: This verse starts with the past tense verb: **{(كَلَّمَ)}** <He spoke>, and the word therein: **{(تَكْلِيمًا)}** <a speech> is the **source (maṣḍar)** of that verb. Making the source of the verb the object of its own verb emphasizes that it is literal, not figurative.

⁴¹³ He did not hear Arabic, Aramaic, Hebrew or any other language. Some may think that Moses ﷺ heard a very strong sound like thunder, or a sound that came from every direction. That is a delusion. The People of the Book believe that the Kalaam of Allaah came out of a burning bush. Allaah created the understanding of several matters in him by hearing the Speech of Allaah.

⁴¹⁴ At-Taftaazaaniyy said in his explanation of *An-Nasafiyyah* that Muwsaa is called **Kaliymu-Ilaah**, not because He heard the eternal Speech of Allaah, but because he heard a sound that referred to the Speech of Allaah without the intermediary of an Angel or anyone else. Our Shaykh said this saying of At-Taftaazaaniyy is not good. At-Taftaazaaniyy also said that hearing what is not a sound is not possible, and he logs that about Al-Maaturiydiyy and ascribes it to him. Our Shaykh said in his explanation of *An-Nasafiyyah*: *But Al-Maaturiydiyy does not say that the eternal Speech of Allaah which is not a sound is impossibly heard. As for what pertains to Muwsaa, it is possible that that was found in some of the expressions of Al-Maaturiydiyy, and they made this saying famous about him. We say: Hearing what is not a letter nor a sound is possible. Just as it is possible to hear the letter and the sound, it is possible to hear the speech that is not a letter and not a sound, if Allaah removes what prevents that from the slave.* He also said, "To the Maaturiydiyyah, it is famous that the Speech of Allaah, which is the Attribute of His Self, is not heard, and some of the 'Ashaa'irah agreed with them. (They said that what is heard is) only its reference, because of the impossibility of hearing what is not a sound. However, what is reliable is that it is valid to be heard if Allaah removed from the slave what prevents that. It would be heard, and the createdness of the hearer - meaning that fact that the hearer is created - does not necessitate the heard thing's createdness. The slave will hear the eternal speech that is not consecutive letters, and Allaah hears it. This is just as His Holy Self that is Exalted beyond being associated with time, place, shape and form will be visible. That Holy Self is our Lord, the Glorified and Exalted. It can possibly be visible by the slaves." Muḥammad ﷺ heard the speech of Allaah only on the night of Al-Israa'. Muwsaa also heard His speech. [The two of them are both called "Kaliymu-Ilaah"]. It was said that Adam heard the Speech. Jibriyl also hears the Speech of Allaah. He is among the Angels who hear the speech and understand the Commands of Allaah. The Karraamiyyah [foolishly] said that His Speech is not heard, but His Saying is heard.

there is no way to encompass what is known to Allaah in expressions, or to encompass with expressions what is subject to His Power:

﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾

<Had there been in the earth pens the number of trees, and the sea were reinforced with seven more seas, the Words of Allaah would not be depleted⁴¹⁵.>

Whatever does not come to an end [in itself] is eternal without beginning. The plurality in these verses; i.e., the word “**Kalimaat (Words)**” is for glorification, just as Allaah refers to Himself as “**Nahnu (We)**” for glorification, not plurality or multiplicity. The Speech of Allaah is one speech. This verse is also proof that Allaah’s Speech is not sounds or letters, because it proves that His Speech is [eternally] unending.

Therefore, according to some Sunnis, the created term “**kun (be)**” is an expression proving that He created the world by; [in accordance with] His eternal Command, which is His eternal Speech, not letters and sounds, like: ⁴¹⁶ {إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ}> **Merely, His Command when He willed something is that He says to it, “Kun (Be),” and it is.** This interpretation is from the ‘Ashaa’irah, like Al-Bayhaqiyy. It complies with the mind and the religious texts. It is just as the created word "Allaah" refers to the Eternal Self whom we worship⁴¹⁷. The Maaturidis said that “kun” refers to swiftness and ease of creating. The Likeners say [it means] that Allaah utters (as we do), to a point that every time He creates something, He literally pronounces, “Kun (Be), Kun (Be), Kun (Be)! ”⁴¹⁸

⁴¹⁵ Luqmaan, 27

⁴¹⁶ Yaasiyn, 82

⁴¹⁷ As mentioned by Al-Bukhaariyy in *Khalq ‘Af‘aal Al-‘Ibaad*.

⁴¹⁸ In the explanation of the *Siraat*, the Shaykh listed numerous refutations for the Mushabbihah use of the 82nd verse of Suwratu Yaasiyn. He said:

1. Had the matter been like what you claim, then this verse would contradict other verses. Its verses support each other and do not conflict. [Allaah said:

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

<Had it been from other than Allaah, they would have found in it many inconsistencies>].

2. The meaning of the verse is not that every time Allaah wills for something to exist He says, "Be", "Be", "Be". This is impossible, because within one single moment, countless things are simultaneously created.

Had His Speech been letters and sounds, it could possibly end. [However, the Speech of Allaah never comes to an end. He said]:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾⁴¹⁹

<O Muhammad, say, “Had the sea been ink for the Words (i.e., Speech) of my Lord, the sea would be depleted before the Words of my Lord would be, even if we came with another sea for aid!”>

[Also], letters and sounds imply the possibility of advancement and delay. Among the conditions of speaking with letters is that the previous letter would cease before the subsequent. The inability to utter a letter before the previous letter finishes is known intuitively (**badiyah**). Had Allaah spoken like His creation, with letter or sound, then all created attributes would be possible to attribute to Him, such as movement and stillness. However, that is impossible⁴²⁰. Some think that

3. Furthermore, the expression “Be” is created. Allaah existed before all languages and before all of the types of creations. According to their claim, Allaah was speechless until He created creations. This is impossible because it is the ascription of the humans and other creatures.
4. The scholars of Islaam said that if it were true that Allaah spoke with letters and sounds, then it would be true that He would be attributed with movement and stillness, and the other qualities of those who speak with letters and sounds.
5. The **Mujassimah** say that Allaah utters something upon the creation of every individual thing. This is stupidity that no intelligent one says, because they say that He utters before the creation of the thing, and thus addresses the non-existent. If they say that He addresses it after its existence, then there is no point in creating what already exists [by telling it to be].
6. Among the ugly implications of their belief, is that Allaah never ceases to utter, “Be”, “Be”, “Be,” and He has no doing other than that, because in every moment, countless things are simultaneously created. How then, is it reasonable to say that He addresses every individual creation with this word? How is it sensible that He would utter this word according to the number of every creation He creates? According to that, He has no speech except to say, “Be”, “Be”, “Be.”
7. It also necessarily follows that saying that Allaah created the creation with the expression, “Be” or “Kun” that He creates the creations with a creation, and that is invalid. Allaah creates the creation by His eternal Power, eternal Will and eternal Knowledge.

⁴¹⁹ Al-Kahf, 109

⁴²⁰ This against the creed of Ibn Taymiyah, who says that the Speech of Allaah is an eternal type of thing, but its renewed, recurring parts are created; it starts and stops when He wills. To him, Allaah speaks with a letter, whether Arabic or otherwise, and that letter is eternal from one point of view, but created from another. [However,] a letter would either be Arabic or otherwise, and all languages are created and eventual. How does Ibn Taymiyah make the type of those letters eternal in relation to Allaah, but make every individual letter an event? In this case, he resembles the Karraamiyyah from one perspective, and the latter-day philosophers from another. They said that the world is eternal by kind but its elements are created. However, Ibn Taymiyah did not appreciate being affiliated with the philosophers. Our Shaykh said, “What is strange is how his mind permitted for these letters that precede each other being eternal by kind and individually created!” Besides the aforementioned people, among them is Judge ‘Abuw Ya`laa and Ibn Az-Zaaghuniyy. They, as well as the Karraamiyyah, were before Ibn Taymiyah.

it is a condition for anyone to speak that their speech would be with sounds and letters, which is not valid. ‘Imaam ‘Abuw Haniyfah said in *Al-Fiqhu-l-‘Akbar*:

ويتكلم لا كلامنا ونحن نتكلم بالآلات والحروف والله يتكلم بلا آلة ولا حروف

“And He speaks not like our speech; we speak with instruments and letters, and Allaah speaks without an instrument or a letter.”

According to ‘Ahlu-s-Sunnah, Allaah enables the slaves to hear His Speech, and each of them will understand whatever Allaah willed, as the Messenger of Allaah ﷺ said, according to ‘Ahmad and Al-Bukhaariyy:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمان

“There is none of you but that his Lord shall speak to him on the Day of Judgement, without an interpreter between Him (Allaah) and him (the slave).”

This means that there will not be an intermediary or a conveyor.

Had the Speech been composed of letters and sounds, His Questioning in the Afterlife would take more time than the Day of Judgment itself! It would not finish even in 100,000 years, because besides the fact that we all do many deeds for which we will be questioned, not to mention our sayings and convictions, forget not that among the creations are those who lived for centuries⁴²¹! If the Speech were composed of letters and sounds, His Questioning would not be the fastest; it would be the slowest, because letters are sequential and successive; no matter how fast they were, there is no escape from them taking time⁴²². [However], Allaah’s Questioning of the slaves on

⁴²¹ In fact, some of the jinn have lived for thousands of years, and some for hundreds of years. The questioning of Iblis alone, may the damn of Allaah be upon him, would take a long time if the Speech of Allaah were composed of letters and sounds, for it is possible that he has lived for 100,000 years, and he will not die until Judgement Day. Gog and Magog alone have a population of 100 to every human, and in some narrations, they are 1,000 to one.

⁴²² The Shaykh, ‘Imaam and Mutakallim, Ibn Mu‘allim Al-Qurashiyy said in his book *Najm Al-Muhtadi*: *During an answer to a question that was directed towards him in the year 481, Shaykh, ‘Imaam ‘Abuw ‘Aliyy Al-Hasan Ibn ‘Aṭaa’ said, ‘Letters are preceded by each other, and whatever is preceded is not confirmed in the intellects to be eternal, for the eternal is what has no beginning for its existence, and there is no letter or sound except that it has a beginning. The Attributes of the Creator have no beginning for their existence. Anyone who talks with letters, his speech is arranged, whoever has arranged speech is busied by one speech from another. Allaah, the Glorified and Exalted, is not busied by one speech from another. On Judgment Day, He, the Glorified, will question the slaves in one saa’ah. All at once, everyone will hear from His Speech; His Address towards that individual. Had His Speech been by letters, then as long as He did not finish saying, ‘O Ibraahim’, he would not be able to say, ‘O Muḥammad’. Thus, the creations would be detained, waiting for Him to finish from one person to the next, and that is impossible.’*

Judgment Day is swift; the swiftest⁴²³: **<Is not the ruling (to make things lawful and unlawful) His? He is the Fastest of Questioners!>**

The slave will understand God's Question about all his convictions, sayings and doings. His Questioning will finish in a **saa^ah** (moment; instant; hour; an unspecified time), during one of the various stages of Judgment Day, which itself is 50,000 years long.

وسبحان الله وبحمده

One should know that both terms: “Al-Qur’aan” and “Kalaam (Speech) of Allaah” have two meanings⁴²⁵. If this were not understood, one would not understand what some scholars said: “*The Qur’aan is the Speech of God, and it is not created*”⁴²⁶; one might think it means that the revealed

⁴²³ In Al-Qur’aan, Allaah [repeatedly] mentioned that the questioning of the slaves would be fast. He said: **{وَاللَّهُ سَرِيعُ الْحِسَابِ}** **<Allaah's questioning of the slaves is swift>**.

⁴²⁴ Al-An’aam, 62

⁴²⁵ Many have dispraised ‘Imaam Al-Ash’ariyy for saying that the expressions in the scriptures are a reference to the Eternal Speech, and not the Eternal Speech itself. They said that this is rejected because of the consensus of the Salaf that what is between the two covers of the scriptures is the Speech of Allaah. However, the precise scholars (muhaqqiqun) say that the word “Al-Qur’aan” has two verities: religious and mental. Its religious verity is that it is the uncreated Speech. This is the point upon which the Salaf agreed, and Al-Ash’ariyy did not speak about it. Its mental verity is that the expressions in it refer to the Speech of Allaah and they are not the Speech itself, because the intellectual evidence proves that the Speech of Allaah is eternal. Or else, the Qur’aan would be created. This is what Al-Ash’ariyy spoke about. However, it is not permitted to say the expression, “the Qur’aan is created,” because it negates the religious verity. Whoever does not merge between the religious and mental evidence will either fall into opposing the mind or opposing the Religion. What is similar to this case is the categorization of the Will into the Will of creating and Will of acceptance.

⁴²⁶ Al-Bayhaqiyy narrates with an authentic chain from ‘Amr Ibn Diynaar that he said, “For 70 years I heard our shaykhs saying, ‘The Qur’aan is the Speech of Allaah and it is not created.’” His shaykhs were a group of Companions, like Ibn ‘Abbaas, Ibn ‘Umar, Jaabir, Ibnu-z-Zubayr and some of the big Followers. Al-Bayhaqiyy also said, “We have narrated this statement from Al-Layth Ibn Sa’d, Sufyaan, Ibnu-l-Mubaarak, Hammaad Ibnu Zayd, Ibnu Mahdiyy, Ash-Shaafi’iyy, ‘Ahmad Ibn Hambal, ‘Abu Ubayd, Al-Bukhaariyy, and other great shaykhs. This innovation of saying, “The Qur’aan is created,” was only invented by Al-Ja’d Ibn Dirham, from whom Jahm took.” It was also narrated that the consensus was concluded about this matter until Al-Jubbaa’iyy came and said that it is created. He was imitated in that by his son and the Mu’tazilah of Al-Basrah. It was also said about Daawuud Adh-Dhaahiriyy (that he said) that it is created. Al-Bayhaqiyy said in *Manaaqib Ahmad* that perhaps he spoke about the difference between the recitation and the recited, like Al-Bukhaariyy did, and then was attributed to Jahm, while both of them are truly innocent of the creed of Jahm. Hambal narrated from his paternal uncle, ‘Ahmad, that he said, “Allaah never ceased to speak, and the Qur’aan is the Speech of Allaah and it is not created.” ‘Abdu-l-laah Ibn ‘Ahmad said, “I heard my father saying, ‘Whoever said that my utterance of the Qur’aan is created, and he means that the Qur’aan is created, is a blasphemer.’” This is the meaning of what ‘Abdu-l-laah also narrated from his father: “Whoever said, ‘My utterance of the Qur’aan is created,’ is a blasphemer”, because the unrestricted statement must be interpreted in accordance with the restricted one. Utterances are created. Ahmad Ibn Hambal proved that by referring to the verse: **{مَا يَلْفِظُ مِنْ قَوْلٍ}** **<Not a saying is uttered...>** Thus, utterance is the attribute of the humans. [The Shaykh has explained the issue of the Speech of Allaah in the big explanation of At-Ijaawiy with more than 50 pages, so whoever wants more, let him look there]. It has become clear that the unrestricted expression: “the Qur’aan is created” is forbidden; Because the word “Al-Qur’aan” has these two meanings, the scholars prohibited anyone from saying that Al-Qur’aan is created, even if he meant the created, revealed expressions. [In fact], the first meaning

expressions are not created, which is misguidance. [Many scholars expressed this double meaning in one statement]. At-Tahaawiyy [perhaps did it most exquisitely when he] said: **وَإِنَّ الْقُرْآنَ كَلَامٌ**

of Al-Qur'aan is the eternal Speech of Allaah, which is His Attribute. It is just like saying "Allaah" without restriction: what is understood from it is the Eternal Being. However, if associated with an indication that proves that what is meant is created, such as to say, "I wrote Allaah," or "I said, "Allaah", then it refers to the engraved writing and uttered letters. One should say, "If the Attribute of Allaah is meant by the term 'Al-Qur'aan', then it is eternal and is not created. If the Revealed Expressions are meant by this word, then it is created." When there is a need to teach someone, give this detail. This is the way of Al-Bukhaariyy, who said, "Al-Qur'aan is the Kalaam of Allaah and is not created, as for our recitation, it is created." ^Abdu-llaah narrated from his father that he disliked talking about the expression, meaning to say whether it is created or not created. At-Taftaazaaniyy said, ... *About what some shaykhs said, that the Qur'aan is the Speech of Allaah the Exalted and is not created; It is not said, 'the Qur'aan is not created,' so that it would not rush to (someone's) understanding that what is composed of sounds and letters is eternal, like what the (heretical) Hanaabilah have gone to, out of ignorance or denial.* This means that if the people heard "The Qur'aan is not created", they would be deluded to think that the expressions are eternal, but the expressions are not eternal. Thus, if expressed as At-Taftaazaaniyy said, "The Qur'aan is the Speech of Allaah and it is not created", it is safer for protecting the people from imagining that the expressions are eternal. Muḥammad Ibn Ismaa'iyil As-Silmiyy narrated from Aḥmad that he said, "Whoever says that the Qur'aan is created is a blasphemer." Haafidh Abuw ^Awaanah narrated from Abu-l-Ḥasan Al-Maymuwniyy that he said, *Abuw ^Abdi-llaah Aḥmad Ibn Ḥambal came out to me one day and said, "Come in," so I entered his house. It was just myself and him. I said, "Tell me about what happened with you and those people, and what they used as evidence against you!" He said, "Some things from the Qur'aan, one was His Saying: {مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ { (تَلْعَوْنَ} <No new thikr (revelation) comes to them from their Lord except that they listen to it with mockery>. He said, "I said, 'It is possible that it refers to His Revelation to us, so that is what is created, not the thikr (Speech of Allaah) itself!' He also mentioned other things.* If it were said, "It is clear that the Qur'aan has two meanings, so is it permissible according to the second meaning, which is the recitation, to say that it is created?" Our answer is that it is not permissible because of the blasphemy that one may be deluded to believe, although the meaning is correct according to that consideration. This is just as Al-Jabbaar in the origin of the language refers to the tall palm tree. It is prohibited to say that Al-Jabbaar is created, while intending the palm tree, because of the misconception. However, it is not forbidden to say that the recitation is created, because there is no misconception therein. [The synopsis is that in this case, the Mushabbihah have confirmed the expression, "The Qur'aan is the Speech of Allaah and is not created," but understood from it that the revealed expressions are uncreated. The Mu^tazilah have denied the expression, "the Qur'aan is the Speech of Allaah and is not created," because they do not believe that Allaah has an Attribute of Speech confirmed for His Self, and thus they say that the Qur'aan is created]. Allaah mentioned the human (insaan) in 28 different spots, and said that he is created. He mentioned the Qur'aan in 54 spots, and never said that it is created. Then, when He mentioned them together, He drew attention to this point. He said: {الرَّحْمَنُ * عَلَّمَ الْقُرْآنَ * خَلَقَ الْإِنْسَانَ} <Ar-Rahmaan* He taught the Qur'aan* He created the human>. Sufyaan Ibn ^Uyaynah said about the saying of Allaah: {أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ} <Is not the Creation and the Command His?> The Command is the Qur'aan, His eternal Speech, and He distinguished between the Creation and the Command. Had the command been created, there would be no meaning in differentiating between them. Ibn ^Uyaynah said, "He distinguished between the creation and the command, so whoever merges between them has blasphemed." This means that whoever considers His Command, which is His saying, is among the things that Allaah created has blasphemed. The proof that the Qur'aan is the Command is the saying of Allaah: {إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا} <We have surely revealed it on a blessed night. We have surely warned * On that night, every irrevocable destiny (until the following year) is revealed (to some of the angels) * It is a command from Us. We have surely dispatched (Messengers).> This deduction was narrated from ^Aḥmad Ibn Ḥambal, ^Aḥmad Ibn Sinaan, and other 'imaams. The Najjaariyyah have divided into several factions. Among them is the Za^faraaniyyah, the followers of Az-Za^faraaniyy from the land of Rayy. He used to express his beliefs with contradictory statements. He would say that Allaah's Speech is different from Him, and everything other than Allaah is created. Then he would say that a dog is better than anyone who says that the Speech of Allaah is created. A second group is called Al-Mustadrikah. They are an offshoot of the Za^faraaniyyah. They were named as such because they perceived and rectified what their ancestors did not realize. They then split into two factions. One of them said that the Prophet said: **كَلَامُ اللَّهِ تَعَالَى مَخْلُوقٌ** "The Speech of Allaah the exalted is created." They said that he said it with these exact expressions and those exact (Arabic) letters. They said that whoever does not say that the Prophet said that is a blasphemer. The other group said that the Prophet ﷺ did not say that the Speech of Allaah is created and did not say that exact statement, but he does believe that the Speech of Allaah is created, and he said statements that imply that. They said that everyone who says that he said that the Qur'aan is created according to that aforementioned expression are blasphemers.

الله، منه بدأ بلا كيفية قولاً “The Qur’aan is surely the Speech of Allaah. From Him it appeared, without a manner of being, as a Saying.”⁴²⁷

The first meaning: The eternal Attribute that is not a letter or a sound; it is not Arabic nor any other language. Hence, the Qur’aan, as the eternal Attribute, is not created, because of the impossibility of created attributes for Allaah. Using the term “Qur’aan” to express this meaning is a **real Religious usage (ḥaqīyqah shar’iyyah)**, as well as a **real linguistic usage (ḥaqīyqah lughawiyyah)**, [because Qur’aan, linguistically, is “something said”]. The Shaykh said in the Bughyah: “God’s Speech is called Qur’aan, Torah, Injiyl and Zabuwr.”

The second meaning: The expressions revealed as a miracle, and were not authored by a human, genie or Angel. What was revealed to the Prophet ﷺ is called “the Speech of Allaah”⁴²⁸, although it is in Arabic. Using “the Qur’aan” in this context is a **real religious usage only**; [because in religion, it is the name of the revealed, Heavenly Book]. The expressions and writings are undoubtedly created. Our tongues, sounds, paper, ink and other things are created. Hence, when we say that the Qur’aan is the Speech of Allaah, we do not mean that He uttered; pronounced the Qur’aan as we utter and pronounce when we recite it. If the Qur’aan were mentioned with an indication of being created, like to say, “I recited some of the Qur’aan,” or “half of the Qur’aan,” or “a third of the Qur’aan,” then it is in reference to the [created] recitation and the [created] Book of the Qur’aan.

Furthermore, the word “Qur’aan” is used to mean:

⁴²⁷ Whoever understands these two meanings properly understands this expression of Aṭ-Ṭaḥaawiy, for by saying: [منه بدأ] “From Him it appeared,” he confirmed the Revealed Expressions. It means that Allaah revealed those expressions to His Prophet, not that they appeared from Him like our speech appears from us upon speaking; the speech that occurs and then stops, then occurs then stops. Then, when he said, [بلا كيفية] “without a manner of being,” he confirmed the Speech which is the Attribute of the Self of Allaah, the Speech that is cleared from a manner of being, such as letters and sounds and being associated with time. Our Shaykh said that this expression of Aṭ-Ṭaḥaawiy is very delicate, only he whom Allaah has opened his heart to understand the truth as it is will understand it, and in order to understand it, one must know these two meanings. Many people read the creed of Aṭ-Ṭaḥaawiy and do not understand the proper meaning; they understand from it that Allaah talks with speech that starts and stops, so let there be awareness of that.

⁴²⁸ It is permissible to call the revealed books “The Speech of Allaah”. The **qudsiyy** ḥadiyṯ is an expression of the Speech of Allaah, but it is not Al-Qur’aan. They were not revealed to the Prophet ﷺ as a miracle and challenge to the Arabs, nor did the Prophet order us to convey them word for word like Al-Qur’aan or to recite them in the Ṣalaah. [However, he conveys them according to the wording revealed to him, like the Qur’aan, and unlike the prophetic ḥadiyṯs, for he was allowed to express that revelation with his own words].

1. **Qiraa'ah (Recitation; Recital)** - which is the act of the slave⁴²⁹.
2. **Maqruw' (the Recited)**, which is the Attribute itself⁴³⁰, but as confirmed by the created expressions that refer to it⁴³¹, just as the “**thikr (mentioning)**” is the act of the slave, and the “**Mathkuwr (Mentioned)**” is Allaah Himself⁴³².
3. The **Muṣ-ḥaf**, like in the ḥadiyث: لا تسافروا بالقرآن إلى أرض العدو “Do not travel with the Qur'aan to the land of the enemy.”

He prohibited that to protect it from being degraded. An-Nasafiyy [expressed that double meaning⁴³³ in a simpler way, like Abu Hanifah did]:

والقرءانُ كلامُ الله تعالى غيرُ مخلوقٍ، وهو مكتوبٌ في مصاحفنا، محفوظٌ في قلوبنا، مقروءٌ بالسنتنا، مسموعٌ بأذاننا، غيرُ حالٍ فيها

⁴²⁹ This refers to the act of the slave, such as Jibriyl, the Prophet, and the rest of the Believers who recite it, thus it is created. An example of such is the Saying of Allaah: {وَقُرْآنَ الْفَجْرِ} <The Qur'aan of Al-Fajr>, in reference to the recitation of the Qur'aan during Dawn Prayer. Thus, the recitation is the acquisition of the slave, he would be rewarded if it were rewardable, and he would deserve punishment if it were sinful. Reward and punishment only pertain to the deed of the accountable, and the eternal Speech of Allaah has nothing to do with that. This verse: {فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ} <Recite as much as is easy for you to recite of the Qur'aan (during your night prayers)>, is also evidence that the recitation of the Qur'aan is created, because what is not created cannot be divided. 'Abu-I-Qaasim said, “The Arabs classified types of references for (different) referred matters with (various) expressions; they named the informing about poetry: ‘inshaad’, and the informing about absent things that are not some type of speech; communication: ‘khabar’, and they named what refers to the Speech of Allaah the Exalted by using sound: ‘qiraa’ah’.”

⁴³⁰ 'Abu-I-Qaasim Al-Ansaariyy said, As for **what is recited (maqruw')** by the recitation (qiraa'ah), it is what is known and understood from the recitation: the eternal Speech to which the expressions refer; not the expressions themselves. What is recited does not dwell in the reciter, nor is it an attribute of his” Al-Aamidiyy said, No one opposed the fact that the recitation is different from the recited, and that the writing is different from the written, except the Najjaariyyah, who agreed with the Mu'tazilah, and Hashwiyyah, while they added saying that it is eternal.

⁴³¹ 'Abu-I-Qaasim Al-Ansaariyy said, “'Abuw 'Ishaq Ash-Shiyyaaziyy said, 'The recitation and the recited are two different things. This is known to every truthful, intelligent person who does not take the path of feigning ignorance or denying truth out of arrogance, for that which is recited never ceased to exist, and will never cease, and the recitation was not existing, then came into existence.

⁴³² **The case of the attribute is the case of the attributed one:** If it is not impossible that the ascribed one be **known** to us, **mentioned** and **worshipped**, despite that He is Eternal, and without being close, or connected, or dwelling, it is likewise not impossible for the ascription, which is the Eternal Speech of Allaah, to be **recited** by us, **memorized** and **written** without necessitating dwelling. In Eternity, the Speech of Allaah was not revealed, recited, written or memorized. Then, when He created the creation, sent the Prophet ﷺ, and revealed unto him, it was revealed, memorized, recited, written and heard, without (any of) that changing its situation, just as the Glorified and Exalted Eternal One was not eternally worshipped, prostrated to, or known to the creation. Then, when He created the creation, and they knew of Him, worshipped Him and mentioned Him, He was known, worshipped, and mentioned, and that did not change Him.

⁴³³ Because of this meaning, if someone swears by the Qur'aan, then one must fulfill what he swore to do, because he swore by the eternal Attribute of Allaah. 'Abuw Hanifah, on the other hand, interprets such a swear to be in reference to the Book of the Qur'aan, and thus does not consider that one must fulfill what he swore to do.

“The Qur’an is the uncreated Speech of Allaah. It is written in our scriptures, memorized by our hearts, recited by our tongues, and heard by our ears, not dwelling⁴³⁴ in any of those⁴³⁵.”

Therefore, the Qur’aan, by its actual and literal consideration, is an Attribute confirmed for the Self of Allaah. By the mental consideration, it is memorized in our hearts. By the uttered consideration is recited by our tongues, and by the written consideration is documented in our scriptures⁴³⁶. Its reality does not dwell in our hearts, or our tongues or our scriptures, or any other thing, or else that would necessitate the Attribute of the Creator being confirmed for the creation⁴³⁷. What is truly confirmed for the reciter of the Qur’aan is what refers to the Attribute, and that reference is called **“the Speech of Allaah”** because of what it refers to, as Allaah said:

(فَأَجْرُهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ)⁴³⁸

⁴³⁴ This means that it is written in our scriptures with the shapes of letters, memorized in our hearts with the expressions that one envisions, recited with our tongues by pronounced letters, heard by our ears, and it does not dwell in any of those aforementioned matters. This means that the eternal Speech does not dwell in the scriptures, nor in the hearts, nor is it the sounds heard by the ear.

⁴³⁵ Al-Bukhaariyy said in *Khalq ‘Al‘aal Al-‘Ibaad*: Whoever says the Qur’aan itself is in the scriptures (Al-Mus-haf) is thereby bound to saying that the jinn, humans, Paradise, Hell, Pharoah and Haamaan are all in the scriptures, because all of that is written therein. Thus, the Qur’aan is the Saying (Qawl) of Allaah, and a saying is the attribute of its sayer, and the sayer is ascribed with it. As for the recitation, documentation and memorization of the Qur’aan, (all of those) are of the doings of the slaves, because of the saying of Allaah: {فَأَقْرَءُوا} (مَا تيسَّرَ مِنَ الْقُرْآنِ) <Recite as much as is easy for you to recite of the Qur’aan (during your night prayers)>. The slave is only ordered to do what would be a deed of his own.”

⁴³⁶ Az-Zarkashiyy said that it should not be said that the Qur’aan is in the scriptures because of what one may misconceive. It should be instead said that the Qur’aan is **written** in the scriptures; with this restriction. This is just as it should not be said that Allaah is in the masjid, it should instead be said that Allaah is worshipped in the masjid, because it is impossible that He be in a direction. Likewise is the judgment of His speech. Allaah said: {الرَّسُولَ النَّبِيُّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ} <The illiterate Messenger, the Prophet that they found written for them in the Torah and the Injil>. This means that therein is writing that refers to the Prophet ﷺ, and not that he himself is stuffed in the Torah. Likewise, it is said that Allaah is known by our hearts, mentioned with our tongues, worshipped in the mosques, without dwelling in any of those matters. For this reason, some have forbidden the expression of the Qur’aan being in the scriptures unless it is said that it is “written in the scriptures”, so to prevent misconception. However, most have not made that restriction because Allaah said: {إِنَّهُ لَقُرْآنٌ كَرِيمٌ * فِي كِتَابٍ مَكْنُونٍ} <Surely, it is certainly an honorable Qur’aan* in a guarded (tablet)>.

⁴³⁷ What makes it easier to understand, is knowing about the different considerations of existence [that were mentioned previously in the chapter of existence]. A thing has an actual existence, an existence in mind, an existence in spoken word, and an existence in writing. The writing refers to the expression, and the expression refers to what is in the heart - which is what is in mind, and what is in the heart refers to the actual existence. Whenever the Qur’aan is mentioned with what necessitates its eternity, such as to say, “It is not created,” then what is meant is its actual existence; its existence outside of the mental consideration. Whenever it is mentioned in a context that dictates its createdness, [then the other three considerations are intended]. If it were said, “I recited the Qur’aan,” then what is meant is the uttered and heard expressions. If it were said, “I memorized the Qur’aan,” then the intent is what is envisioned and imagined in the heart. If it were said, “It is forbidden for he who needs to make purification to touch the Qur’aan,” then what is intended is the inscribed and written shapes.

⁴³⁸ At-Tawbah, 6

<... Then grant him safety so that he may hear the Speech of Allaah.>

[The uncreated Speech of God being cited by a slave's created recitation is as valid as] someone's narration of a hadiy being the speech of the Prophet ﷺ in reality, [although] the narrator is not the Prophet ﷺ and his voice is not that of the Prophet ﷺ. Similarly, what is understood from whoever recited a poem by Imri' Al-Qays or Al-Mutanabbiy, his recital is the poetry and speech of the poet without that poet's speech being confirmed for the self of the reciter, nor is the poet's voice the reciter's voice, even though the narrator is reciting the poet's speech. Likewise, **what is recited** of the Qur'aan by one's [created] recitation **is the Speech of Allaah** that is confirmed for God's Self, not the [reciter's self]. The Recitation is merely the sounds and works of the reciter. We say: *Whatever came to us from the tongues of the Messengers referring to that eternal Speech is created, however, we refrain from calling it created out of politeness*⁴³⁹, *unless there is a need to clarify the issue so that it would be known.* [In fact, we prove our point by merging this verse that refers to the revealed expressions as the Speech of God with this other verse that refers to the revealed expressions as the saying of a noble Messenger:] {إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ} <Verily, it (the recitation of the Qur'aan) is certainly the saying of (i.e., the pronunciation uttered by) a noble Messenger (Angel Gabriel).⁴⁴⁰> It is not possible that it would be the Speech of Allaah and the

⁴³⁹ If it were said: 'You are saying that the expression of the Qur'aan is created, and Qiyaam As-Sunnah mentioned in *Al-Hujjah* that the first to say, "Our expressions about the Qur'aan are created," was Husayn Al-Karaabiyyi, and 'Imaam Ahmad judged him as a heretic for that, and the scholars of the different areas agreed with him in judging him as a heretic, and he gave extensive evidence.' **The Answer is:** In *Manaaqib Ahmad*, 'Imaam Al-Bayhaqiyy mentioned that this narration about him deludes one to think that he did not used to differentiate between the recitation, which is the acquisition of the slave, and the recited, which is the Speech of Allaah. But 'Abdu-Ilah, his son, narrated it from him with a restricted expression, saying 'I heard my father saying, "Anyone who intends the Qur'aan, by an expression or otherwise, and says that it is created, is a Jahmiyy." Al-Bayhaqiyy said, 'So, this proves that he only rejected saying that the Recited is created, and he disliked talking about the expression, so that it would be made a pretext to saying that the Qur'aan is created.'

⁴⁴⁰ The [recitation of the] Qur'aan, which is highly praised to Allaah, was uttered by the very honored Angel who came down with revelation to all Prophets. At-Tahaawiyy said:

ولا نجادل في القرآن، ونشهد أنه كلام رب العالمين، نزل به الروح الأمين، فعلمه سيد المرسلين محمدًا صلى الله عليه وسلم، وهو كلام الله تعالى، لا يساويه شيء من كلام المخلوقين، ولا نقول بخلقها، ولا نخالف جماعة المسلمين

We do not (sinfully) dispute about the Qur'aan. We profess that it is the Speech of the Lord of the Worlds. The Trusted Soul came down with it and taught it to the master of the Messengers, Muhammad. It is the Speech of Allaah and none of the speech of the creatures equals it. We do not say that it is created, and we do not oppose the Muslim jamaa'ah.

The trusted soul refers to Jabraa'iyl ﷺ. Allaah made him hear a created speech, not the eternal speech, that was arranged with the expressions of the Qur'aan⁴⁴⁰. Jibriyl experienced that sound and descended, conveying it to Muhammad ﷺ at different times, piece by piece, by the Order of Allaah, as mentioned by Al-Quwnawiyy, the Turkish Maaturidiyy. Likewise, Jibriyl found the sound that he heard written on the guarded tablet. He took the Qur'aan from there, as he heard it. Allaah said: {بَيْنَ هُوَ قُرْآنٌ مَجِيدٌ * فِي نَوْحٍ مَحْفُوظٍ} <...in fact it is a glorious qur'aan* (written) in a guarded tablet>. It is understood from the aforementioned that Jibriyl did not hear the

speech of Jibriyl at the same time. [So, the Speech of Allaah is His eternal Attribute, uncreated. It is called Al-Qur'aan. The revealed expressions refer to that Speech, so they are also called the Speech of Allaah and Al-Qur'aan, and that is what is recited and memorized by the creations].

What supports what we have said is that:

1. Both 'Ahlu-s-Sunnah and the opponent have agreed that the recitation is the acquisition of the slave, and the acquisition of the slave is not divided into what is created and what is not created.
2. We also have agreed that the slave could possibly commit error in his recitation (lahn), and thus the error is in the recitation of the slave, not the Speech of Allaah.

We have also agreed that the Prophet challenged the Arabs to bring something like the Qur'aan, and they were unable. So we (Ahlu-s-Sunnah) say to them, "Does the Lord have the power to make something similar to it (the revealed expression) or not?" If they say no, then they have considered Him weak, and from that, Allaah is glorified. If they say yes, then whatever is a subject of His power is a possibility, and whatever is a possibility is not eternal.

There are three groups who talk about the Speech, as said by the likes of Az-Zarkashiyy:

[THE FIRST has been given all of this elaboration; 'Ahlu-s-Sunnah: they confirm the Attribute without likening it to the creation]. Among their proofs is His Saying:

{مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ}

<Who is it that shall intercede with Him except by His Permission?>

Permission ('ithn) is by speech.

Qur'aan from the eternal speech of Allaah, and this does not mean that he does not hear the speech of Allaah. In fact, he is among those who hear the Speech and understand the commands from it. Jibriyl heard the Speech of Allaah and understood from it that Allaah commands him to read that sound that he heard arranged according to the letters of the Qur'aan on our master Muhammad. He then brought it down to Muhammad in intervals according to what Allaah commanded.

⁴⁴¹ Al-Baqarah 255

THE SECOND is the *Mushabbihah*⁴⁴², and [in this subject] they are called the **Sawtiyyah** (those who ascribe sound; voice to Allaah). They have no problem with ascribing to Allaah eventual, created attributes. [There are] two groups of them, [both are] blasphemous extremists:

- One confirms events occurring within the Self of Allaah, Exalted is He from what they say.
- The other is a group⁴⁴³ of hooligans who say that the letters and sounds are eternal⁴⁴⁴; that Allaah attributed Himself with Speech, and speech only means sounds and letters.

[By believing that the letters and sounds are eternal, and thereby believing that what comes from the reciting slave is the Attribute of God], they are bound to that which the Christians are bound. [This is because the Christians] believe that an eternal Attribute of Allaah existed in Jesus, whether it were His Speech, His Knowledge, [His Life or otherwise], and they confirmed that Jesus is

⁴⁴² Those who oppose 'Ahlu-s-Sunnah are the **Mujassimah** (anthropomorphists; bodifiers of God) of the *Hambaliyy* school, like Ibn Taymiyah and others who preceded him, like Judge 'Abuw Ya'laa, Az-Zaaghuniyy and also the *Karraamiyyah*. They said that the Speech of Allaah is no other than a quality of some type of sounds and letters, and that it is also eternal. It is as if they did not understand the meaning of "eternal". Our Shaykh said in the big explanation of *At-Tahaawiyyah*, *It is also obligatory to warn against an explanation of At-Tahaawiyy by a Hanafiyy from more than 400 years ago,*—"and he is Ibn Abi-l-`Izz—"its author loaded the explanation with the opinions of Ibn Taymiyah, such as his saying about the eternity of the kind of the world. He followed him in everything, even his saying about the world having no beginning in the past, just as it will have no end in the future. He also says that the type (*naw'*) of the Speech of Allaah is eternal, but its units (*afraad*) are eventual. He says likewise about the Will of Allaah; that speech after speech occurs in the Self of Allaah, and likewise will after will, without beginning and throughout eternity. This is a statement not accepted by sound minds, because the type does not take place except through the elements. Hence, if the units are eventual, it is not conceived that the type of those units be eternal. The author's statement,"—he means *At-Tahaawiyy*—"وأيقنوا أنه كلام الله تعالى بالحقيقة ليس بمخلوق"—'And the believers certainly believe that it is literally the speech of Allaah, uncreated,' is not evidence for the *Mushabbihah*, those who say that His speech is eventual in its elements, eternal in its kind, and this opinion; that the world is eternal by kind, eventual by elements, is only known to be from the later philosophers. *Jalaalu-d-Diyn Ad-Dawwaaniyy*, may Allaah have mercy upon him, said in the explanation of *Al-'Aqudiyyah*, 'I have seen the statement of the eternity of the 'Arsh's kind in a work of Abu-l-`Abbaas Ahmad Ibn Taymiyah.' As-Sakhaawiyy spoke about the biography (*tarjamah*) of *Jalaalu-d-Diyn Ad-Dawwaaniyy* in his book *Ad-Daw' Al-Laami'*, and considered him as trustworthy (*thiqah*).

⁴⁴³ Those **Hashwiyyah** (Ramblers) say that this Attribute must be composed of sounds and letters because it is called "kalaam (speech)". One only needs to say that this is not true, for the term "kalaam" in the Arabic language has a much broader meaning. "Kalaam", according to the scholars of the Arabic language, means everything that makes you understand a meaning. As such, the sign at the border of a city is "kalaam", as well as the *mihraab*, because it makes you understand the direction of the Ka'bah. Once, 'Umar Ibnul-Khattaab said, "I prepared a speech in my heart." He called what was in his heart "kalaam", although it was not composed of sounds.

⁴⁴⁴ They said the Kalaam of Allaah is sounds, that He says *bismi-l-laah* as we say it, but that His Speech is eternal. They do not know what they are saying, because without needing to think, it is known that when saying the word "bism", the "baa" comes before the "siyn", and then comes the "miym". How can this be eternal? We know that the "siyn" comes after the "baa", so it is not eternal. [They say that Allaah utters the Arabic word "كن (*kun*; be; exist)"], but it is necessarily known that the letter kaaf comes before the nuwn, and they do not exist simultaneously.

eternal⁴⁴⁵. After that, how would it be acceptable to claim that the Attribute of Allaah, the eternal Speech, exists in the scriptures and in the created beings? In fact, this creed is uglier than that of the Christians, for they have limited their talk to Jesus while those ruffians say that the Speech of Allaah dwells in many, many creatures. Az-Zarkashiyy said, *“Their disdain for the ‘Ashkaa’irah in this case is great, but had they paid attention to the evil of what they said, they would have known that [their saying] is, in fact, the abomination!”*

There is more than one interpretation for the Saying of Allaah⁴⁴⁶: {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} It seems to mean: **<If We have recited it, then follow his Qur’aan>**. If the verb in this verse comes from *qiraa’ah* (recitation; recital; reading), then the recitation of the Qur’aan was ascribed to Allaah because He was Who ordered the Angel to recite it; Jibriyl recited it to the Prophet by the Order. [However,] interpreting it to mean that Allaah Himself recited it little by little on the Prophet, as a teacher recites on a student, would be comparing Allaah to the creation. Thus, if it means “*When We have recited it*”, then the way we explained it is specified.

It was narrated from some of the Salaf that it means “**jam^ (gathering; collecting)**”. Hence the verse would mean: **<If We have gathered it (in your heart), then apply the Qur’aan that Jibriyl recites on you.>** [Our Shaykh says] this interpretation is better.

There is no evidence for them in what was narrated: that after ^Azraa’iyl takes the souls of the creations, then Allaah takes his soul, Allaah will say, “To whom is the dominion today?”, then He responds to Himself: “Allaah, the One! the Subjugator!” This is a weak hadiyth narrated by At-Tabaraaniyy. It is said to them, “Was Allaah not existing before those letters? Therefore, they are creations that He created, so How would Allaah be attributed with something created?” Whoever wishes to read about the unreliability of any hadiyth that attributes voice or sound to Allaah, let him read the volume written by ‘Abu-l-Hasan.

⁴⁴⁵ All of the Muslims have cleared themselves of the belief of the Christians, charged them with blasphemy, and clarified that it is impossible for one attribute to be ascribed to two individuals, just as it is not valid for one particle to exist in two different places.

⁴⁴⁶ Surat Al-Qiyamah

What is better than this hadiyth in terms of chain of transmission is what is narrated by ‘Abuw Bakr ^Abdullaah Ibn ‘Abiy Daawuud in his book Al-Bath from the route of ‘Abuw Sa’iyd Al-Khudriyy from the Prophet, that he said⁴⁴⁷:

يُنَادِي مُنَادٍ بَيْنَ يَدَيِ الصَّيْحَةِ: يَا أَيُّهَا النَّاسُ، أَتَتَكُمُ السَّاعَةُ - وَمَدَّ بِهَا التَّيْمِيُّ صَوْتَهُ - قَالَ:
فَيَسْمَعُهُ الْأَحْيَاءُ وَالْأَمْوَاتُ، وَيَنْزِلُ اللَّهُ تَعَالَى إِلَى سَمَاءِ الدُّنْيَا، ثُمَّ يُنَادِي مُنَادٍ: لِمَنِ الْمُلْكُ الْيَوْمَ؟
لِلَّهِ الْوَاحِدِ الْقَهَّارِ

“When the horn is sounded, a caller will call out: ‘O people, the Hour is upon you!’- and At-Taymiyy extended it when saying it - and the living and the dead will hear him, and the signs of the Power of Allaah will descend to the lowest sky, and a caller will call out: ‘To whom does the dominion belong today? To Allaah, the One, the Subjugator!’”

This narration is clear of attributing uttering with a sound or voice to Allaah⁴⁴⁸.

❁ وسبحان الله وبحمده ❁

THE THIRD group denied the Speech of Allaah: the Mu^ˆtazilah. They said like the Likeners: Speech is only sounds and letters, but they therefore denied the Speech altogether, for the fact that sounds and letters cannot be eternal.

All of their factions agree that [the only thing that could be called] the Speech of Allaah would be a creation of His. They said that He created speech for Himself in somebody that He created, like a tree, and through that body, He would speak⁴⁴⁹, and He did not speak until He created speech for

⁴⁴⁷ Ad-Daylamiyy narrated this in Firdaws Al-‘Akhaabar, and As-Siyuwtiyy attributes it to Ibn ‘Abi-d-Dunyaa in Al-Bath as a hadiyth of the Prophet, to ^Abd Ibn Humayd in Zawaa’id Az-Zuhd, Ibn ‘Abiy Haatim, Al-Haakim - who authenticated it - and ‘Abuw Nu^ˆaym in Al-Hilyah from the route of Ibn ‘Abbaas as a narration that stops at him.

⁴⁴⁸ It is necessary to not give any attention to what is documented in many books of Tafsir, that after the death of the creations other than the Angels and the Jinn, Allaah will say, and then respond to Himself: “To Whom is the dominion today? To Allaah, the One, the Subjugator.” This makes it rush to the reader’s imagination that Allaah utters with a voice at that time, and this is something that is not permissible to be believed.

⁴⁴⁹ Had the case been as they said, then order, prohibition and all of the Religious Law would have been from that body in which the speech was created.

Himself⁴⁵⁰. ‘Abu-l-Muḥaffar said, “*I wish I knew how a speaker’s speech would be heard from someone else!*”

The Muʿtazilah’s argument was that had the Speech been eternal, He would have been ordering and forbidding in eternity, which (in their claim) is stupidity - whether that speech were letters and sounds or an eternal Attribute of the Self - because there was no one to order or forbid in Eternity! They said, “Orders and prohibitions without the presence of who is ordered or forbade is stupidity! Had one of us sat in his house alone and said, “Zayd, stand up, Bakr, sit down ...” that would be stupidity. It is therefore invalid that Muwsaa and Yahyaa were non-existent and Allaah was eternally telling them: {(فَاخُذْ نَعْلَيْكَ)}⁴⁵¹ <Take off your sandals>, or:

452. {خُذِ الْكِتَابَ}

<Take the book.>

We respond: It would be stupidity if the intent was for the order to be obeyed eternally. However, if the order were for the one who was ordered to obey upon his existence, then there is wisdom, and this is the case! Do you not see that what was revealed to the Prophet ﷺ contained orders and prohibitions for those who were existing, and for those who shall exist until Judgment Day? Everyone who existed and became pubescent and was sane is obliged to perform those obligations and refrain from the prohibitions, and there is nothing impossible about that. Likewise is the case here.

So if they say: “According to you, the verse: {(فَاخُذْ نَعْلَيْكَ)}⁴⁵³ <Take off your sandals (O Moses)> is the Speech of Allaah, and for Allaah to say this to Moses before he was created is absurd⁴⁵⁴!”

⁴⁵⁰ ‘Abu-l-Huthayl said that the Speech of Allaah is a quality that exists without a self. Had what he said been true, it would be valid for all qualities to exist without selves.

⁴⁵¹ Iaa Haa, 12

⁴⁵² Maryam, 12

⁴⁵³ Iaa-Haa, 12

⁴⁵⁴ They deemed it impossible that there be a command without someone commanded, based on their creed that there is no speech other than expressions. This fallacy is exactly the fallacy of who says the Qur’aan is created. [However, it is not impossible that there be a command that precedes the commanded one, just as there could be a sign placed on a road before anyone ever takes that road, so that when someone finally comes upon it, it will apply to him].

We respond: The eternal Speech of Allaah pertains to its subject just as the eternal Knowledge pertains its subject; they are explained in the same way upon the happening of new occurrences. Thus, if there is nothing to prevent an eternal Knowledge about Muwsaa though he was nonexistent, there is nothing to prevent an eternal Command for him.

They say: “Had His Speech been uncreated, He would have never ceased to inform that He sent Nuwh, because He said: **{(إِنَّا أَرْسَلْنَا نُوحًا)}**⁴⁵⁵ <Surely, We have sent Nuwh>, And Nuwh would have never ceased to be sent, which is a lie!”

The scholars⁴⁵⁶ answered: “According to you this Saying of Allaah is a lie:

{(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ)}⁴⁵⁷

<When the issue was finalized, the Devil said ...>

It is about Judgement Day, so the devil did not say it yet.”

If they say: It means that he shall say it.

We say: Likewise: **{(إِنَّا أَرْسَلْنَا نُوحًا)}**⁴⁵⁸

<Surely, We have sent Nuwh ...> If it were before the dispatchment of Nuwh, it is information that he will be sent. If it were after his dispatchment, it would be information about having been sent. This is just as His prior Knowledge that the world will occur is His very Knowledge of the presently existent world; what took place is the **ma^luwm (known matter)**, which is the world, but upon its starting, no new knowledge took place for Allaah. Likewise, no new speech takes place for Him, instead what takes place was **what is spoken about (al-mukhbaru ^anh)**.

And if it were said: In the Qur’aan, Allaah informed about past events, such as His Saying: **{(وَجَاءَ إِخْوَةُ يُوسُفَ)}**⁴⁵⁹ <Yuwsuf’s brothers came>, **{(إِنَّا أَرْسَلْنَا نُوحًا)}**⁴⁶⁰ <Surely, We sent Nuwh>, and **{(إِنَّا أَنْزَلْنَاهُ فِي نَجْفٍ أَيْتَانَةٍ)}**⁴⁶¹

⁴⁵⁵ Nuwh, 1

⁴⁵⁶ Like Al-Bayhaqiyy

⁴⁵⁷ Ibraahiym, 22

⁴⁵⁸ Nuwh, 1

⁴⁵⁹ Yuwsuf, 58

⁴⁶⁰ Nuwh, 1

⁴⁶¹ Al-Qadr, 1

<Surely, We revealed it on the night of Al-Qadr>, and this would only be valid had what been informed about preceded the actual informing! So, had the informing been eternal, the eternal would have been preceded by something else, and that is impossible, and had what was being informed about not preceded the informing, it would be a lie, and that is impossible.

We respond: Allaah's Speech is not related to time, but some of what He spoke about is. This is just as Allaah was eternally Knowledgeable that He would create the world; after creating it, He was Knowledgeable that He created the world. The change took place in the known, created thing, not the Knowledge according to us, or the Self according to them. Likewise is the case of the Speech, [as previously mentioned]. As for the eternal thing that is known to Allaah, such as His Self and His Attributes, it does not change, [as is the case of the eternal thing that Allaah informed about, for He did inform about Himself and His Attributes, as He also sees Himself and His Attributes, and hears His Speech].

‘Abu-l-Mudhaffar said:

وَأَنْ تَعْلَمَ أَنَّ كَلَامَ اللَّهِ تَعَالَى لَيْسَ بِحَرْفٍ وَلَا صَوْتٍ

“And that you know that the Speech of Allaah is not a letter and not a sound.”

❁ وسبحان الله وبحمده ❁

HIS ATTRIBUTES ARE NOT HIM NOR OTHER THAN HIM

An-Nasafiyy said:

وَلَهُ صِفَاتٌ أَزَلِيَّةٌ قَائِمَةٌ بِذَاتِهِ وَهِيَ لَا هُوَ وَلَا غَيْرُهُ

“He has Eternal Attributes of His Self, and they are not Him nor are they other than Him.”

We cannot [merely] deny that His Attributes are Him, nor [merely] that they are other than Him. [With the same meaning is denying] that He is them or other than them. This is because in the

negation of one of those statements [alone] is confirmation of its counterpart. The confirmation of either is impossible⁴⁶², thus, we negate both⁴⁶³. Az-Zarkashiyy said:

Some have objected to the ‘Ash‘ariyy for saying that His Attributes are not Him nor other than Him. They said: ‘They have fallen into explicit contradiction!’ This is the talk of who does not know the reality of ‘two different things’, which is when it is valid for one of the two to depart the other in time, place, existence or non-existence. These Attributes do not accept that, so it is not said that they are other than Him, or that He is other than them. Some scholars have expressed that by saying that the Attributes are not His Self, and they are not other than His Self, because two different things are two selves, each of which is not the other⁴⁶⁴. So, even though the Attributes have ‘a meaning more than what is understood from the Self’⁴⁶⁵, they are not different from it according to that meaning.

If they said: Had He been Attributed with Knowledge [for example], it would be either Him, or part of Him, or other than Him!

It is said to them: [You have mentioned three options:]

1. It is impossible for the Knowledge to be Him because it is impossible for knowledge to be knowledgeable! Therefore, had He been knowledge, it would be invalid to say that He is Knowledgeable, and from there, that He would have any Attribute⁴⁶⁶!

462 Our talk is not like what the Mu‘tazilah said of confirming for Allaah some “haal (circumstance; situation)” that is not existent nor non-existent, nor known, nor unknown.

463 What facilitates the understanding of this case, is to say that “ten” is a total, underneath which are ones. It is not said about each individual “one” that it is the ten itself, just as it is not said that all of the ones are different from the ten. The difference, however, is that it is said that each one is a part of the ten, but it is not said about the Attributes of Allaah that they are parts of His Self. Likewise, every organ of the human is not other than the [self of the] human [because the human is a sum of organs], nor [is each individual organ] him, for the existence of the human is valid without his hand or foot.

464 Though the Christians may not explicitly confirm different eternal selves, they are bound to that, because they confirmed the father, the son and the ghost, and considered it possible for them to separate. Thus, they are different selves. For us, it is not possible for the Attributes of God to be transferred, because that which is eternal does not change, and Allaah knows best.

465 What is understood from the Attributes is different from what is understood from the Self. So if one said, “The Knowledge of Allaah”, what is understood is different from what is understood from “The Self of Allaah”. If one said “Allaah”, what is understood is the self.

466 [This means that had His Attributes been Him, then He would be knowledge, for example. If He were knowledge, then it would not be valid to say that He is Knowledgeable, because knowledge is not knowledgeable. Knowledge is an attribute that exists in he who is knowledgeable].

2. It is impossible for the Knowledge to be a part of Him because the Necessary Existence would not be composed of parts! It is also not said that His Attributes agree or comply with Him, nor oppose Him, nor are separate from Him, or adhere to Him, or are connected to Him or disconnected from Him, or that they resemble Him or they do not resemble Him. Nor is it said that His Attributes dwell within Him or that He is made of them. All of that implies that His Attributes are different from Him, which leads to saying that one could exist while the other is non-existent; that the Attributes could exist without the Self, or that the Self could exist without the Attributes. What must be said is: *"They are Attributes of His, they are confirmed for Him and unique to Him without being parts of Him or dwelling within Him."*
3. It is impossible to be other than Him because it is impossible that the Knowledge depart the Self.

[Yet it is necessary that He have Knowledge, or else He would be ignorant, and that is impossible! Therefore, your claim is false, and there is a fourth option: His Attribute is not Him nor other than Him.]

To say that He is His Attributes [leads to two fallacies]⁴⁶⁷:

1. It is to deny His Self because a self is not an attribute.
2. [It] would [also] mean that He is Power and Knowledge, etc. That would mean that knowledge is power, etc.,⁴⁶⁸ and that is juggling realities.

Therefore, we do not say that Allaah is His Attributes.

[But] to say that He is other than His Attributes [also leads to two fallacies]:

1. It validates the Self without Attributes, [and this is ta^{ti}yl (atheism)].

467 'Abu-l-Huthayl said that the Knowledge of Allaah is Him, and that His Power is Him. Had it been as he said, then Allaah would not be Knowledgeable or Powerful, and His Knowledge would be His Power and His Power would be His Knowledge.

468 [Some say, "Knowledge is power." This means that having knowledge empowers one to better his situation. However, the reality of knowledge is different from the reality of power. They are not the same, and what is understood from the term "knowledge" is different from what is understood from the term "power".]

2. If they were other than Him; different from His Self, they would be fleeting; temporary qualities ('a'raad), like the attributes of the creations⁴⁶⁹. It would be valid for them to depart Him, like it is valid for a white body to lose its whiteness, and for a moving body to become still, but that is a negation of eternity.

By this, we contradict the Mu'tazilah who said: *"If Allaah had Attributes they would be eternal, and had they been eternal, there would be more than one eternal one, and then Tawhiyd would be nullified!"* For this, they say that Allaah exists without Attributes of the Self⁴⁷⁰. Instead, we say⁴⁷¹: *"Allaah is a Self; One God Attributed with Attributes⁴⁷² that are eternal because His Self is Eternal.* That does not necessitate multiple Eternal Ones; our stance does not imply another eternal self, nor multiplication of eternal selves. 'Abuw Haniyfa said⁴⁷³:

لم يزل عالما بعلمه والعلم صفة في الأزل وقادرا بقدرته والقدرة صفة في الأزل ومتكلما
بكلامه والكلام صفة في الأزل وخالقا بتخليقه والتخليق صفة في الأزل وفاعلا بفعله والفعل
صفة في الأزل

469 As for the attributes of the creations, they are different from the selves of the creations. This is because the existence of the body of the creation without the attributes is conceivable. For example, when a person is first born, he has certain attributes. Then he develops and acquires different attributes while his self is the same self. It is not mentally possible that the Attributes of Allaah would depart from His self, because His Attributes are not like the attributes of the creation. It is valid for their attributes to depart their selves; it is valid for the knowledge of the human to depart him, and likewise his power. Also, the human's life departs him by death.

470 If it were said to them, "Do you not confirm the Power?" They would say: *"He is Powerful by His Self, not by an Attribute called Power; if we said that He is Powerful by Power and Knowledgeable by Knowledge, Willing by a Will and a Speaker with Speech, we would be confirming many gods."*

471 'Imaam 'Abu-l-Qaasim Al-'Ansaariyy An-Naysaabuwriyy said in the explanation of Al-'Irshaad: *"If it were said, 'If you do not definitively confirm what your imaams have mentioned about the reality of 'two different things (ghayraan)', then do you definitively prevent the expression (itlaaq) of differentiating between the Attributes of the Creator and His Self?' We say, 'This is among what we definitely prevent because of the agreement of the 'imaams about preventing this expression. Furthermore, just as the attributes are not described with being different from the self, it is not said that they are Him. Also, we do not avoid saying that the attributes are existing matters, and that the knowledge and the self are both existing. The imaams have also prevented the expression that the attributes are different (mukhtalifah).'"* Shortly before this case, he said, *"What the precise scholars (muhaqqiqun) among our 'imaams have accepted is that the reality of 'two different things' is that they are the existent matters, one of which could validly separate from the other by time or place, existence or non-existence."*

472 Thus, there is no problem in saying that Allaah's Existence is necessary, and His Attributes are necessarily ascribed to His Self. At-Taftaazaniyy said, *"Because of the difficulty of the subject, the Mu'tazilah and the philosophers have gone to negating the attributes, and the Karraamiyyah have gone to negating their eternity."* This means that it is difficult for he whom Allaah did not enlighten his heart[, or else, the case is not difficult]. Rather, 'Ahlu-s-Sunnah went to denying that the attributes are the Self or that they are something else.

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“He never ceased to be Knowledgeable by His Knowledge, and the Knowledge is an Attribute in eternity; and Powerful by His Power, and the Power is an Attribute in eternity; and a Speaker by His Speech, and the Speech is an Attribute in eternity; and a Creator by His Creating, and Creating is an Attribute in eternity; and a Doer by His Doing, and Doing is an Attribute in eternity.”

The proof for all of what was mentioned is the hadiyyah of the Prophet ﷺ:

كان الله ولم يكن شيء غيره

“Allaah was (existing eternally), and there was nothing other than Him.”

It confirms His Attributes and negates them being different from Him.

وسبحان الله وبحمده

CATEGORIZATIONS OF THE ATTRIBUTES

There are Attributes that are considered inclusive of all His Attributes, such as ‘Uluwhiyyah; ‘Ilaahiyyah (Godhood), Kibriyaa’ (Glory; Bestness), and ‘Adhamah (Greatness)⁴⁷⁴.

Allaah’s “Wujuwd (Existence)” is truly His Being, which is His Self, and His Self is not an attribute. However it is figuratively called an attribute; “Sifat Nafsiyyah (the Self-Attribute)” because nothing is conceived without conceiving this Attribute.

THE SALBIYYAH ATTRIBUTES

There are four or five of the 13 called the “Salbiyyah (pertaining to negation)”. [Herein they will be coined, “The Negating Attributes”]. Had Allaah lifted the veil from the slave, these Attributes would not be seen, because they are “salbiyyah (negating, and not having a connotation)”. They are not the coming category of Confirming Attributes whose meanings are “*‘zaa’id ‘ala-dh-dhaat (more than a mere self)*”.

⁴⁷⁴ Al-Maṭaʿalib Al-Wafiiyyah, 2nd Edition, pp. 89, 90. The Shaykh copies that from Ad-Durr Ath-Thameen by Muḥammad Ibn ‘Aḥmad Mayyaarah the Maalikiyy.

[This means that what is understood from these Negating Attributes is the One, Unique, Independent, Eternal Self Itself]. Therefore, the Self of God can be seen, as will come in its chapter, and these Attributes cannot be seen, for they are a negation of imperfection from the Self, not the confirmation of existing perfections]:

1. **Eternity** is a negation of having a beginning.
2. **Oneness** is a negation of partners.
3. **Independence** is a negation of need, and
4. **Dissimilarity** is a negation of likeness.

According to a saying, **Everlastingness** is from this category, but the ~~Shaykh~~ supports the other saying.

THE MA[^]ANI ATTRIBUTES

The other seven or eight are **Ma[^]aani (Meanings; Connotations)**. They not only negate imperfection, but they also have a connotation; *they mean something more than what the self means*. It is a truly existing Attribute confirming Perfection for Allaah. Therefore, had Allaah lifted the veil from the slave - i.e., what prevents him from seeing (in this case) - these Attributes could be seen [without being pieces or parts].

They are:

1. **Life,**
2. **Will,**
3. **Power,**
4. **Knowledge,**

These Attributes are proven by His Doings.

5. **Hearing,**
6. **Sight, and**

7. Speech.

These Attributes are proven by His Exaltation.

8. Some said **Everlastingness** is one of them. Ash-Shaatibiyy said in a line of poetry:

حي عليم قدير والكلام له باق سميع بصير ما أراد جرى

Alive, Knowledgeable, Powerful, and the Speech is His;

Everlasting, Hearer, Seer, whatever He willed to be is!

Our **Shaykh said** in his big explanation of *At-Tahaawiyyah*:

*For Ash-Shaatibiyy to count Everlastingness with the seven is the supported saying, the one upon which is 'Abu-l-Hasan Al-'Ash[^]ariyy and most of his followers. This is different from what some later scholars mentioned, like in the commentary of Al-Bayjuwriyy, who is approximately from the 12th Hijriyy century, and others before him. Their saying complies with the school of the Mu[^]tazilah (*i[^]tizaal*). The goodness is in following the forerunners among the 'imaams of 'Ahlu-s-Sunnah.*

In the explanation of Al-'Irshaad, 'Abu-l-Qaasim Al-'Ansaariyy said that 'Imaam Al-Haramayn said that the early scholars of the school were of the opinion that lastingness; remaining is the attribute of what lasts, and it means something more than what the self means. It is of the same category as "knowledge" in respects to "the Knowledgeable". Ibn Fuwraak conveys that Al-'Ash[^]ariyy deems it impossible that a body's qualities remain because the body remains, for if the qualities remained because the body remains, it would be impossible for them to change as long as the body is remaining. However, we find bodily qualities that switch and change although the body remains, so this proves that the body's remainder is not the qualities' remainder.

On the other hand, it is valid that the Attributes of Allaah remain by the Everlastingness of His Self. Since the Creator's Attributes remain by an Everlastingness that must necessarily exist because of His Existence, it would not be valid for those Attributes to change and switch though the Creator remains. Thus, it is valid that those Attributes would remain because of His Everlastingness. 'Abuw Haniyfaah said:

لَمْ يَزَلْ وَلَا يَزَالُ بِأَسْمَائِهِ وَصِفَاتِهِ الذَّاتِيَّةِ وَالْفَعْلِيَّةِ

“He never ceased to be, and He shall not cease to be (Named) with His Names and (Attributed) with His Attributes of the Self and His Attributes of Doings.”

Al-‘Ash‘ariyy also said that *something everlasting does not have to have an attribute of everlastingness*. He said that the Attributes of Allaah remain by an Attribute called Everlastingness, [but] that Everlastingness is the Attribute of the Self[, not of the Attributes]. By this Everlastingness, His Attributes are everlasting. As for the Attribute of Everlastingness, it is itself everlastingness, and it is impossible that the everlastingness would be attributed with everlastingness.

The People of the Truth have confirmed that these Attributes⁴⁷⁵ are more than; beyond being a mere Self. This means that one does not understand merely the Self when mentioning these Attributes; he understands something beyond that; When “life” or “knowledge” is mentioned, what one understands about them is more than what he understands by “self”.

Pertinence

Some of these Attributes have a “**ta‘alluq (relation; pertinence; relevance)**”:

1. **Power [and Will]** pertain only to other than Allaah; to what is “controlled” and what is “meant”, because their **wadh‘ee‘ah (function)** is **ta‘theer (effect)**, [and they pertain to the existent and the non-existent].
2. **Knowledge** pertains to what is known, existent or not.
3. **Hearing and Sight** pertain to the heard and seen, [which must be existing, as opposed to what is known].
4. **Speech** pertains to what is mentioned; told.
5. **Life** does not pertain to anything.

⁴⁷⁵ Az-Zarkashiyy in *Tashneefu-l-Masaami‘*; OR it is: he counted it among the sab‘ (seven) -with a baa’.

THE MA^NAWIYYAH ATTRIBUTES

Some scholars said that it is an obligation to know 20 Attributes of Allaah. The **Shaykh said:** The first saying; the obligation of knowing 13 has more weight, because anyone who understands the seven or eight connotations will understand these. [In fact,] they are called “Ma^nawiyyah” because they are named after the “Ma^aaniy” Attributes. They are:

1. **Being Powerful,**
2. **Being a Willer,**
3. **Being Alive,**
4. **Being Knowledgeable,**
5. **Being a Speaker,**
6. **Being a Hearer, and**
7. **Being a Seer.**

The Mu^tazilah confirmed these, but negated the Ma^ani Attributes. ‘Ahlu-s-Sunnah said: Allaah must be Attributed with Will, Power, Life, Knowledge, Hearing, Sight, and Speech, or else it would not be valid for Him to be Ascribed with these Ma^nawiyyah Attributes! By negating the “Ma^aaniy” Attributes, they have necessarily negated the “Ma^nawiyyah” Attributes, and negating the Ma^aaniy is blasphemy.

❁ وسبحان الله وبحمده ❁

THE ATTRIBUTE OF DOING⁴⁷⁶

This eternal, everlasting Attribute of Creating is called Al-‘Ihdaa⁴⁷⁷, Al-Ikhtiraa⁴⁷⁸, Al-‘Iyjaad⁴⁷⁹, and Al-‘Ibdaa⁴⁸⁰. Al-Khalq⁴⁸¹, Al-Fi‘l⁴⁸², As-Sun⁴⁸³ and At-Takhliyy⁴⁸⁴ are also names of this Attribute, [like ‘Inshaa’ (Initiating) and ‘Ibdaa’ (Starting). In English we will use: “Creating; Creation⁴⁸⁵”, “Doing”, “Acting; Action” and “Making”.] It is bringing things into existence from nonexistence, which is nothingness. Al-Qadaa’ (the decree⁴⁸⁶) [also] means

⁴⁷⁶ [The Shaykh said in his great book, Ad-Daliyl Al-Qawiyim⁴⁷⁶]: There is an amount of (the Knowledge of the Creed) by which the basis of the creed takes place, as well as an addition: knowing all the necessary matters of the creed. That (includes) knowing thirteen Attributes of Allaah the Exalted, which are Existence, Eternity, Everlastingness, Dissimilarity, Independence - meaning that He does not need anything - Oneness, Power, Will, Hearing, Sight, Speech, Knowledge and Life. The Takwiyn is added to that, and it is understood by the (Attribute of) Power.

⁴⁷⁷ Making (something) happen.

⁴⁷⁸ Literally: inventing.

⁴⁷⁹ Making existence.

⁴⁸⁰ Haafidh and linguist Murtaḍaa Az-Zabiydiyy said that these are not used for anyone but Allaah, but that is not an agreement among the linguists, and claiming an agreement would not be valid. However, what those few have said about the validity of using these terms for the creation is rare, or figurative.

⁴⁸¹ The term **khalq** has several meanings in the language. Among them is **creating**; bringing from non-existence into existence, like: **{(هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ)}** <Is there a Creator other than Allaah?> This is specific to Allaah. It also has the meaning of **taqdiyr**, which for Allaah is creating, and for the creatures is **measuring, planning and thinking**, and this is the meaning of: **{(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)}** <Allaah is glorified and exalted, the best of those who make taqdiyr>. The taqdiyr of Allaah is never mistaken and does not change. The plans of others could possibly change or be mistaken. The poet Zuhary said about someone he was praising:

ولأنت تفري ما خلقت و بعض القوم يخلق ثم لا يفري

“You plan and then you follow through, and some people plan but they do not follow through.”

It also has the meaning of **taswiyr** (shaping; fashioning; molding), such as His Saying: **{(وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ)}** <... and when you, (O‘Iysaa) molded the form of the flying creature (bat) from clay...> Prophet ‘Iysaa molded clay into the shape of a bat, then Allaah created within it a soul. It flew until it disappeared from the eyes of the people, then fell down dead. This is among the miracles of ‘Iysaa. The Mu‘tazilah have clung to these two verses to prove that the slave creates his own deed. We say in response, “the first verse is in reference to measurement and pondering, and the second is in reference to molding. Our discussion is in reference to bringing from non-existence into existence.” It also has the meaning of **iftiraa’** (fibbing; lying), and this meaning can only be ascribed to the creatures. Allaah said: **{(وَتَخْلُقُونَ إِفْكَاً)}** <You (people) fabricate a lie>, And He said: **{(إِنَّ هَذَا إِلَّا خِلَاقٌ)}** <This is nothing but a lie>.

⁴⁸² Action; Doing

⁴⁸³ Making.

⁴⁸⁴ Creating (a lot). Allaah is Named **Al-Khaaliq** (The Creator), as well as **"Al-Khallaq** ([Frequent] Creator)", and the created thing is called **"makhluwq** (created)".

⁴⁸⁵ “Creation” has a dual meaning: the act of creating and the state of being created. This will be needed to explain the difference between the Two Schools in this case.

⁴⁸⁶ It also means **“order (amr)”**, as Allaah said: **{(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ)}** <Allaah ordered that you do not worship but Him>. This means that He mandated it and obliged it. It could also mean **“to judge; make a verdict (hukm)”**, as well as **“to finish (faraagh)”**. It could also refer to **“doing (fi‘l)”**. It was also said the **“qadaa’** of something is **mastery; proficiency** over it. It could also refer to **informing** as in the saying of Allaah: **{(وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ)}** <We informed the Children of Israel in the Book>. It was also said that the **“qadaa’** of something is its completion.

creating (khalq; takhliyy). Allaah said: {فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ} ⁴⁸⁷ <Allaah created them as seven heavens>.

By this meaning of creating, no one other than Allaah created anything, whether a body or an action, good or evil. Allaah said: {الَّذِي خَلَقَ} ⁴⁸⁸ <He Who created⁴⁸⁹>. The verse does not specify anything that Allaah created, because He is the One from Whom creating took place, and to Whom it is specific, and thus there is no creator besides Him. **Annihilating ('I'daam)** is reducing those events back to nothing.

‘Abuw Haniyfah said⁴⁹⁰:

وأما الفعلية فالتخليق والترزيق والإنشاء والإبداع والصنع وغير ذلك من صفات الفعل

“As for the (Attributes of) Doings, they are: At-Takhliyy (Creating), At-Tarziyy (Providing), Al-‘Inshaa’ (Creation; Origination), Al-‘Ibdaa’ (Creation; Fashioning), As-Sun’ (Making), and other than that of Attributes of Doing.”

[It is also called] **At-Takwiyn**, and it is a case famous to the **[Sunni]** theologians⁴⁹¹:

- According to Al-Bukhaariyy⁴⁹², ‘Abuw Haniyfah, the Maaturiydiyyah and the early ‘Ashaa’irah - [and some of the later ones, like Ibn Hajar and our Shaykh] - and it is attributed to Ibn ‘Abbaas, this Attribute is eternal because Allaah was the Creator in

⁴⁸⁷ Fussilat

⁴⁸⁸ Al-‘Alaqa, 1/Al-‘A’laa, 2

⁴⁸⁹ **Al-Baari’** (البارئ) means: "The Creator Who has the Power to turn the entities from one state to another". **Al-Badiy’** (البدیع) is: "Who created the creation and formed it without a preceding example". Also, among them is the Name **Allaah** (الله): "Who has Godhood", which is the Power to create.

⁴⁹⁰ Al-Fiqh Al-‘Akbar

⁴⁹¹ Ibn Hajar Al-‘Asqalaaniyy in the explanation of Al-Bukhaariyy, in the chapter of Tawhiyd.

⁴⁹² He said in *As-Sahiih*, in the chapter of tawhiyd, "(This is the) chapter about what was narrated about the creation of the skies and earth, as well as other things among the creations, which is the Doing (Fi’l) of the Lord - tabaaraka wa ta’aalaa - and His (Takwiyniyy) Command. And so, the Lord, with His Attributes and His Doings and His Command - and He is the Creator (Al-Khaaliq, Al-Mukawwin) - is not created. Whatever existed by His Doing (Fi’l), His Command (Amr) and His Creating (Takhliyy, Takwiyn) is something done (maf’uwl) and is a creation (makhluwq, mukawwan)."

Eternity; Had He not had the Attribute of Creating in Eternity, He would not be the Creator in Eternity⁴⁹³.

- According to Ibn Kullaab, Al-‘Ash‘ariyy, and the latter-day ‘Ashaa‘irah, the doing is created and not an Attribute confirmed for the Self⁴⁹⁴, because had the doing been eternal - according to them - the done thing would have also been, so they denied its eternality to avoid claiming the creation being eternal. [To them,] the Doings are attributed to Allaah as the fulfillment of the Power and Will of God pertaining to what is possible.

The Maaturiydiyyah disagreed, saying that the Attribute of Creating (~~K~~halq) existed in eternity and there was no creation (~~ma~~khaluwq). Al-‘Ash‘ariyy responded that just as there would not be a “strike” without something that was struck, there would not be [a doing without something that was done, and hence there would not be an act of] creating (~~k~~halq) without a created thing (~~ma~~khaluwq), [so if the doing is eternal, the done is also eternal. Therefore, the doing must be created because the done thing is certainly created, thus it is not an Eternal Attribute of the Self; it is a trace of His Power].

⁴⁹³ These terms, ‘khaaliq’ and ‘mukawwin’ are derivations, and it is not valid that a derivation is confirmed without its origin being a confirmed ascription. There is a consensus that Allaah is described with such adjectives. Had it not been that the Takwiyn is a confirmed Attribute of His, it would not have been valid to describe Him as the Mukawwin.

⁴⁹⁴ [DIGRESSION INTO THE ARABIC LANGUAGE: DERIVATION FROM THE MAṢḌAR: In Arabic, words are either **jaamid (underived; frozen)** or **mushtaq (derived)**. Our discussion is about the underived **maṣḍar (source)**. It is most similar in function to the English “gerund”, but there is a fundamental difference: the **maṣḍar**, according to what is correct, is not derived from a verb, while the English grammarians claim that the gerund is derived from the verb. A school of our scholars, the **Kuwfiyyuwn**, said the **maṣḍar** is derived from the verb. The answer of the **Bisriyyuwn** who said the **maṣḍar** is underived, will now become clear, God willing. As for the infinitive, it is more similar to the ‘**maṣḍar mu’awwal**’. The **maṣḍar**, like all Arabic nominals (**asma**’), is a name; the name of the act (**ismu-l-ḥadath**). Whoever understands this understands why it is the origin and not the verb. Saying it is the name of the act means that the word is not assigned for more than referring to the mere act. Anything more than the mere act would then be based on the mere act, i.e. derived from it. For example, ‘hitting’ is a noun; the name of some act. One may add a meaning to that, such as ‘a hitting that took place in the past’. The word assigned for that meaning would be the past tense verb ‘hit’. A hitting that takes place in the future would be expressed by ‘will hit’. The word ‘hitter’ has the meaning of not merely the act of hitting, but the one who does it. The one thing all of these words have in common is the meaning of the mere act; the hitting. They branch off from there to express specialized meanings. Therefore, they are derived from the name of the mere act, and the name of the mere act is not derived from them]. If this is clear, then know that among the various things derived from the **maṣḍar** are two patterns: **ism faa’il** (the name of the doer), and **ism maf’uwl** (the name of the receiver). **Is**m faa’il has the meaning of the act, plus the doer of the act, and **ism maf’uwl** has the meaning of the act plus the receiver of the act. **Is**m faa’il is the one who did the act or the one for whom the act is confirmed. To understand what is to come, one must understand the relationship between these three matters, the **maṣḍar**, **ism faa’il** and **ism maf’uwl**].

The Maaturiydiyyah responded that denying an eternal Doing for the Eternal Doer confirms *occurring; created doings* for the Eternal Doer! He responded that these [Doings that are called] Attributes do not make anything new happen to the Self; [they are created].

The Maaturiydiyyah then followed up that [if He does not have the Attribute in Eternity, and you do not confirm events dwelling in Him], then it is necessary that He was not eternally named⁴⁹⁵ Al-Khaaliq (the Creator) or Ar-Raaziq (the Provider) [according to you (because there is no Attribute to validate the name)! However, that cannot be true because] His Speech is eternal⁴⁹⁶ [by our agreement], and it is confirmed [in the Revelation that refers to that Speech] that He is Al-Khaaliq[u]-r-Raaziq!⁴⁹⁷

[By the strength of this argument], the Ash'aris split:

- Some said that these Names are figurative (majaaz), and what is meant by not being named in eternity is being named in a literal sense (ḥaqiqah). [This is wrong because names are not subject to being literal or figurative].
- Others did not accept this and rather said - and this is narrated about Al-'Ash'ariyy himself - that the Names have the judgment of proper nouns (ʿalam), [not mere adjectives], and proper nouns are not literal or figurative in the (Arabic) language; instead, the expression "*Al-Khaaliq-r-Raaziq (the Creator, the Sustainer)*" applies in the **literal religious context (ḥaqiqah sharʿiyyah)**⁴⁹⁸, and the source of the discussion is there, not in a literal linguistic context.

⁴⁹⁵ At-Tahaawiyy said:

ليس بعد خلق الخلق استفاد اسم الخالق، ولا بأحداثه البرية استفاد اسم الباري. له معنى الربوبية ولا مربوب، ومعنى الخالق ولا مخلوق. وكما انه محيي الموتى بعدما أحيأ، استحق هذا الاسم قبل إحيائهم كذلك استحق اسم الخالق قبل إنشائهم

"It was not after the creation of the creation that He deserved the name "Al-Khaaliq", nor by originating the beings was He deserving of the name "Al-Baari". Lordship was His, even without subjects, and the Creator's Attribute was His when there was no creation. Just as He is Resurrector of the dead after He had already made them alive, He deserved this Name (Al-Muhyiy) before He gave them life, He likewise deserved the name "Al-Khaaliq" before He willed for them (the creations) to exist."

⁴⁹⁶ [The Speech of Allaah is beginningless, and He has eternally named Himself Al-Khaaliq (the Creator) and Ar-Raaziq (the Provider). It is known that He eternally named Himself as such because it is said so in the Qur'aan, which is a created expression of His eternal Speech. Thus, the created expressions of the Qur'aan inform us about the eternal Speech of Allaah].

⁴⁹⁷ Allaah described Himself with His eternal Speech as the Khaaliq. Had it not been that He was the Khaaliq eternally, that would necessitate Him either being a liar, or His Name being a figure of speech.

⁴⁹⁸ Ar-Ra'ayniyy said in the explanation of *Al-Waraqat*: "(Literal usage would be either:

From there, [their argument was stronger because they] imposed on him that he permits the name of the doer of an action for who is not ascribed with doing the action⁴⁹⁹, [and the other argument is] that the expression in this case religious, not is linguistic⁵⁰⁰. The ‘Ashaa’irah are not deemed sinners, nor heretics, nor blasphemers for this. Instead, we say that they have opposed what is weighty.

Thus, according to the Maaturiydiyyah, the **Doing of Allaah (Fi’l)** is eternal, and the done thing that happens by the Creating of Allaah is a creation. Likewise, the “**Khalq (Creating)**” and **Takhlīyq (Creating [Abundantly]) of Allaah** are an eternal Attribute called the **Attribute of Takwiyn (Giving Being)**. Furthermore, **Providing (Ar-Razq; At-Tarziyq)** is a specific takwiyn, as well as **Life-Creating (‘Thyaa’)** and **Death-Creating (‘Imaatah)**, “**Tahriyk (Creating Motion)**”, “**Taskiyn (Creating Stillness)**”, etc. [Among His Doings is Guiding and Misguiding, and Forgiving and Punishing].

[The Doings] are of two categories:

1. **Doings that have traces (fi’liyyah wujuwdiyyah)**, such as the previous examples;
2. **Doings of negation (fi’liyyah salbiyyah)**, such as Allaah’s forgiving whomever He willed among the sinners. This means that Allaah leaves out the punishment of deserving ones. It is a doing by considering “leaving something out” as a doing. It is a “salb (negation)” because it is negating the punishing of the deserving one.

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- **linguistic**), concerning what the people of the language have established, such as “lion” for the predatory animal;
 - **(religious)**, concerning what comes from the One who sent down the religion, such as the “ṣalāh” for the specific worship;
 - **(or normal)** concerning the usage of the people of the general norm, like “dabbah” for the four-legged beast. Linguistically it is anything that walks the face of the earth. It may also refer to the usage of the people of a specific norm, such as the “subject” according to the grammarians.

This division of literal usage is only true according to the second meaning of “literal” and not the first, because the first definition negates all but the literal, linguistic usage. Hence, the religious terminology such as “ṣalāh”, “ḥajj”, and the like; and the normal terminology like “dabbah” are all figurative according to that.”

⁴⁹⁹ That it means, “Who creates in the future”, or “Who creates after He was not the Creator”, or “Who has Power to create”. Such figures of speech are not valid when the real meaning is possible and valid: “the One for Whom the act of creation is confirmed”.

⁵⁰⁰ Had it been valid to say that Al-Khaaliq (the Creator) means, ‘the One Who has the Power over the khalq’, and not ‘the one for whom the khalq is confirmed’, it would be valid to give him an adjective that refers to every quality that He has Power over, and this is obviously invalid. Therefore, it is necessary that the adjective “the Creator” would be like the adjectives “the Seer”, “the Hearer”, “the Powerful”, and “the Knowledgeable”: they [all] refer to eternal everlasting Attributes of His - Exalted is He!

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GUIDING (AL-HIDAAAYAH) & MISGUIDING (AL- 'IDLAAL)

Shaykh said in the Siraat:

Guidance is of two types: The first is clarifying the truth, calling to it, and establishing the evidence for it. According to this meaning, it is valid to attribute guidance to the Messengers and to everyone who calls to the Religion of Allāh, like in the Saying of Allāh about His Messenger, Muḥammad ﷺ: ﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ <Certainly, you surely guide to a straight path.> And also, the Saying of Allāh:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

<As for Thamūd, We guided them [i.e., sent a Prophet to them], but they preferred blindness over guidance.>

The second meaning of guidance is Allāh's Guidance of His slaves, i.e., Creating the guidance within their hearts, like in the Saying of Allāh:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾

<Whomever Allāh willed to guide, He makes his chest receptive to Islam, and whomever Allāh willed to misguide, He Makes his chest tight; constricted.>

Misguiding is Creating the misguidance in the hearts of the misguided people.

At-Tahaawiyy said:

يهدي من يشاء، ويعصم ويعافي فضلاً، ويضل من يشاء، ويخذل ويبتلي عدلاً.

“Allaah guides whomever He wills, protects from sinning, and gives health out of generosity. He misguides whomever He wills, enables one to sin, and inflicts with calamities justly.”

Had He not created [any] guidance, He would not have been unjust, because nothing is obligatory upon Him. No one orders or forbids Him. He was not obligated to send Prophets. He is not obligated to put the Believers in Paradise. He is not unjust for torturing blasphemers in Hell. It is impossible that there would be anyone over Allaah who orders Him with anything. There should be no objection to Allaah in anything that He does or does not do. It should not be said, “Why did He do that,” nor, “Why did He not do that,” or “Why did He leave that,” or “Why did He not leave that?” Objection is only directed towards whose doings are by orders and prohibitions, and orders are directed towards whom there is a way to punish. There is no way to punish Allaah, and thus no orders are directed toward Him, and thus there is no objection to Him. Based on this, we say that there is no obligation or prohibition on Allaah.

‘I^AANAH (EMPOWERING): TAWFIYQ (CREATING THE POWER TO DO GOOD) & ~~KHITHLAAN~~ (CREATING THE POWER TO DO EVIL)

The ability to do [an action; perform a deed; work] is by the ‘I^aanaah (Empowerment) of Allaah, which, when used unrestrictedly and in supplication, is for the good[; the Tawfiyq]⁵⁰¹. Al-‘Ash^ariyy said that only a single matter could be acquired with a single ability; it is not valid that there be a single ability for two things, whether they be similar, different, simultaneously existing, or alternating opposites. Every created power does not transcend one subject. It was narrated from ‘Abuw Haniyfaah that “ability is suitable for two opposite matters”. According to this, the power that is used for blasphemy is the very power that could have been used for belief, and there is no difference between them except in their relation. That does not necessitate a difference in the power in itself. According to that, the blasphemer has power over the belief for which he is accountable,

⁵⁰¹ Thus, it is said that Allaah empowered someone to do something, whether good or bad. If Allaah empowered a person to do the good, then He willed the good for him, and if He empowered him to do the evil, He willed the bad for him. However, it is not said that Allaah gave someone tawfiyq, unless it was in goodness. Hence, if it were said, “May Allaah give you the Tawfiyq,” it means, may He empower you to do the good.

but he used it for blasphemy and chose to squander it instead of using it for belief. Thus, he deserves the dispraise and punishment. However, this saying clearly confirms the existence of the power before the deed, because the power to believe while one is a blasphemer would be undoubtedly existing before the belief! [Some have interpreted the statement of ‘Abuw Haniyfah to refer to two opposite matters in an alternative fashion]. Az-Zarkashyy said in *Tashniyf Al-Masaami* that what is correct according to Al-‘Ash^hariyy is that ability is with the deed, and because of this simultaneity, he denied the validity of that ability being suitable for two opposite matters!

If slave’s inward ability pertained to good deeds; he actually did the good deed, [Allaah’s creating it, which is His ‘I^aanah,] is [then] called **Tawfiyq (Granting Compliance)**⁵⁰². [Therefore], Tawfiyq is not a synonym for ‘I^aanah (Empowerment), because Allaah empowers the slave to do the good and the bad. [Then the slave is called “**muwaffaq (made to comply)**”], and [Al-‘Ash^hariyy called] his ability to obey “**lu^{tf}** (benevolence)”, and if it were uninterrupted by major sin, it is **^ismah** (impeccability)⁵⁰³.

If it pertained to the sins, and he actually did the sin, it would be called **Khithlaan (Forsakenness)** and **Hirmaan (prevention)**, and the slave is **makhthhuwl (foresook)** and **mah^{ru}wm (deprived)**. Al-‘Ash^hariyy refused to refer to the ability to do sins less than blasphemy as [being by] “**Khithlaan**”, for that is specific for the kuffaar (blasphemers), the **ashqiyaa**’ (those destined to die miserably [on a state of blasphemy]) and the enemies of Allaah. It would rather be called **prevention (hirmaan)** from the goodness.

One does not know if he was not given the Tawfiyq until after the time of the deed passes and he sees that it was not fulfilled.

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⁵⁰² This was mentioned by Ibn Fuwraq in *Mujarrad Maqaalaat Al-Ash^hariyy*, Abuw Sa[^]iyd Al-Mutawalliyy, ‘Imaam Al-H^uramayn in *Al-Irshaad*, Mu^hammad Al-‘Amiyr Al-Kabiyr in his *Majmuw[^]* and others.

⁵⁰³ Al-‘Ash^hariyy did not deny that impeccability could exist in people who are not Prophets, but there is no way for us to know that, because what is in their hearts, as well as their outcomes, are hidden from us. He did deny what the **Najjaariyyah** said about the ability to do blasphemy being blasphemy, and that it is a prevention from belief, or an inability to believe, or a block from belief or a detour away from it.

AL-‘ISHQAA’ (MAKING ONE A BLASPHEMER) & AL-‘IS^AAD (MAKING ONE A BELIEVER)

An-Nasafiyy said:

وَالسَّعِيدُ قَدْ يَشْقَى، وَالشَّقِيقُ قَدْ يَسْعَدُ، وَالتَّغْيِيرُ يَكُونُ عَلَى السَّعَادَةِ وَالشَّقَاوَةِ دُونَ الْإِسْعَادِ
وَالْإِشْقَاءِ، وَهُمَا مِنْ صِفَاتِ اللَّهِ تَعَالَى، وَلَا تَغْيِيرٌ عَلَى اللَّهِ تَعَالَى وَلَا عَلَى صِفَاتِهِ.

“The (believing) happy one might become miserable (i.e., blaspheme), and the miserable might become happy. The change occurs in happiness; (the state of belief) or misery; (the state of blasphemy), not in Allah’s Attributes of ‘Is^aad (making one a happy Believer) or ‘Ishqaa’ (making one a miserable blasphemer). No change occurs to Allaah the Exalted or His Attributes.”

The sa^iyd (happy one; the Believer) may become a shaqiyy (miserable; blasphemer) according to the Maaturiydiyyah, the followers of ‘Abuw Haniyfaah, and vice versa. What they meant is that the situation of a person might be good, but then his life would end with blasphemy. So in reference to his first situation he was happy, and in reference to his second situation, he was miserable, because he died as a blasphemer. Likewise, the situation of the miserable one ascribed with blasphemy could change to belief and then he would die on a state of belief. This is also pertaining to his apparent situation; that he changed from misery; the status of he who deserves the everlasting torture in the Afterlife, to happiness, the situation of he who shall dwell in the everlasting bliss [if he died on that.

Muslim narrated from ^Abdullaah Ibn ^Amr Ibn Al-^Aas, may Allaah accept his good deeds, that the Messenger of Allaah ﷺ said: [يَا مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا إِلَى طَاعَتِكَ] “O Allaah, O Turner of the Hearts, turn our hearts in accordance with what is obedience to you.”]

Those expressions [about changing] refer back to the attributes of the slave, not the Attributes of Allaah: His ‘Is^aad and His ‘Ishqaa’ of the slave. The Attributes of Allaah do not change, just as His Self does not change. Change is a sign of creation, and Allaah is not a vessel for creations. He does not acquire an attribute that He did not have confirmed for Himself eternally.

According to the ‘Ashaa’irah, the sa’iyyd is the one who shall die as a Believer, and the shaqiyy is the one who shall die on a state of blasphemy, [and thus] does not change according to them. Az-Zarkashiyy said in *Tashniyyu-l-Masaami’*, mixed with the original text:

‘Abuw Bakr never ceased to be accepted by Allaah. This is the expression of Shaykh Al-Ash’ariyy, and it is clear, based on what was previously mentioned about the sa’aadah and the shaqaawah not changing. Some of the Hanafiyys thought that he was saying that he was a Believer before the Revelation, and that is not so. The meaning of ‘never ceased to be accepted by Allaah’ is that he is in a situation in which he is not related to the Punishment of Allaah, because of Allaah’s Knowledge - the Glorified and Exalted - that he will believe and become among the purest of pious people. This is as if your slave disobeyed you, and you [expected] that he would revert to your obedience and become one of your confidants. For he, while being in a state of ostracism from you, never ceased to be accepted by you, and you do not punish him. The reason for that is your expectation of what his situation will happen to be. This expression that has been memorized from Al-Ash’ariyy was said about ‘Abuw Bakr, and not memorized from him about anyone else. Shaykh As-Siyuwtiyy, may Allaah have mercy upon him, said that no state of blasphemy in Allaah was confirmed about him, and he used to say that perhaps his situation before the Revelation was like the situation of Zayd Ibn ‘Amr Ibn Nufayl and his peers, and from that, the secret of As-Siddiq’s mentioning among the Companions would be known⁵⁰⁴. It was narrated from Sufyaan Ath-Thawriyy, may Allaah accept his deeds, that he said, ‘Allaah did not accept a slave and then reject him, nor did He reject a slave and then accept him. Surely, the slave would worship the idols and be a sa’iyyd to Allaah.’ This is narrated by ‘Abuw Nu’aym in Al-Hilyah. Al-Muhibb At-Tabariyy said in his ‘Ahkaam: ‘He is signaling to his life being ended on a state of sa’aadah, not to that his sa’aadah to Allaah is his worship of other than Allaah, we seek refuge with Allaah from being god-forsaken (khithlaan). ‘Ibliys is enough of a consideration, for he was among (i.e. with) the Angels with an apparent high status before the creation of Aadam, then what he did not calculate

504 Our Shaykh said about the statement of As-Siyuwtiyy, “This is not correct. In fact, there was not left on the face of the Earth a human Believer except the Messenger of Allaah, and had there been anyone with this ascription, it would have been ‘Aliyy Ibn ‘Abiy Taalib, because he was raised in the Prophet’s house and did not mix with the people of Al-Jaahilyyah (the era of ignorance).”

*happened to him. Only losers feel safe from the punishment (makr) of Allaah, so we ask Allaah for the good ending.*⁵⁰⁵

RAZQ; TARZIYQ (PROVIDING; SUSTAINING) ⁵⁰⁶

According to the Maaturiydiyyah, it is an eternal attribute, and a specific creating. It means that He makes provision reach the slaves without any hardship, for His Doings are without organs, motion, tools or contact.

According to one definition of ‘Ahlu-s-Sunnah, provision (rizq) is [“whatever benefits”, and according to another it is] nourishment (ghithaa’), so whatever was ordained to be the nourishment of one would not be consumed by another. [Either way], just as one [benefits or] gets nourishment from the lawful, he gets it from the unlawful. An-Nasafiyy said:

والحرام رزق، وكلّ يستوفي رزق نفسه حلالاً كان أو حراماً، ولا يتصور ألا يأكل إنسان رزقه
أو يأكل غيره رزقه

“The forbidden is (considered) provision, and all will consume his provision, whether lawful or unlawful. It is not conceived that someone would not consume his provision, or that someone else would consume his provision.”

Since everything runs by the Will of Allaah, and the forbidden is a thing included under that generality, ‘Ahlu-s-Sunnah said that the forbidden is provision. According to the Mu’tazilah, the forbidden is not provision, and it is possible that one would not consume his provision, or that he would consume another’s provision. They referred to the Saying of Allaah: {وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ}>
<... And from what We provided them, they spend.>

⁵⁰⁵ Shaykh also said about the statement of Al-Muhibb At-Tabariyy that what he means is that ‘Ibliys was mixed with the Angels worshipping Allaah, and not that he was an angel. Allaah said: {إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ}>...except Iblis. He was a Jinn and disobeyed the command of his Lord>.

⁵⁰⁶ Ar-Razaaq, (الرزاق) "The One Who makes the sustenance reach His slaves. Al-Qaabid, (القباض) "The One Who constricts the sustenance by His Wisdom". Al-Baasit, (الباسط) "The One Who expands and widens the sustenance with His Generosity and Mercy".

They say: Allaah praised them because they pay from what they were provided, and there is no praise except for what is lawful.

The response of ‘Ahlu-s-Sunnah is that the word <(من)> (**from**) in the verse is for **clarification (tabyiyn)** or **portioning (tab’iyd)**:

1. If it is for clarification, then Allaah specified the term “**rizq (provision)**” to the lawful in a context of honor, [although it could include more than that], like He specified the term “‘ibaad (slaves)” for the pious, although the blasphemers are [also] slaves of Allaah: {عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ} <**A spring from which the slaves of Allaah drink.**>
2. If it is for portioning, the meaning would be that they pay from [a portion] of what We provide for them; the lawful and not the forbidden.

They say: Furthermore, Allaah prohibited benefitting from what is forbidden, and it is not said about whoever was prohibited from taking something and benefitting from it that Allaah provided him with that.

[**The answer is**]: It being forbidden to benefit from the forbidden is a religious judgement, not a physical impossibility, or else there would have been no discussion in the first place; the issue at hand pertains to the benefit that has actually taken place.

Allaah promised unrestricted provision for the slaves, but made the slaves’ own toils the means for acquiring the provision, and ordered the slaves to seek the provision from the sources deemed lawful by the Sacred Law. If the slave were capable and driven by his ambition and desire, and thus sought it from unlawful means, Allaah would make it reach him based on that choice. Thus, the manifestation of Allaah’s Promise to provide would take place. However, He would punish the slave for his bad choice and for disobeying His Orders. According to the Mu’tazilah, the unjust [who have not acquired anything lawfully] have lived their entire lives and died without being provided for. This is despite that those Mu’tazilah have considered mercy obligatory on Allaah. According to that, He has prevented the slave from what the slave deserves from Him, and would be unjust. Allaah is Glorified from what they say!

Also, had provision been defined as ownership, as claimed by the Mu'tazilah, the animals would not have been provided for, because it is not conceived that they own anything. This claim is contrary to the Promise of Allaah mentioned in His Saying: **{(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا)}** **<There is no creature that traverses the face of the earth except that its provision is on Allaah (without obligation)>**. This verse proves that whoever ate the forbidden has eaten provision.

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ATTRIBUTES KNOWN BY TEXT, NOT MIND

The Shaykh said in *As-Siraatu-l-Mustaqiym*:

Know that the scholars say, 'We believe in confirming what came in the Qur'aan and the authentic *hadiyyah*, such as *Al-Wajh*⁵⁰⁷, *Al-Yad*⁵⁰⁸, *Al-Ayn*⁵⁰⁹, *Ar-Ridaa*⁵¹⁰, *Al-Ghadab*⁵¹¹ and others, with the meaning that they are Attributes whose reality Allaah knows, not organs or emotions like our hands, eyes, faces and anger. Indeed, organs are impossible to be Attributes of Allaah because of His Saying: {لَيْسَ كَمِثْلِهِ شَيْءٌ} <Nothing is like Him in any way>, and His Saying: {وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} <There was never any match for Him.>

Allaah has Attributes that do not resemble those of others. Using the same word for Allaah and the creatures does not necessitate that the meaning is the same. At-Tahaawiyy said:

والله يَعْضِبُ ويرضى لا كاحدٍ من الورى

⁵⁰⁷ We confirm that *Al-Wajh* is an Attribute of Allaah. We have to believe that it is not a face and it does not have a format. *Wahju-Ilaah* can mean "The Self of Allaah", like in the Saying of Allaah: {(وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ)} <Everlasting is The Wajh (Self, i.e. Existence) of your Lord, The One Who deserves to be exalted and not denied>. Al-Bukhaariyy said about the verse: {كُلُّ شَيْءٍ هَالِكٌ إِلَّا} <Everything perishes but His Wajh>:

إلا ملكه ويقال ما يتقرب به إليه

"Except His Wajh": "Except His Mulk (Dominion)", and it is said (to mean): What is done for gaining a higher status from Him".

His Dominion is unlike the created dominion that He gives to whomever He willed. The latter comes to an end. The Dominion of Allaah is His Attribute and it does not end.

⁵⁰⁸ *Al-Yad* has 14 different meanings, and "hand" is only one. It can mean, "power", "oath", "care", and other than that. One cannot attribute a hand to Allaah. *Al-Yad* is not an organ. Allaah said: {(يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي)} <O Iblis, what prevented you from prostrating to what I have created with My yadayn?> Some scholars said that yadayn in this context means heed and protection (~inaayah): Aadam was created and honored by Allaah, unlike the devil, who was created but not honored by Allaah. Some scholars from the Khalaf said that by Allaah mentioning that He created Aadam "biyadayy", He shows that Aadam was honored and had a special merit set for him by Allaah. We say as those of the Khalaf said, that Allaah created Aadam with heed and the Will to honor him. As for Iblis (May the curse of Allaah be upon him), Allaah created him while knowing eternally that he is evil, so Allaah did not mention that Iblis was created "biyadayy". Allaah also said: {(بَيْنَ يَدَيْهِ مِصْبُوحَاتَانِ)} <Allaah owns everything and is generous>. Literally, it would say that His two hands are extended. In Arabic, the expressions in these two verses literally refer to "two hands". We are not allowed to say that the "yadayn" means "two hands" because that would be explicit anthropomorphism. The dual form in Arabic does not always refer to "two", like when saying "Labbayka-Ilaahumma labbayk", which means "The obedience is Yours, O Allaah". Al-Aamidiyy said in his book *Abkaaru-l-Afkaar* that Al-Ash'ariyy confirms al-yadayn as two Attributes of Allaah. We settle with the expression as it appears-[not the apparent meaning]. Al-Aamidiyy also says that there is no linguistic prevention from talking about one thing by using the dual or plural forms. [This means that being in the dual form does not necessitate two Attributes].

⁵⁰⁹ The aforementioned also applies to the *Ayn* of Allaah. Among the meanings of *ayn* are, "spy", "spring of water", "care; heed" and other than that. The word *ayn* comes with the meaning of protection, such as the saying of Allaah: {(تَجْرِي بِأَعْيُنِنَا)} <<The Ark of Prophet Nuwhؑ was sailing under the protection of Allaah>>. The dual form of *ayn* is not confirmed in the religious texts, and what was mentioned about Al-Ash'ariyy confirming that is fabricated, as said by Al-Kawthariyy in his commentary on *Al-'Asmaa' wa-s-Sifaat* by Al-Bayhaqiyy.

⁵¹⁰ *Ar-Ridaa* is not an attribute of emotion like what occurs in the creature when he feels happiness because of something he accepts. It refers to Allaah willing for certain slaves to be blessed. It could also be the blessing itself; what you get as a blessing from Allaah. It could also mean "The Mercy of Allaah". Either it refers to the Attribute of Allaah, or the traces of Allaah's Will.

⁵¹¹ The *Ghadab* of Allaah is not an emotion that occurs in the Self of Allaah, like our anger occurs in us. It is an attribute that befits Allaah. It is related to the punishment that those who are punished deserve. It could refer to the Attribute of Allaah, or it could refer to the traces of His will; the actual punishment.

“Allaah has the Ghadaab and the Ridaa unlike any of mankind.”

[Other Attributes include **Nuzuwl**⁵¹², **‘Ityaan, Majiy’**, **Jamb**⁵¹³ - which some said has a meaning more than the Self - **Kaff**⁵¹⁴, **Qadam**, and the **Dahik**⁵¹⁵. Some have included the **Saaq**⁵¹⁶ as an Attribute, and some have not.

Had these not been mentioned in the Qur'aan [or the Authentic Sunnah], it would not be permissible to attribute them to Allaah. That is contrary to the 13 Attributes, for even if they were not mentioned in the Qur'aan, the sound mind confirms them. Knowing this, anyone who denies any of the 13 Attributes, even a new Muslim, would blaspheme, because this person can reach that with just his mind; he does not need a text. However, if one denies the Yad, Wajh and ^Ayn as Attributes, he is not a blasphemer unless he knows that they are in the Qur'aan.

For one to properly understand this subject [of what to take literally or not], one must know that Al-Qur'aan has verses that are **muhkam** (decisive) and verses that are **mutashaabih** (ambiguous⁵¹⁷).”⁵¹⁸

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⁵¹² The saying of the Messenger of Allaah: ينزل ربنا "Yanzilu Rabbunaa", which the Mushabbihah say means: "Our Lord (literally) descends", is more famous than the narration of An-Nasaa'iyy which mentions the Angel. The scholars of the language said that the word "malak (angel)" is omitted from this narration, which is a style in Arabic called "majaazu-l-hathf (figure of speech by omission)". It is like the saying of Allaah {وَاسْأَلِ الْقَرْيَةَ} 512, which (literally) means <<Ask the village>>. The omitted term would be "the people (of)". One either says "yanzilu without a how", the angel descends, or that it is a descent of mercy.

⁵¹³ Literally it means, "side".

⁵¹⁴ Literally it means, "hand"

⁵¹⁵ Literally it means, "laughter"

⁵¹⁶ Literally it means, "shin"

⁵¹⁷ **AMBIG'UOUS**, *adjective* [Latin ambiguus.] Having two or more meanings; doubtful; being of uncertain signification; susceptible of different interpretations; hence, obscure. It is applied to words and expressions.
<http://www.webstersdictionary1828.com/Dictionary/ambiguous>

⁵¹⁸ To interpret the ambiguous verses, one must make them conform to and comply with the decisive verses. This is why some defined the difference between the decisive and ambiguous as:

الْمُحْكَمُ مَا اسْتَقَلَّ بِنَفْسِهِ وَالْمُتَشَابِهُ مَا لَا يَسْتَقِلُّ بِنَفْسِهِ إِلَّا بِرَدِّهِ إِلَى غَيْرِهِ

"The decisive is what stands independently, and the ambiguous is what does not stand independently, rather, it is referred to something else."

TA'WIYL (ALTERNATIVE; NON-LITERAL INTERPRETATION)

Allaah said:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾⁵¹⁹

<O Muhammad, He it is Who revealed to you the Book. Therein are decisive verses. They are the base⁵²⁰ (i.e. the reference) of the Book, and others are ambiguous.⁵²¹>

This verse clearly shows that the basis of the Book is the decisive [type of] verse⁵²²; the verses that are clear. It is not permissible to give alternative interpretation to this type of religious text, because taking the verse out of its literal context without definite mental or confirmed textual evidence is forbidden nonsense, as Ar-Raaziyy said. Likewise is [the judgement of] the hadith.

An-Nasafiyy said:

وَالنُّصُوصُ تَحْمَلُ عَلَى ظَوَاهِرِهَا، وَالْعُدُولُ عَنْهَا إِلَى مَعَانٍ يَدَّعِيهَا أَهْلُ الْبَاطِنِ الْخَادِ

“The texts are taken by their apparent meanings. Abandoning that for the (invalid) meanings claimed by “the people of the inward, hidden meanings (‘ahlu-l-batin)” is blasphemy (‘ilhad).”

⁵¹⁹Aal 'Imraan, 7

⁵²⁰ The decisive verse is the reference for explaining the verses of the Book and the most abundant of the verses. If ta'wiyl were done in a way that complies with the Religious Law, then the one who does it is not dispraised. For the Wahhaabiyyah to say, “Ta'wiyl is denial of the Attributes of Allaah (ta'wiyl) and deviance,” is invalid, especially since they make ta'wiyl for all of the verses that delude one to think that Allaah is not in the above direction. Thus, their dispraise is thrown back at them.

⁵²¹ This verse clearly shows that Al-Qur'aan contains these two kinds of verses. This division is not negated by the Saying of Allaah: {كِتَابٌ أُحْكِمَتْ آيَاتُهُ} <A Book whose verses have been made decisive.> This actually means that the verses of the Qur'aan have been perfected and are void of deficiency and conflict. Nor negates this division the Saying of Allaah:

{كِتَابًا مُتَشَابِهًا} <a mutashaabih Book>. This means that the verses of the Quraan resemble eachother in fact, truthfulness and miraculousness. [As-Siyuwtiyy listed a number definitions offered for these two types of verses. Among what he mentioned was: الْمُحْكَمُ مَا وَضَحَ مَعْنَاهُ وَالْمُتَشَابِهُ نَقِیضُهُ.

“The decisive is that which its meaning is clear, and the ambiguous is its opposite.”

الْمُحْكَمُ مَا لَا يَحْتَمِلُ مِنَ التَّأْوِيلِ إِلَّا وَجْهًا وَاحِدًا وَالْمُتَشَابِهُ مَا اخْتَمَلَ أَوْجُهًا

“The decisive is that which, in reference to interpretation, only bears one meaning, and the ambiguous is that which bears various meanings.”

الْمُحْكَمُ مَا تَأْوِيلُهُ تَنْزِيلُهُ وَالْمُتَشَابِهُ مَا لَا يَدْرَى إِلَّا بِالتَّأْوِيلِ

“The decisive is what its interpretation is clear from the expressions of its revelation, and the ambiguous is that which is not known except by interpreting it by other than its apparent meaning.”

⁵²² The decisive verse is what bears only one meaning according to the Arabic language, or that which its intended meaning is obvious [and unambiguous]. This means that everyone who knows the Arabic language would understand the intended meaning.

This means that the Qur'aanic text, as well as the hadiy~~th~~ text, are both taken by their apparent meanings, as long as there is not a mental or textual evidence proving the necessity of maneuvering away from that. Upon that, they would be interpreted by other than the apparent meanings out of necessity. Making ta'wiy⁵²³ like the Baatiniyyah⁵²⁴ and their likes, like pseudo-Suwfiyyah, which leads to opposing the necessary matters of the Religion, is blasphemy, and makes one an atheist. By using their method, anyone could infer any meaning he wants without referring to the Arabic language or the texts of the Qur'aan and the Sunnah. On the other hand, there is no problem with the interpretations of the other "*Ahlu-l-Baat~~in~~*" who understand meanings from the verses that do not contradict the apparent meanings.

An example of a decisive verse is the Saying of Allaah: **{لَيْسَ كَمِثْلِهِ شَيْءٌ}** <Nothing is whatsoever like Him>. Anyone who knows the Arabic language would know that the meaning of this verse is that Allaah is not similar to anything in any way.

⁵²³ For example, they say that the salaah mentioned in the Qur'aan does not mean what is known among the Muslims as the prayer that starts with "Allaahu 'Akbar" and ends with "As-Salaamu 'Alaykum", but that it refersto following the imaam. They picked a man among themselves, called him "Imaam", and said that this is the meaning of salaah. They said that the rivers of honey in Paradise mean "wisdom", etc. By referring to meanings other than the apparent meanings, they have played with the Religion. They are [among the factions who exaggerated in deviance and blasphemy (al-ghulaah), and are not truly ascribed to 'Islam, and among them there is] a branch of the Shiy'ah called **Al-Ismaa'iyyiyyah**.

⁵²⁴ The early scholars' dispraise of ta'wiy^l was not related to the ambiguous verses, but to the **Baatiniyyah**. Their tribulations appeared in the days of Al-Ma'muwn and remain until the present day. Their tribulation appeared under the management of a group of people: ^Abdu-Ilaah Ibn Maymuwn Al-Qaddaah, who was a slave of Ja'far Ibn Muḥammad Aṣ-Ṣaadiq, Muḥammad Ibn Al-Ḥusayn, who was famous as Dandaan, a group called Al-Jahaarbijah who were with Dandaan and Maymuwn Ibn Daysaan. They all gathered in the prison of Al-^Iraaq and made this school. When they got out of prison, their call appeared. The first one to propagate this call was Muḥammad Ibn Al-Ḥusayn, the one famous as Dandaan. He started his call with the Kurds of the Mountain of Tuz, until a group from the people of Badiyn answered his call. Then Maymuwn Ibn Daysaan went to the western lands and claimed to be a descendant of ^Aqiyl Ibn Abiy Taalib. When a group of people answered him, he claimed to be from the children of Muḥammad Ibn Ismaa'iyl Ibn Ja'far Aṣ-Ṣaadiq. A group of ignorant people who did not know that he died without any children accepted that from him. Among his followers was a man named Ḥamdaan Qarmaṭ, who called the people of Al-Baḥrayn. Among his followers was Abuw Sa'iyd Al-Janaabiyy and a group responded to his call. Then Ibn Daysaan went to the west and changed his name and his lineage. He said, "I am ^Ubaydu-Ilaah Ibn Al-Ḥusayn Ibn Muḥammad Ibn Ismaa'iyl Ibn Ja'far Aṣ-Ṣaadiq." Some people there answered his call. From them came a man called Abuw Haatim. He went to the land of Ad-Daylam, and a group of people there answered his call. [They have other heads and callers to their school, and some have written books for them]. Their school spread in the days of Al-Mu'tasim.

The second type is the ambiguous. It may not be immediately clear⁵²⁵, even for who knows Arabic. To use other words, **the ambiguous (mutashaabih) verse** is what could have different meanings according to the Arabic language, and needs contemplation⁵²⁶. An example is the Saying of Allaah:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾⁵²⁷

The term “istawaa” can accept 15 meanings. Some thought to themselves that it means “jalasa; (sat)”, and thus believed that God sat on the ceiling of Paradise. Some said it means “istaqarra (dwelled; settled)” and thought that Allaah “dwelled” over or on the ^Arsh, with differences among them. As a result, this is an ambiguous verse⁵²⁸. **There is no escape from giving non-literal interpretations to this type** by referring it back to the decisive verses. **It is not permissible to be left in its literal context**, because that leads to contradiction within the verses of the Qur’aan. For example, there is literal implication of containment in the upper direction in: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ﴾ {الطَّيِّبُ}. It seems to mean: “To Him ascend the good words”⁵²⁹. Another verse seems to mean:

⁵²⁵ Allaah revealed the Qur’aan with different features to differentiate between the slaves. The people are of two groups: one group would interpret and apply those verses correctly and thereby win, and the other would misinterpret and apply them incorrectly and thereby lose. Allaah said:

﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا﴾

<He misguides many by it, and He guides many by it>.

The wisdom behind the ambiguous verses is to test the slaves and try them. For those who take those verses as they should be taken, there is reward. Thus, not all people are guided by the Qur’aan. The fact is that Allaah guides whomever He willed.

⁵²⁶ For one to deduce the meaning, one has to look into the various possible meanings. This type of verse needs to be looked into by the qualified scholars who have understanding and extensive knowledge of the texts and their meanings, as well as extensive knowledge of the Arabic language. It is not lawful for every person who reads the Qur’aan to interpret it.

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⁵²⁸ One needs to look into the different meanings of the term "istawaa" to deduce the acceptable meaning for the verse. Not everyone who knows the Arabic language would immediately know the acceptable meanings for these verses upon hearing them.

⁵²⁹ [Let us take an example of the application of the saying of Allaah: ﴿هُنَّ أُمُّ الْكِتَابِ﴾] <They are the base of the Book>. Allaah said: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾, which can have more than one meaning. Not everyone who knows the Arabic language would immediately know the meaning of this verse upon hearing it. One needs to think and look at the different connotations, so to arrive at the acceptable meaning. Some who do not have the sound knowledge of the Religion, nor that of the language, might conclude or understand an improper meaning from it. When they hear the verse, they might understand that the good words ascend up to Him; that Allaah is somewhere above, and that the good words that were said would be raised and go up to Him. What lead them to this meaning is the term <إِلَى> "ilaa" from: ﴿إِلَيْهِ﴾ "ilayhi", which can mean "to (being the end result; the place where one ends up)". It also accepts other meanings[, as will be made clear]. The term: ﴿يَصْعَدُ﴾ "yas'adu" in the verse can refer to "elevation; to physically ascend". It also indicates the meaning of "acceptability". The one who does not have the knowledge of the language or the Religion might understand from those terms that the good words would go up to Allaah. The proper meaning of this verse is that the good words, like "No one is god but Allaah", would be raised to a place honored by Allaah, which is the sky. This conforms with the decisive verse: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

<Nothing is like Him in any way>. The one who explains that verse to mean that Allaah is sitting above and that the good deeds would

“Wherever you direct yourself, the face of Allaah is there”, which would imply that Allaah is in the horizon: **{(وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ)}**. A third verse about Abraham going to the Levant apparently means that he said, “I am going to my Lord.” He said: **{(وَقَالَ إِنِّي (ذَاهِبٌ إِلَى رَبِّي سَيَّهْدِينِ)}**. That also literally implies that Allaah is below; not in the sky. Thus, had we taken these verses by their literal wordings, there would be contradiction in the Qur’aan, and that is impossible:

{(وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا)}

<Had it been from other than Allaah, they would have found in it abundant contradiction.>

Insisting that the apparent meanings are meant by the ambiguous verses attributes a deformed shape to God: In some texts, Yad was singular, sometimes it was dual, and other times it was plural, so then Allaah would have many hands [like the Hindus say]. Also, ^Ayn [came singular and] plural, so Allaah would have many eyes on one face [like an insect]. Furthermore, He would have one leg and one foot, as well as other heart-wrenching blasphemies. The Prophet ﷺ said⁵³⁰:

إِنَّ الْقُرْآنَ لَمْ يَنْزَلْ لِيَكْذَبْ بَعْضُهُ بَعْضًا فَمَا عَرَفْتُمْ مِنْهُ فَأَعْمَلُوا بِهِ وَمَا تَشَابَهَ فَأَمِنُوا بِهِ

go up to Him contradicts the aforementioned decisive verse. To such a person, we say that it is not permissible to interpret the verses in a way that they contradict each other, and the words in this verse can have more than one meaning in the Arabic language. The verses of Al-Qur’aan supplement each other; they do not contradict each other. One is not allowed to choose the meanings that contradict the other verses of Al-Qur’aan. Hence, it is forbidden to interpret: **{(إِلَيْهِ)}** "ilayhi" as: “to (the place of) Allaah”. It is not true that this word only means “the place where one would end up”. [This verse contains a **figure of speech (majaaz)**]. What further supports the interpretation of the People of the Truth is the verse: **{(وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَّهْدِينِ)}**

<He said, “I am surely going to my Lord. He will guide me.”> It talks about Prophet Ibraahiym ؑ, when he traveled from Al-^Iraaq to the countries of Ash-Shaam. If one were to take the term "ilaa" and interpret it as “to; the place where one would end at”, he would be saying that Ibraahiym ؑ was going to Ash-Shaam where Allaah is, and this is clear blasphemy and misguidance. Hence, the term "ilaa" has more than one meaning. One would select the meaning for "ilaa" that would conform to the rules of the Religion and to the rules of the Arabic language. The meaning of the verse in chapter Faatir would be that the angels who write down the good words would take them up to the sky, a place of honor to Allaah, as an indication of acceptability; that these words are acceptable to Allaah. The word **{(إِلَيْهِ)}** <ilayhi> in the verse means “to (the place honored by) Allaah”, which is the sky, just as the verse: **{(وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَّهْدِينِ)}**

⁵³⁰ Ibn Mardawayh narrated from the route of ^Amr Ibn Shu^ayb, from his father, from his grandfather.

“Surely, the Qur’an was not revealed so that some of it would contradict the rest of it, so whatever you know of it, apply it, and whatever is ambiguous, believe in it.”

NON-SPECIFIC ALTERNATIVE INTERPRETATION

Thus, it is mandatory to leave out these literal meanings and refer back to: {(لَيْسَ كَمِثْلِهِ شَيْءٌ)} <Nothing whatsoever resembles Him>. The general method of the Salaf was an “ijmaaliyy⁵³¹ (non-specific; undetermined)” ta’wiyl (alternative interpretation); they did not stipulate that alternative meaning, [such as what] Al-Laalikaa’iyy narrated⁵³² from ‘Umm Salamah⁵³³ about Istiwa’⁵³⁴:

الْكَيفُ غَيْرُ مَعْقُولٍ وَالْإِسْتِوَاءُ غَيْرُ مَجْهُولٍ وَالْإِقْرَارُ بِهِ مِنَ الْإِيمَانِ وَالْجُحُودُ بِهِ كُفْرٌ.

“How is irrational, the istiwa’ is not unknown, confessing to it is a part of faith, and denying it with knowledge is blasphemy.”

[This way] says that these verses and hadiyas have meanings according to what Allaah willed, and we believe in them according to what Allaah willed, [without determining the exact alternative explanation,] as ‘Imaam Ash-Shaafi’iyy said:

آمَنْتُ بِمَا جَاءَ عَنِ اللَّهِ عَلَى مَرَادِ اللَّهِ، وَبِمَا جَاءَ عَنِ رَسُولِ اللَّهِ عَلَى مَرَادِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I believe in what came from Allaah according to the meaning that Allaah willed, and I believe in what came from the Messenger according to the meaning that the Messenger of Allaah meant."

[The scholars also had another way to talk about this type of ta’wiyl. They said:

أَمَرُوهَا كَمَا جَاءَتْ بِهَا كَيْفُ

⁵³¹ Some call this non-specific alternative interpretation “tafiyyid”; leaving the matter to Allaah.

⁵³² In his Sunan, from the route of Qurrah Ibn Khaalid, from Al-Hasan, from his mother,

⁵³³ The statement that Allaah is clear of a "how" is mentioned by others from As-Salaf, like Rabiyyah Ibn ‘Abdi-r-Rahmaan, the shaykh of ‘Imaam Maalik.

⁵³⁴Which has more than 10 meanings.

Pass them on as they have come, without a ‘how’⁵³⁵.

They meant: *Preserve the wordings of these reports, and do not interpret them literally. This is unclear to] the Likener [who thinks it means: Take it literally without knowing how].* So, to trick the Muslim, they use [this correct statement] in an [incorrect] way. They would say, “We must believe that Allaah is not similar to His creations, so we do not know **how** He [ascends, descends, has two outstretched hands and puts His foot in Hell]. With these words they attribute “manner of being” and “modality” to Allaah. This convinces some people, then they believe that His Attributes are like the creations, but think that they believe the opposite! Thus, they say, “We believe that Allaah is attributed with Istiwaa’ but we do not know how it is!”⁵³⁶

SPECIFIC ALTERNATIVE INTERPRETATION

The Salaf did occasionally give “**tafsiyyiyy (specific; determined)**” “**ta’wiyl (alternative interpretation)**” by stipulating a meaning for an ambiguous text. Though the most common meaning of: نُور (nuwr) is “light”, Ibn ‘Abbas said⁵³⁷ that in this verse it means “guide”:

{(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)}⁵³⁸. <Allaah is the “Nuwr (Guide)” of (the inhabitants of) Heavens and Earth.> He also detailed an alternative interpretation for: {يَوْمَ يُكْشَفُ عَنْ سَاقٍ}⁵³⁹ <The day when a great “saaq (calamity; disaster)” shall be made manifest.> ‘Abdu-r-Rahmaan Ibnu-l-Jawziyy⁵⁴⁰ and Al-Bayhaqiyy confirmed that ‘Imaam ‘Ahmad gave specific alternative interpretations [which is what the Shaykh most frequently references for this point].

⁵³⁵ In *Al-I’tiqaad*, Al-Bayhaqiyy narrated that ‘Imaam Maalik said, “Believe in the verses as they have come without kayfiyyah.”

⁵³⁶ To emphasize this wrong meaning, they produce an unconfirmed narration from Maalik, that he said, “Istawaa’ is known, but the “how” is not. This narration is not *sahih*. What is confirmed from Maalik are two narrations narrated by Al-Bayhaqiyy that contradict the aforementioned narration. One of those narrations was mentioned in *Al-I’tiqaad* and the other was mentioned in *Al-‘Asmaa’ wa-s-Sifaat*. Their meaning is that someone came to the session of Maalik and said, “O ‘Abaa ‘Abdi-llaah, Allaah said: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى}. How did He “istawaa”? When Maalik heard this, he became very angry to a point that he started sweating. He said, “Istawaa is known, but it is irrational that there would be a “how”. To ask about this the way you have is a (bad) innovation”, and Maalik had him thrown out of his session.

⁵³⁷ As narrated by At-Tabariyy

⁵³⁸ An-Nuwr, 35

⁵³⁹ Al-Qalam, 42

⁵⁴⁰ Died 597 A.H. was one of the most knowledgeable scholars of the *Hanaabilah*. He was vastly knowledgeable of the texts of that *mathhab*.

Some have specified the alternative interpretation of Istiwaa'⁵⁴¹ as “**Dominance (istiylaa’)** and **Subjugation (qahr)**”. Interpreting istawaa as “qahara” agrees with the verses, hadiy⁵⁴² and the judgment of the mind. [To the contrary,] whoever attributes sitting to Allaah is in fact insulting Him, because that is the attribute of dogs and swine, humans, angels and genies. The same is the case for the one who claims that Allaah rises over the ^Arsh or establishes (settles) Himself upon it.

If someone said: "If istawaa means subjugation (qahara) and not rising over or sitting, why did He specifically mention istawaa on or over the ^Arsh and not over all creations?"

We answer: He did say what means exactly that: {(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ)}⁵⁴² <He is the Qaahir (Subjugator; Dominator) over His slaves>. His mentioning the ^Arsh specifically in the verse of Istiwaa' was only due to something special about it in particular. That is just as He specifically mentions the ^Arsh here because of something special about it: {(وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ)}⁵⁴³ <He is the Lord of the Grand ^Arsh>. This does not negate the fact that He is the Lord of everything, as He said: {(وَهُوَ رَبُّ كُلِّ شَيْءٍ)}⁵⁴⁴ <He is the Lord of everything>.

What is special about the ^Arsh is that it is an honorable place where no blasphemy was ever committed. It is the ceiling of Paradise and the largest creation. Had it not been for Allaah's Hifdh (Preservation) of it - which is another possible interpretation for Istiwaa' - it would have fallen

⁵⁴¹ [Some said it is a “meaning” and some said it is a “doing”. Istiwaa' is a noun, and it is the Attribute of Allaah. As for the expression found in the coming verse, istawaa, it is the past tense verb form. According to those who gave specific interpretations, the meaning of the saying of Allaah: {(الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى)} is that Allaah subjugates and controls (qahara) the ^Arsh. [It was narrated from Mujaahid the student of Ibn ^Abbaasthat he explained the verse by saying, “علا على العرش”, which the Wahhaabiyy claim to mean, “He rose over the throne”. They say that when the verb (علا), which literally means “to go up; to ascend” is made transitive by the preposition (على; over, above), it only has the meaning of elevation from a lower place to a higher place. This claim is discredited by the verse of the Qur'aan:

{(وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ)} <There was never a god with Him. Had there been, then every god would have taken what he created, and some of them would overcome others.> In this verse, the aforementioned verb is made transitive by the aforementioned preposition, however, the meaning, as clearly demonstrated, it a meaning of subjugation.] It also bears the meaning that Allaah is the one who preserves the ^Arsh (hafidha). These meanings are contained in the word "istawaa". Sitting is also applicable to this word, but it is not befitting to attribute to Allaah. Such a meaning contradicts other verses in Al-Qur'aan, as previously presented.

542 Al-'An^aam, 18

543 At-Tawbah, 129

544 Al-'An^aam, 164

and crushed what is beneath it. Its being mentioned in such a context shows its status and high merit among created things. ‘Imaam ^Aliyy (may Allaah accept his deeds) said:

إن الله تعالى خلق العرش إظهاراً لقدرته ولم يتخذ مكاناً لذاته

"Surely, Allaah the Exalted created the ^Arsh as a demonstration of His Power, and He did not take it as a place for Himself!" However, we do not say that it is definitely interpreted as such; this is the weighty interpretation.

So, it became clear that declaring the absolute impermissibility of interpreting the text by other than the apparent meanings is an ignorant mistake, disproven by the supplication of the Prophet for *Ibn ^Abbas*⁵⁴⁵:

اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ وَتَأْوِيلَ الْكِتَابِ

“O *Allah*, teach him the Wisdom [i.e., the *Sunnah*] and the *Ta’wīl* of the Book.”

Hafidh Ibnul-Jawziyy said in *Al-Majalis*⁵⁴⁶, “*And there is no doubt that Allah answered this supplication of the Messenger!*”

❁ وسبحان الله وبحمده ❁

TYPES OF AMBIGUITY

However, there are two types of ambiguity in the verses: The first is what is only known to Allaah, such as the occurrence of Judgment Day and the appearance of the One-eyed Imposter. This is the ambiguous issue according to stopping the verse like this:

{وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ} ⁵⁴⁷

<No one knows their ta’wīl⁵⁴⁸ except Allaah.>

⁵⁴⁵ This *hadith* was narrated by *Al-Bukhariyy*, *Ibn Majah*, and others, with varying expressions.

⁵⁴⁶ *Ibnul-Jawziyy* was very stringent against those who denied interpreting those verses by other than their apparent meanings, and he spoke about that at length, so whoever wants additional certainty then let him read that.

⁵⁴⁷ ‘Aal ^Imraan 7

⁵⁴⁸ Here, ta’wīl means, their manifestation; times of occurrence

This is not of the same type of ambiguity in the verse of Istiwa'. [The difference is that] no Angel or deeply rooted scholar [has any way to clarify the ambiguity that none knows but Allaah]; no one knows when those events will occur except Allaah⁵⁴⁹.

The other type of ambiguity is what the deeply rooted scholars have a way to clarify. [This is the ambiguity mentioned in the Saying of Allaah: {وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ}]⁵⁵⁰ <No one knows their ta'wiyl⁵⁵¹ except Allaah and⁵⁵² those who are deeply rooted in the knowledge.>⁵⁵³]

Thus, there are two types of ambiguity. One whose clarification and precision is known only to Allaah, and another that Allaah taught to some of His slaves. [Since there are two ways to recite the verse⁵⁵⁴, and two types of ambiguities, these dispraised ones are of two groups:]

⁵⁴⁹ This is proven by the *hadiyth* in which the Prophet ﷺ said to Angel Jibriyl upon being asked about the occurrence of the Hour:

ما المسؤول عنها بأعلم من السائل

"He who is asked is no more knowledgeable about it than he who asks."

If the Messenger of Allaah ﷺ and Jibriyl do not know about it, then more so is the case of others.

550'Aal 'Imraan, 7

551In this context, ta'wiyl means, "interpretation"; "true meaning".

⁵⁵² According to this recitation, it is clear that the people who are well rooted in the knowledge know the interpretation of these ambiguous verses, so it is permissible to infer meanings other than the apparent meanings from them. This is why it is narrated that Ibn 'Abbaas used to say, "I am among those who are deeply rooted in the knowledge!" He used to give interpretations to some of these ambiguous verses.

⁵⁵³ [If this is understood], we then refute them by saying that it is invalid that this verse would have the meaning that they claim, because according to one of the recitations of Al-Qur'aan that reached the level of being mutawaatir, there is a *waqf* (stop) at the term: {وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ} <the knowledge>. According to this recitation, [one recites]: {وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ} <No one knows its ta'wiyl except Allaah and those who are deeply rooted in the knowledge>, Allaah and those who are deeply rooted in the knowledge know the ta'wiyl of these ambiguous verses. This means that the claim of the Wahhaabiyyah is false, for their interpretation of one recitation, [which is that no one knows the ta'wiyl of the ambiguous verses except Allaah], contradicts this recitation.

⁵⁵⁴ To refute these people, and to understand this verse properly, we need to know that Al-Qur'aan was revealed to the Prophet ﷺ with several (*qiraa'aat*) recitations. For example, according to one recitation of Al-Faatihah, you recite: {صِرَاطَ الَّذِينَ} "*Siraata-Ilathiyna*" (with a "saad"), and in another recitation you can recite {سِرَاطِ الَّذِينَ} "*Siraata-Ilathiyna*" (with a "siyn"). Another example is that one can recite: {مَالِكِ يَوْمَ الدِّينِ} "*Maaliki Yawmi-d-Diyn*", with an extension, and according to another recitation, one can recite: {مَلِكِ يَوْمَ الدِّينِ} "*Maliki Yawmi-d-Diyn*" without an extension. There are ten different recitations. The Prophet ﷺ explicitly mentioned the different recitations in a *hadiyth* narrated by Muslim:

إِنَّ اللَّهَ أَنْزَلَ عَلَى الْقُرْآنِ عَلَى سَبْعَةِ أَحْرَفٍ

<Allaah revealed the Qur'aan to me according to seven *harfs*>,

which means that Allaah revealed The Qur'aan to the Prophet ﷺ according to several recitations. It does not mean that there are only seven recitations as some falsely claim.

[In his book, *Al-Itqaan*, As-Siyuwtiyy has dedicated a chapter to the explanation of this *hadiyth*. In it, he confirms that the *hadiyth* is mutawaatir, being narrated from the route of 21 Companions. He then mentions 35 different explanations for the *hadiyth*. Our Shaykh

1. The people who try to determine the exact time of Judgment Day and the appearance of the One-eyed Imposter⁵⁵⁵,
2. Those who misinterpret the ambiguous verses in a perverse way, such as to arrive at likening Allaah to the creations.

It was narrated that the Messenger of Allaah ﷺ said:

اعْمَلُوا بِمُحْكَمِهِ وَءَامِنُوا بِمُتَشَابِهِهِ
<Apply its decisive and believe in its ambiguous.>

However, this hadiy has slight weakness. Its meaning is: “believe in what is ambiguous from the Qur’aan without the delusion of bodily attributes”. This is what the scholars meant when they said, “Pass them on as they came without (ascribing) a how (to Allaah).” This is narrated by Al-Bayhaqiyy in *Al-Asmaa’ Wa-s-Sifaat*.

[The literalist’s argument] is: “Ta’wiyl” is non-literal inference, so those who make ta’wiyl are the misguided ones - not the literalists - because: {وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ} <No one knows its

said in explanation of it, as we heard from Shaykh Samiyr Dabliyz, from Shaykh Abdu-r-Rahmaan, from the Shaykh], “In reference to the expressions, the Qur’aan was revealed in different ways, not specifically seven. The mentioning of seven is to impart the knowledge that it was revealed with numerous aspects in its recitations; in reference to numerous aspects in respects to the recitation. As for saying that (the hadiy) refers to seven different dialects (lughaat) that are distributed throughout the Qur’aan, that is incorrect. Most of the Qur’aan was revealed according to the dialect of Quraysh, and a little bit of it was revealed according to other than the dialect of Quraysh.” As-Siyuwtiyy narrates from Abuw Shaamah that he said, “Some people thought that the seven recitations that exist now are what is meant by the hadiy, and that is against the consensus of the people of knowledge all together. Only the ignorant people think that.” He narrated from Ibnu-s-Subkiyy that he said, “The seven recitations to which Ash-Shaatibiyy confined himself, as well as the other three, which are the recitations of Abuw Ja’far, Ya’quwb and Khalaf, are mutawaatir (and) necessarily known to be of the Religion. Every letter that is specific to each one of those ten is necessarily known to be of the Religion; that it was revealed to the Messenger of Allaah. No one arrogantly rejects that but an ignorant person.”

⁵⁵⁵ The Jews referred to some verses in Al-Qur’aan like: {(الم)} and: {(الر)} at the beginning of some of the chapters of Al-Qur’aan. With a type of calculation called Hisaab Al-Jummal (sentential calculation), they used these letters to try to determine when Judgment Day will happen. Allaah said about them:

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا﴾

<As for those who have deviance in their hearts (and use the sentential calculation to determine the exact time of Judgment Day), they follow the ambiguous verses with the purpose of causing tribulation and to seek its ta’wiyl (manifestation; to determine Judgment Day’s occurrence, as well as similar phenomena whose times are unknown to us). No one knows its ta’wiyl (manifestation; time of happening) except Allaah. And the people deeply rooted in the knowledge say, “We believe in all of Al-Qur’aan (even if we do not know when these things will happen), every verse is from our Lord...>.

This interpretation is narrated from Ibn Abbaas. [Hence], when we stop at: {اللَّهُ} <Allaah>, this does not mean that none of the people know the interpretation. It does not mean that no one is permitted to infer a meaning other than the apparent meaning to the ambiguous verses.

ta'wiyl except Allaah.> They say: "How could you say that Istawaa means 'subjugated (qahara)'? This is ta'wiyl! Did not the Prophet ﷺ say:

إذا رأيتم الذين يتبعون المتشابه فأولئك الذين حذرهم الله فاحذروهم

"If you see those who follow the ambiguous verses, then they are those about whom Allaah warned you, so be warned of them."

The well rooted scholars do not do that! Only He knows! Thus, we must take the verses "as they are"; by their apparent and literal meanings, not making ta'wiyl⁵⁵⁶." They say, "Who are those people? The 'Ash'aris and Maaturiydis!⁵⁵⁷"

[The answer is that] according to a mutawaatir second recitation of this verse⁵⁵⁸, there is not a stop (waqf) at the Name: {(الله)} <Allaah>; one continues until stopping at the term: {(العلم)} <the

⁵⁵⁶ Those people might say that ta'wiyl does not have the meaning of "the time of happening". Tell them to refer to the verse:

(هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ)

<Are they awaiting anything but its manifestation (ta'wiyl)? The day when its manifestation(ta'wiyl; time of happening) comes, those who had previously disregarded it will say, "The Messengers of our Lord came with the truth! Do we have an intercessor so that he would intercede for us, or can we go back and do that which we had neglected?">.

⁵⁵⁷ In this issue, the Wahhaabiyyah, the contemporary likeners, refer to the sayings of Ibn 'Abdi-l-Wahhaab and Ibn Taymiyah very much, but know that Ibn Taymiyah followed other people in his saying about this matter. Before Ibn Taymiyah, there were people who likened Allaah to the creations, especially among those who claimed to follow the Hambaliyy School. Hence, they might refer to the sayings of other people in this matter.

⁵⁵⁸ Some of those misguided people may deny this recitation. Just tell them to refer to the scholars and the books of recitation and see what is there. If they do that, they will find it mentioned that there is more than one recitation [for this verse]. You will find these interpretations of this verse very clear in more than one book of interpretation. Among them in particular is the book of Al-Fayruwz'abaadiyy *Basaa'ir Thawi-t-Tamyiz*. Look under the chapter called Al-Basayrah fi-t-ta'wiyl (what makes one see (understand) the issue of ta'wiyl). As-Siyuwtiyy copied Ibnu-l-Jazariyy's confirmation of these two recitations in the chapter dedicated to "al-waqfu wa-l-ibtidaa' (the rules of starting and stopping when reciting the Qur'aan)". He said, "It could be that the waqf (stop) would be complete according to an interpretation (tafsiyr), a syntax (i'raab) or recitation (qiraa'ah), and incomplete according to another, like:

{(وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ)} <No one knows its ta'wiyl except Allaah>. It is complete if what comes after it starts a new sentence, and it is not complete if what comes after it is connected by conjunction." Some of them do not know about this recitation. Some of them do not recognize that this is a recitation. Some of them know. Some who are stubborn and know that if they submit that they will be defeated, might say that there is no such recitation. Tell them not to speak without knowledge; not to say it does not exist just because they do not know about it. Some of them may say that it is not permissible to stop at the term: {(العلم)} <the knowledge>. They say if you stop there, the next sentence will start with a verb without an apparent subject, and this is weak in the Arabic language, and the Qur'aan cannot contain anything weak. We tell them that this is a confirmed recitation, so it is as if you are confirming that the Qur'aan has a weak style, and this is impossible. We ask them, "Who said this among the scholars of the Arabic language?" Also, we tell them that if this were true, then the blasphemers at the time of The Prophet ﷺ who were very, very eloquent in the Arabic language would have confronted The Prophet ﷺ and told him that this is not revealed as you claim because this is weak. This did not happen. [As-Siyuwtiyy copies from Ibnu-l-Jazariyy, the last of the most elite scholars of Qur'aan recitation, that he said in his book *An-Nashr*, in reference to the conditions for the correct recitations of the Qur'aan, and specifically here, in reference to the Arabic of those recitations:

knowledge>. According to this, the meaning is: <No one knows its ta'wiyl but Allaah **AND** those deeply rooted in the knowledge>. In this case, {يَقُولُونَ} <They say...> will be the beginning of the next sentence. Therefore, the interpretation of the Mushabbihah of the first recitation must be invalid! This second recitation contradicts their interpretation of that first recitation⁵⁵⁹ because they say it means: only Allaah knows the meaning of those ambiguous verses. Ibn 'Abiy Haatim narrated that Ad-Dahhaak said:

الرَّاسِخُونَ فِي الْعِلْمِ يَعْلَمُونَ تَأْوِيلَهُ وَلَوْ لَمْ يَعْلَمُوا تَأْوِيلَهُ لَمْ يَعْلَمُوا نَاسِخَهُ مِنْ مَنْسُوخِهِ وَلَا حَالَهُ مِنْ حَرَامِهِ وَلَا مُحْكَمَهُ مِنْ مُتَشَابِهِهِ.

“Those who are deeply rooted in the knowledge know the ta'wiyl, and had they not known it, they would not have known its abrogating from its abrogated, nor its permissible from its forbidden, nor its decisive from its ambiguous.”

An-Nawawiyy said in the explanation of Muslim:

يَبْدَأُ أَنْ يُخَاطَبَ اللَّهُ عِبَادَهُ بِمَا لَا سَبِيلَ لِأَحَدٍ مِنَ الْخَلْقِ إِلَى مَعْرِفَتِهِ.

“... We meant that it would be according to an aspect of the various aspects of Arabic syntax, whether it were most eloquent, or just eloquent, agreed upon, or differed upon, in a way that such a difference is not harmful, as long as the recitation were among what was common knowledge and widespread, and narrated by the imaams with an authentic chain of narration, for that is the greatest basis and the straightest integral. How many recitations were rejected by some grammarians, or many of them, while their rejection was given no consideration? ...” He also copied that Ad-Daaniyy said, “In reference to the various recitations of the Qur’aan, the ‘imaams of recitation do not at all work according to what is most prevelant in the language or most comparative in Arabic. Rather, they work according to what is the most confirmed in tradition (‘athar) and most authentic in transmisson. If the narration is confirmed, it would not be rejected for what is standard Arabic or prevelant language, because the recitation is a followed Sunnah. Its acceptance, and resorting to it, is mandatory.”] This is the recitation of Mujaahid the student of Ibn ‘Abbaas. This does not mean that this recitation was innovated by Mujaahid. He was among the most famous of those who narrated this recitation, so to distinguish it from other recitations they gave it a name: The Recitation of Mujaahid. As-Siyuwtiyy said, “An-Nakha’iyy said, “They used to not like to say, “The Recitation of ‘Abdullaah”, “the Recitation of Saalim”, “the Recitation of Ubayy”, “the Recitation of Zayd”. Instead, it is said, “So and So used to recite in this way, and So and So used to recite in this way.” An-Nawawiyy said, “What is correct is that that is not disliked.”

⁵⁵⁹ [As-Siyuwtiyy narrates from ‘Abuw Ja’far An-Nahhaas that he said, “If both recitations are confirmed, then the safety, according to the People of the Religion, is not to say, “This recitation is better,” because both of them are from the Prophet ﷺ. He also lists several benefits of the Qur’aan having various recitations. Among them is to amplify its miraculousness by its amazing summarization; the varying recitations of one verse would make that verse as if it were two verses, and had the meanings of each expression had its own verse assigned to it, it is obvious how long the Qur’aan would have been. An example of this is the Saying of Allaah: {وَأَرْجُلَكُمْ} <...and your feet>. According to the recitation in which it is in the **accusative case (nasb)**, it refers to washing the feet, and according to the recitation in which it is in the **genitive case (jarr)** it refers to wiping on the khuff. He said that another benefit is that one recitation would clarify the meaning of another, in a way that had it not been for that recitation, perhaps the intended meaning of the other would have been unknown].

“It is farfetched that Allaah would address His slaves with something that no creature has any means to know.”

[In this issue], the dispraised people against whom there is warning⁵⁶⁰ are:

(فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ)⁵⁶¹

<As for those in whose hearts is perversion; deviation⁵⁶², they pursue what is ambiguous therein, seeking sedition, and seeking its “ta’wiyl⁵⁶³”. >

Ibnu-l-Hassaar said:

This means that whoever does not have certainty about the decisive verses, and in his heart there is doubt and insecurity, his recreation is in following up what is problematic and ambiguous. What the Lawgiver meant by them was for one to first understand the decisive and to advance the references. Then, when certainty takes place, and the knowledge becomes rooted, you would not take issue with what is ambiguous to you. The intent of this one that has deviation in his heart is to advance what is problematic and to understand what is ambiguous before understanding the references, which is the opposite of what is rational, what is usual, and what is recommended by the Religion...

⁵⁶⁰ Ad-Daarimiyy narrated in his Musnad, from the route of Sulaymaan Ibn Yasaar, that a man named Sabiygh came to Al-Madiynah and started asking about the ambiguous verses of the Qur’aan. Umar summoned him, and had prepared some sticks from the palm tree for him. He said, “Who are you?” He said, “I am Abdullaah Sabiygh.” Then Umar commensed beating him with those sticks until his head bled. In another narration, he beat him severely, then stopped. After a while he beat him again, and then stopped. After a while he beat him again, and then stopped. He said, “If you want to kill me, then kill me in better way. Umar released him, let him go back to his land, and sent a message to ‘Abuw Muwsaa Al-‘Ash’ariyy that none of the Muslims sit with him. Why did Umar do that? Umar knew that what this person was doing might lead some people to misguidance, because the people of misguidance are the people who gather these verses and misinterpret them. This person was asking everyone about them, so Umar wanted to put an end to that to protect the Muslims. It was also said that Umar exiled him and ordered for him not to mingle among the people.

⁵⁶¹ Aal Imraan, 7

⁵⁶² The tribulation; sedition here refers to deviation (zaygh), which is that they seek to throw others into a forbidden matter. They misinterpret these verses to misguide the Muslims, because their goal is to lure the Sunniyy into their invalid belief. The people who have deviation in their hearts are ‘Ahlu-l-‘Ahwaa’, like the Mu’tazilah and others.

⁵⁶³ The word ta’wiyl can have several meanings, such as “interpretation (tafsiyr)”; “inferring a meaning other than the apparent meaning”; “manifestation; the time of occurrence”, and it has other meanings. Linguistically, “ta’wiyl” is the source (masdar) of “أَوَّلَ (awwala)”. It comes from: [أَوَّلَ/يُؤَوِّلُ/أَوَّلًا]: “to return (rujuw)” or “become (sayruwrah)”. There are also other meanings for it. As for “tafsiyr (interpretation)”, it literally means “to uncover; expose”. This does not necessitate that the expression would be ambiguous. It may be understood, and thus be clarified further by way of tafsir. Concerning their religious meanings, some, like ‘Abuw ‘Ubayd, said that they are one and the same. Others, like Ar-Raaghib Al-‘Asbahaaniyy, said that tafsir is more general, and is more often used in for specific words, whereas ta’wiyl is used for concepts and sentences. Some said that tafsir is clarification of a word that has only one meaning, and ta’wiyl is to specify a meaning - according to the evidence - for a word that can have several meanings.

❁ وسبحان الله وبحمده ❁

THE NAMES OF ALLAAH

Allaah said: {وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا} <Allaah has the Best and Greatest Names, so call Him by them.>⁵⁶⁴ All of the Names of Allaah have meanings that denote perfection; any name that does not denote perfection cannot be His. The reliable saying is that it is not permissible to make Names for Allaah that have not come from the Qur'aan, Sunnah or consensus. Said Al-'Ash'ariyy and Al-Baghdaadiyy: [الْأَسْمَاءُ وَالصِّفَاتُ تَوْقِيفِيَّةٌ] *The Names and Attributes are "tawqiyyiyyah"*⁵⁶⁵ (discontinued). According to that, it is not permissible to attribute to Him a name that was not narrated, even if its meaning were correct.

Al-Qadiym (the Eternal) means Al-'Awwal (الأول) Whose Existence is without beginning. It came in some listings of the Perfect Names of Allaah, although the chain of narration is not confirmed. However, the nation agreed on the permissibility of **[naming]** Allaah by it, as mentioned by Az-Zabiydiyy in the explanation of 'Ihya' 'Uluwm Ad-Diyn. They used as evidence that he ﷺ used to say upon entering the masjid⁵⁶⁶:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allaah the Great ... and (with) His Qadiym (Eternal) Dominion from the accursed devil."

If the Dominion of Allaah is qadiym, then Allaah is Qadiym. The opposition of those Wahhaabiyyah who said that "qadiym" cannot be said about Allaah is weightless. The Messenger of Allaah ﷺ **[also]** said: [اللَّهُمَّ ذَا السُّلْطَانِ الْعَظِيمِ وَالْمَنِّ الْقَدِيمِ] "O Allaah, Possessor of the Great Dominion, and of the Qadiym (Eternal) Giving ..."

⁵⁶⁴ Al-'A'raaf,

⁵⁶⁵ Ibn Fuwraz says in *Maqaalaatu-l-'Ash'ariyy* that the Imaam considered that all of the original languages are revealed, and hence are based on **tawqiyy**. They are not terminology originated by man, because had they been, it would lead to a series of events that have no beginning (**tasalsul**). This is because it is not possible for them to use an expression as terminology except by an expression or a signal, and all of that would not be understood unless there were something else that made it understandable, and so on until that which does not end, and that is impossible. It is possible that the original references of the languages are by Revelation and then their branches were named accordingly by comparison and deduction.

⁵⁶⁶ This is narrated by 'Abu Daawud and it has a **hasan** chain of narration.

Contrary to the reliable saying is that is what Al-Ghazaaliyy said: It is permissible to derive names for Allaah [in the forms of adjectives] that do not insinuate imperfection. An example is “**At-Taahir** (the Pure One)”, meaning: “Exalted from imperfection”.

[However, the scholars have sometimes used adjectives for Allaah without posing them as Names of His. We have already seen a number of them, such as “**Kaa’in (Being; Existent)**” “**Mawjuwd (Existent)**” “**Ma’buwd (Worshipped)**”, “**Mutakallim (Speaker)**” and “**Mathkuwr (Mentioned)**”. These adjectives; descriptions are sometimes called “names”, but not “**a’laam (proper names)**”]. An-Nasafiyy the theologian said: [الشائي المريد] “The Willing; Willer.” These [descriptions], “**Ash-Shaa’i**” and “**Al-Muriyd**” (The Willing), were not mentioned in the Qur’aan or hadiyth. Their proof is their verbal forms [that came in the Qur’aan]. The Name **As-Saani’ (the Maker)** is a well-known expression of the Sunni theologians, but was not narrated in the Names of Allaah⁵⁶⁷.

Ibn Fuwrak said about Allaah being described as ‘**Qaa’im Bi-Nafsih**’ (Existing by Himself) that in *Al-Masaa’il Al-Manthuwrah* Al-‘Ash’ariyy prohibits its usage as an Attribute of the Exalted Creator; that it is an expression bearing several meanings and can be taken in different ways. He mentioned the different points of view and categories, and did not verify any of them as Attributes of Allaah. Our Shaykh said, “According to *Al-‘Ash’ariyy*, this expression has a misleading implication; that Allaah needs Himself. This is how he looked at the expression, and hence prohibited it. I say: There is no problem. The meaning of ‘qaa’im bi-nafsih’ is that He does not need anything, so there is no sin in using it.”

What is outside of the two mentioned sayings is categorically invalid, such as making names for God from underived words, like] “**Ar-Ruwḥ** (the Soul)” [and derived words that denote imperfection, like] “**Al-Muqiym** (the Resident)”⁵⁶⁸. This is blasphemy. The Shaykh does not accept

⁵⁶⁷ Taqiyyu-d-Diyn As-Subkiyy said that there is an odd (shathth) recitation for Allaah’s Saying: {صُنْعَ اللَّهِ}: {صِبْغَةَ اللَّهِ} (the making [i.e. creation] of Allaah), and that those who settled with mentioning the verb to establish the name have settled with this recitation. Our Shaykh said, “Where is that compared to the saying of Allaah: {صَنَّ اللَّهُ الَّذِي أَنْقَضَ كُلَّ شَيْءٍ} <The Making of Allaah, the One Who perfected the creation of everything>.” The meaning of the Shaykh’s comment is, “Why use an odd recitation as evidence when there is an established, valid recitation?”

⁵⁶⁸ This latter expression was [unrightfully] used in reference to Allaah in the book called *Quwt Al-Quluwb* within a long prayer of remembrance (thikr).

Al-'Aamidiyy's (and others') usage of 'ghaa'ib' for Allaah[, although] they meant that Allaah is not realized by the senses. Al-'Aamidiyy said about the Likeners attempting to reason why Allaah is a body:

منشأ الخطب ههنا إنما هو من ألوههم بإعطاء الغائب حكم الشاهد والحكم على غير المحسوس
بما حكم به على المحسوس.

“The origin of the mistake here is the delusion conjured by judging the absent by the present, and judging what is not sensed by what is sensed.”

This expression is rejected because the Messenger of Allaah ﷺ said to the Companions when they were making thikr in unison with loud voices: اَرْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا “Take it easy on yourselves, surely you are not calling One Who is deaf, nor absent.” Shaykh says: “Nor absent” means that nothing is hidden or concealed from Allaah, and he said about what Al-'Aamidiyy said: “It is not said that Allaah is ghaa'ib, instead, He is Al-Haqq (the Truly Existing).”

Ibn Fuwraak said:

(Al-'Ash'ariyy) likewise prohibits describing Allaah as 'ruwḥaaniyy' (spiritual) because it is derived from 'ruwḥ (soul)' and it is not permissible to ascribe Him with being a soul; and he used to say that the soul is not life, rather it is a [subtle] body and life is a quality. It is also not permissible to say that He is sensitive (ḥassaas), that He is a muḥiss (experiencer; sensor; detector) or that His Attributes are senses, because the Nation has prohibited that and it was not presented in the Revelation. If someone calls His Attributes senses understanding by that term: His Hearing, Sight and Knowledge [i.e., he thinks that means: His Attributes], then he is correct in meaning but mistaken in expression.

Ibn Fuwraak also said:

He (Al-'Ash'ariyy) likewise prohibited describing Him as 'aazim (determined; decided)' or 'qaasid (intending; motivated)' even though the meaning of that refers back to will.” He also said, “As for describing Him with being 'hopeful; wishful (mutamannin)' or 'desiring (mushtah)', it is forbidden to be among His Attributes, even if it were a type of will” ... “As for wishing, it is to want that which one does not know if it will be, or the heart

is overcome with the chance of it not coming to be. As for desiring, it is to want what benefits one, or what one craves, and benefit and craving are impossible for Him.

Since the mind is an attribute of creatures, it is blasphemy to call Allaah “**Al-ʿAqlu-l-Mudabbir (the managing mind)**”. He is not named “**As-Sabab (Reason)**” or “**Al-ʿIllah (necessary cause)**”. An-Nasafiyy said in his book of interpretation, “*A case of blasphemy is naming Allaah “**Al-Jism (body)**”⁵⁶⁹, “**Al-Jawhar (particle; origin)**”, “**Al-ʿAql (mind; intellect)**” and “**Al-ʿIllah (necessary cause)**”. Among the greatest of Hanafiyy scholars, ʿAliyy As-Sugḥḥ̣diyy said, “Whoever named Allaah a sabab or an ʿillah has blasphemed”. Another example is the name for expressing discomfort [that some deem as a name of Allaah]: “Aah (آه)”⁵⁷⁰. At-Tirmithiyy narrated that the Messenger of Allaah said:*

إذا تشاءب أحدكم فليضع يده على فيه وإذا قال آه آه فإن الشيطان يضحك من جوفه

⁵⁶⁹ Jism (body) is not reported in Al-Qur’aan or al-ḥadiyyth in reference to Allaah. It was used by the scholars of language to refer to that which has a shape, length, volume, width, format and formation. ‘Abu-l-Faḍl At-Tamiymiyy reported that ‘Imaam Aḥmad rejected the one who refers to Allaah as “Al-Jism (the Body)”, because the scholars of the language established that name for what has physical quality, depth and composition.” ‘Imaam As-Subkiyy said, “The one who says that Allaah is a body that is not like our body is not a Muslim.”

⁵⁷⁰ Those who say “Ah” with the intention of mentioning the Name of Allaah are sinful. According to their doings and their statements, if someone says “Ah” with the intention of mentioning God, then “Ah” would be one of God’s Names, just like saying “Allaah”, and this is invalid. In the Arabic language, the term “Ah” is a term that expresses pain and complaint. It is not a word that reflects a meaning of perfection, but all of the Names of Allaah are names which reflect meanings of perfection. It is not permissible to call Allaah by a name which reflects weakness. We tell those people, “You are committing a mistake, because by the agreement of the scholars of language, “Ah” gives the meaning of weakness, pain and regret, so of course it is not permissible to call Allaah that. Many of the Shaathilyyah believe and mention in their books that this is a Name of Allaah. What also shows that it is not permissible to call God “Ah”, is the strong ḥadiyyth related by ‘Imaam At-Tirmithiyy which means, “**The devil would laugh at the human being if he yawns and says “Ah” while doing that, and opens his mouth.**” This ḥadiyyth is a proof that “Ah” is not one of the Names of Allaah. Had it been among the Names of Allaah, the devil would not have felt delighted if the person said it while yawning, like what Allaah told us: { (من) <(سِرُّ الوَسْوَاسِ الْخَنَّاسِ) (seek refuge with Allaah) from the evil of the whisperer who withdraws (when the Name of Allaah is mentioned)>. If one of us sees a group of people saying “Ah” with the intention of mentioning the Name of Allaah, then he must be wise in dealing with them. Even when some of these people gather, they consider that saying “Ah” is the highest level of ḥikr. Their claim is not supported by the Qur’aan or the Sunnah. It cannot be the highest level of mentioning Allaah when it includes perverting God’s Name! The Shaykh of Al-ʿAzhar, Saliym Al-Bishriyy, a famous Maalikiyy scholar who died at the beginning of the last hijriyy era, was asked about these people gathering and mentioning Allaah by saying “Ah, Ah...” He was told that these people jump while making ḥikr, saying “أه اه او اح اح” “Ah, Ah” or “أه، أه”. This was the question that was addressed to him. He said this is ḥaraam. He said this entails perverting the Name of Allaah. Some people mention a ḥadiyyth that one day, the Prophet ﷺ visited a sick person and found this person moaning. A person in the session told the sick man to stop moaning. The Prophet said not to stop him because moaning is one of the Names of Allaah. In *Taariykh Qazwiyn*, Ar-Raafi’iyy narrated this ḥadiyyth with two weak narrators in the ḥadiyyth. This is beside the fact that this does not contain the name “Ah”. The one who wants to mention Allaah to make ḥikr, let him do that by mentioning the Names of Allaah that are mentioned in Al-Qur’aan or As-Sunnah. Of course, it is not permissible to use a name of imperfection and weakness.

“If one of you were to yawn, let him put his hand over his mouth, and if he says, “Aah! Aah!” then the devil will laugh at him from within him.”

This means that the devil will enter his mouth and belittle him. Nor is He called “a creative feather” [or an intelligence].

[Rather], for Allaah there are 99 Perfect Names - 100 minus 1 - that are mentioned in one hadiy. [Their being mentioned together in one hadiy is due to their merit over other Names, like the hadiy about the Ten Companions who got the glad tidings of entering Paradise; they are not the only Companions who got the tidings, but they have a special merit over others. It does not mean that He does not have other Names. Among the Names reported about Him are: [الكافي] **Al-Kaafi** (Who is Sufficient) and [المغيث] **Al-Mughiy** (Who helps; rescues) and **As-Subbuwh** and **Al-Qayyaam**. Our Shaykh said that [a] Name of Allaah exists in every language, and in no matter which language it is written, it is obligatory to respect it. [The special merit of the 99 is that] whoever memorizes them and understands their meanings is guaranteed Paradise. At-Tirmithiyy narrated from ‘Abuw Hurayrah that the Messenger of Allaah ﷺ said:

هو الله الذي لا إله إلا هو الرحمن الرحيم الملك القدوس السلام المؤمن المهيمن العزيز
الجبار المتكبر الخالق البارئ المصور الغفار القهار الوهاب الرزاق الفتاح العليم القابض
الباسط الخافض الرافع المعز المذل السميع البصير الحكم العدل اللطيف الخبير الحليم
العظيم الغفور الشكور العلي الكبير الحفيظ المقيت الحسيب الجليل الكريم الرقيب
المجيب الواسع الحكيم الودود المجيد الباعث الشهيد الحق الوكيل القوي المتين الولي
الحميد المحصي المبدئ المعيد المحيي المميت الحي القيوم الواجد الماجد الواحد
الصمد القادر المقدر المقدم المؤخر الأول الآخر الظاهر الباطن الوالي المتعالي البر
التواب المنتقم العفو الرؤوف مالك الملك ذو الجلال والإكرام المقسط الجامع الغني
المغني المانع الضار النافع النور الهادي البديع الباقي الوارث الرشيد الصبور

The 99 Names of Allaah are:

1. **Allaah** (الله): **[God]**. It is the **moniker (^alam)** of the **Holy, Glorified (Muqaddas)** Self that exclusively deserves the ultimate submission, extent of glorification and utmost humbleness and humility, and His greatest Name according to the Shaykh. The proof that the Creator's Name is Allaah is what came in the Qur'aan: { (الله يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ) } <**Allaah, He starts the creation (from nothing), then He returns it (after its destruction)**>. It means, "Who has **'Ilaahiyyah** (godhood)", which is the Power to create, also called **'Uluwhiyyah**. Some said: "*Allaah*" is from "*Al-'Ilaah (the God)*" like "*an-naas*" is from "*al-'unaas*" (people). The biggest linguists, like Al-Khaliyl Ibn 'Aḥmad, the teacher of Siybawayh - and among the most knowledgeable of linguists, said the stronger saying: It is underived. This is **^alam murtajal (improvised name)**, meaning that it had no usage prior to the usage as a proper name, like "Su^aad" and "Udad". It is permissible to refer to the other names as Attributes (Descriptions) because they refer to some Attribute of His, like "Al-Waḥid (the One; Unique)", or "Al-Qaadir (the Powerful)", but this Name is not an adjective; this Name refers to His Self and not an Attribute. In fact, it is necessary that there be an expression that is not valid to be a description, so that the descriptions would be applied to it, or else it would be valid that there be a description without something described. It is not permissible to pervert the Name of Allaah while making ~~thikr~~ by saying "Aah", or "Ah".
2. **Ar-Raḥmaan** (الرحمن) is "Who has abundance of mercy for the Believers and the non-believers in this world, and exclusively for the Believers in the Hereafter." This term, in comparison to what comes after it, has an additional letter, which is the nuwn. The linguists said that when two terms derive from the same origin, and one has an extra letter, then the one with the extra letter has an extra meaning.
- 3) **Ar-Raḥiym** (الرحيم) is "the Merciful Who has an abundance of mercy for the Believers".
- 4) **Al-Malik** (المالك) is "the King; Sovereign; Ruler Who has absolute dominion; Whose Dominion is clear of imperfection".
- 5) **Al-Qudduws** (القدوس) is "Who is pure from any imperfection and clear of children and adversaries.
- 6) **As-Salaam** (السلام) is "Who is **[Sound]**; clear of every imperfection".

- 7) **Al-Mu'min** (المؤمن) is "Who witnessed for Himself that no one is God but He, and Who witnessed for His Believers that they are truthful in their belief that no one is God but He".
- 8) **Al-Muhaymin** (المهيمن) is "Who witnesses the sayings and the deeds of His creatures."
- 9) **Al-^Aziyz** (العزیز) is "the Invincible; the Defeater Who is not defeated".
- 10) **Al-Jabbaar** (الجبار) is "Who nothing happens in His dominion except what He willed".
- 11) **Al-Mutakabbir** (المتكبر) is "Who is clear of the attributes of the creatures and of resembling them.
- 12) **Al-Khaaliq** (الخالق) is "the Creator Who brings everything from non-existence to existence".
- 13) **Al-Baari'** (البارئ) is "the Creator Who has the Power to turn the entities from state to state".
- 14) **Al-Muṣawwir** (المصور) is "Who forms His creatures in different appearances."
- 15) **Al-Gḥaffaar** (الغفار) is "the Forgiver Who forgives the sins of His slaves time and again".
- 16) **Al-Qahhaar** (القهار) is "the Subduer with the Perfect Power and is not powerless over anything".
- 17) **Al-Wahhaab** (الوهاب) is "Who is generous in giving plenty without any return".
- 18) **Ar-Razzaaq** (الرزاق) is "the Provider; Sustainer Who makes the sustenance reach His slaves.
- 19) **Al-Fattaah** (الفتاح) is "Who opens the closed worldly and religious matters for His slaves.
- 20) **Al-^Aliym** (العليم) is "the Knowledgeable; the All-Knowing Who nothing is hidden from His Knowledge.
- 21) **Al-Qaabid** (القابض) is "Who constricts the sustenance by His Wisdom".
- 22) **Al-Baasit** (الباسط) is "Who expands and widens the sustenance by His Generosity and Mercy".
- 23) **Al-Khaafid** (الخافض) is "Who lowers whomever He willed by His Destruction".

24) Ar-Raafi^ (الرافع) is "Who raises whomever He willed by His Endowment".

25) Al-Mu^izz (المعز) is "Who gives esteem to whomever He willed." [Benefit: Muslim narrated from Ibn Mas^uwd, may Allaah accept his deeds, that the Prophet ﷺ used to say:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعَفَافَ وَالْغِنَى»

<O Allaah, surely I ask of you the guidance, the piety, the chastity and the richness (of the self)>.

This is not a request for money, but what is called “ghina-n-nafs (richness of the self)”].

26) Al-Muthill (المذل) is "Who degrades whomever He willed".

27) As-Samiy^ (السميع) is "the Hearer Who hears all things heard".

28) Al-Basiyr (البصير) is "the Seer Who sees all things seen".

29) Al-Hakam (الحكم) is “the Ruler Whose Judgment is His Word”.

30) Al-^Adl (العدل) is "Who is entitled to do what He does".

31) Al-Latiyf (اللطيف) is "Who is Raḥiym (Merciful) to His slaves and endows upon them", or “Who is unimagined”.

32) Al-Khabiyir (الخبير) is "Who knows the truth of things".

33) Al-Haliym (الحليم) is "Who delays punishment for those who deserve it, and then He might forgive them".

34) Al-^Adhiym (العظيم) is "the Great; Grand One having the Attributes of Exaltation, Glory, Extolment, and Purity from all imperfection".

35) Al-Gḥafuwr (الغفور) is "Who forgives a lot".

36) Ash-Shakuwr (الشكور) is "Who gives ample reward for little obedience".

37) Al-^Aliyy (العليّ) is "the (majestically) High; Who is clear of the attributes of the creatures".

- 38) Al-Kabiy (الكبير) is "Who is ^Adhiym (Great); Who is Greater in status than everything".
- 39) Al-Hafiydh (الحفيظ) is "the Protector; Preserver Who protects whatever and whomever He willed to protect".
- 40) Al-Muqiyt (المقيت) is "Who has the Power".
- 41) Al-Hasiyb (الحسيب) is "the Kaafiy (Sufficer) Who gives the satisfaction".
- 42) Al-Jaliyl (الجليل) is "Who has greatness of Power and glory of Status".
- 43) Al-Kariym (الكريم) is "the Noble Who is clear of abjectness".
- 44) Ar-Raqiyb (الرقيب) "the One from Whom nothing is absent."
- 45) Al-Mujiyb (المجيب) "the Answerer Who answers the needy if he asks Him, and rescues the yearner if he calls upon Him". [‘Abuw Daawuud, At-Tirmithiyy and others have narrated from Buraydah, may Allaah accept his deeds, that the Messenger of Allaah ﷺ heard a man saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ، وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“O Allaah, I surely ask You by my testimony that certainly You are Allaah!
No one is God but You! The Individual! the needed Master without need (As-Samad)! the One Who did not give birth, nor was He born, and for Whom
there was never an equal!”

The Prophet said:

لَقَدْ سَأَلْتُ اللَّهَ تَعَالَى بِالِاسْمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَإِذَا دُعِيَ بِهِ أَجَابَ

“(By God,) You have asked Allaah, the Exalted, by His Name that, if He is asked by it
He gives, and if He is called by it, He answers!”]

46. Al-Waasi' (الواسع): "The One Who is vastly knowledgeable" or “vastly generous”.

47. **Al-Hakiym** (الحكيم) is "the Wise Who is correct in His doings".
48. **Al-Waduud** (الودود) is "Who accepts His believing slaves and His believing slaves love Him".
49. **Al-Majiyyd** (المجيد) is "Who has the perfect Power, High Status, Mercy, and Generosity".
50. **Al-Baa'ith** (الباعث) is the Resurrector; One Who revives His slaves after death for reward and/or punishment.
51. **Ash-Shahiyyd** (الشهيد) "the Witness from Whom nothing is absent".
52. **Al-Haqq** (الحق) is the real God.
53. **Al-Wakiyl** (الوكيل) is "Who gives satisfaction and is relied upon"⁵⁷¹.
54. **Al-Qawiyy** (القوي) is "Who has the complete Power".
55. **Al-Matiyn** (المتين) is "Who has the utmost, uninterrupted Power and does not get tired".
56. **Al-Waliyy** (الولي) "The Supporter".
57. **Al-Hamiyyd** (الحميد) "The Praised Who deserves it"⁵⁷².

⁵⁷¹ The meaning of the formula (thikr): [حسبي الله ونعم الوكيل] is "Allaah suffices me and He is the best to rely upon". **Reliance** is called in Arabic: **tawakkul** and **i'timaad**. Among the obligations of the heart is for the slave's reliance to be on Allaah, for He is the Creator of everything; the beneficial things, the harmful things, and all other things that come into existence. If the slave believed in that, and made his heart firm on it, then his reliance in reference to matters of provision and safety from harm would be on Allaah. In other terms, reliance on Allaah is for one to delegate his affairs to Him and to trust in Him, while still working and seeking the normal means to achieve things. The Prophet said in the **hadiyath**:

لأن يأخذ أحدكم حبله ثم يأتي الجبل فيأتي بحزمة من حطب على ظهره فيبيعها فيستغني بها خير له من أن يسأل الناس أعطوه أو منعوه

"Certainly, for one to take his rope, then go to the mountain and return with a bundle of firewood on his back so to sell it and thus by it be independent, is better for him than to ask the people, whether they give to him or they prevent him."

⁵⁷² In this 2nd verse of Suwratu-l-Faatiḥah: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} are many meanings; [many creedal tenets of Ahlu-s-Sunnah are confirmed by this verse. It proves that Allaah is the creator of the slaves' deeds, which is a confirmation of the Qadar. It proves that Allaah is attributed with choice, which is His will. It proves that He is clear of any obligation or liability, that He is not one with His creations, nor does He dwell in them, and that He, the exalted and glorified, exists without a place]. The meaning is: **The verbal Praise and thanks is due to Allaah out of glorification, for the endowments that He willingly bestowed, without being obligated to bestow them, He is the true owner of Al-ʿAalamiyn.** {الْحَمْدُ} "Al-Hamd" is "The verbal Praise and thanks". It is different from "shukr (thankfulness)",

58. Al-Muhsiy (المحصى) is "Who knows the count of things".
59. Al-Mubdi' (المبدئ) is "Who started the human being; He created him".
60. Al-Mu'iyd (المعيد) is "Who brings the creatures back after death".
61. Al-Muhyi (المحيي) is "the Quickener Who gives life".
62. Al-Mumiyt (المميت) is "Who makes the living die".
63. Al-Hayy (الحي) is Who is eternally Alive.
64. Al-Qayyum (القيوم) is "Who remains and does not end". It was also said to mean, "Who manages the creations". According to this, it has the same meaning as "Al-

which in Arabic is not restricted to what is verbal. We said "out of glorification" to exclude sarcasm, such as the saying of Allaah about some of the blasphemers: { (ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ) } <Taste (the torture), surely you are the mighty and honorable>. We said: "for the endowments", because praising someone for having a nice voice, for example, is not *ḥamd*; it is not a good deed done for you. And because Muslims have unanimously agreed that belief is the greatest endowment, this verse confirms that Allaah is the Creator of the deeds of the slaves, for if belief were created by the slave, Allaah would not be deserving of the *ḥamd*. We said: "that He willingly bestowed", because one does not deserve *ḥamd* for the matters that happen unintentionally. Hence, the sun and fire are not praised for their benefits with the term "*ḥamd*", because they do not have an intention. Therefore, it gives the meaning that Allaah is the One Who creates willingly. We said "without being obligated to bestow them" because *al-ḥamd* is also associated with glorifying someone for the optional endowments done by him, so praising someone for something he is obligated to do is not called *ḥamd*, but *madḥ* (praise). Therefore, Allaah is clear of any obligation. The letter "laam" (ل) in { (لِلَّهِ) } is for specification (*ikhtisaaṣ*), just as it is said: (الباب للبيت) <the door is for the house>. This does not mean the house owns the door. It may also be said that it is for warrant and deservingness, hence our saying: "is due to Allaah". It may be said that it is for possession. [Saying this expression: (الْحَمْدُ لِلَّهِ) <*al-ḥamdu lillaah*>, is called the "*Ḥamdalah*". Praising Allaah with the term "*ḥamd*" is called "*taḥmiyd*", and it is sunnah to associate it with glorifying Allaah by saying (سبحان الله) <*subḥaana-llaah*; glory be to Allaah who is cleared of the attributes of the creations>. This is called *tasbiyh*]. Allaah said: { فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا } <Then, by the praises of your Lord, glorify (God) and seek His forgiveness, for He never ceased to be All-Forgiving>. There are two sayings about the saying of *Allāh* { فَسَبِّحْ بِحَمْدِ رَبِّكَ }. *Ibn 'Abbās* said that it means 'the prayer'. A group of interpreters said that it means 'the known *Tasbiḥ*'⁵⁷². Pertaining the saying of *Allāh* { فَسَبِّحْ بِحَمْدِ رَبِّكَ } <and seek His forgiveness, for He never ceased to be All-Forgiving>, *al-Bukhārī* narrated from the route of *ʿAʿishah* that she said that after the Revelation of *ṣūrah Al-Faṭḥ*, the Prophet, *ṣallallāhu ʿalayhi wa sallam*, said the following *Tasbiḥ* in every prayer that he prayed: <<سبحانك اللهم ربنا وبحمدك اللهم اغفر لي>> <<O *Allāh*, my Lord, You are glorified from all non-befitting attributes and all praise is due to You. O *Allāh* I seek your forgiveness.>> And in another narration from *ʿAʿishah*, she said that the Prophet used to say a lot in his *rukūʿ* (bowing) and *sujūd* (prostration) the following *Tasbiḥ*: <<سبحانك اللهم ربنا وبحمدك اللهم اغفر لي>> This means the same as above: O *Allāh*, my God and my Lord, You are glorified from all non-befitting attributes and all praise is due to You. O *Allāh*, I seek your forgiveness. The Prophet, *ṣallallāhu ʿalayhi wa sallam*, said the second *Tasbiḥ* slightly different from the first as a gesture of the permissibility of making *taʿwīl* of the *Qurʾān*. Al-Bukhārī, At-Tirmithī, At-Ṭabarānī and others have narrated from Abū Hurayrah, may Allaah accept his deeds, that he said, "The Messenger of Allaah said: <The sins of whoever says (سبحان الله و بحمده) 100 times per day will be dropped, even if they were as much as the foam of the sea>." The Two Shaykhs and At-Tirmithī also narrated from his route that the Messenger of Allaah said: <There are two expressions that are light on the tongue, heavy on the scale, and very acceptable to Ar-Rahmaan: (سبحان الله و بحمده سبحان الله العظيم)>⁵⁷². And it has many merits narrated in the *ḥadiyths*. Abū Daʿūd narrated that the Prophet ﷺ said: { كل أمر ذي بال لا يبدأ بحمد الله فهو أقطع } <Every religiously important matter that does not start with *Al-Ḥamdu lillaah* falls short>." This does not include that which the Religion specified with starting by other than *Al-Ḥamdalah*, such as the prayer, which is started with the *takbiyr*.

Qayyaam". It also means "Who does not need anything." 'Abu-l-Muhammadhaffar Al-Isfaraayiniyy said that it is an exaggerated adjective whose source is "qiyam", which means 'unrestricted confirmation and establishment'. Thus, He needs no creator or place.

65. **Al-Waajid** (الواجد): "The Rich Who is never poor".
66. **Al-Maajid** (الماجد): "The Perfectly Noble".
67. **Al-Waahid** (الواحد): "The One without a partner".
68. **As-Samad** (الصمد) is "the Master relied upon in all matters and resorted to in one's needs".
69. **Al-Qaadir** (القادر): "the Powerful".
70. **Al-Muqtadir** (المقتدر) is "the Qadiyr (Powerful) with the perfect power from whom nothing is withheld".
71. **Al-Muqaddim** (المقدم) is "Who advances whatever He willed".
72. **Al-Mu'akkhir** (المؤخر) is "Who delays whatever He willed".
73. **Al-'Awwal** (الأول) is "Whose Existence is First (without a beginning)".
74. **Al-'Aakhir** (الآخر) is "Whose Existence is without an end".
75. **Adh-Dhaahir** (الظاهر) is "Whose Existence is obvious because of the proof".
76. **Al-Baatin** (الباطن) "the One Who cannot be reached by delusions and is clear of bodily attributes".
77. **Al-Waali** (الوالي) is "Who owns and manages things".
78. **Al-Muta^aali** (المتعالي) is "Who is clear of the attributes of the creations".
79. **Al-Barr** (البر) is "the Good One Who is Merciful to His creatures, Who covered them with His sustenance and specified whomever He willed with His support, protection and special mercy".

80. **At-Tawwaab** (التَّوَّاب) is "Who grants repentance to whomever He willed among His creatures and accepts his repentance".
81. **Al-Muntaqim** (الْمُنْتَقِم) is "Who victoriously prevails over His enemies and punishes them for their sins". It may mean, "The One Who destroys them".
82. **Al-ʿAfuww** (العَفُو) is "the Pardoner with wide forgiveness".
83. **Ar-Ra'uwf** (الرَّءُوف) is Most Merciful.
84. **Maaliku-l-Mulk** (مَالِكُ الْمَلِك) is "the Owner of the Dominion Who controls it and gives it to whomever He willed".
85. **Tha-l-Jalaali wa-l-ʿIkraam** (ذُو الْجَلَالِ وَالْإِكْرَام) is "Who deserves to be exalted and not denied". [Al-Bayhaqiyy and Al-Haakim narrated that the Messenger of Allaah ﷺ said: [أَطْوَا بِيَاذَ الْجَلَالِ وَالْإِكْرَامِ] “Adhere to (saying) ‘yaa Tha-l-Jalaali wa-l-ʿIkraam.’” In a hadiyyh narrated by Al-Bukhaariyy⁵⁷³, At-Tirmithiyy and others, the Messenger of Allaah ﷺ passed a man who was saying, “Yaa Tha-l-Jalaali wa-l-ʿIkraam!” the Messenger of Allaah ﷺ said:

قَدْ اسْتُجِيبَ لَكَ فَسَلْ

“It has been answered for you, so ask.”]

86. **Al-Muqsit** (الْمُقْسِط) is "God Who is Just in His Judgment".
87. **Al-Jaami** (الْجَامِع) is "Who gathers the creatures on the Day of Judgment".
88. **Al-Ghaniyy** (الْغَنِي) is "Who does not need the creation".
89. **Al-Mughni** (الْمُغْنِي) is "Who satisfies the necessities of the creatures".
90. **Al-Maani** (الْمَانِع) "the Defender who protects and gives victory to His pious believers".
91. **Ad-Daarr** (الضَّار) is "Who makes harm reach whomever He willed".

⁵⁷³ Al-ʿAdab Al-Mufrad

92. **An-Naafi** (النافع) is "Who makes benefit reach whomever He willed".
93. **An-Nuwr** (النور) is "Who guides".
94. **Al-Haadi** (الهادي) is "Who guides the Believers, and by His guidance the living things are guided to what is beneficial for them and protected from what is harmful to them"⁵⁷⁴.
95. **Al-Badiy** (البيدع) is "Who created the creation without any preceding example".
96. **Al-Baaqi** (الباقى) is "the One for Whom non-existence is impossible".
97. **Al-Waarith** (الوارث) is "Whose Existence remains".
98. **Ar-Rashid** (الرشد) is "Who guides".
99. **As-Sabuwr** (الصبور) is "Who does not quickly punish the Believers".

The Names are of two categories: **[there are twelve]** specific to Him: Allaah, Ar-Rahmaan, Al-Qudduws, Al-Khaaliq, Ar-Raaziq, Maaliku-l-Mulk, Thu-l-Jalaali wa-l-'Ikraam, Al-Qayyuwm, Al-Muhyi, Al-Mumiyt, Al-'Ilaah⁵⁷⁵ and Ar-Rabb⁵⁷⁶ - and Names that are not exclusively His, which

⁵⁷⁴ Muslim narrated from ^Aliyy, may Allaah accept his deeds, that he said that the Messenger of Allaah said, **قُلِ اللَّهُمَّ اهْدِنِي وَسَلِّدْنِي** "Say, 'O Allaah, guide me and put me on target'." This means, "inspire me to the correct doings and sayings." Ibn ^Abbaas also reported that the Messenger of Allaah used to say, **اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي** "O Allaah, certainly I seek refuge with Your Might and Glory ('izzah), no one is God but You, from You misguiding me!"

⁵⁷⁵ It means the Rightfully Worshipped. The linguist Al-Fayyuwmiyy said in his dictionary *Al-Misbaahu-l-Muniyr*: "Al-'Ilaah is the worshipped, and he is Allaah, the glorified and exalted. Then the pagans borrowed it for what they worshipped instead of Allaah." Al-Mubarrid said, "Al-'Ilaah is the one who has Godhood, and Godhood is the Power to create." Thus, it is not valid to say that Al-'Ilaah refers to anyone who is worshipped whether rightfully or unrightfully. ^Abuw Maṣuwr said that it is one of the Names of Allaah. As for restricting the term, such as to say to the blasphemers, "This is your 'ilaah", meaning, this is what you worship - out of dispraise and not consent - there is no problem. Some scholars, like Mufassir An-Nasafiyy, said that 'ilaah is a common noun (ism jins), and thus applicable to anything worshiped, whether rightfully or unrightfully. Then its overwhelming usage became specific to what is worshipped rightfully. **[Our Shaykh convincingly refuted this by saying, as read to us by Shaykh ^Abdu-r-Razzaaq Ash-Shariyf.]** "Had it been valid to use ilaah for anything worshipped whether or not that worship were rightful, how would it be valid to say, 'There is no 'ilaah but Allaah?"

⁵⁷⁶ **{(رب)}** "Rabb", in Arabic, means "owner (maalik)". It may be said for example: **{(رب البيت)}** <rabbu-l-bayt; the owner of the house; landlord>. **{(الرب)}** "Ar-Rabb (i.e. Al-Maaliku-l-Haqiqiyy; The True Owner)", with the definite article (alif, laam; ال), makes the word a name that is not permissible for someone other than Allaah. Our Shaykh said in *As-Siraat* and its explanation: **"Likewise, whoever says: I am the rabb of whoever does such and such blasphemes": "Whoever says this expression blasphemes because he made himself the rabb of the people. As for saying, "I am the rabb of this profession", such as trading; meaning that he is an expert, then he does not blaspheme. Likewise, it is valid to say about someone who owns something, like an animal, garden, slave man or slave woman: "So and so is the rabb of this animal", or "of this slave woman", or "of this slave man", meaning that he is the master. It is in this context what came in the honorable Qur'aan about the statement of Yuwsuf: {(ادْكُرْنِي عِنْدَ رَبِّكَ)} <Mention me to your rabb (master)>. It would be said about whoever seemed to be a slave, even if he were not actually owned by someone: "this is the slave of so and so". As a**

are the other Names, and they are most of them. One may be called As-Salaam or Al-Malik [for example]. In the Qur'aan, Allaah said about the Messenger ﷺ:

{بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ} ⁵⁷⁷

<To the Believers (he is) ra'uuf (compassionate), rahiym (merciful).>

The Name "As-Samad" for the creation is the honorable master from whom the others seek help when they are in need.

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result, it would be said about the one who has control over him: "this is the rabb (master) of so and so". As for free people, it must not be said: "I am the rabb of the carpenters or the rabb of the builders". It is likewise not permissible for the eye doctor to say, "I am the rabb of eyes". Some of the scholars who have acquired knowledge in Egypt said that there was a proficient optometrist who said about himself, "I am the rabb of the eyes!" He was then inflicted with blindness. He blasphemed for this saying of his. Had he said, "I am the rabb of optometry", he would not have blasphemed. This (ruling) is if the speaker understands the cases of the term "rabb" linguistically. As for the one who does not understand that, then he is judged in accordance with his situation." He also said, "as for what some **suwfiyyah** have coined: 'the rabbs of the heart (arbaab al-quluwb)', they meant: the people whose intellects have been enlightened with piety. The hearts in this context refers to the intellects. [It is obvious from what is presented here that we are avoiding equating the English word "lord" with the Arabic word "rabb" in these cases].

⁵⁷⁷ At-Tawbah, 128

ALLAAH EXISTS WITHOUT A PLACE

This is the creed of ‘Ahlu-s-Sunnah because of the proof from Al-Qur’aan: **{(لَيْسَ كَمِثْلِهِ شَيْءٌ)}**⁵⁷⁸ **<Nothing is like Him in any way>.** [Hence, this case goes back to His Negating Attributes; Dissimilarity, Eternality, Independence and Oneness]. In the explanation of At-Tahaawiyy, ‘Abu-l-Fadaa’il Mankuwbars⁵⁷⁹ said:

*They only said: “The six directions do not contain Him; they contain created things,” because of the decisive texts and the definitive arguments. The texts are like the Saying of the Exalted: **{(لَيْسَ كَمِثْلِهِ شَيْءٌ)}**⁵⁸⁰ **<Nothing is whatsoever comparable to Him.>** He denied any resemblance of the world to Himself. In being contained in a direction, there is resemblance to bodies and particles. In the confirmation of place, there is resemblance to the particles that have confirmed places. Describing Him with directions is saying that He is confined to them. Saying that He is in a place is confirming needing the place. In all of that there is the necessity of Him being a creation and negation of His Eternity. All of that is impossible for the Eternal ... Among those texts is His Saying:*

{(سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ)}⁵⁸¹

<Allaah is glorified beyond what they ascribe to Him>. ...

*Thus, it is obligatory to exalt Him from the attributes of the creation. It is obligatory to confirm His Exaltation from that of which the creation is in need, such as the ascription of place and direction ... Among them is the Exalted’s Saying: **<(إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ)>**⁵⁸² **<Surely, Allaah is certainly needless of the creation.>** He confirmed Independence from the entire creation for Himself. Directions and places are parts of the creation. Thus, it is obligatory to confirm His Exaltation and Independence from the creation and from every ascription of the creatures ...”*

⁵⁷⁸ Ash-Shuwraa, 11

⁵⁷⁹ Most books mention his name as “Bakbars”. He was a slave who became a Hanafiyy scholar.

⁵⁸⁰ Ash-Shuwraa, 11

⁵⁸¹ As-Saaffaat, 159

⁵⁸² Al-Ankabuwt, 6

[However, our Shaykh has an independent chapter for this in *As-Siraat Al-Mustaqiym*, his explanations of *An-Nasafiyyah* and *At-Tahaawiyyah*, and other books].

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The People of the Truth declare what the people with blind hearts cannot comprehend: *Allaah is certainly not in a place, and certainly, negating a place for Him is not negating His Existence; it is the judgment of the mind, and certainly connection/contact, and disconnection/separation, and being inside or outside are not conditions for existence!*

Some believe that Allaah is in one place or direction - like up - or [that He relocates from place to place. Those who said He is up⁵⁸³ said] that He is on the ceiling of Paradise, or above it, or in the sky. [Those who believed that He relocates said that He descends to the lowest sky at night, and that He comes forth with the Angels on Resurrection Day]. Some believe He is in all directions. The first to say that Allaah is everywhere was Jahm Ibn Safwaan⁵⁸⁴. Some believe that Allaah surrounds the world from all directions⁵⁸⁵. Whoever believes that Allaah is in any place is not a Muslim, and likewise, whoever believes that He is like air or light, even if he claims to be a Muslim. “He is not in a place” means: Allaah does not touch a place or settle in one. A place is not only a solid body; it could also be a space; emptiness; void. Mankuwbars said:

The six directions are created and are attributes of the created world. Allaah the Exalted is Eternal. He never ceased to be. He was and there was no place, moment, nor time; no

⁵⁸³ According to the ill minds of the Wahhaabiyyah, Allaah is higher in status because He is higher in place. According to them, when we say “Al-‘Aliyy” or “Al-A‘laa” or the like, they think that it means High (in place), and that this is an Attribute of Perfection. However, being higher in place does not necessitate being higher in status. Prophet Yuwnus ؑ was in the depths of the ocean, but still has a higher status than the Angels that stay near the ‘Arsh.

⁵⁸⁴ He was asked about his Lord, he disappeared for a few days, and when he returned, he said that Allaah is with everything and in every place.

⁵⁸⁵ Shaykh ‘Abdu-r-Razzaaq read to us that our Shaykh said about Al-‘Albaaniyy:

الألباني فسر الإحاطة بالإحاطة الحسية. قال: الله وراء هذا العالم. جعل الله كالقبة وجعل العالم ما هو ضمن القبة. ومرة قال الله جالس على العرش. مذبذب. هذا كفر وهذا كفر. فسر الإحاطة بغير معناها، وفسر (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى) بغير معناها. ظن أن كلمة (مِنْ وَرَائِهِمْ) تفسر على الحس.

Al-‘Albaaniyy interpreted the “encompassment” as a physical encompassment. He said that Allaah is beyond this world. He made Allaah to be like a dome, and made the world to be like what is within the dome. Once, he said that Allaah is sitting upon the ‘Arsh. He is a shilly-shallier. That (first matter) is blasphemy and that (second matter) is blasphemy. He interpreted the “encompassment” according to what it does not mean, and He interpreted: (الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى) according to what it does not mean. He thought that the expression: (مِنْ وَرَائِهِمْ) should be interpreted according to the physical meaning.”

above, below, front, right or left. When He made the world happen and brought it from nothingness into being, the world became restricted to six directions. Hence, whatever He put above became over, and whatever He put beneath became below. What He put in front became the anterior, and what He put at the rear became behind. What He put to the right became right, and what He put to the left became left. Thus, the world became confined to directions. The Creator of the world is Eternal. He always was. He is Everlasting, and shall always be ...

Allaah does not occupy any space or void. The author of Al-Murshidah said:

موجودٌ قبل الخلق، ليس له قبلٌ ولا بعدٌ، ولا فوقٌ ولا تحتٌ، ولا يمينٌ ولا شمالٌ، ولا أمامٌ ولا خلفٌ، ولا كلٌّ، ولا بعضٌ، ولا يُقالُ متى كانَ ولا أينَ كانَ ولا كيفَ، كانَ ولا مكانَ، كَوْنٌ
الأكوانَ ودبرَ الزمانَ، لا يتقيّدُ بالزمانِ ولا يتخصّصُ بالمكانِ

"(He was) Existent before the creations, not having a before, an after, an above, a below, a right, a left, a front, a behind, a whole, or a part. It is not said: 'When was He?', 'Where was He?' nor 'How?' He was, and no place was. He gave being to the beings and managed time. He is not bound by time, nor designated with place."

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Some say that Allaah is everywhere without knowing or understanding its meaning. If someone thinks this means that Allaah knows everything and controls everything, then he does not blaspheme, but it is not correct. It is an obligation to correct him because this statement has an invalid meaning. Saying "Allaahu fi-s-samaa" meaning that He has the highest Status is not unlawful, but meaning that Allaah is located in the sky is blasphemy. Such a conviction likens Allaah to the Angels. Saying "Allaah resides in the hearts of the pious," is blasphemy unless one were ignorant of the language and thought the statement means that those people have love for Allaah in their hearts.

We lift our hands to the sky in supplication because the sky is [the qiblah of supplication] from where the blessings descend, just as when we pray we face the Ka`bah [because it is the qiblah of prayer. Then, like the Wahhaabiyyah merge the raising of the hands with the verse of Istiwa' to

say that God is over the Throne, someone else would be able to merge facing the Ka`bah with what Allaah said about the Ka`bah: <(بَيْتِي)> <My House> to say that Allaah is in the Masjid. However], we call the Masjid⁵⁸⁶ "the House of Allaah" because He is worshipped there, not because He lives there, [like we say Allaah is High in Majesty, not place].

The direction of the sky and the direction of the Ka`bah are both honorable directions[, but not for Allaah being in them]. This raising of the hands is not evidence that Allaah is above us because ‘Imaam Muslim narrated that in some of his supplications, the Messenger of Allaah ﷺ made supplication with his hands down. [Had raising the hands been evidence for Him being above, then facing the palms down would be evidence that He is below, not to mention that prostration is by falling to the ground. And turning the chest toward the Ka`bah would then be evidence that He is in the Ka`bah. None of those on its own prove any direction for Allaah, because the other would give a contradictory direction. We knew the same by merging, like ‘Abu-l-Mudhaffar, verses of the Qur’aan, like]:

{مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ}⁵⁸⁷

<(lit:) There is no secrecy between three except that He is the fourth of them,>

with His Saying:

{فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ}⁵⁸⁸

<(lit:) Allaah came to their buildings from the foundations and the ceiling fell upon them,>

with the verse:

{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى}⁵⁸⁹

<Ar-Rahmaan “istawaa” over the ^Arsh.>

Had He had a limit, edge, totality, [part, connection, disconnection, inside or outside], it would not be possible for Him to have differing, opposing places; it would be impossible for Him to be with

⁵⁸⁶ In general; the Ka`bah and any other. However, the Ka`bah has an extra-special status.

⁵⁸⁷ Al-Mujaadalah, 7

⁵⁸⁸ An-Nahl, 26

⁵⁸⁹ Ta-Ha, 5

every individual while coming to the buildings of a people from their foundations and meanwhile being high above, upon a grand throne. Thus, by merging these verses, the veracity of negating limits and edges for Allaah is established, as well as the impossibility of Him being specified to a direction.

✽ وسبحان الله وبحمده ✽

LIMITS

The **Mujassimah (Corporealists; Body-worshippers)** have confirmed limits and edges for Allaah. Some confirmed limits from all six directions. Some explicitly use the term “**nihaayah** (end; limit; extent)”, but have differed about the term “**mahduwd** (edged; limited; bordered)”; some confirm it while others prohibit it despite believing in it. Some have confirmed a limit for Allaah only from underneath, which actually necessitates that He would [still] be limited from all directions. Furthermore, a limit from one direction infringes on His Status of Greatness (**Al-ʿAdhamah**), because had He not been limited from that direction, He would have been bigger. Thus, by having that limit - as they claim - He is smaller. It is necessary to negate smallness as an Attribute of His, just as it is necessary to confirm Greatness. What clarifies what we have said is that they have themselves said, “We deny that He is inside the world because that ascribes smallness to Him!”

The sound mind necessitates that Allaah be clear of places and directions because what exists in a place is limited⁵⁹⁰. Allaah is not limited in Existence, Self, or Attributes. His Existence not being limited is a negation of having a beginning or end. His Self not having a limit is a negation of any edge or direction. His Attributes are not limited⁵⁹¹, not in themselves - for they are eternal and

⁵⁹⁰ Allaah is the Creator of this world with all of the variations and kinds and forms in it, so Allaah does not resemble any of these things in anyway. This is why 'Imaam ʿAliyy said, "The one who claims that our Lord is limited is ignorant about the worshiped Creator." This means that the one who believes or claims that Allaah has a volume is ignorant about Allaah. In the words of ʿAliyy is clear indication that Allaah is absolutely, categorically clear of limits. The one who attributes sitting or being next to something, or anything similar, is ignorant about Allaah and is a blasphemer. We do not say that Allaah has a limit that does not end. All things in a place have limits, and thus need someone who specified them with those limits. This is how we know that the earth, the people, the sun, and the sky, etc., are all created and thus do not deserve worship. They need a creator to specify them with those limits, places and shapes. The average human is four and one-half cubits, and is in need of someone to give him that limitation.

⁵⁹¹ Some of the Muʿtazilah have deviated in this issue, namely **Al-ʿAswaariyyah**, the followers of ʿAliyy Al-ʿAswaariyy. He was a follower of An-Nadhdhaam. He agreed with him in all that he said, and added to his misguidance. He said that whatever Allaah knew would not

everlasting; confirmed for a limitless self without edge, boundary or location. If those Attributes pertain to anything, then they have no limit in their pertinence. Therefore, there is no limit to what is known to Him, to the possibilities subject to His Power, and to that about which He speaks.

[On the contrary], the particle has a limited existence and self; it has a beginning and could possibly end, and it occupies a limited space. The quality has a limited existence, self, and pertinence. It has a beginning - and some qualities do not even exist for two single moments. A quality itself does not spread to two areas, and does not pertain to more than one **mahall** (site; that through which it exists).

Negating limits and edges for Allaah is the negation of connection, disconnection, and being parallel to things, because of the impossibility of size and body ascribed to Him. Rather, His Self is Great in Status. Thus, Allaah is clear of motion, stillness, coming, going, being in a place, connection, disconnection, closeness and farness by distance, meeting, separation, size, mass, body, image, containment, quantity, regions, sides and directions, because they all necessitate limits and edges.

❁ وسبحان الله وبحمده ❁

DIRECTIONS

Said ‘Abuw Haniyfaah in *Al-Fiqh Al-Absat*:

كان الله تعالى ولا مكان. كان قبل أن يخلق الخلق. كان ولم يكن أين ولا خلق ولا شيء، وهو خالق كل شيء.

*Allaah was and there was no place. He was before creating the creation. He was and there was no “where”, no creation, and no other thing, and He is the Creator of everything.*⁵⁹²

come into existence is not something subject to His Power. This necessitates that the Power of Allaah would be limited, and whoever has limited power has a limited self. This saying is blasphemy.

⁵⁹² From this statement, we know that what is mentioned in the tafsir (interpretation) of Al-Qurtubiyy, that the Salaf did not clear Allaah from being in a direction; that they did not mention this issue, is not correct. This is mentioned in his book of interpretation after he established that the correct creed is to clear Allaah from being in a direction. Some people who liken Allaah to the creation might try to use this to justify their statement that Allaah exists in the “above” direction. We tell them that in his book *At-Tathkaar*, Al-Qurtubiyy

In ‘Ishaaraat Al-Maraam, Al-Bayaadiyy, the Hanafiyy explained:

(Allaah was) existing eternally (and there was no place); the space occupied by a body. “Direction” is the name of the target of pointing, and it is the trajectory of the moving object. So, both (place and direction) are only appropriate for bodies and bodily things. Had He been in a place or a direction, that would necessitate them being uncreated and beginningless. So what is meant by “The One Who exists by Himself” in this context, is not the one who occupies a space by himself, but the one who is not in need of room or a position to occupy.

(He was before creating the creation. He was and there was no “where”); no place, or else He would be a body; there was (no creation, and no other thing). Therefore, He would not be inside the world, because the Creator would not be inside created things. Nor would He be outside of them, because He existed before the creations and before the existence of places and directions; (and He is the Creator of everything). Thus, Ibn Taymiyah’s idea that the ^ʿArsh is eternal is invalid, as mentioned in the explanation of Al-^ʿAdudiyyah. What is mentioned here is a negation of the imagination, not a negation of reason!

In Al-‘Asmaa’u wa-s-Sifaat, Al-Bayhaqiyy said: “If there is nothing above Him and there is nothing below Him, then He would not be existing in a place,” and that is because the Prophet ﷺ said:

وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

“(O Allaah), You are ~~Adh-Dhaahir~~ and there is nothing above You, and You are Al-Baatin and there is nothing below You.”

This hadiyth contains rejection of the **Jihawiyyah** (who say Allaah is in a direction). [They have several fallacies that have been refuted by ‘Abuw Mu’iyn An-Nasafiyy]:

himself elaborated on this issue and explicitly mentioned that the correct creed of ‘Ahlu-s-Sunnah, whether As-Salaf or Al-Khalaf, is that Allaah exists without a direction. In this same book, he also mentioned that those who say that Allaah has a body are blasphemers. This book was written after his book of interpretation, as he mentioned himself in *At-Tathkaar*, so the last saying of these two is what is taken into account. So, one cannot rely on the saying which he rejected later, assuming that it was not planted in his book.

They claimed: If two things exist independently, it is a must that they be in a direction from each other, because this is what is witnessed in existence. **We respond:** Concerning what is witnessed in (created) existence, each of the two independently existing things could be possibly above or below the other. Do you claim that possible for the Creator? **If they say yes**, then they have left their own method, because they do not deem it possible for the Creator to be below the world. **If they say no**, then they have debunked their own argument! **They justify their contradiction**⁵⁹³ **by saying:** The only reason it is not valid for the Creator to be below the world is because “below” is the direction of deficiency and disparagement, and the Creator is Exalted from deficiency and disparagement. **They are refuted by two points:**

1. **We say:** “You have just argued for differentiating between what is witnessed in existence and the Creator, after using what is witnessed in existence as your argument for the Attributes of the Creator; you do not deem it possible for the Creator to be below, though that is possible for what is witnessed in existence! You made that difference because of some evidence you found that necessitates differentiation: the impossibility of ascribing to the Creator deficiency and disparagement, even though they are possible for what is witnessed in existence. Why do you then not grant us differentiating between the Creator and what is witnessed in existence although we have evidence for making a difference: being in directions necessitates being created, which is impossible for the [Eternal]. It is not only valid for what is witnessed in existence, but in fact necessary!”
2. **We say:** We do not grant the direction of below being a direction of deficiency and disparagement. There is no deficiency in it, nor is there majesty in highness of place. How many guards are on a rooftop while the king is inside the house?

The Jihawiyy says: Two independently existing things [only] exist because each of them is in a direction from the other, or each of them is in a direction from the other because they both exist.

⁵⁹³ The deviant people feel justified and entitled to contradict themselves. Sometimes you must repeat yourself several times to make them understand that contradiction can never be acceptable.

We respond: Had each been existing because each is in a direction from the other, this would mean that the existent one is in a direction, even if there were no one with him. [If that were the case,] then Allaah would eternally be in a direction because eternally He was independently existing. [However], that is impossible because a direction is only confirmed by two. Is it not seen that there are only six directions: above, below, front, behind, right and left, and each individual direction would not be conceived but by comparison of two things⁵⁹⁴? If this is the case, then making direction - which is dependent on two individuals - the condition for every independent existence, despite that “mere existence” and “independence” are confirmed by a single individual, is ignorance of reality, because direction is [only] confirmed by more than one individual!

We furthermore refute them by saying: “Those two independently existing matters: are they in a direction from each other with limit and edge or without limit?”

- **If they say without limit**, we do not grant that, and their claim of referring to what is witnessed in existence is invalid, because what is witnessed in existence has edges and limits.
- **If they say with limit**, we concede to that, but we tell them, “Why would you claim that the Creator has a limit?” We have already established the evidence that limits and boundaries are impossible for the Creator.

وسبحان الله وبحمده

CONNECTION AND DISCONNECTION

Allaah is neither a body nor an atom, because a body is the result of composition, and the atom accepts composition and connection. Everything that is connected or accepts connection has a limit and an edge. ‘Abu-l-Faraj Ibnu-l-Jawziyy Al-Hambaliyy⁵⁹⁵ said in *Daf’u Shubuhi-t-Tashbiyh*:

If someone says: 'If you clear Allaah from any direction, then you negate His Existence as if His Existence is impossible!'

⁵⁹⁴ If each direction is inconceivable except by the comparison of two individuals, then this is the case of all six directions.

⁵⁹⁵ A scholar in tafsir, hadiyth, fiqh and Arabic language.

We reply: 'That is if you are talking about something that accepts connection to bodies at one time and disconnection from them at another. If the thing does not accept either opposite attribute, then this does not lead to any impossibility!'

If they say: 'You are requesting submission to something incomprehensible!'

We say: 'If you mean by "comprehension", "imagination", then this does not apply to Allaah⁵⁹⁶! If you mean that this argument is irrational, that is not the case!'

Al-'Aamidiyy said in *Ghaayatu-l-Maraam* that the inability to imagine what is neither inside or outside of the world, although its existence is confirmed by indisputable evidence and believing in it is obligatory - as one imagines different pictures and images - is not invalid, because not everything that must be believed is imaginable. If that were true, then it would not be valid to confirm the existence of [created] attributes not realized by the senses, such as knowledge, power and will, because they are not imaginable.

Our creed is not by delusions or imagination, rather by what the sound mind confirms, because the sound mind is the Religion's witness. Arguing that ascribing a place to Allaah is natural to any child and known by intuition is untrue, because what is known by intuition is not opposed by most intellectuals, and most intellectuals oppose the ascription of a place to the Eternal. Had Allaah been in a place eternally, then Allaah would not be its Creator, [and if He is not the Creator of a single thing, He is not the Creator of anything whatsoever. Since He is the Creator of everything,] then His Existence without place is confirmed in Eternity because place is not eternal. The Messenger of Allaah said⁵⁹⁷: [كان الله ولم يكن شيء غيره] "Allaah existed and there was nothing existing other than Him."

Since the place is something other than Allaah, this is proof that the Prophet ﷺ confirmed Allaah's Existence without a place. [So, if He were in a place, that would have only been after the creation of places]. Had He been in a place after the creation of places, He would have changed and gone

⁵⁹⁶ If one says that denying a place and quantity for Allaah is incomprehensible, then tell the person to describe his mind. This confirms the existence of something without imagining it. The ability to encompass or fathom something is not a condition to believe in it. Our knowledge does not encompass all of the creations, so how about Allaah? Az-Zarkashiyy narrated that 'Abuw Bakr said, "The inability of knowing the reality of Allaah is knowledge in itself. Searching for the reality of Allaah is blasphemy and shirk."

⁵⁹⁷ Al-Bukhaariyy, Ibnu-l-Jaaruwd and Al-Bayhaqiyy with a sahih chain.

out of His eternal Status. Change is a sign of createdness, and createdness is impossible for the Eternal.

They also said: Since Allaah exists, then He is either connected to the world or disconnected from it, and whichever is the case, a direction is confirmed for Him.

The answer: [Connection and disconnection⁵⁹⁸ are not conditions for existence]; do you not see that a property is not described as touching the particle or being apart from it? [Rather, connection and disconnection are conditions for] composition and limitation, which are all impossible for the Eternal. [Connection, disconnection and direction] are the descriptions of a body, and the evidence that He is not a body has been already established: Allaah generalized the negation of resemblance to anything, and did not specify anything over anything else. If Allaah were connected to anything, He would have uncountable similars. Likewise, if He were disconnected, if He were attributed with permanent or temporary movement, or permanent or temporary stillness, or if He had a limit, He would have uncountable similars. Had Allaah been outside of the world, He would be parallel to it, having either its size, or being smaller than it, or bigger than it. This gives Allaah a measure, and parts. That is a negation of having no beginning.

❁ وسبحان الله وبحمده ❁

INSIDE AND OUTSIDE

And if Allaah were in a place, He would have many similars. Had He been within the world, He would be among the types of things within the world, and then whatever would be applicable to them would be applicable to Him. If He were outside of the world, He would either be connected to it or disconnected from it. If He were disconnected from it then that would either be by a limited distance or an unlimited distance, and in all cases, Allaah would be ascribed with specifications and thus in need of a Creator.

⁵⁹⁸ Al-'Aamidiyy said in *Ghaayatu-l-Maraam* and in *'Abkaar Al-'Afkaar* that if what is meant by "connection" is for one thing to exist within the other, and by "disconnection", the negation of that, then by this consideration Allaah is disconnected from the world. [This does not mean that the expression is permissible]. This does not necessitate one of them being in a direction from the other. If, however, what is meant by "connection" is that which necessitates unification in a direction and in an area, and by "disconnection" what necessitates their difference and establishes distance and expanse between them, it would only be true if directions and containment related to Allaah. Or else, there is no prevention from Allaah being clear of both states.

The Mujassimah, among whom are the contemporary Wahhaabiyyah Mushabbihah, say: Allaah is not within the world; He is outside of it, imitating their predecessor Ibn Taymiyah who said in *Ar-Risaalah At-Tadmuriyyah*⁵⁹⁹:

فيقال لمن نفى الجهة : أتريد بالجهة انها شيء موجود مخلوق ؟ فالله ليس داخلا في المخلوقات أم تريد بالجهة ما وراء العالم ؟ فلا ريب أن الله فوق العالم مباين للمخلوقات

It is said to whoever denies the directions (for Allaah), "Do you mean by 'direction' some existing creation? (If so) then Allaah is not contained in the creations. Or do you mean by 'direction' what is beyond the world? There is no doubt that Allaah is above the world, disconnected from the creations.

They said: Since Allaah exists, He would either be inside the world or outside of it, and He is not inside of it, so He must be outside of it, and by necessity, He must be in a direction in comparison to it.

The Answer: Being inside the world or outside of it is not a condition for existence; it is a condition for whatever has direction and location, as said by Al-'Aamidiyy. Whatever is described as being inside or outside is a body with sections and parts. Whatever does not have parts or pieces would not be ascribed with being inside of something or outside of it. Al-'Aamidiyy said that saying *negation of connection and disconnection is irrational* is only true of what has a direction and a location. Or else, to say that Allaah is either inside or outside of the world is what is irrational.

❁ وسبحان الله وبحمده ❁

SIMULTANEOUS NEGATION OF OPPOSITES

The simultaneous negation of these opposites does not negate His Existence, just as the inanimate objects exist without being knowledgeable or ignorant; [that simultaneous negation of those opposites does not negate their existence]. The validator of knowledge and ignorance is life. [The validator of being connected, disconnected, inside or outside is having a body]. Absolutely denying "the simultaneous negation of opposites" is invalid. It can only be denied when the two opposites

599 Ar-Risaalah At-Tadmuriyyah, pg. 30.

alternate on the subject. As for not being alternatively applicable to the subject, [like motion and stillness alternate on a body, so it is not valid to negate them both from the body at the same time], or the categorical inapplicability of either of them to a subject, there is no conflict in negating both opposites at once. For example, it would not be said that a wall is blind or seeing; there is no conflict in the inapplicability of the two opposite attributes. The scholars of ‘Islaam made this point very clear.

❁ وسبحان الله وبحمده ❁

THE HADITH OF THE SLAVE GIRL

Understanding the hadiy~~th~~ of the slave girl as narrated by Muslim is important. It is one to which the Likeners refer with consistent frequency to mislead people. In *Sahiyh Muslim* is the story of a man who had a slave woman grazing his ghanam (sheep/goats) when a wolf got one. He smacked her, then regretted that, so he went to the Messenger ﷺ who scolded him for that. He said: "O Messenger of Allaah, should I set her free?" The Messenger of Allaah ﷺ said, "**Bring her to me**", so he brought her to him:

فَقَالَ لَهَا « أَيْنَ اللَّهِ؟ » قَالَتْ فِي السَّمَاءِ. قَالَ « مَنْ أَنَا؟ » قَالَتْ أَنْتَ رَسُولُ اللَّهِ. قَالَ « أَعْتَقَهَا فَاتَّهَا مُؤْمِنَةً. »

He said to her, “Ayna⁶⁰⁰-llaah?”, she said "Fi-s-Samaa' ", he said, “Who am I?” She said, "You are the Messenger of Allaah." He said, “Free her, for she is a Believer.”

They thought that the Prophet ﷺ asked her about the location of Allaah, and that she said, "In the sky," [or “Above the Heaven”]. They did not learn the fundamentals of the belief, because the Prophet ﷺ does not contradict the Qur'aan or the Religion. [Merging the narrations of this hadiy~~th~~

⁶⁰⁰ In Arabic the term “ayna” is an “ism (nominal; noun)” that sometimes is posed to state a condition, and other times is posed for interrogation. The first is like to say: “أينما تجلس أجلس” (where[ever] you sit, I sit). The second is sometimes an inquiry about the place (makaan) and sometimes an inquiry about the status (makaanah).

shows that he tested] her⁶⁰¹ about her conviction in Allaah [to determine if she was a Believer or a pagan, not that he was asking her about a location]. ‘Imaam Maalik - who is by consensus more knowledgeable than Muslim, even in the science of hadiy - narrated⁶⁰² a stronger narration of this hadiy with other terms:

فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَتْ نَعَمْ. قَالَ أَتَشْهَدِينَ أَنِّي رَسُولُ اللَّهِ؟ قَالَتْ نَعَمْ. قَالَ أَعْتَقَهَا.

He said to her: "Do you testify that no one is god except Allaah? She said, "Yes." He said, "Do you testify that I am the Messenger of Allaah?" She said, "Yes." He said, "Free her."

This is how Muslim's version should be understood because this is the way to test one's belief according to the known rules. One is not judged as a Muslim for declaring that God is in heaven! [The Shaykh said:

وَوَجْهُ الْمَعَارَضَةِ أَنَّ حَدِيثَ الْجَارِيَةِ فِيهِ الْإِكْتِفَاءُ بِقَوْلِ «اللَّهُ فِي السَّمَاءِ» لِلْحُكْمِ عَلَى قَائِلِهِ بِالْإِسْلَامِ.

“The point of conflict is that the hadiy of the slave girl suffices with saying ‘God is in heaven’ for judging whoever says it with ‘Islaam.’

He means, and Allaah know best: Despite some scholars giving this hadiy a ta'wiy and authenticating it, it is still truly inauthentic, for even according to reinterpreting the hadiy to mean that] when the Prophet ﷺ asked her, "‘Ayna-llaah?" he asked her about the makanah (status;

⁶⁰¹ Al-Bayaadiyy: "The fourth point is that he ﷺ wanted to test her. Does she confess that the Creator, the Doer of all that He willed, the majestically High, He is indeed Allaah, Whom if the supplicating one supplicates to Him he faces the sky? This is what the [Prophet's] question and acceptance [of her answer] refer to, like in An-Nawawiyy's explanation of Muslim. This is what 'Abuw Haniyfaah signaled to when saying: (Allaah the Exalted is referred to by using terms of highness, not lowness)."

⁶⁰² Al-Muwatta'

rank)⁶⁰³, not the *makan* (place), and when she answered "*fi-s-samaa*"⁶⁰⁴, she meant high in Status, not occupying the sky, [there is still the problem of judging her as a Muslim for what does not validate Faith according to the known rules! Hence, these meanings work in Arabic, but judging her as a Believer for those words has no way to be correct]; the Prophet ﷺ ordered us to judge someone as a Believer upon hearing the two *Shahaadahs* from him:

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله

"I was commanded to fight the people until they testify that there is no god but Allaah, and that Muḥammad is the Messenger of Allaah."

In the narration of Ibn Hibbaan:

فَقَالَ: "مَنْ رَبُّكَ؟" قَالَتْ: اللَّهُ. قَالَ: "مَنْ أَنَا؟" قَالَتْ: رَسُولُ اللَّهِ.

The Prophet ﷺ asked her, "Who is your Lord?" She said, "Allaah." He said, "Who am I?" She said, "You are the Messenger of Allaah."

[In Al-Bayhaqiyy's rendition is the same question, but the one who came to the Prophet was a woman]. In a [fifth] narration, the slave woman could not speak at all, she was a mute. All of these narrations are *sahih* except [the first; the narration of Muslim], and the last, in which she was mute; it is also weak. Some scholars like Al-Ghumaariyy judged this *hadiy* as weak⁶⁰⁵. The specific weakness of this *hadiy* is "*idtiraa*b"⁶⁰⁶; it is inconsistent in its text[s] and its chain[s]. [Therefore], this *hadiy* is not proof in the matters of the Creed. Most scholars said that if a *hadiy* does not reach the level of *mashhuwr* it cannot be relied upon in the matters of the Creed. This one

⁶⁰³ Al-Bayaadiyy: (So the Prophet ﷺ said to her <Are you a Believer?> She said, 'Yes'. So he said "Ayna-llaah?"), asking about the status and the highness over the slaves, which is the highness of dominance and subjugation, and signaling to the fact that if the slaves supplicated to Him, they direct themselves toward the sky. The apparent meaning is not what is intended.

⁶⁰⁴ Then he said: (And she pointed to the sky), as a sign referring to the highest status, just as it is said: "So-and-so is *fi-s-samaa*' (in the sky)", meaning that he has a high status, as mentioned in the book *At-Taqiyy*s by Ar-Raaziyy. (He said <Free her, for she is a Believer>).

⁶⁰⁵ A small portion of *hadiy*s narrated by Muslim, about 50, are weak according to some scholars like 'Aḥmad Ibn Ḥambal, Ash-Shaafi'iyy and As-Siyuwṭiyy. Because of the status of this *hadiy*, Al-Bukḥaariyy did not put it in his *As-Sahih*. According to him, it did not reach that level to be included in his book.

⁶⁰⁶ The *hadiy* narrated by the same narrator different times with different chains in a way that they do not comply with each other, or narrated at different times with different texts in a way that they do not comply with each other is called "disordered *hadiy* (*mudṭarib*)". This is of course when the narrations have equal levels and there is no way to join them and put them all in compliance. This type of *hadiy* is weak and is a subdivision of the defective *hadiy*.

does not reach the level of “shuhrah”⁶⁰⁷, let alone tawaatur, which is the highest level of authenticity [and it is not a single narration that is authentic without dispute. Therefore, it cannot be evidence in the Creed.

‘Imaam ‘Abuw Haniyfaah explained the Hadiyth of the Slave Girl] in *Al-Fiqhu-l-‘Absat*:

وأنه تعالى يدعى من أعلى لا من أسفل لأن الأسفل ليس من وصف الربوبية والألوهية في شيء.

“Allaah the Exalted is invoked by using terms of highness, not lowness, because lowness is - in no way - an ascription of Lordship or Godhood.”⁶⁰⁸

وعليه ما روى في الحديث أن رجلاً أتى إلى النبي صلى الله عليه وسلم بأمة سوداء فقال: وجب علي عتق رقبة أفجزئ هذه؟

According to that⁶⁰⁹ is what was narrated in the hadiyth, that a man⁶¹⁰ came to the Prophet ﷺ with a black slave woman and said, ‘It is obligatory upon me to free a Believer. Is this slave woman sufficient?’⁶¹¹

فقال لها النبي صلى الله عليه وسلم أمؤمنة أنت فقالت نعم فقال أين الله فأشارت إلى السماء فقال أعتقها فإنها مؤمنة.

⁶⁰⁷The famous hadiyth (mash-huwr) is the hadiyth narrated by at least three in each stage of narrators.

⁶⁰⁸ What (‘Abuw Haniyfaah) alluded to by saying: (Allaah the Exalted is invoked by using terms of highness) is what would be the description of He Who is called upon - Exalted is He - of the Attributions of Majesty, Greatness, Godhood and Independence; (not lowness, because lowness), i.e., the signification of lowness (is in no way an ascription of lordship and godhood) and greatness and highness of dominance.

⁶⁰⁹ Al-Bayaadiyy: (According to that) - i.e., according to His being referred to by using terms of highness and being ascribed with the Attributes of Majesty and Greatness.

⁶¹⁰ Al-Bayaadiyy: (That a man), named ‘Amr Ibn Shariyd as narrated by ‘Abuw Hurayrah, and his name is ‘Abdullaah Ibn Rawaaḥah as clarified by the ‘Imaam (‘Abuw Haniyfaah) in his Musnad according to the takhrij of Al-Ḥaarithiyy, Ṭalḥah Al-Balkhiyy and Al-Khuwaarizmiyy;

⁶¹¹ (Came to the Prophet ﷺ with a black slave woman and said, ‘It is obligatory upon me to free a believer). My mother died and ordered me to free a believing slave on her behalf, and I only own this slave woman. She was a black, foreign slave woman who did not even know about the prayer. (Is this slave woman sufficient) for fulfilling the will? This is as was mentioned in Al-Musannaf by hafidh ‘Abdu-r-Razzaaq. There is no authentic narration that she was mute, as was said.

So the Prophet ﷺ said to her <A believer are you?> She said, ‘Yes’⁶¹². So he said <‘Ayna-llaah?’>, and she pointed to the sky⁶¹³. He said <Free her, for she is a Believer⁶¹⁴>.”

Al-Bayaadiyy explained these words of ‘Abuw Haniyfaah in ‘Ishaaraat Al-Maraam.

If one of them says, "You are inferring a meaning different from the common meaning, and this is prohibited," then [we] ask him about the *hadiy* of Al-Bukhaariyy: رَبُّهُ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ. The most common meaning of the words is “One’s Lord is between him and his qiblah”, the literal implication being that Allaah is on earth. And this is narrated by Al-Bukhaariyy, so it is stronger. He would not interpret this text by its literal meaning, and if he does he would be contradicting himself, and Allaah knows best!

❁ وسبحان الله وبحمده ❁

MA^IYYAH (WITH-NESS)

From this, we know that when Al-Ma’iyyah⁶¹⁵ is attributed to Allaah, it is not in reference to connection, touching or dwelling in a place. This Saying of Allaah refers to support and protection:

{(إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا)}

<Certainly, Allaah is with those who have piety.>

⁶¹² Al-Bayaadiyy: ‘Abuw Haniyfaah signaled to the answer to clarify that lifting the hands to the sky when supplicating is not because the Exalted is above the heavens, but because the sky is the qiblah of the supplication. For from the sky, the goodness is expected, and the descent of the blessings is sought, because of the Saying of the Exalted: <(وَفِي السَّمَاءِ رِزْقُكُمْ)> <Your provision comes from the sky...>. That is accompanied with the hint towards His Attributes of Majesty and Greatness, and the fact that He, the Exalted, is Above His slaves by Dominance and Subjugation. He also signaled to the answer to clarify the prohibition of interpreting what came in the verses and *hadiy*s to refer to dwelling in a place and occupying space, and the prohibition of raising the hands during supplication with that belief. Rather, all of that is according to the meaning that we have mentioned here. That meaning does not negate the Attribute of Greatness. According to that meaning, the indications of creation and annihilation would not apply to Him.

⁶¹³ Al-Bayaadiyy: The fifth point is that she was not Arabian. She was unable to clearly express what was in her heart in reference to the creed of Tawhiyd with a proper expression. So by pointing, she made it known that the one whom she worships is the God of the Sky, because they used to refer to Allaah as “*llaah As-Samaa’* (the God of the Sky).” This is what the (Prophet’s) question refers to, as well as his being content with the pointing, as in *Al-Kifaayah* by Nuwru-d-Diyn Al-Bukhaariyy.

⁶¹⁴ Then Al-Bayaadiyy said, “Abuw Haniyfaah hinted at the answer to show that the question and the acceptance do not refer to the place by a direction, because of the definite evidence that discredits the confirmation of [Allaah being in an] actual place.”

⁶¹⁵ Ma’iyyah comes from the word ma^ (with). It may be translated into English as “being with” or “withness”. “With”: 2. On the side of, noting friendship or favor. <http://www.webstersdictionary1828.com/Dictionary>.

⁶¹⁶ An-Nahl, 128

The true meaning of this Saying of Allaah is that He knows about you wherever you are; His Knowledge encompasses everything:

{وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ}⁶¹⁷

It apparently means <<He is with you wherever you are.>> [What supports that is what precedes it and what comes after it]:

(يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

<He knows what enters the Earth and what comes out of it, what descends from the sky and what ascends up into it, and He is “with you” (by Knowledge) wherever you are, and Allaah sees all that you do.>

[Therefore], it was not intended by Al-Mi'raaj (the Ascension to the skies) that the Prophet ﷺ would be taken to a place where Allaah was, and whoever believes so is not a Muslim. It was to raise the Prophet's rank, to let him see Allaah, and to honor him by letting him witness certain wonders, as mentioned in Al-Qur'aan: {لِّنُرِيَهُ مِنْ آيَاتِنَا}⁶¹⁸ <... To show him of Our wondrous signs.>

And when Zaynab Bintu Jahsh, the wife of The Prophet ﷺ, used to say to the other wives:

زَوَّجَنِّي أَهْلِيكَ، وَزَوَّجَنِي اللَّهُ تَعَالَى مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ

"Your families gave you in marriage, but Allaah gave me in marriage from above seven skies!"

she meant that she was made a wife of the Prophet by Revelation - without a guardian or witnesses - because that was written in the Guarded Tablet, which is above the seven skies⁶¹⁹. Angel Jabraa'iyil ﷺ conveyed to the Prophet ﷺ that [his marriage to her] is written in that Tablet, therefore

⁶¹⁷ Al-Hadiyd 4

⁶¹⁸ Al-Israa' 1

⁶¹⁹ Ibn Hajar Al-Asqalaaniyy in Fathu-l-Baariy.

that fact alone made her the Prophet's wife ﷺ without a normal contract. This is something specific to the Prophet ﷺ.

✽ وسبحان الله وبحمده ✽

THE INHABITANTS OF THE SKY

[The first hadiyth that we heard from Shaykh Samiyr with its complete chain] is what he told us, that he asked Shaykh ^Abdullaah: "Did your shaykh, Muhammad Siraaj Al-Jabartiyy tell you this hadiyth and it was the first hadiyth you heard from him?" He said: "Yes, Muhammad Siraaj Al-Jabartiyy was told this hadiyth by Muhammad Habiybu-Ilaah Ash-Shanqiytiyy, and this was the first hadiyth he heard from him, from ^Abdu-l-Majiyd Ash-Sharnuwbiyy, and this was the first hadiyth he heard from him, from Hasan Al-Quwaysiniyy, and this was the first hadiyth he heard from him, from Muhammad Al-'Amiyr Al-Kabiy, and this was the first hadiyth he heard from him, from many of his mashaayikh, and this hadiyth was the first hadiyth he heard from each one of them. Among them was Shihaabu-d-Diyn Al-Jawhariyy, who heard it from ^Abdu-Ilaah Ibn Saalim Al-Bisriyy, and this was the first hadiyth he heard from him, from Muhammad Ibn Sulaymaan Al-Maghribiyy Ar-Ruwdaaniyy, and this was the first hadiyth he heard from him. He said: ^Abuw ^Uthmaan Sa'iyd Ibn ^Ibraahiym Al-Jazaa'iriyy told us, and this was the first hadiyth we heard from him, that the Muftiy of Tilimsaan, ^Abuw ^Uthmaan Al-Muqriy told him, and this was the first hadiyth he heard from him, that ^Ibraahiym At-Taaziyy told him, and this was the first hadiyth he heard from him, that ^Abu-l-Fath Al-Maraaghiyy told him, and this was the first hadiyth he heard from him, that Al-Haafidh ^Abdu-r-Rahiym Al-'Iraaqiyy told him, and this was the first hadiyth he heard from him, that ^Abu-l-Fath Al-Mayduwmiyy told him, and this was the first hadiyth he heard from him, that ^Abdu-l-Latif Ibn ^Abdi-l-Mun'im Al-Harraaniyyy told him, and this was the first hadiyth he heard from him, that Al-Haafidh ^Abu-l-Faraj Ibnu-l-Jawziyy told him, and this was the first hadiyth he heard from him, that ^Ismaa'iyl An-Naysaabuwriyy told him, and this was the first hadiyth he heard from him, that his

father 'Abuw Saalih Al-Mu'aththth told him, and this was the first hadiyth he heard from him, that Muhammad Ibn Mahmish Az-Ziyaadiyy An-Naysaabuwriyy told him, and this was the first hadiyth he heard from him, that 'Abuw Haamid Al-Bazzaar told him, and this was the first hadiyth he heard from him, that 'Abdu-r-Rahmaan Ibnu Bishr An-Naysaabuwriyy Al-'Abdiyy told him, and this was the first hadiyth he heard from him, that Sufyaan Ibn 'Uyaynah told him, and this was the first hadiyth he heard from him - and here is where the series ends - that 'Amr Ibn Diynaar told him that 'Abuw Qaabuws, the ex-slave of 'Abdu-llaah Ibn 'Amr Ibnu-l-'Aas told him that his ex-master 'Abdu-llaah Ibn 'Amr Ibn Al-'Aas told him that the Messenger of Allaah ﷺ said:

« الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّنْ فِي السَّمَاءِ »

“The merciful ones, Ar-Rahmaan has mercy on them. Have mercy on whoever is on earth, whoever is in the sky will have mercy on you.”

This hadiyth is very famous, narrated by several haafidhs, like Al-Haakim in *Al-Mustadrak*, and others. Some misunderstand this hadiyth [- and others like it - like the slave girl hadiyth, and like that one and the others, this one has a clarifying version] narrated by Haafidh Al-'Iraaqiyy in his 'amaaliy(y) (hadiyth diction sessions), in the 86th session ⁶²⁰, with his own chain of narrators passing through Az-Za'faraaniyy back to the Prophet ﷺ with the terms: يَرْحَمَكُم أَهْلُ السَّمَاءِ "The people of the sky will be merciful to you." This is explicit mentioning of the Angels. This is why Haafidh Al-'Iraaqiyy himself, after narrating the hadiyth, said, "And from this narration of the hadiyth, we deduce that the term "*man fi-s-samaa*" in *Al-Qur'aan* and in other narrations of hadiyth refers to the Angels and not to Allaah."

It is impossible that Allaah would be contained in the sky because the sky is full of angels. It was narrated that the Prophet ﷺ said:

ما في السماء موضع أربع أصابع إلا وفيه ملك قائم أو راکع أو ساجد

⁶²⁰ Technically, *Majlisu-l-'Amaaliyy* (dictation session) is the session in which the top hadiyth scholars choose a hadiyth to talk about; the narrations, level and meanings of the hadiyth. The sessions of Al-'Iraaqiyy were gathered by his students.

“There is not a four-fingered space in the sky that does not have an angel standing, bowing, or prostrating.”

Whoever believes that Allaah is in the sky would be implying that He is squeezed between the Angels.

❁ وسبحان الله وبحمده ❁

SEEING ALLAAH

[This issue is called by the People of the Truth “the Ru’yah (Sighting; Seeing [God])”]. At-Tahawiyy said: [والرؤية حق لأهل الجنة.] “The Sighting is true for the People of Paradise.” [‘Abuw Haniyfaah called it the Liqaa’]. ‘Abu-l-Mudhaffar says that here, liqaa’ refers to seeing, since the meeting of selves and contact between Allaah and the slaves is impossible. The Shaykh says in the big explanation of At-Tahaawiyy⁶²¹:

This chapter is dedicated to confirming seeing Allaah in the Afterlife; that the Believers (exclusively) will see Him. This is a reality that must be believed. They will see with their ‘abṣaar ([eyes]’ vision), without any distance between them and Allaah. (This is so) because whomever there is distance between you and him is limited. He would either be bigger in volume than you, smaller, or similar. All of that is not valid for Allaah. For this reason, ‘Ahlu-s-Sunnah confirm seeing Allaah in the Afterlife without resemblance, direction or distance. Seeing Allaah would not be like seeing the creation, because if you saw a creation, you saw it in front of you, or behind you - and then you turned and looked at it - or on your right, or on your left; or above you or below you; or you saw it from all directions, like being inside a room, for it would then be engulfing you. All of that, and whatever is like it, is not valid for Allaah, and does not befit Him. This was documented by Imaam ‘Abuw Mansuwr Al-Maaturiydiyy and others.

The People of Truth declare: A thing’s [very] existence implies that it can be seen. Allaah exists, so it is possible that He be seen. Had the mind been left to itself, it would not judge seeing Allaah as impossible. Az-Zabiydiyy said: [الباري موجود فصيح أن يرى] “The Creator exists, so it is valid that He be seen.” The existence of what cannot [possibly] be seen is unconfirmed, so it is possible - intellectually - to see flavors, smells and sounds, just as we [can] see bodies. [Our not seeing those matters is not because it is impossible], but because Allaah did not make it normal; natural. Had He willed [to remove from us what blocks us from seeing them], we would see them[, and had He removed from us what prevents us from seeing Him, we would see Him as He is. Therefore,

⁶²¹ Al-‘Iḥḥaar, fourth edition, pp 160,161.

the Mu'tazilah's denying the possibility of seeing Allaah leads to denying His Existence⁶²². If they were not being obstinate, then they did not commit blasphemy] according to most, [because this implication is not obvious], but is a major sin and a misguided belief. An-Nasafiyy the interpreter said:

Whatever could not possibly be seen, that is because what validates seeing it is missing, which is existence. Otherwise, just as He is known to be existent without a direction or a how - differently from every other known thing - He is also seeable, but it is not valid that He would be seen except without a direction and without a how - differently from every other seen thing. This is because seeing is verifying a thing as it is - but by vision. So, if the seen thing were in a direction, it would be seen in a direction, and if it were not in a direction, it would be seen, but not in a direction.

❁ وسبحان الله وبحمده ❁

DEBATING THE DENIERS

The strongest argument they had was to say that there are conditions for seeing: the power of sight, the necessity of light between the eye of the seer and the seen connecting them, a direction between them; that they be across from each other, and a distance between them that is neither too far nor too close. They [correctly] said that Allaah is not a body and existing without a place, so these [conditions] are not applicable to Him. Hence, [they mistakenly said that] He could not be seen.

[We said]: This is not a mental proof; it is [actually] a comparison of the Creator to the creation, like the Mushabbihah. These conditions are not [truly conditions; they are only what is normal and natural. The true synopsis of what they have said] is that they never saw anything except [in this way. However], they missed one point in their deduction: to not have experienced something does not make it impossible[, just like not being able to imagine something does not make it impossible!] The truth is that our seeing anything is something that Allaah creates in us, and usually it would have reasons, like light and a pupil. However, neither the light nor the eye creates

⁶²² In fact, this is among the issues that all factions of the Mu'tazilah have agreed upon. They said that Allaah is not seen, and that He does not see Himself. The philosophers and the Najjaariyyah also agree with the Mu'tazilah in denying the Ru'yah.

sight. [Even] if the one's eyes, brain, heart, and body were in good condition, and light were existing, this does not necessitate the thing being seen. [Why is it that] we do not see all the details of an approaching person [within a distance that makes him visible], although there is light connecting the seeing eye to the seen person? If what they said were the intellectual necessity, you would see all the details. This makes it even clearer that it is not impossible to see Allaah.

It is not a condition for something to be seen that it be a body. We see [the qualities of bodies], which [by agreement between the Sunnis and the Mu'tazilah], are not bodies. If being a body is [the necessary reason for being seen, then what is not a body would not be seen, so we should not see any motion, stillness, etc. Therefore, being a body is] not the necessary reason for something to be seen. Also, being the attribute of a body is not the necessary reason to be visible, because we see the bodies, [and they are not attributes]. Hence, what made them visible is the fact that they exist.⁶²³

The theologian, Shaykh At-Tilimsaaniyy said in the explanation of *Luma' Al-'Adillah*:

If they say: Those things were seen because of their createdness, and the Exalted Lord is uncreated!

We say: You are contradicting your own school, because flavors, smells, knowledge, and the like, cannot be seen according to you, although they are created! [So if createdness is the necessary reason for something to be seen, those qualities should be visible according to you].

Furthermore, createdness merely means "existence preceded by non-existence". That previous non-existence [of the created thing] did not make it presently seen, so the [true] validator of being visible is limited to existence. Therefore, everything existent can be possibly seen. [If what is seen is Eternal without a place, it will be seen unlike the created things in places are seen]. At-Tahaawiyy said: [بغير إحاطة ولا كيفية] "(They see Him) without circumscription or manner of

⁶²³ At-Tilimsaaniyy said: *Certainly, Allaah the Exalted exists, and everything existent is possibly seen. As a reference for that, we see the bodies and the characteristics. If a body were seen because of being a body, it would be necessary that we not see color, and had blackness been seen because it is a color, it would be necessary that we not see bodies. If they were seen because of their existence, then it would be necessary that every existent thing would be seen.*

being.” [That is in the Saying of Allaah: < (لَا تُدْرِكُهُ الْأَبْصَارُ) > <The visions do not encompass Him.> Mufasssir An-Nasafiyy said:

Their holding fast to this verse to deny that Allāh can be seen is nothing commendable, because what is negated in the verse is “idrāk (encompassment)”, not “ru’yah (sighting; seeing)”. In terms of seeing, “idrāk” is realizing the sides and boundaries of the seen thing, and there is no “idrāk” for whatever does not have sides and limits. Therefore, the impossibility lies in vision encompassing Him, not seeing Him. This is similar to knowledge: Not encompassing something by knowledge does not negate knowledge of the thing altogether. Rather, it negates achieving a boundary or end for what is known. Furthermore, the goal of the verse, which is to praise Allāh, dictates that He would be seeable. This is because negating the encompassment of what could never be seen does not contain any praise, for everything that cannot be seen cannot be encompassed! Rather, the praise is in negating the encompassment while verifying the possibility of sighting. This is because negating the encompassment while verifying the sighting proves the invalidity of the deficiency of limits and ends for the Self of Allāh. Therefore, the verse is evidence for us against them!]

This is by explaining “idraak” as encompassment. The Shaykh said in his explanation of An-Nasafiyyah that if it means “seeing” not “encompassment”, then it is evidence that not all visions will see Him; rather, only some shall see Him. That “some [that shall see Him]” is the Believers, not the disbelievers, because of the evidence that shall come.

Prophet Muwsaa was fully aware of this possibility! That is why he requested it:

{قَالَ رَبِّ ارْنِي أَنْظُرْ إِلَيْكَ} ⁶²⁴

<He said, "O My Lord, show me (Yourself so that) I may see You!">

Had this been impossible, one of the best Messengers of Allaah would neither have desired nor asked for it. According to the Mu[^]tazilah, he was either ignorant about what befits Allaah and what does not, so he requested; or he knew, but being ridiculous, he requested anyway. Both are

⁶²⁴ Al-'A[^]raaf, 143

impossible; Prophets are the most knowledgeable about what befits Allaah and what does not, [and they are not ridiculous]. How could they deny the possibility of seeing Allaah when the Qur'aan documents Muwsaa's requesting it?

They responded: Muwsaa's question was for the sake of his people when they said:

{لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً} ⁶²⁵

<We will not believe in you until we see Allaah clearly!>

He asked so that [he would be denied and told that it is impossible, and then tell them]. Then they would know its impossibility as he knew it.

'Ahlu-s-Sunnah said: This [explanation] opposes the apparent meanings of the verses, and there is no need to [abandon what appears in the Qur'aan in this issue], because had his people been Believers, his word that seeing Allaah is impossible would have been enough, and had they been blasphemers, they would not have believed him about the impossibility! Whichever the case, the question would be pointless!

The entire nation agreed that the verses and the hadiyth pertaining to this issue are interpreted by the apparent meanings, but the misguided sayings appeared and lead people astray. At-Tahaawiyy said [about this issue]:

لا ندخلُ في ذلك متأولينَ بآرائنا ولا متوهِّمينَ بأهوائنا،

We do not engage in that giving alternative interpretations by our opinions, nor delusional by our desires.

[The Mu[^]tazilah said: But] Allaah denied Muwsaa's request: {قَالَ لَنْ تَرَانِي} ⁶²⁶ <You shall not see Me.>

[We responded]: Allaah did not say, "I am not seen." Hence, [saying, "You shall not see Me,"] is proof that it is valid that Allaah be seen; or else He would have said to Muwsaa, "I am not seen," and would not have limited the negation to Muwsaa. [All that is negated here is that Musa will see

⁶²⁵ Al-Baqarah, 55

⁶²⁶ Al-'A[^]raaf 143

Allaah in this life with his mortal eyes. He shall see Allaah in the Afterlife like the other Believers, as per the evidence for that]. An-Nasafiyy said:

وقد ورد الدليل السَّمْعِيُّ بإيجاب رؤية المؤمنين لله تعالى في دار الآخرة،

“The transmitted evidence came with the inevitability of the Believers seeing Allah, the Exalted, in the Afterlife.”

And how would it be impossible to see Him when He said⁶²⁷:

﴿وَلَكِنْ اَنْظُرْ اِلَى الْجَبَلِ فَاِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا﴾

<“But look at the mountain. If it remains in its place then you will see Me. Then, when his Lord was visible to the mountain, it crumbled, and Moses fell unconscious.>

[There are two points here]:

1. Allaah made Muwsaa’s seeing Him conditional upon the mountain’s stability, which is a possible matter in itself. **Whatever is made conditional upon a possibility is itself a possibility**, because the impossible cannot depend upon a possibility. The Mu’tazilah did not concede to the condition being possible, because according to them it means “for the mountain to be still while it is moving”, which is impossible. ‘Ahlu-s-Sunnah said that this is also against the apparent meaning of the verse. The verses in this are clear, but the Mu’tazilah inferred other meanings for them. At-Tahaawiyy said:

فَاِنَّهُ مَا سَلِمَ فِي دِينِهِ اِلَّا مَنْ سَلَّمَ لِلّٰهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَدَّ عِلْمَ مَا اشْتَبَهَ عَلَيْهِ اِلَى عَالَمِهِ.

No one’s Religion is safe except if one submits himself to Allaah, the Exalted, and to His Messenger ﷺ and ascribes the knowledge of that which is ambiguous to He Who knows it.”

⁶²⁷ Al-‘A[^]raaf 143

2. Allaah created realization and the ability of sight in the mountain, [Thus, Allaah can be seen].

An-Nasafiyy the theologian said:

ورؤية الله تعالى جائزة في العقل واجبة بالنقل،

“Seeing Allah is possible in the intellect and necessary by the text.”

[Such was] pronounced by the Book of our Lord:

{وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ}

<Faces, on that day, shining; ☞ Seeing their Lord.>

In Al-I'tiqaad, Al-Bayhaqiyy clarified: {وُجُوهُ يَوْمَئِذٍ} <Faces, on that Day> - Judgement Day - that are: {نَّاصِرَةٌ} <brilliant; illuminated>; {إِلَىٰ رَبِّهَا نَاظِرَةٌ} <At their Lord, “naaḥhirah (lookers)”>. He said that “naaḥhar (looking; seeing)” has several connotations⁶²⁸. Here, it means its original, literal meaning of **looking; seeing**, like how it is used in Surat Muḥammad, 20; the “naaḥhar” of the hypocrite who “looks” at the Prophet with the look of one who lost consciousness to death because of being commanded to fight. This is especially true because the “naaḥhar” in the verse is attributed to the faces, so it must be the looking of the eyes, like how in Surat Al-Baqarah 144, Allaah tells the Prophet that He saw the Prophet’s turning his face toward the sky; that was his looking into that direction with his eyes.

- It does not mean “**considering; pondering**”, like the “looking” into how the camel is created (Surat Al-Ghāshiyah, 17) or looking into the kingdom of Heavens and Earth to reflect, because the Afterlife is not the time for reflection; it is the time of compelling realization.

⁶²⁸ **Connotation**, on the other hand, refers to the associations that are connected to a certain word or the emotional suggestions related to that word. **Denotation** refers to the literal meaning of a word; the “dictionary definition”. For example, if you look up the word *snake* in a dictionary, you will discover that one of its **denotative** meanings is “any of numerous scaly, legless, sometimes venomous reptiles having a long, tapering, cylindrical body and found in most tropical and temperate regions.” The **connotative** meanings of a word exist together with the denotative meanings. The connotations for the word *snake* could include evil or danger.

- It does not mean “**waiting**” like the blasphemers “looking” for a single blast that shall wipe them out (Yaa-Siyn, 49), because waiting is irritating, and there is nothing irritating in Paradise. Rather, the verse is a glad tiding and the people of Paradise achieve their desires by them merely crossing the mind; they do not wait.
- It does not mean “**acceptance and mercy**” like those who shall not be “looked at” in the Afterlife for their sins, because it is not possible for the slaves to be kind to their Lord.

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DEBATING THE ANTHROPOMORPHISTS

The anthropomorphists say: Allaah can be seen, but in a direction, because the existent one must necessarily be in a place and have a direction, so Allaah is in a place and has a direction. **They said:** What is known and familiar to the human intellect is that a thing would have a limit, so Allaah has a limit. [So,] **if they were to say:** How could one who is neither self-contained nor existing by extension of what is self-contained be seen by the eyes?

We answer: Seeing, according to us, does not necessitate direction nor facing; it only dictates the existence of what is seen. That makes seeing different from knowledge; what exists can be known as well as what does not exist, [but what is seen must exist]. Also, seeing does not necessitate the connection of light rays. In this way it is like knowledge.

If it were said: Do you not say that realizing something necessitates confirming what is realized?

We answer: Realizing something does not necessitate that it has edges.

If they say: Whoever saw something can tell the difference between himself and what he saw, so how would you tell the difference between yourselves and God the Glorified and Exalted?

We answer: Whatever has no direction cannot be pointed to in any region, and whatever has no similar cannot be given an example, and whatever has no shape can be, without difficulty, distinguished from what has a shape. **We furthermore say to them:** And when you see God, according to you, how do you tell the difference between Him and the Throne when the throne is

below Him, between Himself and you? Do you tell the difference between them? By shape and image or by color and form? However, your rule is that nothing can be seen unless it is across from the one who sees! How then would God even see Himself according to you? And how would He see the things that are inside of other things according to that? According to your way, Allaah does not see the insides of things, and this is different from what the Muslims believe. According to ‘Ustaaḥ ‘Abu ‘Is-haaq, whoever saw Allaah would not see anything else while seeing Him. This nullifies their question, but what is correct is that there is nothing to prevent seeing things that are in places and directions while seeing Allaah without a place. This would not mean that He is like His creations.

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EVIDENCE FROM THE HADITH

Al-Bukḥaariyy, ‘Abuw Daawuud, Muslim, ‘Aḥmad and others narrated [that ḥadiyyḥ] by which many who did not learn go astray:

إنكم سترون ربكم يوم القيامة لا تضامون في رؤيته كما ترون القمر ليلة البدر

“Surely, you are going to see your Lord on Judgment Day without crowding together to see Him. (You will have no doubt about what you saw), like (you have no doubt) when you see the moon on the night of the full moon.”

HIS SAYING: [إنكم سترون ربكم يوم القيامة] “Surely, you are going to see your Lord on Judgment Day.” [tells when that sighting shall occur]. ‘Imaam ‘Abuw Ḥaniyfaḥ said in his book *Al-Fiqhu-l-Akbar*:

والله تعالى يرى في الآخرة ويراه المؤمنون وهم في الجنة بأعين رؤوسهم بلا تشبيه ولا كيفية ولا كمية ولا يكون بينه وبين خلقه مسافة.

"Allaah, the Exalted, is seen in the Afterlife, and the Believers will see Him while they are in Paradise, with the eyes of their heads, without any similarity, manner of being or quantity, and there will be no distance between Him and His creation."

Seeing Allaah is the greatest pleasure of Paradise. Allaah said: **{لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ}**⁶²⁹ <For those who did good (by dying as Believers) there is the reward of Al-Husnaa (Paradise), and something extra.> What addition to the pleasures of Paradise could there be but seeing the Lord, the Glorified? It is narrated that the Messenger of Allaah interpreted this verse as **seeing the Wajh (Self) of Allaah**. On the other hand, the blasphemers will be deprived of seeing Allaah, as mentioned in Al-Qur'aan: **{كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ}**⁶³⁰ <Surely, they will be veiled from (seeing) their Lord on that day⁶³¹.>

The “**hajb**” mentioned in the verse linguistically is “**man^ (prevention)**”⁶³². Shaykh ^Abdu-r-Razzaaq Ash-Shariyf read to us that the Shaykh said about this prevention:

معناه: أزال عنهم حجاب المنع. ليس معناه أنه بينهم وبين الله ستار. إنما معناه: في الدنيا منعهم من رؤيته، والآن يزيل عنهم المنع. ليس معناه هناك حائل حسي في الدنيا بين الخلق وبينه، لأن هذا يقتضي أن الله جسم.

“It means that He will remove the veil of prevention from them. It does not mean that there is a cover between them and Allaah. It only means that in this life He prevented them from seeing Him, and now (in the Afterlife) He eradicates that prevention. It does not mean that

⁶²⁹ Yuwnus, 26

⁶³⁰ Al-Muṭaffiyyn, 15

⁶³¹ This verse degrades the blasphemers and makes it clear that Allaah does not accept them. They shall be deprived of seeing Allaah. Al-Bayhaqiyy narrated from Ash-Shaafi'iyy that he said: **الرضا** **“Since Allaah prohibited them from seeing Him because of their lack of acceptance by Him, therein is a sign that they (the believers) will see Him out of acceptance.”** It was narrated from the route of Sufyaan Ibn ^Uyaynah, may Allaah accept from him, that he said about this verse of the Qur'aan: **[فإذا احتجب عن الأولياء والأعداء فأَيُّ فضل للأولياء على الأعداء]** **“If the sighting were blocked from both the allies of God's Religion and His enemies, what favor would the allies have over the enemies?”** This means that had the verse not meant that the Believers will see Allaah, then there would be no benefit in specifically denying that the blasphemers will see Him, as said by Az-Zajjaaj. It was said that this verse means that they will be prevented from the generosity of their Lord, because in this life they were not thankful for His endowments upon them. Therefore, they will be hopeless of receiving any generosity from Him in the Afterlife as compensation. However, the first interpretation is most accurate (**asahh**), because seeing Him is the greatest generosity. It is known from this that if they are prevented from seeing Him then they will be prevented from other generousities.

⁶³² Someone recited this verse to ask 'Imaam Maalik a question: **“O 'Abuw ^Abdillaah: {وَجُوهٌ يُّومِئِذٍ نَّاصِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ}** <**Faces on that day that will be radiant * seeing their Lord**> Does this mean that the Believers will see Allaah?” He said, “Yes, with these two eyes.” The person said, “Some people said that: **{(نَاظِرَةٌ)}** means: “Awaiting the reward of their Lord”. Maalik said, “No, it means ‘seeing their Lord’, have you not heard the saying of Muwsaa reported in the Qur'aan: **{(رَبِّ أَرْنِي أَنْظُرْ إِلَيْكَ)}** <**My Lord! Show me (Yourself), so that I may see you**> Do you think that Muwsaa asked for an impossibility? Allaah said: **{(قَالَ لَنْ تَرَانِي)}** <**You will not see me**> in the dunyaa life, because it is the abode of annihilation. However, when they arrive in the abode of everlastingness, then with that which is everlasting they will see what is everlasting. Allaah said: **{(كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ)}** <**Surely, they will be veiled from seeing their Lord on that day**>.”

in this life there is a physical barrier between the creation and Allaah, for that would dictate that Allaah is a body.”

[HIS SAYING]: [لا تُضَامُونَ⁶³³ في رؤيته]: “... Not crowding together to see Him⁶³⁴” [is clarified by the statements of the scholars]: An-Nasafīyy said:

فَيُرَى لَا فِي مَكَانٍ، وَلَا عَلَى جِهَةٍ مِنْ مُقَابَلَةٍ أَوْ اتِّصَالِ شُعَاعٍ أَوْ ثُبُوتِ مَسَافَةٍ بَيْنَ الرَّائِي وَبَيْنَ اللَّهِ تَعَالَى

“He will be seen without a place, or an opposing direction, and without connection of light rays, or establishment of direction between the seer and Allah the Exalted.”

HIS SAYING: [كما ترون القمر ليلة البدر]: “(You will have no doubt about what you saw), like (you have no doubt when) you see the moon on the night of the full moon.” This [is not a comparison of the seen moon to the seen God; it] does not mean that the people will see Allaah in a circular form, it [compares the certainty of seeing the full moon on a clear night to the certainty of seeing God who has no similar whatsoever; it] refers to having no doubt. The Believers will see that He does not resemble anything, so of course there would be no doubt that the one whom they saw was Allaah. This hadiyyh is mash-huwr, so it is proof in the matters of the creed. At-Tahaawiyy said:

وَكُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ الْحَدِيثِ الصَّحِيحِ عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ كَمَا قَالَ وَمَعْنَاهُ عَلَى مَا أَرَادَ.

“And all that was narrated in this (matter) in the authentic hadiyyh from the Messenger ﷺ is as he said, and its meaning is as he meant.”

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⁶³³ With a dammah or fathah. Without the shaddah the meaning becomes, “You will not face injustice”, meaning that all Believers will see Him. In a narration of Al-Bukhaariyy, the word is تَضَارُونَ, and the meaning is the same, “without hurting each other while seeing Him”.

⁶³⁴ Al-Bayhaqiyy from Muḥaddith ‘Abu Ṭayyib Sahl Ibn Muḥammad As-Sa’lukiyy in Al-‘Imlaa’.

THE PROPHET SEEING HIS LORD DURING THE NIGHT ASCENSION

As for the matter of the Prophet ﷺ seeing his Lord on the night of *Al-'Israa' wa-l-Mi'raaj*, most of the scholars say that this took place; that the Prophet ﷺ indeed saw his Lord. At-Tabaraniyy narrated in *Al-Mu'jamul-Awsat* with a strong chain, as said by *Hafidh Ibn Hajar*, from the route of *Ibn 'Abbas*, may *Allah* accept his and his father's deeds: "**Muhammad saw his Lord twice.**" Also, *Ibn Khuzaymah* narrated with a strong chain that *Muhammad* ﷺ saw his Lord.

However, they differed about with what he saw his Lord - his eyes or his heart? The second saying is the reliable saying; Allaah gave the Prophet's heart ﷻ the power of sight. The Prophet ﷺ did not see Allaah with his eyes because Allaah did not will for that. This second saying complies with some narrations from some Companions, like 'Abuw Tharr. *Muslim* narrated from the route of *Abu-l-'Aliyah*, from the route of *Ibn 'Abbas* about the Saying of *Allah* the Exalted⁶³⁵:

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى أَفْتَمَارُونَهُ عَلَى مَا يَرَى وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾

<The heart did not lie about what it saw. Do you debate with him about what he sees? And he saw Him a second time.>

Ibn 'Abbas said: "He saw his Lord with his heart twice."

Notice: In *Ihya' u-'Ulumi-d-Din*, *Al-Ghazaliyy* said: "What is correct is that the Prophet did not see his Lord on the night of the Ascension." [The ~~Shaykh~~ thinks well of him by saying that what] he means is that the Prophet ﷺ did not see *Allah* with his eyes, because it is not confirmed that the Prophet ﷺ said, "I saw Him with my eyes." Nor is it confirmed from any of the Companions, their Successors, or the followers of the Successors that the Prophet said so ﷺ. He relied on a narration of 'Aa'ishah that she said that the Prophet ﷺ did not see his Lord on that night. It is better to say that what she meant was that the Prophet ﷺ did not see Allaah with his eyes. Saying that the

⁶³⁵ Surat An-Najm 11 - 13

Prophet ﷺ did not see Allaah with his eyes, rather he saw Him with his heart is better than negating the matter, saying that the Prophet ﷺ did not see Allaah on that night.

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SEEING GOD IN A DREAM

If someone claims to have seen Allaah in a dream, we would not say this is blasphemy unless he says that he saw a body that really was Him. If he claims that he saw Allaah in his dream and did not see a body, this is not blasphemy, and it is reported about several from the Salaf, including ‘Imaam ‘Aḥmad. If he says he saw Allaah in a form, but knows and believes that Allaah is not someone who has a form, this is not blasphemy, and his dream has an interpretation.

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QADAR (DESTINY)

The linguistic meaning of **qadar** is the exactness (hadd) upon which everything comes into being, whether good or evil, beautiful or ugly, wisdom or stupidity, etc., and the manifestation (bayaan) of how things turn out to be, whether good or evil, as well as what reward and punishment those things get. [Therefore, it is destiny; fate]. The Shaykh said in the explanation of *As-Siraat*:

ويقال بعبارة أخرى: القدر هو جعل كل شيء على ما هو عليه.

In other words, the Qadar is the making of everything as it is.

The People of Truth said that everything exists by God's Will; His **Specifying (Takhsiy)** its existence at its particular time with its particular qualities. They happened as He knew, by His **Destining (Taqqiyr)**, which is His **Management (Tadbiyr)**⁶³⁶. His Management is not thinking or contemplation, because thinking is an event and a feature of some creations.

His **Decree (Qadaa')** is His Creating. By it, every element of the world came into existence.

- Most 'Ashaa'irah said the Qadaa' is the eternal Will's systemization and arrangement of events and occurrences in a particular order, and Qadar is the Will's relation; pertaining (ta'alluq) to things at their specific moments.
- The Maaturiydiyyah said the Qadaa' is God's eternal Will as related to how things shall be in the unending future, and His Qadar is the creating of those things with specific measurements in themselves and their circumstances.

The Knowledge⁶³⁷, Power⁶³⁸ and Will are His Attributes by which He brings creations forth from nothingness into being. What He eternally knew would happen, He willed that it happens. Whatever He willed to happen happens by His Power. He knows what He willed, and did not will

⁶³⁶ Among the linguists who said that the taqqiyr is the tadbiyr is Az-Zajjaaj.

⁶³⁷ The Knowledge of Allaah is one, [absolute] knowledge that pertains to everything known, it does not have more pertinence to one thing over another; its relation to every possibility is the same; Allaah knows everything: {وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا} <Allaah was (eternally) Knowledgeable of everything.>

⁶³⁸ The Power is one, [absolute], all-inclusive power. Also, its pertinence to all possibilities is the same; He has Power over everything: {اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ} <Recite with the Name of your Lord, Who created.> There is no direct object mentioned for the verse because His Act of Creating includes all creations.

other than what He knew[, and His Power pertains to whatever His Will pertains. Whatever He commanded to be would be at the time and in the way that He willed it to be], as proven by His Saying: {إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ} ⁶³⁹ <Our (i.e., God's) mere Saying to something when We willed it, is that We say to it: "Be." and it is.⁶⁴⁰> An-Nasafiyy said: [وهي كلها بإرادته، ومشيتته، وحكمه، وقضيته، وتقديره] All (deeds of the slaves⁶⁴¹) are by His Will, Hukm (Judgement), Decree and Destinings. By "Hukm", he meant the Will of Allaah as related to creating. It was said that what is meant is the Address from Allaah by which things come into existence (Al-'Amr At-Takwiyniyy⁶⁴²).

Nothing is more likely to be His creation than anything else. Allaah said: {فَلَنْ كُلَّ مَنْ عِنْدَ اللَّهِ} ⁶⁴³ <O Muhammad, say, "Everything is from Allaah!"> For a possibility to exist, it needs a creator because it exists after nothingness. Had it been the case that these Attributes pertained to only some possibilities, Allaah would be Attributed with their opposites: ignorance and powerlessness, because they would not pertain to other possibilities. This is imperfection, and imperfection is impossible for God, Al-Qayyum. Moreover, this entails that Allaah was specified. That entails that someone specified Him with their relation to some things over others. It is impossible that the Necessary Self be specified by anyone. Acceptance of specification is createdness. By this it would be clear that the attributes of Will, Power and Knowledge are all-inclusive. At-Tahaawiyy said:

وكلُّ شيء يجري بمشيئة الله تعالى وعلمه وقضائه وقدره.

⁶³⁹ An-Nahl, 40

⁶⁴⁰ Speech is different from will and knowledge, because Allaah said: {إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ} <Our mere saying to something if We willed for its existence is that We say to it, "Be", and it shall be>. By this, we knew the difference between the saying and the will. Speech is also different from knowledge because one may inform about what he does not know, rather he knows what is different than that about which he is informing. This is just as one may order with what he does not want, like he who orders his slave to do something so to show that his slave does not obey.

⁶⁴¹ Had it been that the will of the slave is fulfilled even if it contradicts the Will of Allaah, as the Mu'tazilah said, then it would be mentally possible for another god to exist; if the will of the one other than Allaah were fulfilled, then this would imply that the claim of two gods is possible. Any saying that leads to an impossibility is invalid. The created thing needs a creator because its existence is a possibility; not a necessity, so no more weight is given to the state of existence for this thing over non-existence. In this matter, the relation of the Knowledge, Power and Will of Allaah to all the creations is the same. All of the creations are alike in the respects that they are all mentally possible. These attributes are the attributes by which Allaah brings them into existence.

⁶⁴² That is different from the address of accountability (Al-'Amr At-Takliyyiyy), because Allaah does not obligate the slaves to disobey Him or to do what is mubaah (indifferent).

⁶⁴³ An-Nisaa', 78

Everything runs by the Will of Allaah the Exalted, His Knowledge, His Ruling; Decree, and His Destining.

As the Self of Allaah has no beginning, His Will, Knowledge, Decree and Destining, without beginning, preceded all [eventual, occurring] matters, whether a size or an action; good or bad, obedience, sin, blasphemy, all deeds of creatures, and everything that comes into existence.

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TAQDIR & MAQDUR

We are ordered to believe in the Qadar, [but this word] has two meanings: **taqdiyr** (destining), which Ash-Shaafi'iyy defined as the Will of Allaah⁶⁴⁴, and **maqduwr** (destined). Both are [compacted] in the ḥadiyth of Gabriel: "... And belief in Qadar; its good and its bad⁶⁴⁵": Here, when believing in the Qadar was included amongst the things in which we must have Faith, then either we must believe in [God's Attribute of] Destining (**Taqdiyr**), which is His Qadaa' (Decree), or in the created, destined matter (**maqduwr**). The created, decreed, destined events that occur are not what must be believed in along with believing in Allaah, His Angels, His Books, His Messengers and the Last Day, so it must be that we are obligated to believe in [and accept Qadar with the meaning of] Destining. Allaah, far from imperfection is He, said: {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} ⁶⁴⁶ <Surely, (We have created) everything; We have created it by Qadar.>

However, the very same ḥadiyth does hint to the maqduwr, because the Prophet ﷺ said: [وشره] <... And "its" evil.> It is impossible that this means "the evil of Allaah's Attribute of Qadar", so

⁶⁴⁴ Addressing Allaah, he said:

وما شئت إن لم تشأ لم يكن
ففي العلم يجري الفتى والمسن
وهذا أعنت وهذا لم تُعن
وهذا قبيح وهذا حسن

ما شئت كان وإن لم أشأ
خلقت العباد على ما علمت
على ذا مننت وهذا خذلت
فمنهم شقي ومنهم سعيد

"What you willed shall be, even if I did not will, and what I willed, if you did not will, shall not be. You created the slaves according to what You knew. The young and strong as well as the old and meek act in according with Your Knowledge. You have endowed upon that one, and let down that one, supported that one, and that one, you did not support. Some are miserable (and shall die on blasphemy), and some are happy (and shall die on belief), this is ugly, and that is beautiful."

⁶⁴⁵ This ḥadiyth is narrated by Muslim. In another version of the ḥadiyth: "... And believing in the Qadar, all of it."

⁶⁴⁶ Al-Qamar, 49

[although] the pronoun in “its evil” indeed goes back to “Al-Qadar”, it does so in a way that gives “Al-Qadar” a second meaning: the “maquduwr”, which is the created, [ordained, decreed] thing⁶⁴⁷. [Our obligation concerning the maquduwr] is to love the good that has been destined and to hate the evil that has been destined. All of it, good and evil, is by the Taqdiyr⁶⁴⁸, but only the good is by His Acceptance; the evil is not⁶⁴⁹.

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GOOD & EVIL

At-Tahaawiyy said: [والخيرُ والشرُّ مقدرانِ على العباد] “Good and evil are both ordained for the slaves.” Our scholars differed: Some said that we generally say that all occurring things are by the Will of Allaah, but we do not specifically say that He is the Creator of ugly, evil and sins, disgusting things, corpses and stench. This is bad etiquette towards Allaah⁶⁵⁰. Some said that we do say that specifically, but with befitting connotations. We even specifically say that He willed blasphemy from the blasphemer as an evil, ugly, prohibited acquisition for the blasphemer, just as He willed the belief from the Believer as a good, commanded acquisition for the Believer.

⁶⁴⁷ This is called in Arabic: **Al-Istikhaam**. It is for a word in the sentence to have a meaning, then for a pronoun to refer back to the same word, but with a second meaning.

⁶⁴⁸ Among the obligations of the heart is to accept what Allaah ordained and predestined. This means to refrain from objecting to Him in creed and by expressions, inwardly and outwardly. Thus, one accepts Allaah’s Ordainment of good and bad, sweet and bitter, happiness, sadness, and ease and pain, while differentiating that from the actual **destined (maquduwr)**, **ordained (maqdiyy)** matter. The destined, ordained matter might or might not be something accepted by Allaah. If it were accepted by Allaah, then it is obligatory on the slave to love it. If not, such as sins, then it is obligatory on the slave to hate it without hating the fact that Allaah ordained it. Sins are among what Allaah willed to exist, and it is obligatory on the slave to hate the sins from the point of view that Allaah does not accept them and made them forbidden. Hence, there is no contradiction between believing in destiny and preordainment and hating some of the destined, preordained matters. What is obligatory to accept is the **Qadar**, which is the **Taqdiyr**, which is the Attribute of Allaah, and it is obligatory to hate any **maquduwr** (destined) matter that is considered forbidden according to the Religious Law.

⁶⁴⁹ As for what the Prophet ﷺ said in his supplication: **إِلَيْكَ لَيْسَ وَالْشَّرُّ** “Evil is not (the way) to You.” At-Tahaawiyy said that it is possible that what he meant by it was “The evil is not done for gaining a higher status from You”. This is because whoever does good seeks the higher status from Allaah and hopes for His Reward and the manifestation of what Allaah promised. Whoever does the bad does not seek the higher status from Allaah, although both good and evil are from Allaah. An-Nadr Ibn Shumayl said [about the supplication of the Prophet], “Its interpretation is that evil is not done for gaining a higher status from You.”

⁶⁵⁰ The Shaykh said in the Siraat: “The judgment of the one who attributes to Allah the good and attributes to the slave the evil out of good manners is that there is no harm on him. However, if he believed that Allah created the good but not the evil he is charged with blasphemy.”

This is the choice of Shaykh ‘Abuw Mansuwr Al-Maaturiydiyy, may Allaah have mercy upon him, and likewise says Al-‘Ash‘ariyy.

❁ وسبحان الله وبحمده ❁

GOD’S COMMAND

God’s Will does not follow His ‘Amr (Demand; Command; Order)⁶⁵¹. [In fact], there are four matters pertaining to the Will and the Order, [as the Shaykh listed in the Sirat]:

1. **What was ordered; commanded and willed:** the belief of the Believers and the obedience of the obedient.
2. **What was willed but not commanded:** the sin of the sinners and the blasphemy of the blasphemers. However, *Allah* does not accept blasphemy even though He willed it: ﴿وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ﴾ “He does not accept blasphemy for His slaves.”
3. **What was commanded but not willed:** belief from who shall die on blasphemy.
4. **What was not commanded or willed:** blasphemy from Prophets and the Angels.

It is not [permissible to pose in objection]: “How could *Allah* torture the sinners in the Hereafter for their sins that He willed for them to fall into?”⁶⁵² Let the Believer stop at the Saying of *Allah*:

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

<He is not questioned about what He does, they are questioned.>

⁶⁵¹ One of the reasons for the misguidance of the Mu‘tazilah is that they mixed the issue of the Will of Allaah and the Order of Allaah. To them, the Will of Allaah is necessarily related to the Order. Not everything that Allaah ordered to be done was willed by Allaah to come into existence. Allaah ordered Ibraahiym to sacrifice his son Ismaa‘iyl, but He did not will for that to happen. The Mu‘tazilah say that everything that Allaah ordered to be done, He willed for it to be done, whether or not it existed. They believe that everything He prohibited, He did not will to exist, whether or not it existed.

⁶⁵² If it were said: “If Allaah created the deed, how would He punish the slave for what He created?” We respond: “He punishes a creation that He created, and His punishment for what He created is not more farfetched than His punishment of who He created. He does what He willed and judges as He willed. He is not questioned about what He does, rather they will be questioned.” This is the path of the Salaf, the Companions and the Followers.

According to the Muʿtazilah, the Order is the Will; everything that Allaah ordered, He also willed, whether or not it actually took place⁶⁵³.

❁ وسبحان الله وبحمده ❁

GOD'S ACCEPTANCE

There is no correlation between God's Will and God's **Ridaa (Acceptance)**, meaning that Allaah [did indeed] will what He does not accept.

If it were said: "Is His Will accepted or not?" **We say:** "Indeed it is." **If they say:** "Why, then, does He punish for what He accepts?" **We say:** "In fact, He punishes for what He does not accept! His Will, Preordainment, and all of His Attributes are accepted, but the deed of the slave that happens by the Will could be acceptable or not. If not, then He punishes for it."

Al-Jubbaa'iyy argued by the Saying of Allaah: {وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ}⁶⁵⁴ <He does not accept blasphemy for His slaves.>

He said: Had blasphemy been by the Decree, it would be obligatory on us to accept it, because accepting the Decree is obligatory. And since the nation agreed that accepting blasphemy is blasphemy, it is obligatory to say that it is not by the Decree, nor by His Acceptance. They [likewise] said that Allaah said: {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}⁶⁵⁵ <I did not create the genies and humans but for them to worship Me.> They say that Allaah informed that He created the humans and genies for worship, so whoever says that He created the blasphemer for blasphemy and the sinner for sins has rejected the judgement of the texts.

The scholars responded: Firstly, blasphemy is not the Decree itself; it is what is related to the Decree. The obligation is to love the Decree, not the decreed, [unless] it is among what is accepted by Allaah, and obligatory to love, whether people or deeds. [As for the argument that he based on the verse], it can be answered in several ways:

⁶⁵³ This is why they said that Allaah ordered His slaves with belief and willed for that to occur, but it did not happen in all of the slaves. To them, those in whom it took place are the Believers, and the others are blasphemers.

⁶⁵⁴ Az-Zumar, 7

⁶⁵⁵ Ath-Thaariyaat, 56

1. **Acceptance is not will.** Allaah willed for blasphemy, but does not accept it, because acceptance is an expression of praise; to consider something good, and to approve of it. For example, Allaah said: **﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ﴾**⁶⁵⁶ <Allaah accepted the Believers>. This means that they are praiseworthy. [This is different from will; for the Will] is the specifier of one of two possibilities. A person would do many things by his will and choice without accepting them. This is the difference between them.
2. **If the Acceptance is the Will**⁶⁵⁷ - for argument's sake, then to say that <He does not accept blasphemy for His slaves> means He does not will it for them, then "His slaves" in this verse are "His believing slaves" in particular, like how the expression "‘ibaad (slaves)" was used [specifically] for the Believers in many places in the Qur'aan⁶⁵⁸. His willing the blasphemy for His disbelieving slave would still be covered by other verses, like: **﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾**⁶⁵⁹ <You do not will but that Allaah wills, Lord of the Worlds.>

✽ وسبحان الله وبحمده ✽

PENDING DESTINY

The Will of Allaah is eternal and does not change⁶⁶⁰. ‘Imaam Muslim narrated that the Prophet ﷺ said that Allaah said: **﴿يَا مُحَمَّدُ، إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ﴾** “O Muḥammad! Indeed, if I have decreed a decree, it surely is not deterred.”

This was mentioned in the ḥadiyth of Muslim:

⁶⁵⁶ Al-Fat-h, 18

⁶⁵⁷ ‘Iraadah (will) did indeed come in some spots meaning “mahabbah”, [which means for Allaah: “acceptance”], like when Allaah said: **﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾** <Allaah wants (i.e., accepts) the ease for you and does not want the difficult for you.> This is because Allaah did not obligate anything in the Religion that is beyond the ability of the slave.

⁶⁵⁸ Allaah said: **﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾** <The slaves of Ar-Rahmaan who walk the earth humbly...> He also said: **﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾** <You surely have no dominion over My slaves.>

⁶⁵⁹ At-Takwiyr, 29

⁶⁶⁰ Thus, the saying of the Karraamiyyah and Ibn Taymiyah, that His Will is an event that renews within His Self, is invalid. To Ibn Taymiyah, Allaah's Will is eternal in its kind, but each renewal within His Self is eventual.

إن الله كتب مقادير الخلائق قبل أن يخلق السموات والأرض بخمسين ألف سنة وكان عرشه على الماء

“Surely, Allaah wrote⁶⁶¹ the destinies of the creations before creating the heavens and earth by 50,000 years, and His ^Arsh was over the water.”

Whatever changes has to be a creation. [Therefore], supplication, charity, performing prayer, and the like, do not change the Will. One should not intend by making supplication that Allaah would change His eternal Decree or His eternal Will⁶⁶². By making supplication, one asks Allaah for things to happen; that Allaah willed eternally for those things to happen. Moreover, by making supplication, one shows and declares his need of Allaah, and also acquires reward for that. If it is answered, the supplication was the reason for the person to get what he wants. Allaah said in His Book: <ادْعُونِي أَسْتَجِبْ لَكُمْ> <Call⁶⁶³ me, I will answer you.>

This is similar to when one eats; it is the reason for him to feel full and does not change the Will⁶⁶⁴. So, if Allaah eternally willed for a person’s supplication to be answered, then that person would make supplication and he would get what he wanted in accordance with the Will of Allaah. Neither this, nor charity or the like, changes the Will. The Prophet ﷺ said:

إِنَّ النَّذْرَ لَا يُقَرِّبُ مِنْ ابْنِ آدَمَ شَيْئًا لَمْ يَكُنِ اللَّهُ قَدْرَهُ

“Surely, the pledge does not bring anything closer to the son of Aadam that Allaah has not ordained.”

And he said⁶⁶⁵:

العين حق ولو كان شيء سابق القدر سبقته العين

⁶⁶¹ Allaah ordered it to be written.

⁶⁶² If a person pays a certain charity with the intention that this would protect him from a certain hardship, or if a person does any other good deed, he should not have the intention that Allaah would change His Will because of that.

⁶⁶³ Plural

⁶⁶⁴ Allaah willed for the person to eat, and by consequence, to feel full; eating was the reason to get to the feeling and it does not change the Will of Allaah, just as making supplication was the reason to get what you want without changing The Will of Allaah.

⁶⁶⁵ Muslim

“The evil eye is real. And had there been anything to race against destiny, the (evil) eye would win⁶⁶⁶.”

This means that had there been anything that would defeat the Predetermination of Allaah, it would have been the evil eye, but nothing defeats it.

The “**maḥw** (erasing)” and “**ithbaat** (confirming)” in the upcoming Saying of *Allah*⁶⁶⁷ is not related to the Preordainment:

﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾

<Allah “erases”⁶⁶⁸ what He wills, and He “confirms” (what He wills⁶⁶⁹), and to Him belongs *Ummul-Kitab*; (the Guarded Tablet).>

This truly means that *Allah* ordered to be written any hardship, deprivation, death, and other matters that would befall a slave, and that if the slave were to pray or stay in touch with his **[Muslim]** relative or otherwise, this hardship would not befall him, or *Allah* will give him lots of provision, or prolong his life. Also, He made be written in the Guarded Tablet what will actually happen between those two matters. *Al-Bayhaqiyy* narrated that *Ibn ʿAbbas* said, “*Allah* erases whatever He willed from the two records of the Angels; there are two books; *Allah* erases whatever He willed from one of them, He confirms the other, and to Him belongs the Guarded Tablet **[that contains it all]**.” So, the erasing and the confirming go back to one of the records of the Angels in which this pending destiny is written. That pending destiny is the “qadar” in the *ḥadīth*:

لا يرد القدر إلا الدعاء

“Nothing deflects the (pending) *qadar* but supplication.”

⁶⁶⁶ This means that the evil eye has a **[real]** effect. It is also understood from this *ḥadīth* that nothing harms or benefits except by the Will of Allaah.

⁶⁶⁷ *Sūrat Ar-Raʿd*, 39

⁶⁶⁸ Abrogates[n]

⁶⁶⁹ By not abrogating, or by replacing[j]

This does not refer to the **mubram (inevitable) destiny**⁶⁷⁰. Also, this erasing does not pertain to dying miserably (on the state of *kufir* [*shaqawah*]) or happily (on the state of *Islam* [*sa`adah*]). *Al-Bayhaqiyy* narrates from the route of *Mujahid* that he said about: **(فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ)** <On that night, every definitive matter is distinguished>: “On the night of *Qadr*, what would take place in the coming year would be [revealed to the Angels], such as provision or hardship. As for the confirmation of dying miserably or happily, this is confirmed and will not change.”⁶⁷¹

❁ وسبحان الله وبحمده ❁

THE QADARIYYAH (THE DESTINY DENIERS)

Know that what we have mentioned about the Qadar is not delving into the issue in the inappropriate way that the Prophet ﷺ forbade when he said: [إِذَا ذُكِرَ الْقَدَرُ فَأُمْسِكُوا] “*When Destiny is mentioned, hold back*”⁶⁷². This is explanation of the Qadar that came in the religious texts. The prohibition is delving to reach its secret. Whoever claims to know the reality of Qadar is a blasphemer. Ash-Shafi`iyy and Ibn `Asakir narrated from `Aliyy that he said to someone asking about the Qadar, “*It is the secret of Allah, do not delve!*” But the man insisted, so `Aliyy said to him, “*Since you refuse, know that it is a matter between two matters: not compulsion and not unrestricted volition.*” At-Tahaawiyy said:

⁶⁷⁰ Among the factions of the **Rawaafid** are the followers of **Mukhtaar Ibn `Abi `Ubayd**, “**Al-Kaysaniyyah**”. Among his deviations is the confirmation of “**badaa**” (epiphany); that Allaah willed for something, [then something occurred to Him], so He changed His Will. The reason for them deeming this matter possible for Allaah, is that this man Mukhtaar claimed prophethood for himself. A powerful army was sent by Mus`ab Ibn Az-Zubayr to fight him. He, in response, dispatched `Ahmad Ibn Shumayl with 3,000 fighters and said to them, “It has been revealed to me that victory is yours!” Ibn Shumayl and those with him were defeated. He returned to Mukhtaar and said, “Where is the victory that you promised us?” Mukhtaar said to him, “That is what my Lord promised me, then it occurred to Him to change His Will! Allaah the Glorified and Exalted said: **{(يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعْدَهُ أَمْ الْكِتَابِ)}** <Allaah erases what He wills and confirms whatever He wills, and to Him belongs the Guarded Tablet>.” Then Mukhtaar went out to fight Mus`ab and returned defeated, and was soon after killed.

⁶⁷¹ For this reason, the *du`a* that some say in the month of *Sha`ban* is not authentic from the Prophet ﷺ, which has in it: “O *Allah*, if You had written me in the Guarded Tablet as someone who will die as a blasphemer, then erase from me the name of being wretched and confirm for me the state of bliss [dying as a believer]; and if You wrote for me in the Guarded Tablet that I would be prevented from goodness and that my provision would be cut off, then erase for me that prevention from goodness and the cutting off of my provision, and confirm for me bliss and success in goodness, for certainly, You said in Your Book [what means]: **‘Allah Erases whatever He wills and He Confirms whatever He wills and to Him belongs the Guarded Tablet.**” Nor is any other *hadith* of this sort confirmed from the Prophet, nor from `Umar, nor from *Mujahid*, nor from anyone else from the *Salaf*, as is known from the book of *Al-Qadar* by *Al-Bayhaqiyy*.

⁶⁷² As narrated by At-Tabaraniyy.

فويل لمن صارَ لله تعالى في القَدَرِ خصيماً، وأحضر للنظر فيه قلباً سقيماً، لقد التمس بوهمه
في فحص الغيب سرّاً كتيماً، وعاد بما قال فيه أفاكاً أثيماً.

“Woe to who becomes, against God, an opponent concerning destiny, and to consider it, he summons a corrupt heart. He has sought, by investigating the unseen with his confusion, a concealed secret, and became by what he said about it a sinful liar.”

The reality of the Qadar has been blocked from us. When a person disputes about it and wants to investigate and follow his delusions, this shows that his heart is corrupt and diseased⁶⁷³. Those are the **Qadariyyah**⁶⁷⁴; those who denied the **Qadar of Allaah**⁶⁷⁵ and confirmed it for themselves; [they say they create their own deeds; make their own destiny, or there is no destiny]. Among what all factions of the Mu`tazilah agree upon is that the actions of the slaves, whether honorable - like humans and Angels, or small - like the mosquito and all insects, or degraded - like the pig and dog,

⁶⁷³ This statement of At-Tahaawiyy is explicit dispraise of the Mu`tazilah who claim that matters take place different from what Allaah willed. They claimed that Allaah willed for the blasphemers to believe, but it did not happen. The Qadariyyah arrived at their belief based on their own opinion, which contains renouncement of the Qadar, and that is how they resemble the Majuws. To refer to someone as a disputer of the Qadar of Allaah is a dispraise.

⁶⁷⁴ Ibn Fuwrak narrates from Al-Ash`ariyy that he spoke about the meaning of being called and described as “qadariyy”; that this term refers to whoever claims that he creates his own deeds, not Allaah, and that he independently [of God] manages those deeds with his power. The Messenger ﷺ likened them to the **Zoroastrians** for attributing creation to more than one creator, and for their claim of exalting Allaah by negating that He willed for evil. Al-Ash`ariyy said that it is valid to ascribe the human with the **taqdiyr** (estimation and assessment) of his doings in the literal sense, as opposed to the figurative sense, but his “taqdiyr” is a creation of Allaah. This is just as it is permissible to refer to the human as a builder, writer, as being in motion or being a striker, while all of these meanings are the creation of Allaah. Al-Ash`ariyy said that what negates this dispraised name “**Qadariyyah**” from being applicable to us, despite that we confirm that someone other than Allaah does **taqdiyr** in a literal sense, is that we did not make that taqdiyr independent of the Taqdiyr of Allaah. We instead considered it a creation of Allaah. Al-Ash`ariyy also used to say that the one who frequently mentions something does not deserve to be called by the name of that thing unless he ascribes it to himself and claims it. Thus, the one who frequently mentions **the Qadar of Allaah** over the deeds is not called “Qadariyy” when he ascribes that qadar to someone else and negates it from himself. He said that this title is very clear to the entire nation; it is known to the laymen, not to mention the specialists, and is not confusing.

⁶⁷⁵ The original faction of the Mu`tazilah is called **Al-Waasiliyyah**. They are followers of Waasil Ibn `Aṭaa' Al-Ghazzaal. He is the head of the Mu`tazilah and the first to call to their innovation. This is because Ma`bad Al-Juhaniyy and Ghaylaan Ad-Dimashqiyy kept their innovation about the Qadar hidden from the people. When they exposed that in the last days of the Companions, no one followed them, and they were rejected by the people until the days of Al-Hasan Al-Bisriyy. Waasil was among the many people who used to go to Al-Hasan. He secretly had the belief of Ma`bad and Ghaylaan. He also opposed 'Ahlu-s-Sunnah and the Khawaarij and said that the major sinner is not a Believer and is not a blasphemer, but has a status between them, and that his judgment is that he will be in Hell forever with the blasphemers. So, Al-Hasan shunned him and his followers from sitting with the Muslims. They were thus called Al-Mu`tazilah. When Waasil outwardly expressed this innovation, and was shunned to the side of the masjid, `Amr Ibn `Ubayd agreed with him. They were unable, however, to spread their beliefs. When the Muslims knew about Waasil's position in the Qadar, and they had already charged him with blasphemy for what he said about the major sinners being in a status between belief and blasphemy, they started to say about him, “With his blasphemy, he denies the Qadar!” Thus, that became a proverb in reference to anyone who merged between two invalid matters.

and every worm, fish, etc., are their own creation. To them, Allaah is not the Creator of their deeds and does not have Power over what they do⁶⁷⁶, but that is contrary to the Saying of Allaah:

{(قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ * وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ)}

<Said Abraham, “Do you worship what you carve[,]? ﴿﴾ Though; while Allaah created you and what you do![]?”⁶⁷⁷>

Also, the Messenger ﷺ said: [إن الله صانع كل صانع وصنعه] “Surely, Allaah is the Maker of every maker and his making.”

Do not think that the deed of the slave happens by two independent powers; one deed does not exist by two independent powers, as clarified by the proof of tamaanu[^]. Rather, Allaah has eternal Power of Creating over the slave’s deed, and the slave has a created power to acquire a deed. These are two different relations. In other words, it can be said that a slave's deeds happened by the slave’s power, and it can be said that they happened by God’s Power[, but they are two different powers and the deed is related to them in two different ways⁶⁷⁸].

Someone might say: "If it takes place by the power of the slave, then the Power of Allaah has no influence, and if it takes place by the Power of Allaah, then the power of the slave has no influence."

⁶⁷⁶ The Mu[^]tazilah say that after Allaah created the slaves, He became powerless over their deeds. The one who looks into the sayings of the Mu[^]tazilah knows that they are deserving of being charged with blasphemy. It is confirmed that they said that Allaah was Powerful over the motion and stillness of the slaves before He gave them power over them. They say that after giving the slaves power over their deeds, He became powerless to create their deeds. This belief of theirs was conveyed by 'Imaam Al-Haramayn, 'Abu-l-Qasim Al-'Ansaariyy, 'Abuw Sa[^]iyd Al-Mutawalliyy, Al-Maaturiydiyy, 'Abu-l-Hasan Shiyth Ibn 'Ibraahiym and others. 'Abu-l-Hasan Shiyth Ibn 'Ibraahiym said in his book of refutation against the Mu[^]tazilah, "They made Allaah like what the proverb says, 'I let him into my house, and he put me out.'" Al-'Ash[^]ariyy said that the reality of their schools and the implication of their sayings is that they coerce Allaah, because they claim that they do in the dominion of Allaah what He does not accept. Thus, according to that, things occur that Allaah does not will and what He willed does not take place.

⁶⁷⁷ The extent of the question needs to be verified.

⁶⁷⁸ Allaah creates all of the deeds of the slaves, including the voluntary and bad deeds. The slave only acquires; performs the deeds. The person has a choice that makes him accountable. The person's ability to choose does not make him the creator of the deed. Man has a choice under the Will of Allaah. Since the slave's power does not have any effect, meaning in reference to creating and annihilating, and since the power in reality is the Power of Allaah, it is necessary to deny that the deed takes place by two creators. Also, since the opposite of power is weakness, and effective power is negated from the slave, weakness is then confirmed for him. Thus, when some said that one subject under two powers is impossible, they meant "creating". However, for one thing being under two powers, one of which is the power of creating and the other is the power of acquiring, is valid.

We reply: "When we say that the slave does it with his power, we mean that the slave acquires it with his power. When we say that the deeds occur by the Power of Allaah, we mean that the deed is created by the Power of Allaah."

[According to their claim], most creations in the world would be created by other than Allaah, which is the saying of the **Dualists**. In fact, the blasphemy of the Dualists is less, because they confirmed two creators for the world, whereas the Mu` tazilah have confirmed many uncountable creators and thus, have deviated from that nation who altogether said before those deviants sprung up, "No one is the Creator except Allaah," just as they had been saying, "No one is God except Allaah." [Despite this deviance, they ironically] called themselves the People of Justice and Tawhiyd. They [twisted] the [meaning of the] verse: **{قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ}**⁶⁷⁹ <O Muḥammad, say, "Allaah is the Creator of everything!"> They said this means that Allaah is the Creator of everything (that He did), not what is the doing of someone else. This is why the Messenger of Allaah ﷺ said: **الْقَدْرِيَّةُ مَجُوسٌ هَذِهِ الْأُمَّةُ** <The Qadariyyah are the Majuws of this nation>⁶⁸⁰.

The Majuws are a faction of the Dualists. They are the fire worshippers of Persia who claimed two gods, one is light and the other is dark, one is creator of good and the other is creator of evil. The Mu` tazilah have confirmed the creation of doings for themselves, just as the Majuws have confirmed a portion of the deeds of the creatures for the light, and a portion for the darkness.

All factions of the Mu` tazilah deny that Allaah is the Creator of evil and sins⁶⁸¹. They say that He did not will blasphemy, murder, fornication, sodomy, and [the other] sins, and that He did not will

⁶⁷⁹ Ar-Ra`d, 16

⁶⁸⁰ Al-Bayhaqiyy narrates this is Kitaab Al-Qadar. Others have also narrated this ḥadiyṡ.

⁶⁸¹ Our Shaykh said in the *Siraat*: *Had Allah not Created the sins of the sinners, the blasphemy of the blasphemers, the belief of the believers and the obedience of the obedient, He would not have Created Paradise and Hell. Whoever attributes to Allah the creation of good, and not the creation of evil, has attributed inability to Allah; had it been like that, this world would have two managers, a manager of good and a manager of evil, and this is blasphemy and shirk. This foolish opinion, from another point of view, makes Allah the Exalted overcome in His Dominion; according to this conviction, Allah the Exalted only willed the good, so the evil would have taken place by Iblis and his assistant blasphemers despite whatever Allah Willed. Whoever believes in this opinion blasphemes, because of its opposition to the Saying of Allah the Exalted: <وَاللّٰهُ غَالِبٌ عَلَىٰ أَمْرِهِ> <Allah is Dominant over whatever He Created.> This means no one prevents the fulfilment of His Will.*

for them to be bad⁶⁸². **They said:** “There is no wisdom in the creation of evil so how would the creation and preordainment of evil be something good from the All-Wise?”

We say, “If there were a good result in something being made, there would then be wisdom in it, and it would not be stupidity or something ugly.” In the creation of evil are several aspects of wisdom, such as proving the perfection of the Power, because whoever can create two opposite matters has Perfect Power, which is a condition of Godhood.” Allaah [created evil and] is [still] Al-Hakiym (the Wise; All-Wise).

The meaning of Wisdom in His Doings is for them to fall in compliance with His Knowledge and Will[, so the Wisdom is the Qadar]. Anyone whose doings do not fall in compliance with his knowledge and will did not act with wisdom. Al-Hakiym (All-Wise) is the One Who creates without mistake. This perfection does not mean that everything He created is large, strong or beautiful; it means that everything He created is as He willed and knew, even the small, weak, ugly things⁶⁸³. From here we say that creating the blasphemer’s blasphemy is not foolishness.

They said: Allaah only willed for the slaves to do good deeds and acts of obedience, and they referred to the Saying of Allaah: رَبُّكَ بِظُلَمٍ لِّلْعَبِيدِ }684 <Allaah does not do injustice to the slave.>

[The People of Truth answered:] This does not mean that Allaah did not will for the slave to be unjust. Allaah knew that the slave would blaspheme by his own choice before creating him, and only willed [what He knew].

They said: “Whoever willed evil is himself evil!”

The People of Truth answered: [the proof that willing the bad is not bad, is that had it been], then He would have been bad for creating [the Devil and his minions]. However, they agree that

⁶⁸² They differed amongst themselves about whether or not He created the indifferent matters unrelated to reward or punishment (mubaahaaat). They gave what they considered to be mental arguments, as well as misinterpreted texts.

⁶⁸³ The sky and the mountains are no more of an indication of the Power of Allaah than the ants and the bees, despite that the sky and the mountains are grand and strong, and the ants and bees are small and weak.

⁶⁸⁴ Fussilat, 46

Allaah is the Creator of the devils. Therefore, what is bad is acquiring; being attributed with the evil deed. *Willing for the slave to do bad deeds is not acquiring a bad deed.*

If it were said: “How could it be that evil and sins are by the Will of Allaah when Allaah said:

{وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ} ⁶⁸⁵

<Whatever hit you of bad was from yourself.>

We say: “Obedience and sins are not meant by the good (ḥasanah) and the bad (sayyi’ah) in this verse. Here, the “ḥasanah” is times of ease and support from Allaah, and what is meant by “the sayyi’ah” is famine and defeat, according to the different sayings of the scholars, may Allaah accept their deeds. Do you not see that He said: {وَمَا أَصَابَكَ} <Whatever hit you>, And He did not say, “Whatever you have done”?

If they say: “If Allaah willed the blasphemer’s blasphemy and the sinner’s sin, how would they be able to avoid blasphemy and sin? If there is no escape from those matters upon that, how would He punish them for what they cannot avoid?” **It is said:** “Do you not confess that Allaah was eternally Knowledgeable that the blasphemer would blaspheme, and that the sinner would sin?” **They would say:** “Indeed, He was!” **It would be said to them:** “Is it possible for the slave to prevent the manifestation of what Allaah knew would happen?” **If they say, “Yes,”** then they attributed ignorance to Allaah. **If they say, “No,”** then it would be said to them, “Just as Allaah eternally knew that the blasphemer would blaspheme and that the sinner would sin, and despite that He threatened them with punishment, and then He would execute His threat in the Afterlife without being stupid according to you and us, likewise the blasphemer blasphemed and the sinner sinned by the Will of Allaah, just as he blasphemed and sinned by His Knowledge. There is no ascription of stupidity to Allaah because of that.”

Among their fallacies is to say: “If the bad deeds were by His Will, Ordainment, and Destining, the slave would have to be excused.” **This is invalid because** the slave does not know what Allaah willed for him before he does it. However, He does know Allaah’s Order and Prohibition. Thus,

⁶⁸⁵ An-Nisaa’, 79

he must observe what he was made accountable to do. He has no excuse in the Will, Ordainment and Destining. [Allaah says⁶⁸⁶:

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ﴾

<And they said, “Had Ar-Rahmaan willed, we would not have worshipped those idols!”

They have no knowledge of (what Allaah willed) ...>]

And they said: “How would bad deeds be a creation of Allaah when Allaah said:

{(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ)}⁶⁸⁷

<He ‘ahsana (made good) everything He created.>”

We say: “This means He perfected the creation of things. He knows about their manners of being whether good or bad, and they existed as He willed. It is said about whoever willed for something, and it was as he willed, that he “perfected (ahsana)” it; was excellent at it.

It is not valid for the creation to create, just as it is not valid for motion to move. Allaah created the able one and his ability. The ability of the able one is like the heat of the sun. The sun is a creation of Allaah and its effect on things is also a creation, because if the effective is created then the effect itself would also be created. Likewise, if a doer were created then its doing is [certainly] created. One would not be able to do good deeds except by the Guidance and Help of Allaah. This is the meaning of [the frequent saying of the Prophet ﷺ]: [لا حول ولا قوة إلا بالله] “Laa hawla wa-laa quwwata ‘illaa billaah!” It means⁶⁸⁸: *No one can avoid sinning except by the Protection of Allaah, and no one would be able to do the good deeds except by the Help of Allaah.* At-Tahaawiyy said:

وأفعال العباد خلق الله وكسب من العباد

The actions of the slaves are creations of Allaah and acquisition from the slaves.

⁶⁸⁶ Az-Zukhruf, 20

⁶⁸⁷ As-Sajdah, 7

⁶⁸⁸ This interpretation is narrated by ‘Abu Ya’laa from the Prophet ﷺ with a sahih chain in his book Al-Musnad. The Prophet explained this meaning to Ibn Mas’ud and he told ‘Abu Muwsaa Al-Ash’ariyy that this statement is one of the treasures of Paradise. When the person realizes that his actions are created by Allaah, then he knows that he cannot avoid the sins or obey Allaah except with the help of Allaah. It was confirmed that this was a frequent and encouraged statement of the Prophet ﷺ.

This means that all deeds of the slaves are creations of Allaah, but concerning the slaves [who performed them], they are acquisitions. Allaah is the Creator of the slave's [body and] acquisition. He destined for the slave to have [a created] power, which is his ability that is appropriate for acquisition, not creation. Allaah the Exalted is a creator, not an acquirer, and the slave is an acquirer, not a creator. 'Abuw Haniyfah said:

وجميع أفعال العباد من الحركة والسكون كسبهم على الحقيقة والله تعالى خالقها

All of the deeds of the slaves, including movement and immobility, is their acquisition in reality, and Allaah the Exalted is their Creator.

This is the summary of the school of 'Ahlu-s-Sunnah. Anyone who contradicts the aforementioned and says that the evil or the bad deeds occur without the Will of Allaah would be judged as a blasphemer for attributing weakness to Allaah. Anyone who claims that Allaah willed for the slaves to be obedient, but actually they are disobedient, is claiming that the Will of Allaah is not fulfilled, and that the Will of Allaah is overcome by the will of the creature. This is blasphemy, as explicitly mentioned by The Prophet ﷺ, Ibn ^Abbaas, Ibn ^Umar, Al-'Awzaa'iyy, Maalik, Abuw Yuwsuf, and others. Allaah said in the Qur'aan:

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ)

<Even if We sent down the Angels upon them, and the dead spoke to them, and We gathered everything in front of them, they will not believe unless Allaah wills.>⁶⁸⁹

✽ وسبحان الله وبحمده ✽

⁶⁸⁹ Al-'An^aam, 111

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Segment on Prophethood and Religion

PROPHETHOOD

In brief, “nubuwwah” or “nubu'ah” (prophethood) is *conveyance (tabliyyah)* of the Creator’s *Risaalah (Message)* to the people. As mercy and without obligation, Allaah sent human Messengers to the humans [and genies] to give them glad tidings, to warn them, and to show them what they need in the worldly and religious matters. [Allaah says⁶⁹⁰ to the creations on Judgement Day:

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ﴾

<O ye assemblage of genies and humans! Did there not come to you Messengers?>

Sending them is very important and wise because they show the way to success in this life and in the Hereafter. Had Allaah not sent any Messenger, it would not be injustice⁶⁹¹.

Ibn Fuwra narrates from Al-‘Ash‘ariyy that prophethood is not related to the slave’s acts of obedience or acquisition of good deeds; it is generosity and honor from Allaah. He specifies with it whomever He willed of His creatures, as He said: ﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ﴾⁶⁹² <He gives the Wisdom to whomever He wills.> ^Abdu-llaah Ibn Mas‘uud interpreted the Hikmah (Wisdom) as the nubuwwah (prophethood) and risaalah (messengership). Had Allaah bestowed it upon His slave at puberty, or at the maturity of his intellect without any previous worship, it would be valid. Likewise, it is not inherited. As for the Saying of Allaah⁶⁹³: ﴿وَوَرِثَ سُلَيْمٰنُ دَاوُدَ﴾ <Solomon inherited from David,> [Mufasssir An-Nasafiyy said:

قالوا أوتي النبوة مثل أبيه فكأنه ورثه وإلا فالنبوة لا تورث

⁶⁹⁰ Al-‘An‘aam, 130

⁶⁹¹ If that is clear, then know that some of the Hanafiyyah said that sending the Messengers is necessary. They do not mean that it is an obligation on Allaah; they mean that there is wisdom in sending them, and that sending the Prophets is a necessity for the slaves because they need that. Just by the mind, one cannot deduce what things make one a winner on the Day of Judgment. One cannot deduce that there are five prayers that are done in a particular way. Rather, one must take that from someone who conveys from Allaah. Just by using our minds, we cannot deduce what the Prophet said. Also, the minds of the people are not equal. By simple observation, one can notice that those who rely [only] on their minds to deduce what is good and bad have big disagreements about it. This shows that we need the message of a Prophet. Being mindful does not mean that one is not in need of Prophets.

⁶⁹² Al-Baqarah, 269

⁶⁹³ An-Naml, 16

They said (it means): He was given prophethood like his father, so it is as if he inherited from him, however prophethood is not inherited.]

Therefore, it is possible that there be a Prophet born of a blasphemer, as well as a blasphemous child of a Prophet. In fact, many Prophets were like that, as well as their sons. Ibn Fuwrak [also] logged about Al-‘Ash‘ariyy that he said it is valid that Allaah specify a Prophet for every nation, or include all nations under the law of one Prophet.

The Hindus, the majority of Indian blasphemers, and among them are the Baraahimah, who are like the Majuws but also from India, deny Prophethood claiming that the dispatch of Prophets is impossible and futile; if the Messenger came with what is necessitated by the mind, then by the mind we can do without him, and had he come with what is refused by the mind, he would be rejected, because we agree that the mind [itself] is evidence from Allaah, and evidence from Him does not conflict with each other. This is not befitting of the All-Wise. They claim that the peoples’ minds are enough to know what makes one a winner.

The People of the Truth said: [You missed the third option: that] the Prophets come [verifying] what the mind is unable to verify independently^[694]: ﴿وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾ <And teaching you what you were not knowing.>] The Message of the Prophets is the embassy (safaarah) between God and His intelligent creatures. It removes their deficiency; what they cannot mentally confirm independently. This is because although the intellect is definitive about the mental necessity and mental impossibility, it is neutral about what is mentally possible, because both/all possible matters are equal in the mental judgment, and it could be that an unfavorable consequence is related to one of those possibilities that the mind alone is unable to confirm. [Allaah says⁶⁹⁵: ﴿وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾ <And He creates what you do not know.> ﴿وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ﴾ <And (on Judgement Day) there appears to them (of torture) from Allaah what they were not anticipating.⁶⁹⁶>]

⁶⁹⁴ Al-Baqarah, 151

⁶⁹⁵ An-Naml, 8

⁶⁹⁶ Az-Zumar, 47

Therefore, there must be clarification from someone who has the knowledge about the consequences of matters so that the individual would approach what has a praiseworthy consequence and avoid what has a disliked consequence. Muslims say that it is confirmed by the irrefutable proofs that the Prophets existed and that they acquired the status of Prophethood. To deny the Prophethood of one whose prophethood is agreed upon [and known by necessity], such as Moses, Jesus, Abraham and Adam, is blasphemy. [The Prophets include] Seth, Enoch, Noah, Huwd, Saalih, Abraham, Ishmael, Isaac, Lot, Shu'ayb, Jacob, Joseph, Job, Thu-l-Kifl, Jonas, Moses, Aaron, Joshua, Elias, David, Solomon, Zacarias, John, and Jesus.

❁ وسبحان الله وبحمده ❁

CONVEYANCE (TABLIḤH)

Nubuwwah/Nubu'ah is either derived from **naba'** (news) or **nabwah** (elevation):

According to the first, “nabiyy” is either a doer’s adjective or a receiver’s. If he is a doer it means “the reporter of the news [from Allaah]”. If he is a receiver it means “the recipient of the news [from the Angel]”. This is why every **Rasuwl** (Messenger) is a Nabiyy (Prophet); all of them received revelation from Allaah to follow a set of rules and to convey the rules to the people. [Very many⁶⁹⁷] have mentioned an invalid definition and an ugly mistake: *a Messenger-Prophet receives a new law with orders to convey, and the Prophet who is not a Messenger receives a new law without orders to convey it*. [However], Allaah sent the Prophets to convey, so it would not be valid that a Prophet does not convey! The truth is that a Prophet who is not a Messenger has orders to call the people to the Law of the Messenger before him. All of this is mentioned by Al-Quwnawiyy in his explanation of At-Tahaawiyyah. He said:

بل أمره بأن يدعو الناس إلى دين الرسول الذي كان قبله

“Rather, (a non-Messenger Prophet) is whom (Allaah) commanded to call the people to the Religion⁶⁹⁸ of the Messenger before him.”

⁶⁹⁷ Like Jalalayn, Ibn Hajar, Al-Faakihiyy in the explanation of Mulḥah, and many, many others.

⁶⁹⁸ The Sacred Law of said Messenger.

It is an obligation to believe that all Prophets conveyed all of what Allaah ordered them to convey, and they did not fall short in this matter. [Allaah says⁶⁹⁹: ﴿وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ﴾] **<And (Muhammad) is not, concerning (the Revelation about) the Unseen, a miser.>** They did not hide anything that Allaah ordered them to convey, [and they] do not [even] experience a slip of the tongue in worldly or religious matters. Had that been possible, the blasphemers would discredit the sayings of the Prophet ﷺ and say, “How do we know that this was not a slip of the tongue, and how do we know that that was not a slip of the tongue?” What proves that all [Prophets and] Messengers conveyed is the Saying of Allaah:

{(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ)}⁷⁰⁰

< We have not sent before you (Muhammad) any Messenger or Prophet, except that when he (delivered his Message), the devil interjected what would be construed as a part of the Message ...⁷⁰¹>

❁ وسبحان الله وبحمده ❁

⁶⁹⁹ At-Takwiyr, 24

⁷⁰⁰ Al-Hajj, 52

⁷⁰¹ The reason for the revelation of this verse is that once the Prophet ﷺ was reciting to the people from Suurah An-Najm. When he reached the Saying of Allaah: {﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ * وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى﴾} **<Have you seen (the idols) Al-Laah and Al-`Uzzaa,* And the third one, Manaah?>** The Prophet ﷺ paused briefly, and within that moment, the devil took advantage and added words that deluded some to think that the Prophet said those words: [تِلْكَ الْغَرَانِيقُ الْعُلَى ، وَإِنْ شَفَاعَتُهُنَّ لَتَرْجَى] “Those (idols) are the high flamingos, and surely their intercession is hoped for.” These words of the devil are to praise those idols. The blasphemers thought that the Prophet praised their idols, and thus they prostrated with the Muslims, saying, “We never heard Muhammad praise our idols before!” It is not permissible to believe that the devil speaks with the Prophets’ tongues, or that he has any control over them. Had he been able to run anything over the tongues of the Prophets, this would remove the credibility of the Religious Law. This is why Ar-Raaziyy said, “Whoever says that the devil made speech run on the Prophet’s tongue is a blasphemer.” Some have misunderstood that aforementioned verse and believed that the devil runs words over Prophet’s tongue. [Similarly,] the devil, even the associate jinn, is unable to enter the body of a Prophet, and whoever believes in that blasphemes. The devil only whispers to the Prophets from the outside, and he is unable to have any control over them. Likewise, he has no control over the saints, as proven by what Allaah said: {﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾} **<Certainly, My slaves, you have no dominion over them, O Devil. Rather, you are only able to influence those misguided people who follow you.>**

THE DIFFERENCE BETWEEN A PROPHET AND A MESSENGER

There are several statements about the difference between a Prophet who is a Messenger and one who is not. Whoever follows these first two definitions is not blamed:

1. **A Messenger-Prophet received a revealed book**, and a Prophet who is not a Messenger did not. According to this, Daawuud ﷺ was a Messenger because Allaah revealed a book to him (Az-Zabuur), even though he did not receive a new set of Laws; his book contained preaching and wisdom.
2. **A Messenger is the one to whom at least one new law; judgment different from the rules of the previous Messenger was revealed.** According to this, Daawuud was not a Messenger, because he did not receive a new set of Laws; he was following the Torah, which was revealed to Moses. This is the saying that we adopt; the correct difference between the Messenger-Prophet and a Prophet who is not a Messenger. This is the definition chosen by great and famous scholars⁷⁰².

This is why not every Prophet is a Messenger. The Messenger of Allaah ﷺ said:⁷⁰³

الأنبياء إخوة لعلاتٍ دينهم واحد وأمهاتهم شتى

“The Prophets are (like) agnate brothers: their Religion is the same, but their mothers (laws) vary.”

Examples include:

- Marriage between non-twin siblings at the time of Adam.
- The prohibition of marrying one's sister in the Law of Shari'ah and every subsequent Prophet.

⁷⁰² Like ʿAbdu-l-Qaahir At-Tamiyyi, who is among the biggest of the scholars of the creed and Shaafi'iyy fiqh, At-Taftazaaniyy, who wrote the explanation of An-Nasafiyyah, and Al-Quwnawiyy, the explainer of At-Tahaawiyy.

⁷⁰³ Al-Bukhaariyy, 'Aḥmad, Ibn Hibbaan and others.

- Marriage to two sisters simultaneously in the Law of Jacob.
- The Torah's abrogation of marriage to sisters simultaneously.
- The obligation of two daily prayers in the Law of Moses.
- Prostrating to a Muslim as a salute.
- [The obligation of executing anyone who committed apostasy, even after returning to 'Islaam, as completion of his repentance.
- The obligation of executing a murderer without any other option,

And other things].

3. One saying is that a Messenger received the revelation from Angel Jibriyl ﷺ and the Prophet who is not a Messenger did not; he got it another way, [such as hearing a voice or seeing a dream]. There are other sayings.

Another difference between a Prophet and a Messenger is that both Angels and humans can be Messengers; some Angelic Messengers convey from Allaah to [other] Angels, and some convey to the people⁷⁰⁴. Explicit proof for that is the Saying of Allaah:

{اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ} ⁷⁰⁵

<Allaah selects some Angels as Messengers, as well as some humans.>

An-Nasafiyy said:

وَرُسُلُ الْبَشَرِ أَفْضَلُ مِنْ رُسُلِ الْمَلَائِكَةِ، وَرُسُلُ الْمَلَائِكَةِ أَفْضَلُ مِنَ عَامَةِ الْبَشَرِ، وَعَامَةُ الْبَشَرِ أَفْضَلُ مِنَ عَامَةِ الْمَلَائِكَةِ

⁷⁰⁴ Angel Jibriyl ﷺ conveys from Allaah to the Angels, and he is the one who conveys from Allaah to the Prophets. Allaah specified him with the greatest position and task among the Angels, which is to convey from Allaah to the Prophets. In most cases, Jibriyl ﷺ used to come down to the Prophet with the revelation. Once, the Angel of the mountains came and delivered a message to the Prophet ﷺ.

⁷⁰⁵ Al-Hajj 75

The human Messengers are better than the angelic Messengers, and the angelic Messengers are better than the common human⁷⁰⁶. The common human (saint) is better than the common Angel.

However, prophethood is only for male humans according to most scholars of this nation, because Allaah said: {وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ} <We did not send any before you, O Muḥammad, but “rijaal (men)” to whom We would give revelation.> [Thus], Allaah did not send an Angel, genie or female as a Prophet:

[As for being human], the Shaykh says: Whoever believes that Muḥammad’s body is created from light is a blasphemer for contradicting these two verses - and this is convincing for the thoughtful, honest person: <وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا> <He it is Who created the human from water.>⁷⁰⁷ <قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ> <O Muḥammad, say: “I am merely a human⁷⁰⁸ like you.”>

[As for the Angels, Allaah says:

{وَلَوْ أَنزَلْنَا مَلَكَ لَفُضِيَ الْآمَرُ ثُمَّ لَا يُنْظَرُونَ وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ }

< And had We brought down an Angel, the matter would be finalized, then they would not be spared. And had We made him an Angel, We would have made him a man and We would have made his reality unclear to them as they are already in confusion. >

Had an Angel been sent to them, their torture would have been definitive, and they would not be delayed for the blink of an eye, because had they seen an Angel in its true form, their souls would have departed their bodies from the shock of what they behold. And had Allāh made the Messenger ﷺ an Angel as they suggested, for they sometimes said, “Had only an Angel accompanied Muḥammad,” and sometimes they said, “This one is nothing but a human,” or “Had our Lord willed, He would have dispatched Angels,” then Allāh would have sent an Angel in the form of a

⁷⁰⁶ By common human, he means “non-prophets”, and this includes the human saints.

⁷⁰⁷ [And] there is no need to claim that this verse has a figurative meaning and to reinterpret it - as some do to support their [radical] creed about [the Prophet being the first creation and made of light]: <وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ> <We created every living thing from water.>

⁷⁰⁸ He used to help his wives with what they were doing inside of their houses, milk the sheep, help make the dough, and repair his own clothing.

man! This is just as Jibrīl used to come to the Prophet ﷺ in the form of the Companion “Dihyah” usually; the people would not survive witnessing the Angels in their true forms [in this life]. Then, since the Angel would be in the shape of a man, his reality would not be obvious to them anyway. His appearance and behaviours would have been as they witness from Muḥammad ﷺ. Those who say that the Prophet is a light believe that he is like an Angel]. Al-Bukhārīyy narrated that the Prophet ﷺ said:

لا تطروني كما أطرت النصارى عيسى فإنما أنا عبد الله ورسوله فقولوا عبد الله ورسوله

Do not praise me as the Christians have praised Jesus. I am only the slave of Allaah and His Messenger, therefore, say, ‘The slave of Allaah and His Messenger.’

[As for the women], some scholars said a weak, unreliable saying that lacks evidence; that some women received Prophethood, like Eve, Mary and Jochebed, relying on verses like:

{وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ}

<<Allaah inspired the mother of Moses.>>

[However, this merely refers to] the insight that Allaah gives a Saint, because “wahy” can mean “ilhaam (inspiration)”, not [necessarily] “prophetic revelation”, like: {وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ} <Your Lord inspired the bees.>

Ibn Fuwraḳ logged that Al-‘Ash‘ariyy said that it is not valid that a Prophet would be a woman, slave, or one with defective senses. As for the woman, her testimony is not like that of a man. As for the slave, he is under someone’s ownership, and as for one with deficient senses, conveyance of the Message and what is related to that requires sound senses.

[As for the genies and Allaah saying⁷⁰⁹ to the creations on Judgement Day:

{يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ}

⁷⁰⁹ Al-‘An‘aam, 130

<O ye assemblage of genies and humans! Did not Messengers from amongst yourselves come to you?>

It was reported from Ad-Dahhak that he said that Allah sent genies to the genies as Messengers just as He sent humans to the humans, because each party is more comfortable with one of its own kind. This appears from the verse. Others said that the Messengers are from mankind exclusively, and it was only said “messengers from amongst yourselves” because when the humans and jinn were both addressed with the same address, it was valid that it be said to the totality of them: “Were there not Messengers from amongst you sent to you?” even if the Messengers were only from one of the two species⁷¹⁰.

And if it does mean that genies were messengers, they were not Messengers of Allah; they were dispatched by their Prophet as heralds, just as Allah said about some genies who heard Qur'an:

<وَلَوْ اِلىٰ قَوْمِهِمْ مُنْذِرِينَ>

<They turned towards their people as warners.⁷¹¹>

Then, referring to those genies who convey from their Prophets as “messengers” or “warners” would be like what came in the tafsir of Suwrat Yaa-Siyn about the messengers sent to Antakya, Turkey being Saints dispatched by Jesus:

(وَاضْرِبْ لَهُم مَّثَلًا اَصْحَابَ الْقَرْيَةِ اِذْ جَاءَهَا الْمُرْسَلُونَ ۝ ۱۳ اِذْ اَرْسَلْنَا اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا اِنَّا اِلَيْكُمْ مُّرْسَلُونَ ۝ ۱۴ قَالُوا مَا اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا وَمَا اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ اِنْ اَنْتُمْ اِلَّا تَكْذِبُونَ ۝ ۱۵ قَالُوا رَبُّنَا يَعْلَمُ اِنَّا اِلَيْكُمْ لَمُرْسَلُونَ ۝ ۱۶ وَمَا عَلَيْنَا اَلْبَلَّغُ اَلْمُبِينُ

(۱۷)

< And give them an example: The inhabitants of the town (of Antakya) when the messengers (of Jesus) came to them; when We commanded Jesus to dispatch two Saints (who used to cure the sick and call people to Islam), but they belied them.

⁷¹⁰ That is like Allah's saying about the fresh water and the salty water: <يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ> <Coming forth from (the salty water and the fresh water) are pearls and “marjan (small pearls).”> At-Tabariyy said that they only come from the salty water.

⁷¹¹ Suratul-Ahqaf #29

Then We supported them with a third, and they said: "Surely, we have been sent to you!" They said: "You are not but humans like us, and Ar-Rahman did not reveal anything! You are not but lying!" They said: "Our Lord, He knows that surely, we are indeed sent to you, and there is nothing upon us but clear delivery of the message.">

❁ وسبحان الله وبحمده ❁

REVELATION

In general, **Wahy (Revelation)** is the Message from Allaah. It is usually delivered by an Angel. Sometimes a Prophet would hear the Speech of Allaah. Sometimes he would be inspired about certain matters without the intermediary of an Angel. Allaah says⁷¹²:

(وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا)

< No human would have that God speaks to him but by Revelation, or while he does not see Him, or He sends a Messenger.>

A Prophet may also receive the Revelation through a dream, as in the Saying of Allaah⁷¹³:

(قَالَ يُبْنِي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ)

<(Abraham) said, "O son of mine! I have seen in the dream that I am to slaughter you.">

❁ وسبحان الله وبحمده ❁

THE SUNNAH (PROPHETIC WAY)

The Revelation unto the Prophet ﷺ includes the **[Sunnah]**, as proven by the Saying of Allaah:

(وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ)⁷¹⁴

⁷¹² Ash-Shuwraa, 51

⁷¹³ As-Saaffaat, 103

⁷¹⁴ An-Najm, 3, 4

<He does not utter from whims * It is not but revelation revealed.>

In a hadiyth narrated by At-Tabaraaniyy, the Prophet ﷺ said:

إن جبريل ينزل علي بالسنة كما ينزل علي بالقرءان

Surely, Jibriyl descends upon me with the Sunnah, just as he descends upon me with the Qur'aan.

As-Siyuwtiyy said in Al-'Itqaan:

وَقَالَ الْجُوَيْنِيُّ: كَلَامُ اللَّهِ الْمُنَزَّلُ قِسْمَانِ:

Al-Juwayniyy said: The revealed Speech of Allaah is of two categories:

قِسْمٌ قَالَ اللَّهُ لَجِبْرِيلَ: قُلْ لِلنَّبِيِّ الَّذِي أَنْتَ مُرْسَلٌ إِلَيْهِ: إِنَّ اللَّهَ يَقُولُ: افْعَلْ كَذَا وَكَذَا وَأَمْرٌ بِكَذَا وَكَذَا

A category in which Allaah says to Gabriel: “Say to the Prophet to whom you are sent:

‘Allaah says: “Do such and such,” and He commands such and such.”

فَفَهُمَ جِبْرِيلُ مَا قَالَهُ رَبُّهُ ثُمَّ نَزَلَ عَلَى ذَلِكَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ لَهُ مَا قَالَهُ رَبُّهُ وَلَمْ تَكُنِ الْعِبَارَةُ تِلْكَ الْعِبَارَةَ

Gabriel understands what his Lord said, then descends upon that Prophet, saying to him what his Lord said, without that expression being the same expression.

كَمَا يَقُولُ الْمَلِكُ لِمَنْ يَثِقُ بِهِ: قُلْ لِفُلَانٍ: يَقُولُ لَكَ الْمَلِكُ: اجْتَهِدْ فِي الْخِدْمَةِ واجْمَعْ جُنْدَكَ لِلْقِتَالِ. فَإِنْ قَالَ الرَّسُولُ: يَقُولُ الْمَلِكُ لَا تَتَهَاوَنَ فِي خِدْمَتِي وَلَا تَتْرُكِ الْجُنْدَ تَتَفَرَّقُ وَحُثُّهُمْ عَلَى الْمُقَاتَلَةِ لَا يُنْسَبُ إِلَى كَذِبٍ وَلَا تَفْصِيرٍ فِي أَدَاءِ الرِّسَالَةِ.

It is like a king saying to whom he trusts, “Say to So-and-so: ‘The King says to you, “Exert effort in your service, and mobilize your army for battle!’” If the messenger says, ‘The king says: Be not negligent in my service, and do not leave the army disunited! Encourage them to fight!’” he would not be accused of lying or negligence in delivering the message.

وَقِسْمٌ آخَرَ قَالَ اللَّهُ لَجِبْرِيلَ: اقْرَأْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْكِتَابَ فَنَزَلَ جِبْرِيلُ بِكَلِمَةٍ مِنْ اللَّهِ مِنْ غَيْرِ تَغْيِيرٍ كَمَا يَكْتُبُ الْمَلِكُ كِتَابًا وَيُسَلِّمُهُ إِلَى أَمِينٍ، وَيَقُولُ اقْرَأْهُ عَلَى فُلَانٍ فَهُوَ لَا يُغَيِّرُ مِنْهُ كَلِمَةً وَلَا حَرْفًا. انْتَهَى

Another division is that Allaah says to Gabriel, “Read upon the Prophet ﷺ this Book.” Then Gabriel would descend with a Word from Allaah without any alteration, just as a king writes a letter, gives it to someone entrusted, and says, “Read this to Fulaan,” then he does not change a word or a letter.”

The people of knowledge [had several sayings about the extent of the Prophet’s authority in establishing a sunnah]. It was said:

1. The Messenger ﷺ did not establish any sunnah but through Revelation, using the aforementioned verse as evidence, as well as the statement of Hassaan Ibn ^Atiyyah:

كَانَ جِبْرِيلُ يَنْزِلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالسُّنَّةِ كَمَا يَنْزِلُ عَلَيْهِ بِالْقُرْآنِ

Jibriyl used to descend down to the Prophet ﷺ with the Sunnah, just as he descended upon him with the Qur’aan.⁷¹⁵

2. Allaah permitted the Prophet ﷺ to establish as a sunnah whatever he sees to be in the welfare of the creation. Their evidence was the verse:

{إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لَتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ} ⁷¹⁶

<Certainly, We have revealed the Book unto you so that you would give verdict between the people according to what Allaah made you see.>

They said: Allaah permitted the Prophet ﷺ to give verdict according to his opinion because he is impeccable and has the God-given Compliance (Tawfiyq). Those who held the first opinion refused this and said that the meaning of the verse is that Allaah merely ordered

⁷¹⁵ Al-Baghdaadiyy in *Al-Faqiyh wa-l-Mutafaqqih*

⁷¹⁶ An-Nisaa’, 105

him to give verdict according to what Allaah made him see from what was revealed in the Book. [Evidence that the Prophet ﷺ was granted some discretion and choice is what Al-Bukhaariyy reported that ^Aa'ishah said:

مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا

The Messenger of Allaah ﷺ was not given the choice between two matters but that he would choose the easier of them, as long as it was not a sin.

And in the hadith of An-Nasa'iiyy⁷¹⁷:

لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ وُضُوءٍ

Had it not been that I would be hard on my nation, I would have ordered them with the siwak for every wudu'.

And in the hadith of the Two Shaykhs:

لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

Had it not been that I would be hard on my nation, I would have ordered them with the siwak for every Salah."

Also, his ijtihad is always correct, and not contrary to only uttering revealed revelation.]

3. Everything that the Prophet ﷺ established as a sunnah was 'thrown into his heart'.
4. **The Messenger of Allaah did not establish a sunnah without its basis being in the Book of Allaah.** According to that, any of his sunnah that is not explicitly mentioned in the Book is [merely] clarification of what is in the Book.

Despite the varying expressions of the scholars in this issue, none of them breech the Saying of Allaah:

⁷¹⁷ Ibn Khuzaymah judged this hadith as sahih. This hadith was also narrated by Al-Bukhariyy as a mu^allaq hadith.

{(وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ)}⁷¹⁸

<He does not utter from whim ☞ It is not but revelation revealed.>

Ash-Shaafi'iyy merged these sayings and clarified them⁷¹⁹ with a summarized expression:

I do not know any people of knowledge who oppose that the Sunnahs of the Prophet are considered in three ways, and that they have all agreed about two of them. Those two considerations have a common meaning, but have branches:

The first refers to what Allaah revealed about it something explicit from the Book. The Messenger of Allaah then clarified what was explicitly mentioned in the Book.

The other is what Allaah revealed in reference to it something non-specific in the Book. He then clarified the meaning that Allaah willed. These two clarifications are what they had no difference about.

The third consideration is what the Messenger ﷺ established as a sunnah concerning what was not explicitly mentioned in the Book:

- 1. Among them are those who said by the fact that Allaah made obedience to the Messenger of Allaah obligatory, and eternally knew that He would grant Muḥammad the Compliance, and that He accepts him, that he was permitted to establish as a sunnah what was not explicitly mentioned in the Book.*
- 2. Among them are those who said that he did not establish any sunnah except that it had its origin in the Book, just as the clarification of the number of prayers and the way of performing them as per his sunnah is originally from the generalized obligation of the prayer. Similar is what he established as a sunnah in reference to selling and other matters of the Religious Laws, because Allaah said: {(لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ)}⁷²⁰ <Do not consume each other's properties fraudulently,> And He [- the Exalted -] said:*

⁷¹⁸ An-Najm, 3, 4

⁷¹⁹ Ar-Risaalah

⁷²⁰ An-Nisaa', 29

{وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا} ⁷²¹ <Allaah permitted the sale and forbade the usurious gain.> So whatever he legitimized or made forbidden, he only did it from Allaah just as he clarified the prayer.

3. Among them are those who said that the Message came to him from Allaah, and his sunnah was confirmed by the obligation from Allaah to obey him.
4. Among them are those who say that everything that he established as a sunnah was thrown into his heart, and his sunnah is the Wisdom that was thrown into his heart from Allaah.

Then Ash-Shaafi'yy said:

Whatever the case is, Allaah clarified that He made the obedience of His Messenger obligatory, and He did not grant any of His creatures an excuse to oppose an order that one knew to be a directive from the Messenger of Allaah ﷺ, and Allaah made all of the people in need of him concerning their Religion ...”

In his *Mukhtasar*, Our Shaykh said under the obligations of the heart:

مِنَ الْوَاجِبَاتِ الْقَلْبِيَّةِ الْإِيمَانُ بِاللَّهِ وَبِمَا جَاءَ عَنِ اللَّهِ، وَالْإِيمَانُ بِرَسُولِ اللَّهِ وَبِمَا جَاءَ عَنْ رَسُولِ اللَّهِ

Among the obligations of the heart is to have the belief in Allah and what He revealed, and to have the belief in the Messenger of Allah and what he conveyed.

Thus, it is obligatory to have belief and faith in his sayings and doings. The evidence for that is the Saying of Allaah: {(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)} ⁷²² <Whatever the Messenger brings to you, then take it, and from whatever he forbids you, refrain.>

{(وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا)} ⁷²³ <Allaah revealed the Book and the Wisdom to you (O Muhammad), and taught you what you did not know, and the Favor of Allaah upon you is grand.>

And other verses. [The Wisdom, here and in other verses and hadiyths, refers to the Sunnah]. The Prophet ﷺ came clarifying what was generalized in the Qur'aan of how to pray, fast, pay zakaah,

⁷²¹ Al-Baqarah, 275

⁷²² Al-Hashr, 59

⁷²³ An-Nisaa', 113

and other matters; he explained the rulings contained therein. The evidence from the hadiy# is what was narrated by At-Tirmithiyy, Ibn Maajah, Al-Khatib and others:

أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَكِيٌّ عَلَى أَرِيكَتِهِ

Lo! There is bound come a (type of) man whom the hadiy# from me reaches while he is lounging on his couch;

فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ

Thus saying, “The Book of Allaah is between us. Whatever we find in it lawful we shall legalize, and whatever we find in it forbidden we shall prohibit!”

وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللَّهُ

While indeed, what the Messenger of Allaah ﷺ has forbidden is certainly like whatever Allaah has forbidden!

Al-Bayhaqiyy said about this hadiy#: “This is the Messenger of Allaah ﷺ informing about what shall occur after him; the innovators’ rejection of his hadiy#. His truthfulness about this case was found later (when it truly came to pass).⁷²⁴” Al-Khattabiyy said, “Within the hadiy# is evidence that there is no need to compare the hadiy# to the Qur’aan; as long as it is confirmed from the Messenger of Allaah, it is evidence in itself.⁷²⁵” What [further] supports this is what was narrated from the route of ‘Abuw Nadrah,⁷²⁶ that he said:

We were with ‘Imraan Ibn Husayn while they were reviewing. A man said, “Spare us this and come to us with the Book of Allaah - ‘azza wa jall!” ‘Imraan said, “You are a stupid man! In the Book of Allaah, do you find ~~duhr~~ to be four (cycles) and not to recite aloud?” Then he listed for him the prayer, the zakaah, and the likes of that. Then he said, “Certainly, the Book of Allaah made these matters indistinct, and the Sunnah certainly interprets that!”

A man said to Mutarrif Ibn ‘Abdillaah Ibn Ash-Shikhiyyr, “Only talk to us about the Qur’aan!” Mutarrif said to him, “By Allaah, we do not want a replacement for the Qur’aan, however, we want who is more knowledgeable about the Qur’aan than we are.” Al-‘Awzaa’iyy said, “The Book needs the Sunnah more than the Sunnah needs of the Book.” Al-Bayhaqiyy said in explanation of this⁷²⁷:

⁷²⁴ Al-Madkhal Ila-s-Sunan.

⁷²⁵ Ma’aalam As-Sunan

⁷²⁶ Narrated by Al-Bayhaqiyy in Al-Madkhal and by Ibn ‘Abdi-l-Barr.

⁷²⁷ Narrated by As-Siyuwtiyy in Miftaah Al-Jannah

This means that the Sunnah, in comparison to the Book, has the status of making clarification, as Allaah said: {وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ} 728 <We have brought down to you the Dhikr (Qur'aan) so that you would clarify for the people what has been sent down to them.> It does not mean that anything in the Sunnah opposes the Book.

[From here it is known that the claims of those who reject the hadiy are invalid]. Among those claims is that they say, “The Qur’aan was revealed in a clear Arabic tongue understood by anyone who knows Arabic. It was conveyed to us with a definitively authentic transmission, and thus there is no need for the Sunnah to clarify it!” They recite verses such as:

{وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ} 729

<We have brought down upon you (O Muḥammad) the Book as clarification for everything.>

[There are also other verses that they misunderstand. Some are not in reference to the Qur’aan, like the Saying of Allaah:] { (لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا) } 730 <It does not exclude anything big or small; it is all contained therein!> [This verse is in reference to the book of deeds on Judgment Day]. ‘Imaam Ash-Shaafi’iyy and Ibn ‘Abiy Haatim debated with such people. In our days, some groups have preferred this position, among them is Maḥmuwd Abuw Riyah, as well as others who took their ideas from the orientalist. Ash-Shaafi’iyy refuted these claims with such verses as:

{كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا

لَمْ تَكُونُوا تَعْلَمُونَ} 731

<... Just as We have (completed Our endowment upon you in the worldly life and) sent among/to you (Muḥammad ﷺ), a Messenger who is one of you (Arabs), reciting on you Our Verses and purifying you (from paganism), and teaching you the Book and the (prophetic way; the Sunnah that is the) Wisdom, and teaching you what you were not knowing (had it not been for the Revelation⁷³²).....>.

He said⁷³³:

⁷²⁸ An-Nahl, 44

⁷²⁹ An-Nahl, 89

⁷³⁰ Al-Kahf, 49

⁷³¹ Al-Baqarah, 151

⁷³² Nasafi and Tabari.

⁷³³ Ar-Risaalah

Allaah mentioned the Book, which is the Qur'aan, and I heard from whom I accept to be among the people knowledgeable about the Qur'aan saying, "The Wisdom is the Sunnah." Allaah mentioned His Generosity towards His creation for teaching them the Book and the Wisdom. It is not permissible, and Allaah knows best, that it would be said here that the Wisdom is anything other than the Sunnah of the Messenger of Allaah! That is because it is associated with the Book of Allaah ..."

Allaah said: {مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ} ⁷³⁴ <Whoever obeys the Messenger has obeyed Allaah.>

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ) ⁷³⁵

<O those who have believed, obey Allaah, and obey the Messenger, and those in charge of your affair, and if you have disputed about anything, then refer it to Allaah and His Messenger.>

Maymuwn Ibn Mahraan said that "referring it to Allaah" means to refer to the Book of Allaah, and "referring it to His Messenger" would be if he were alive. After Allaah has taken the Messenger (by making him die), then "referring it to him" is by referring to his sunnah⁷³⁶. Therefore, after establishing that the Qur'aan documents and confirms the Sunnah, it is obligatory to take it and apply it, or else, whoever rejects it would be among those who believe in some of the Book and blaspheme in some of it. Allaah said [about the Jews]⁷³⁷:

{أَفْتَوُمُنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ}

<Do you believe in some of the Book and disbelieve in some of it? Then what is the compensation of whoever does that except disgrace in the earthly life? Then, on Judgment Day, you shall be committed to the most excruciating of torture>.

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⁷³⁴ An-Nisaa', 80

⁷³⁵ An-Nisaa', 59

⁷³⁶ Narrated by Ibn ^Abdi-l-Barr

⁷³⁷ Al-Baqarah, 85

IMPECCABILITY

According to the second possibility, a prophet is called a **nabiyy** because of his superior status over others; Allaah chose them to convey from Him. The Prophets, [^]Alayhimu-s-Salaatu wa-s-Salaam, are the best of all creations. Allaah said: {وَكَلَّا فَضَّلْنَا عَلَى الْعَالَمِينَ} ⁷³⁸ < All of them, We (Allaah) gave merit over the other creations.> At-Tahaawiyy said:

ولا نفضل أحداً من الأولياء على أحد من الأنبياء عليهم السلام، ونقول نبي
واحد أفضل من جميع الأولياء.

We do not prefer any of the Saints over any Prophet. We say a single Prophet is better than all of the Saints.

Ibn Fuwrak logs about Al-‘Ash‘ariyy that there is no status greater or more honorable than that of messengership. Based on this, he used to say that the human Messengers are greater than the elite Angels. He also said that it is necessary that the Prophet would be more excellent than those to whom he was sent; superior in intellect, knowledge, status, goodness, chastity, bravery, generosity, and detachment from the world⁷³⁹. This is, in fact, what Allaah informed us about when He said:

(إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ)⁷⁴⁰

<Allaah surely selected Adam, Noah, the Family of Abraham, and the family of Amram over the other creations.>

Our Shaykh said in the Siraat:

Truthfulness is necessary for the Prophets and lying is impossible for them; intelligence is necessary for them and dullness and stupidity are impossible for them, and trustworthiness

⁷³⁸ Al-An‘aam, 86

⁷³⁹ Muhammad would choose to sit with the poor. Allaah gave the Prophet ﷺ the choice to become very rich, but he did not choose to be in that situation.

⁷⁴⁰ Aal ‘Imraan, 33

is necessary for them. So, the Prophets are clear of blasphemy, major sins, and demeaning small sins. This is the impeccability necessary for them, and treachery is impossible to be an attribute of theirs. The divine protection is necessary for them; despicability, foolishness and cowardice are impossible for them, and they are clear of everything that repels the people from accepting the Call from them. Likewise, it is impossible that they would be attributed with any repulsive sickness. So, anyone who attributes to them lying, treachery, despicability, foolishness, cowardice, or the likes of that, has blasphemed.

The Muslims have agreed that the **ʿiṣmah (impeccability; infallibility)** necessary for the Prophets is the “**ḥifḍh** ([divine] protection)” by which Allaah protects them from blasphemy, enormous sins and small sins [that display low character], and what is correct is that this infallibility is before Prophethood and after receiving it; in childhood and after pubescence. A group of **Khawaarij** said that it is possible for them to [outwardly] blaspheme for fear of persecution (taqiyyah), and the invalidity of this statement is obvious.

This is an important issue to understand. Anyone who attributes blasphemy, enormous sins or a mean act to a Prophet would commit blasphemy, even if he were a new Muslim, because he would not have the correct belief in Allaah and His Messenger ﷺ. Al-Bukhaariyy and others confirmed that the Prophet (ʿAlayhi-s-salaam) was in the masjid making iʿtikaaf when Safiyyah came to talk to him. Two men passed by [while she was with him], and when they saw the Prophet ﷺ with this woman, they hurried so not to disturb him ﷺ. They did not notice who the woman was. The Prophet called them and told them, “**This is Safiyyah!**” They said, “Subḥaanallaah, O Messenger of Allaah, we did not think bad of you!” The Prophet ﷺ said:

إِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمْ شَيْئًا

Surely, I feared that he; (the devil) would throw something (blasphemous) into your hearts.⁷⁴¹

⁷⁴¹ [In Fathu-l-Baariyy:

رَوَى الْحَاكِمُ أَنَّ الشَّافِعِيَّ كَانَ فِي مَجْلِسِ ابْنِ عُيَيْنَةَ فَسَأَلَهُ عَنْ هَذَا الْحَدِيثِ فَقَالَ الشَّافِعِيُّ إِنَّمَا قَالَ لَهُمَا ذَلِكَ لِأَنَّهُ خَافَ عَلَيْهِمَا الْكُفْرَ إِنْ ظَنَّا بِهِ التَّهْمَةَ



PROTECTION FROM BLASPHEMY

[Therefore], the judgment of blasphemy does not apply to any Prophet whose father was a blasphemer, unlike the case of others⁷⁴². This does not apply to the Prophets, because they are truly knowledgeable about Allaah. Allaah said: ﴿مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾ <You did not know the Book, nor Faith⁷⁴³>. This means that the Prophet ﷺ did not know about Prophethood, the judgements of the Sacred Law, and the likes of such matters that are known [only] by way of hearing. Then, Allaah gave him the knowledge of the Religious Rules and revealed the Qur’aan to him. Likewise is His Saying: ⁷⁴⁴﴿وَوَجَدَكَ ضَالًّا فَهَدَى﴾ <And He found you when you were “lost” and then He guided you, (O Muḥammad)>. It was also said that this is about when he got lost as a boy and Allaah guided him to find his way. [In any case], it is not permissible to believe that that was a deviation from the truth, for he was impeccable from birth and never worshipped the idols, nor did he participate in the filthy habits of the people.

When Prophet ‘Ibraahiym ﷺ said⁷⁴⁵: <﴿هَذَا رَبِّي﴾ > “This is my Lord?” > What is intended here is a question, although the verse does not have the “*hamzah* of inquiry”. According to that, the question is that of objecting and belittling, meaning: “*Is this my Lord as you claim? In fact, this is not my Lord!*” The Arabs may omit that “*hamzah*” and suffice with the inflection of the voice to pose a question. What is impossible is that this be a declaration; that he is professing to the godhood of the star by saying: “This is my Lord.” This is impossible because he is Allāh’s Prophet and Messenger, knowledgeable about Allāh without even an instant of doubt, like the rest of the Prophets. The matter is not as some ignoramuses have fabricated, that he had moments of doubt about the Existence of Allāh. That is explicit blasphemy.

“Al-Ḥaakim narrated that Ash-Shaafi’iyy was in the session of Ibn ‘Uyaynah when he asked him about this ḥadiyth. Ash-Shaafi’iyy said: ‘He merely told them that because he feared blasphemy for them if they suspected ill of him.’”]

⁷⁴² Among what is agreed upon is that the child born to two blasphemers has the ruling of a blasphemer; the child of a blasphemer has the ruling of a blasphemer before puberty, except for the Prophets.

⁷⁴³ Suwrat Ash-Shuwwraa, 52

⁷⁴⁴ Ad-Duhaa, 7

⁷⁴⁵ Al-‘An‘aam 76 - 78

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PROTECTION FROM MAJOR SIN

It is also impossible that Prophets commit enormous sins. Concerning the Qur'aan's describing Yuwsuf with “**hamm (wanting)**”⁷⁴⁶, one must be utterly cautious not to diverge from that fine line, which is the Straight Path, because misinterpreting his “hamm (determination and wanting)” as desiring fornication is definitive and unexcused blasphemy, for he is a Prophet. Allaah said:

(وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ)⁷⁴⁷

⁷⁴⁶ The “hamm” is “the wanting to do something (iradah)”, and “the determination to do it (^azm)”.

⁷⁴⁷ Yuwsuf, 24

< By God, she had a “hamm” for him, and he had a “hamm” for her⁷⁴⁸, had it not been⁷⁴⁹ that he saw the evidence⁷⁵⁰ of his Lord. Like that, so that We divert away from him the villainy and atrocities⁷⁵¹. Surely, he is among Our dedicated slaves. >

⁷⁴⁸ However, some scholars said that the “hamm (determination)” that Yūsuf had was not to fornicate with her; it was the impulse to push her away. Therefore, his “hamm” and hers were two completely different desires. It is as if the verse is saying: “She wanted something with him, and he wanted something with her,” meaning that he wanted something else with her; something other than what she wanted, which was to push her away. [For example, someone may say, “I want to talk to you,” meaning that he has a request, and you say, “And I want to talk to you,” meaning that you have a complaint. They are two different intentions even if the word is the same.] Had his desire been the same as hers, Allāh would not have praised him for being one of His dedicated slaves. It is known from this that what some interpreters (mufasssirn) have documented is invalid, such as what appears in Tafsīr al-Jalālayn and other books, that Yūsuf’s “hamm” was that he unbuckled his belt and positioned himself over her as a man approaches his wife while she is on her back, and that “the Evidence of his Lord” was that twice he heard a voice saying, “Beware!” Then the third time the voice said, “Turn away from her!” None of that had an effect on him, until he saw an image of his father biting on his fingertips. This is a claim that Yūsuf intended to fornicate, but the Prophets are protected, not only from falling into such a sin, but from even being determined to do it, so it is invalid. This is the position of the precise interpreters, and the Muslim theologians who explain the belief in Allāh and His Messengers, and this is the position that should be defended relentlessly.

⁷⁴⁹ Know that the best of what was said about this verse is that the “consequence (jawāb)” of “law-lā (had it not been that; if not for)”, which is supposed to come after it, is omitted because what is before it indicates it. The meaning, according to that, is: ***“He [would have] desired her, had it not been that he saw the evidence of his Lord”***. This means: ***“If not for seeing the evidence of his Lord, he would have desired her”***. As you can see, in origin, the “consequence” of “had it not been” should come afterwards. However, in the verse, what indicates that consequence was already mentioned before “law-lā (if not for)”. That was sufficient enough to not have to repeat it afterwards. This is because, as a rule in Arabic, they do not mention “the replacement” and “the replaced”. This means that it would not be said, “He would have desired her had it not been for the evidence of his Lord he would have desired her”. The origin is to say: “Had it not been for the evidence of his Lord, he would have desired her”. Reversing the order freed us from having to say it at the end. What was said at the beginning is evidence for what should be at the end. Therefore, the outcome is that from the beginning he never had a desire to fornicate with her, because he saw “the Evidence of his Lord”. In other words, saying, “He would have desired her had he not seen the evidence of his Lord,” means that he never desired misbehaving with her, because he saw the evidence of his Lord. [That is like saying, “Had I not eaten, I would have starved”. The person did not starve because he ate.] Therefore, in reality, the “hamm (desire)” for her is categorically negated. This is if the “hamm” that is negated from Yūsuf refers to desiring fornication.

⁷⁵⁰ If the “hamm” that was negated from Yūsuf was the desire to fornicate, then “the Evidence of his Lord” is that Allāh made him an impeccable Prophet who would never approach such a deed. Had it not been that Allāh made him impeccable and gave him special protection, he would have been like a normal, weak man who desired her. However, he was impeccable, so he did not desire the forbidden. If this “hamm” were to push her away, then “the Evidence of his Lord” was that Allāh made him know that if he pushes her, she will say to her husband that he pushed her to force her, and she would have him killed. Therefore, refraining from physically repelling her was safer for him, and he did not push her. Instead, he turned his back to her to leave. Then she tore his shirt from behind, which came to be evidence against her.

⁷⁵¹ This sentence in the verse clears Yūsuf from any participation in this folly whatsoever, because it means: ***“Like that, Allāh showed Yūsuf the evidence of his Lord so to divert the villainy - which is foreplay and betraying the ^Azīz - and to divert the atrocities -i.e., fornication - from Yūsuf”***. Had the matter been as they claimed, then the villainy and atrocities would not have been diverted away from him. Also, Allāh’s describing him after that as being among Allāh’s dedicated slaves clears him. From this it is known definitely that he stayed firm in that situation, and had control over himself like those purified, selected Prophets who have the strongest resolve (‘Ulul-ʿAzm). Thus, before the testimonies of the creations about Yūsuf’s innocence, here, the Lord of Creation declared his innocence, and that declaration of innocence is repeated four times, as ‘Imām Ar-Rāziyy said in his tafsīr:

1. The first is that Allāh diverted from him the “sū’ (badness; villainy)”. The “lām” in the verse is for intensification.
2. The second is that Allāh diverted from him the “faḥshā’ (atrocities)”.

Her desire and determination was to commit adultery with him, whether he liked it or not. As for Yusuf's "hamm," there are several explanations offered for it, and there is no evidence that he yearned to fornicate. The scholars have established that if the apparent meaning of a verse can bear several meanings, some of which comply and others that do not, then it must be interpreted in accordance with what is not forbidden, invalidated by the documentation of the scholars, or against the intellect. For this reason, to say that our master Yuwsuf yearned to fornicate with the wife of one of the high officials of Egypt is a degradation of a Prophet and is blasphemy. This misinterpretation is alluded to in the Tafsir of Al-Jalaalayn. As mentioned in the books of tafsir, Yuwsuf's "hamm (wanting)" was either the impulse to push her away, or he actually never had a "hamm (wanting)" at all, as clarified. In fact, the evidence from the Qur'an for Yusuf's innocence of is abundant:

1. Yusuf's clearing himself and testifying to his own innocence; he defended himself before her husband, saying: ***"She attempted to seduce me despite myself!"*** The evidence therein is the implication that he refused her, and had he also been interested in the bad deed, he would not have cleared himself by placing the blame [solely] on her.
2. Also, when the women goaded him to do what he refused to do, and he was threatened with imprisonment if he did not comply, he said, ***"O my Lord, surely, prison is more beloved to me than that to which those women are calling me!"***
3. [According to a tafsir], he also said when presenting his case to the king, ***"That is so that the ^Aziz knows that I did not betray him in his absence."***

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3. The third is that Allah said that Yusuf is among Allah's slaves. The context here is that it means "His special believing slaves," not the general body of slaves that includes pious and sinner; Muslim and blasphemer. In Suratul-Furqan #63, Allah praised such slaves when He said: <وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا> <The slaves of Ar-Rahman, they walk through the earth humbly, and if the ignorant people address them, they say, "peace".> Certainly, this does not include all slaves generally.
 4. The fourth is Allah's describing him as "dedicated". If the verse is recited as "al-mukhlisin", with a kasrah on the lam, then it is a description of the doer, meaning that he fulfils the worship and acts of obedience with dedication, i.e., sincerity. If it is recited with a fathah as "al-mukhlasin," then it is a description for the receiver, meaning that Allah dedicated him for Himself, i.e., He selected him and chose him. Whichever way it is recited, it proves that he is clear of whatever those people have attributed to him. Following that, even the devil concurs that Yusuf was pure and free of his influence, because he said, as we are told in Surat Sad #82-83:

﴿ قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ * إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴾

<By Your Might and Glory, I shall mislead them all * Except your dedicated slaves.>

Even Zalikhā herself testified to Yusuf's innocence more than once:

4. She said to the women, *"I attempted to seduce him despite himself, and he refrained!"*
5. She also said to the king, *"Now the truth has been exposed! I am the one who attempted to seduce him despite himself, and he is among the honest ones!"*
6. Furthermore, the witness from her family - who was said to be a mere baby in the cradle - testified to Yusuf's innocence. He said, *"If his shirt is torn from the back, then she is lying, and he is truthful,"* and they found his shirt ripped from the back.
7. The ^Aziz testified for him, saying to his wife, *"Surely, this is from the schemes of you women! Surely, the schemes of you women are very extreme! Yusuf, keep silent about this, and you, woman, repent for your sin!"*
8. There is also the testimony of the women for him. They said to the king, *"God forbid! We know not of him any villainy!"*

These are eight proofs, and a ninth, [besides the four mentioned in the footnote], is that had he done such a thing, his repentance would have been mentioned in the Qur'an, like it is mentioned about Adam, Noah, Jonah, and David: ﴿فَاسْتَغْفَرَ رَبَّهُ﴾ <<(David) repented to his Lord.>>

﴿فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

<<(Jonas) supplicated in the darkneses: 'No one is God but You! Glorified You are! Surely, I have been among the wrongdoers!>>

When there was no mention of Yuwsuf repenting, we knew that he never committed the sin. There is no room for a Muslim to be neutral about this, and Allāh knows best.

❁ وسبحان الله وبحمده ❁

SMALL SINS

As for the rest of [the sins, they are] the small sins [and there are two categories: those that are demeaning, and] those that are not demeaning. Most scholars, including 'Abu-l-Hasan Al-

‘Ash‘ariyy, said it is possible that a Prophet commit such a sin⁷⁵²; [a small one, as long as it is not demeaning]. In clarifying the impeccability of the Prophets, Shaykh At-Tilimsaniyy said, as taken from the manuscript of the explanation of *Luma‘ul-‘Adillah*:

The major sin is never possible to occur from a Prophet. The intentional committing of a small sin is possible, under the condition that they do not persist in doing it; (i.e., such persistence is impossible). It is impossible that they commit a small sin that displays low character and weak devotion, like cheating in the sale of a seed, or stealing a bundle of herbs⁷⁵³.

However, they immediately repent before anyone follows them. Any Prophet who did a sin, [it was of this type, and he] repented quickly after that[; before anyone follows him].

Some later ‘Ash‘ariyy have opposed that and said: [All] sins and disliked matters are impossible to come from the Prophets. Their argument was: Since their nations are ordered to follow them, the sin and the disliked matter would become [acts of] obedience if they could come from a Prophet. Allaah does not command for sins or disliked matters, [so it is impossible that they commit such acts].

⁷⁵² Ibnu-Subkiyy logs that Imam Al-‘Ash‘ariyy confirms the possibility of sins for Prophets [by disagreeing with him about it! In his Taqaqat his lines are recorded]:

<p>فِي ذَا نَخَالَفُهُ بِكُلِّ لِسَانٍ</p> <p>Al-Ash‘ariyy is our Imam, however, we do indeed,</p>	<p>وَالْأَشْعَرِيُّ إِيمَانًا لَكِنَّا</p> <p>Disagree with him about this wholeheartedly!</p>
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Our Shaykh said: “Had only he not disagreed!” [This means: “That would be better for him.” The Shaykh therefore sees this tone too much, and even this is very far from what our contemporary enemies do! They warn and slander while Ibnus-Subkiyy said in another line that the issue is easy:

<p>عَارَ عَنِ التَّبْدِيعِ وَالْخِذْلَانِ</p> <p>... Both of them support the Religion, and that is an easy difference!</p>	<p>مُتَنَاصِرَانِ وَذَا اخْتِلَافٍ هَيْنٍ</p> <p>One devoid of accusations of heresy and being God-forsaken.]</p>
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⁷⁵³ They do not commit small mean sins, before or after receiving Prophethood, even if it were as small as stealing one grape, or even one bite. This is a small sin, but it reflects meanness in the one who commits it. Prophets are impeccable of all these sins, like looking at a woman who is not his wife with desire.

Those scholars did say, however, that what happened to Aadam must be called a “maʿṣiyah”, [and whatever Muḥammad did must be called a dhamb, etc.], so to comply with the text, and to deny that there is a “maʿṣiyah” for Aadam and a “dhamb” for Muḥammad is blasphemy because it is a contradiction of the text. However, it is not a sin (‘ithm) according to them; it is something [different than what is better for a Prophet. Therefore, they inferred a meaning other than the apparent meaning while the apparent meaning is possible, and that is weaker. They are also saying that when those Prophets repented, they repented, but not for a sin, and then were forgiven, but not for a sin; if there is no literal sin, then it would not be a literal repentance, nor a literal forgiveness. The confirmation of repentance and forgiveness gives clarity to the act in question being a real sin].

The response is [simply] that they would immediately realize their situation and repent before anyone imitates them, so what that party feared to be the result a Prophet possibly committing a sin is not an issue. And the Shaykh said about those who negate the possibility of even disliked matters from the Prophets: *“That this is extremism (ghuluww), and extremism is prohibited.”*

The possibility of small sins that do not degrade the character of the Prophet is the supported position. Among who documented that is the author of Al-Qaamuws, in his book, *Basaa’ir Thawit-Tamyiz*⁷⁵⁴, Ibn Al-Haajib Al-Maaliyy. Some, including Judge ‘Iyaad, who took the other position, explicitly mentioned that this is the position of the majority⁷⁵⁵.

⁷⁵⁴ Al-Fayruz-Abaadiyy said in *Basaa’ir Dhawit-Tamyiz*: [والأنبياء عندنا معصومون عن الكبائر دون الصغائر] “The Prophets, according to us, are divinely protected from the big sins, not the small sins.” [– He means those that do not display low character.]

⁷⁵⁵ Badru-d-Diyn Az-Zarkashiyy said in *Al-Bahr Al-Muḥiṭ* in ‘Uṣul Al-Fiqh:

ونقل القاضي عياض تجويز الصغائر ووقوعها عن جماعة من السلف وجماعة من الفقهاء والمحدثين وقال في [الإكمال] إنه مذهب جماهير العلماء.
Judge ‘Iyaad logged the possibility of small sins, and (in fact) their actual occurrence about a group of the Salaf and a group of the jurists and ḥadīth scholars, and he said in *Al-‘Ikmaal*: ‘It is the position of the majorities of scholars.’
[Judge ‘Iyaad, the Malikiyy was amongst those who said prophets are sinless. So is] An-Nawawiyy [who] said in the explanation of Muslim’s authentic book, copying the statement of Judge ‘Iyaad:
واختلفوا في وقوع غيرها من الصغائر منهم فذهب معظم الفقهاء والمحدثين والمتكلمين من السلف والخلف إلى جواز وقوعها منهم وحبثتهم ظواهر القرآن والأخبار

They differed about the occurrence of other types of small sins from (the Prophets). Most of the jurists, ḥadīth scholars and theologians from the Salaf and the Khalaf took the position of the possibility of (such sins) coming from them. Their evidence was the apparent meanings of what is in the Qur’an and the ḥadīths.

Some narrated from Al-‘Ash‘ariyy that he said that it is possible for them to commit such a sin before Prophethood and not afterwards, and some Hanafiyy theologians said that a rare sin is possible [only] before Prophethood. Then their situation would change for the better; to goodness and correctness, so that their sayings would be reliable, then they would be dispatched as Prophets. [According to them], their impeccability is not conditional before Prophethood since it is not obligatory on the creations to accept their statements, as opposed to after the Revelation. They used the story of Aadam as evidence. They said that the sin of Aadam was before the Revelation, because Allaah said about him:

﴿ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ﴾⁷⁵⁶

<Afterwards, his Lord selected him, and He forgave him and guided him>.

This is after the mentioning of the sin, so it proves that his selection for Prophethood was afterwards. It is obligatory to merge the evidence that the Prophets are impeccable, and the fact that they sinned, and that is only possible by delaying the status of Prophethood after the committing of sins. They said: Had Aadam been a Prophet when the sin happened, he would have either been a Prophet to the Angels, and that is not the case, or he would have been a Prophet to the humans, and that is not the case, because there were no people with him except Hawwaa’, and the Religious Address came to her without Aadam’s intermediary, as in the Saying of Allaah:

﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ﴾⁷⁵⁷

<... And (both of you), do not approach this tree.>

And the Saying of Allaah: ﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ﴾⁷⁵⁸ **<And (the Angel of) their Lord called them (conveying from Allaah), “Did I not prohibit the two of you from that tree?”>** Or else, he was a Prophet without being sent to anyone, and that is not the case either.

[We say]: What is correct is that [the small sin that is not demeaning] is possible before and after Prophethood. This is what most scholars are upon.

⁷⁵⁶ Iaa-haa, 122

⁷⁵⁷ Al-A^raaf, 19

⁷⁵⁸ Al-A^raaf, 22

Several verses and hadiyth show that is possible for a Prophet to commit a small sin, such as the Saying of Allaah: **{وَاسْتَغْفِرْ لِدُنْيِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ}**⁷⁵⁹ <... **And repent for your sin, O Muḥammad, and the sins of the male and female Believers.**> However, know that there was no sin reported by the Companions about the Prophet ﷺ. Also, Allaah saying that <**Aadam disobeyed his Lord**>: **{وَعَصَى آدَمُ رَبَّهُ}**⁷⁶⁰

This sin is not like what the Christians claimed; that it was [so] enormous that we are all sinful because of what Aadam did, and Jesus was killed to save people from Aadam's sin. This is categorically invalid. [According to that, Jesus was supposed to be slain, and his killers did as they should have done; they used to slaughter sacrifices for redemption, but after the sacrifice of Jesus, that was abrogated, and man gained a new path to salvation. Therefore, in their claim, killing Jesus was obedience to God, like Cain and Abel dedicated offerings in worship]. Others, specifically those who claim to practice taṣawwuf, said a meaningless statement: that Aadam was inwardly ordered and outwardly prohibited.

❁ وسبحان الله وبحمده ❁

MIRACLES

Know that the evidence of who claims prophethood is the **miracle** “**muʿjizah** (disabler; crippler)”. It is linguistically derived from the word “**ʿajz** (inability)” because it displays the creations’ inability to discredit [who performed] it.

If someone claimed prophethood during the time of its possibility, which is before the coming of Prophet Muḥammad ﷺ, it would not be obligatory to accept him without the performance of a miracle[. And] there was no Prophet of Allaah but that he was supported by a miracle or more. [In the big explanation of Taḥawīyyah], **the Shaykh** defined it as:

⁷⁵⁹ Muḥammad 19

⁷⁶⁰ Taḥāaa 121

أمر إلهي خارق للعادة في دار التكليف لإظهار صدق مدعي النبوة مع عجز من ينازعه عن معارضته
بمثل ذلك الأمر الإلهي

A divine, supernatural matter (happening) during the time of accountability, displaying the truthfulness of who claims prophethood without being replicable by the opposition to discredit him.

[The definition of a miracle is a great example of our scholars' “jaami^ -maani^ (process of inclusion and elimination)” style of defining:

Being] a “divine, supernatural matter” is the “type of thing (jins) it is” - like:

- The Qur’aan⁷⁶¹; it is Muḥammad’s greatest and strongest miracle ﷺ because it is a physical, as well as a mental indication, and it will last until Judgment Day - as opposed to other miracles; they were specific to a particular time or place.
- Moses splitting the sea,
- His staff transforming into a serpent,
- His hand becoming illuminated,
- Iron being softened for David so that he could bend it with his hands,
- Solomon having control of the wind, devils, birds, and the other land and sea animals,

⁷⁶¹ The clarification of the miracle of the Qur’aan is in its good composition, harmony of its words, its eloquence, and its summarization in the appropriate places. Included in that is its unique style and the fact that it is different from prose and poetry. It furthermore includes information about the unseen, like what happened to previous nations. This information was unknown to the pagan Arabs, and was known to few individuals among the People of the Book. It is not known that the Prophet ﷺ met with them and studied under them. The Qur’aan also informs about what will happen in the future. It fell in compliance with what happened during the Prophet’s life, and afterwards. Add to that, the awe and reverence that takes place upon its recitation, the fear that takes place in the heart of whoever hears it, and the fact that he who recites it and he who hears it do not get bored of it. It is also easy to memorize, for the five or seven-year-old child can memorize it entirely, and this is one of the merits of the Qur’aan over the other books of revelation. It is also easy to recite. No one denies this except if he were ignorant or stubborn. Among its most apparent miracles is that it has remained intact while its miraculous attributes have remained. Among the most famous of those examples is its challenge to the Jews to wish for death, for none of those who have come or gone have stepped up to that challenge, despite their great hatred towards this Religion and their determination to ruin it.

- Jesus reviving the dead, healing the lepers and the blind,
- Jonas surviving being swallowed by a fish,
- Locusts of gold raining from the cloud for Job,
- Joseph informing the inmates of their meals before they arrive,
- Prophet Muḥammad ﷺ being greeted by stones,
- Water springing from between his fingers⁷⁶²,
- The moaning of the tree stump,
- Giving numerous people drink from a small amount of water,
- The pebbles that glorified Allaah in his hand,
- The tree that responded to his call by trudging through the ground and testifying to his prophethood,
- The splitting of the full moon.

⁷⁶² Which was witnessed in several incidents in great battles that were narrated [by tawaatur]; the sum of [its reports] promotes definitive knowledge. This did not happen for any other than our Prophet; it happened in such a way that the water sprang from his bones, nerves, flesh, and blood, and this is more amazing than water springing from the stone that was hit by *Musā*. For water to come out of a stone is known, which is different than water coming from between flesh and blood. This was narrated through the route of *Jābir*, *Anas*, *Ibn Masʿūd*, *Ibn ʿAbbās*, *Abū Laylā Al-Anṣariyy* and *Abū Rafiʿ*. The two *Shaykhs* [*Al-Bukhārīyy* and *Muslim*] narrated from the *ḥadīth* of *Anas*: "I saw the Messenger of *Allāh* and ʿAṣr came in, and he sought the water for *wuḍuʿ* but he did not find it. Then the Messenger was approached with water for *wuḍuʿ*. He put his hand in that container and then ordered the people to make *wuḍuʿ*, and I saw the water springing from between his fingers, and the people made *wuḍuʿ* until the last one of them." In a narration of *Al-Bukhārīyy*, the narrator said to *Anas*, "How many of you were there?" He said, "Three hundred." *Al-Bukhārīyy* and *Muslim* also narrated from the *ḥadīth* of *Jābir*: "The people were thirsty on the day of *Al-Ḥudaybiyah* and the Messenger of *Allāh* had a bucket in front of him from which he was making *wuḍuʿ*. Then the people gathered, and he said, "What is wrong with you?" They said: "O Messenger of *Allāh*, we do not have that by which we would make *wuḍuʿ* and we do not have anything to drink except what is between your hands." So the Prophet put his hands in the bucket and the water started to pour forth from between his fingers like springs. So we began to drink and to make *wuḍuʿ*." Then it was asked, "How many of you were there?" He said, "Had there been one hundred thousand of us it would have been enough. We were fifteen hundred." What is precise is that the water was springing from the flesh between the Prophet's fingers itself. That is what *An-Nawawīyy* said explicitly in the explanation of *Muslim*, and it is supported by the saying of *Jābir*, "I saw the water coming out," and in another narration, "It was springing from between his fingers."

- Replacing⁷⁶³ *Qatadah*’s eye after it was knocked out⁷⁶⁴ in the battle of *Badr* and dangled on his cheekbone.⁷⁶⁵
- Food saying “*subhanallah*” in the Prophet’s hand.⁷⁶⁶
- *Al-Israq*⁷⁶⁷ (the Night Journey) and *Al-Mi’raj*⁷⁶⁸ (Ascension).⁷⁶⁹

⁷⁶³ **REPLA’CE**, verb transitive 1. To put again in the former place

⁷⁶⁴ Narrated by *Al-Bayhaqiyy* in his book *Dala’ilun-Nubuwwah* from the route of *Qatadah ibn Nu’man*

⁷⁶⁵ They wanted to cut it, so they asked the Messenger of *Allah*, who said, “No!” He summoned him and buried his eye back into the socket with his palm. After that *Qatadah* did not know which of his eyes was hit.

⁷⁶⁶ *Al-Bukhariyy* narrated the *hadith* of *Ibn Mas’ud* that he said, “We used to eat the food with the Prophet and we would hear the food saying ‘*Subhanallah*.’”

⁷⁶⁷ *Israq*’ is confirmed by the explicit documentation of the *Qur’an* and the authentic *hadith*, so it is obligatory to believe that *Allah* made him take a night journey from *Makkah* to *Al-Masjidu-l-Aqsa*.

⁷⁶⁸ The Ascension is called ‘*Al-Mi’raj*’. [It is taken from the word] ‘*uruwj* (ascension)’. The Shaykh said in the big explanation of *At-Tahaawiyy* that the *mi’raj* refers to stairs that resemble a ladder, its steps are alternating golden and silver stairs. [He said in the smaller explanation of *At-Tahaawiyy* that it is] the ascension to the seven skies and to wherever Allaah willed of the upper-world. After the night journey, the Prophet was ascended up into the skies. It was confirmed by the explicit *hadiths*. As for the *Qur’an*, it was not documented therein with an explicit documentation that does not accept any other explanation. The signal to it is the Saying of Allaah: (لَنُرِيَهُ مِنْ آيَاتِنَا) <... so that We would Show him of Our amazing signs.> [Therein is a signal,] because the ‘signs’ mentioned in the verse are not restricted to signs on the earth. It refers to what the Prophet ﷺ saw that night of amazing signs of the Power of Allaah, whether earthly or heavenly. [Among what the Prophet ﷺ experienced there was hearing the Speech of Allaah and seeing the Self of Allaah with his heart, which is addressed in the section of seeing Allaah.] However, there came in the *Qur’an* that which is virtually an explicit documentation, i.e., it is practically explicit. [The Shaykh said in his small explanation of *At-Tahaawiyy* that] the *Mi’raj* is practically mentioned blatantly by the saying of Allaah:

<وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى * عِنْدَ سِدْرَةِ الْمُنْتَهَى>

<He saw him another time * at the tree ‘*Sidrah Al-Muntahaa*’...>

The only reason this is not explicit is because *Sidrah Al-Muntahaa* being above the heavens is not confirmed in a definitively explicit text (*nass qat’iyy*). It is a tree whose base is in the sixth sky and extends beyond the seventh sky. This is why some of the people of knowledge said that the denier of the *Israa’* blasphemes while the denier of the *Mi’raj* does not blaspheme. However, whoever understands that *Sidrah Al-Muntahaa* is in the sky and yet he still denies the *Mi’raj* blasphemes. As for the case of him not knowing and not understanding that from the *Qur’aan*, and not believing that the Muslims believe that, then he does not blaspheme. The evidence for the *Mi’raj* is not like the evidence for the *Israa’*; the evidence for the *Israa’* is stronger.

⁷⁶⁹ The Shaykh said in the explanation of *An-Nasafiyy* that this is among the convictions that one is obligated to have. This Saying of *Allah* came in reference to *Al-Israq*; the Prophets night trip from *Makkah* to *Jerusalem*, and confirms it:

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا)

<Glory be to Allah, Who is Clear of resemblance, the One who Made His slave take a night journey at night from *Al-Masjidu-l-Haram* to *Al-Masjidu-l-Aqsa*, which We have Blessed its surroundings, so that We would Show him of Our amazing signs.>

Furthermore, the weighty saying according to the people of Truth, is that both the *Israa’* and the *Mi’raj* were experienced while the Prophet was conscious, in body and soul. [Shaykh does not accept as valid what] some of Ahlu-s-Sunnah said, that it took place in a dream. It was even said that both matters happened. He said in his explanation of the *Siraat*: “The People of the Truth from the *Salaf* and the *Khalaf*, the *muhaddiths*, the theologians, the interpreters, the scholars and the *fuqahaa*’ are all unanimous that the *Israa’* was by body and soul, and while conscious. This is what is the truth, and this is the saying of *Ibn ‘Abbaas*, *Jaabir*, *Anas*, *‘Umar*, *Huthayfah* and others.” They both successively occurred in one night. If it were said that the Saying of *Allah*:

[This excludes mere amazing things as long as they are within the laws of nature; they are not miracles], but it includes [other unnatural phenomenon that we want to exclude. What follows are qualifiers that the scholars call “**furūʿ (branches)**”. These qualifiers limit the type of thing and narrow it down]:

Happening during the time of accountability, which is this present life, excludes the supernatural things that take place in the Afterlife; they are not miracles.

It displays truthfulness because it complies with and verifies the claimer’s claim of prophethood, because every sane person knows that reviving the dead, transforming a stick into a serpent, and bringing a she-camel out of a solid boulder, are not natural. Thus, by making this miracle appear, it is as if Allah said, “*This slave of Mine is truthful in everything that he conveys from Me,*” because deeming one truthful by a doing is like deeming him truthful by a saying. Had he not been truthful, Allah would not have made this miracle appear for him, because whoever verifies a liar is a liar, and it is impossible that Allah be a liar. Therefore, had something supernatural happened to someone who claims prophethood, but it conflicted with his claim, such as if he said, “The proof for my prophethood is that this stone will [speak]!” then the stone [spoke and contradicted him,] saying: “You are a liar!” This [backfire] would not be a miracle; it would be a “**disgrace (ihaanah)**”. Had it been possible that a miracle would [verify] a liar, there would be no way to distinguish the truthful [Prophet] from the lying [false prophet].

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾ “He saw him a second time,” is possibly a dream, we say, this is interpreting the verse according to other than its apparent meaning, and it is not permissible to make *ta’wil* from the religious texts without any definitive mental evidence or confirmed transmitted evidence, as said by *Ar-Raziyy* in his book *Al-Mahsul* and others among the scholars of *Al-Usul*. Muslim narrated from *Anas Ibn Malik* that the Messenger of Allah said:

أَتَيْتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونِ الْبَغْلِ يَضَعُ حَافِرَهُ عِنْدَ مَنْتَهَى طَرَفِهِ، فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرِبُطُهَا الْأَنْبِيَاءُ، ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ، ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ فَأَخْتَرْتُ اللَّبَنَ، فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: ((اخْتَرْتَ الْفِطْرَةَ)) ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ

“I was approached with Al-Buraq, a white, long animal, taller than a donkey and shorter than a mule. He puts his hoof wherever his sight falls... So I rode it until I reached Jerusalem, and so I tied him to the ring by which the Prophets tie their animals. Then I entered the masjid and I prayed two rak’ahs in it. Then I went out and then Jibril came to me with a container of wine and a container of milk, so I chose the milk. Then Jibril said, ‘You have adhered to the Religion.’ Then we went up into the sky...”

In the *hadith* is the evidence that *Al-Isra’* and *Al-Mi’raj* took place in one night by both his body and soul while being awake, since no one said that he reached Jerusalem and then went to sleep.

If it were said to us: “Why is it impossible for a miracle to verify a false prophet as a means of misguiding the creation, since it is valid - according to you - that Allaah misguides the creation and is not obligated to do what is best for them?”

We say: Because had the miracle taken place by the hand of a liar, then obliging the creations with faith in the Prophets would be making them accountable to do what they are unable to do, and this is not valid according to the religious texts and the consensus. **It could also be said** that the miracle is [a tool] of truthfulness for its performer, and among the impossible is for something to exit its own reality; how could the [tool] of truthfulness work for a liar? That leads to overturning reality. Allaah said:

{قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ} ⁷⁷⁰

<O Muḥammad, say: “Bring your evidence if you are truthful!”>

It happens to who claims prophethood, so to exclude two types:

1. **Whoever claims godhood.** A supernatural phenomenon from who claims godhood is religiously and mentally possible. However, it would not be a sign of his truthfulness, because of [the impossibility of his claim⁷⁷¹]. Thus, what he does is not a miracle, it is a “lure (istidraaj)”.
2. [Who does not claim Godhood or prophethood, like] the saint (waliyy). What he does is not a miracle, it is a “karamah (privilege)”.

Not being replicable by the opposition to discredit him [excludes magic, for magic might be supernatural, and it] can be discredited by its likes. Allaah said: {قُلْ فَاتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِيَاتٍ} ⁷⁷²
<O Muḥammad, say: “Come with ten fabricated chapters like it!”> ⁷⁷³

⁷⁷⁰ An-Naml, 64

⁷⁷¹ The claimer is a created thing and not God.

⁷⁷² Huwd, 13

⁷⁷³ He ordered them to obey him and told them that if ever they were able to rival the Qurʾān, then they do not have to obey. The people of that language tried to nullify the obligation of obeying him but were unable. Had they been able, they would not have resorted to war, which leads to killing, capture and enslavement. Since they did not come with something similar to it, we knew that they were

It is not a condition that who claims prophethood challenges the creation to attempt to discredit his miracle by doing something similar; the condition is that it be suitable for a challenge. Some miracles besides the Qur'aan have come as a challenge, and some have come without being preceded by a challenge, like Al-'Israa' wa-l-Mi'raaj. Muḥammad ﷺ called his opponents to come with something similar to it, or even one of its chapters (suwrah)⁷⁷⁴. Allaah said:

{فَاتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ}⁷⁷⁵

<Come with a chapter like it.>⁷⁷⁶

The knowledge that they occurred is [firstly] by observation; in reference to the witnesses. For other than them, then by way of *tawatur*⁷⁷⁷, like our knowledge of the far-off lands, confirmed historical events, and kings and nations of old. Information narrated by *tawatur* replaces witnessing, so mentally, it is necessary to accept whoever came with the miracle, just as it is religiously necessary. This is despite that [most] individual miracles were narrated through *aahad* routes that only promote speculation (*dhann*) and not certainty (*jazm*; *qat'*). However, the news of many Prophetic miracles have spread, become famous, and are narrated by many. This large number of narrators promotes certainty for those who have given special care to the knowledge of *hadiy*th, biographies and narrations. This certainty is not eradicated by those who have not taken care of the knowledge of narrations, and thus, for them this issue has not reached the level that it has for those who have taken care.

unable, just as the magicians of Pharaoh at the time of Muwsaa were unable to oppose his miracles, and thus his truthfulness about his claim became clear. Likewise, 'Iysaa defeated the doctors who were unable to do what he came with.

⁷⁷⁴ Its amazing composure has transcended all other types of composition. It has challenged all of the people and silenced them. Even the most eloquent speakers and poets were unable to compose what is similar to it or even what comes close to it.

⁷⁷⁵ Al-Baqarah, 23

⁷⁷⁶ Some scholars said that the shortest chapter of the Qur'aan is: {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ} <Surely, We have given you, O Muḥammad, (the river of) Al-Kawthar>. They said that everything of the Qur'aan that has the length of this chapter, whether or not it was from another chapter, or even if it were one verse, or more than one verse, or part of a verse, is included in the challenge. According to that, the number of miracles in the Qur'aan reaches a large number.

⁷⁷⁷ A group of scholars have taken care of gathering the accounts of the miracles of the Prophet ﷺ, like Al-Bayhaqiyy, 'Abu Nu'aym and others. An-Nawawiyy mentioned in the introduction of the explanation of *Sahih* Muslim that the Prophet ﷺ had more than 1,200 miracles. In *Al-Madkhal*, Al-Bayhaqiyy said they reached 1,000. Az-Zaahidiyy of the *Hanafiyy*s said that he performed 1,000 miracles, and it was said that he did 3,000. The totality of those miracles establishes the certainty (*qat'*) that numerous matters that oppose nature have occurred from the Prophet ﷺ, just as there is certainty about the generosity of *Haatim At-Taa'iyy* and the bravery of 'Aliyy.

وسبحان الله وبحمده

PROPHET MUHAMMAD ﷺ

The science of At-Tawḥīd pertains to [not only] the correct belief in Allaah[, but also] in His Messengerﷺ, and it is obligatory to join belief in Muḥammad's prophethood ﷺ with the Testification that no one is god except Allaah. [In fact], this is the least needed for one to escape the everlasting stay in Hellfire. Al-Bukḥārīyy narrated that the Messenger of Allaah ﷺ said:

يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ إِيْمَانٍ

Anyone who said, "No one is God except Allaah," while in his heart is a small red ant's weight of Faith is getting out of Hell.

This ḥadiyyth [includes] who believes that Muḥammad is the Messenger of Allaah, even if the Prophet ﷺ did not explicitly mention that [here], because according to the religious rules, when the first shahaadah is mentioned, the second is [also] intended. [Thus], this ḥadiyyth does not [prove] that who testifies that Allaah is God but does not testify that Muḥammad is the Messenger of Allaah will be safe in the Hereafter⁷⁷⁸. Proof for that is in Suwratu-l-Fath verse 13:

{وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا}

<Whoever does not believe in Allaah and His Messenger, then We have prepared for the blasphemers an Inferno.>

Supported by miracles, our master, Muḥammad ﷺ renewed the Call to 'Islaam after it had stopped [circulating] among the humans on earth. [He came after Jesus, and there was no Prophet between them]. Allaah said: <مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ>⁷⁸⁰ <Muḥammad is not

⁷⁷⁸ The one who rejects believing in the Prophet ﷺ is not going to be safe in the Hereafter, like the Jews at the time of Prophet ʿĪsaa ﷺ who did not believe in him. At that time, those Jews believed that no one is God except Allaah, and the Torah was not perverted yet. When ʿĪsaa came, they refused to believe in him ﷺ, although they believed in their hearts that no one is God except Allaah.

⁷⁷⁹ Al-Fath, 13

⁷⁸⁰ Al-Aḥḍaab 40

the father of any of your men, rather, he is the Messenger of Allaah and the Seal of the Prophets.>

[Many] embraced ‘Islaam [because of him, because] by the Prophet ﷺ, Allaah guides whomever He willed[, but] the people of misguidance rejected his prophethood. [The Jews had been anticipating him, but when he arrived they denied him and hid his descriptions that they found in their Book, thus breaking the covenant of the Torah].

The universality⁷⁸¹ of his Message is stated in the Qur’aan, hadiy^h, and is known in the Religion by necessity by the knowledgeable and the ignorant: He was not only sent to the tribe of Quraysh, or only to the Arabs, but to all of mankind [until the end of the world]. Allaah said:

{قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا}

<O Muḥammad, say, “O People, I am the Messenger of Allaah to all of you!”>

The [previous] Prophets were assigned to their own people.⁷⁸³

Nor was he sent only to humans; [he is sent] to the genies also. Allaah said: {(لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا)}

⁷⁸⁴
<... So that he would be a warner for the ^aalamiyn (intelligent creatures).> The [intelligent creatures are the Angels,] humans and genies. [However], the Angels are excluded from this because they do not need warning. [Hence, he is sent to humans and genies, but he is also the Angels’ Messenger as tashreef (an honoring)⁷⁸⁵]. It is confirmed in the hadiy^h that the Prophet met with the jinn more than once to teach them the Religion. Allaah said:

{يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا * وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا}

<O Prophet, We have surely sent you as a witness, a giver of good tidings, and a warner *
And as a caller to (the Religion of) Allaah, by His Will, and as a luminous lantern.>

⁷⁸¹ UNIVERSAL'ITY, *noun* The state of extending to the whole

⁷⁸² Al-A[^]raaf, 158

⁷⁸³ This does not mean that if someone were not from his people that he would not call him to Islaam.

⁷⁸⁴ Al-Furqaan, 1

⁷⁸⁵ Shaykh Samir said that the honored ones are the Angels.

Denial that the Prophet ﷺ was sent to all humans and jinn is blasphemy, as well as claiming that he was sent only to Arabs or to non-Arabs, or any single group instead of another. A faction of Jews called the ^Iysawiyyah claimed that Muḥammad ﷺ was indeed a Prophet, but only sent to the Arabs.

He called the [creations] to believe and to [obey him, because that would be obedience to Allaah], and he forbade them from blasphemy and sins. He gives the good news of Paradise to the obedient, and warns the sinners and blasphemers of the torture of Hell.

وسبحان الله وبحمده

THE GREATEST OF CREATIONS

Muḥammad ﷺ is the greatest of all creations; better than all humans, Angels and jinn, and this is a well-known fact among the Muslims⁷⁸⁶. Among the evidence for that is the Saying of Allaah:

<كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ>⁷⁸⁷

<You are the best nation sent out to the people.>

If they are the best of the nations, then their Prophet is the best of Prophets, because their honor is only because of his. Since the Prophets are the best of creations, and he is the best Prophet, then Muḥammad is the best of all creation. The Prophet (ʿalahyi-s-salaam) said, as narrated by Muslim

⁷⁸⁶ Among what all factions of the Muʿtazilah agree upon is the denial of glorious traits and qualities specific to Muḥammad, such as the Miʿraaj (night ascent up to the skies), ash-shafaaʿah al-ʿudhmaa (the Greater Intercession), the hawd (basin), and the river of Al-Kawthar. They denied what was narrated about these matters in the ḥadiyths and in the statements of the Companions.

⁷⁸⁷ Aal ʿImraan, 110

and At-Tirmithiyy: [أنا سيد ولد عادم ولا فخر] “I am the master⁷⁸⁸ of the children of 'Aadam without bragging.”⁷⁸⁹

Allaah ordered the Prophet ﷺ to declare this merit [about himself, as well as other merits,] so that our love for him would increase, like the ḥadīth of Al-Bukhaariyy: أنا أعلمكم بالله وأخشاكم له “I am most knowledgeable among you about Allaah and the most fearful among you of Him.” At-Tahaawiyy said:

وإنَّ محمدًا صلى الله عليه وسلم عبده المصطفى، ونبؤه المجتبي، ورسوله المرتضى، وإنه خاتم الأنبياء، وإمام الأتقياء، وسيد المرسلين، وحبيب رب العالمين

“Indeed, Muḥammad ﷺ is His chosen slave, His elected Prophet, and His accepted Messenger. And indeed, he is the last of the Prophets, the leader of the God-fearing, the master of the Messengers, and the most accepted to the Lord of the Worlds.”

As for Maysarah Al-Fajr asking the Prophet ﷺ, “When were you made a Prophet?”, so the Prophet said: **“When Aadam was between the soul and the body,”** it is authentic, narrated by Aḥmad, and it means that before mankind - before Aadam’s creation was completed by the soul entering his body - it was famous to the Angels that Muḥammad would be the Messenger of Allaah, not that he was the first of all creations⁷⁹⁰. Despite being the Last Prophet, Muḥammad ﷺ is absolutely the greatest and most blessed of creations. [He has that status without being the first creation, or being made of

⁷⁸⁸ This ḥadīth is evidence that it is permissible to use the term “sayyid” for the Prophet. The sayyid (master; sire) of a people is the most sublime among them. It is not permissible for someone to use the authentic ḥadīth: **السيد الله <The Master is Allaah>** to prohibit the use of the term “sayyid” or “master” for the Prophet. The meaning of this ḥadīth is that the One Who has the everlasting Dominion is Allaah, not that it is not permissible to use the term for other than Allaah! Allaah said about Prophet Yahyaa: **(وسيدًا وحصونًا) <...and a master and a chaste one (who does not approach women) >**. The Prophet said:

إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ يُصَلِّحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ

“Surely, this (grand)son of mine is a master. Perhaps by him, Allaah will reconcile between two great factions of Muslims.”

He also said about his two grandsons: **سيدا شباب أهل الجنة “The masters of the young men of Paradise.”**

⁷⁸⁹ An-Nawawiyy said that this ḥadīth is proof that the Prophet ﷺ has merit over all the creation.

⁷⁹⁰ As for the ḥadīth: **“I was the first of the Prophets in creation and the last of them to be sent,”** it is weak, as copied by the scholars. In its chain is Baqiyyah Ibn Al-Waliyd, and he was a trickster in narration (mudallis), and it also has Sa’iyyd Ibn Bashiyr, who is weak. Had it been authentic, it would not mean that Muḥammad is the first creation, it would mean that he is the first Prophet, but it is known that the last species to be created was mankind, the first of whom was Aadam, [and he was a Prophet]. As for the ḥadīths: “I was a Prophet when Aadam was between water and clay,” and “I was a Prophet when there was no water or clay,” they are fabricated.

light, or knowing all that Allaah knows, or having control over the world]. ‘Imaam ‘Aḥmad narrated that the Messenger of Allaah ﷺ said:

يا أيها الناس قولوا بقولكم ولا تستجirinكم الشياطين أنا محمد بن عبد الله أنا عبد الله
ورسوله وما أحب أن ترفعوني فوق منزلتي التي أنزلني الله

O People, speak without letting the devils make your words run. I am Muḥammad Ibn ‘Abdillaah, I am the slave of Allaah and His Messenger, and I do not like for you to raise me above the status that Allaah gave me.

This ḥadiyḥ proves that it is not permissible to attribute to the Prophet ﷺ what contradicts the rules of the Religion. **The Shaykh said** that whoever believes that Allaah created the [so-called] “light of Muḥammad” before everything is not charged with blasphemy, rather, he is deemed mistaken because he has opposed three authentic ḥadiyḥs [that shall be mentioned later, God willing]. Whoever believes that Muḥammad’s soul is created from light is [also] not charged with blasphemy. However, nothing was narrated about that, and we are forbidden from delving into what we do not know. Allaah says: <وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ> <Do not pursue what you do not know.>

✽ وسبحان الله وبحمده ✽

THE MOST DEVOTED

This last and greatest Messenger is also ~~Kh~~aliylu-llaah (Allaah’s ~~Kh~~aliyl). [We do not say it means “Allaah’s (best) Friend”. In this context], it means: He who is fully dedicated to Allaah, whose heart is filled with the love of Allaah, who supports those who support Allaah, takes as enemies who takes Allaah as an enemy, and he asks only Allaah his needs. Prophet ‘Ibraahiym (‘Alayhima-s-Salaam), the best of the Prophets after Prophet Muḥammad, [shares this status with him, may peace and blessings be upon them both!] Muslim narrated from the route of ‘Abuw Sa’iyyd Al-Khudriyy:

إِنَّ أَمَّنَ النَّاسِ عَلَىٰ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا،
وَلَكِنْ أَخُوَّةُ الْإِسْلَامِ

Surely, the most gracious of people to me with his money and companionship is ‘Abuw Bakr. And had I taken on a *khaliyl* (among the people), I would have taken ‘Abuw Bakr as a *khaliyl*, however (our relationship is that of) ‘Islaamic brotherhood.

This *hadiy~~th~~* is proof that the Prophet ﷺ is the *Khaliyl* of Allaah, [like Abraham⁷⁹¹. He was also Kaliymullaah; the one to whom Allaah spoke. *Musa* shares that description with him, and so does Gabriel, and it was said that Adam does too.]

❁ وسبحان الله وبحمده ❁

⁷⁹¹ **At-Tahaawiyy** said, “We say in faith, belief and submission that certainly, Allaah chose Ibraahiym as a *khaliyl*, and spoke unto *Muwsaa*.” The Christians use the fact that Ibraahiym was chosen as a *khaliyl* of Allaah to say that if Allaah could have a *khaliyl* then He could have a son. This analogy is false. The answer of Ahlu-s-Sunnah to this is that having a child necessitates that the child and the parent are of the same kind; type, and Allaah is majestically above being the same type as someone else. Parents have bodies and their children have bodies as well. However, to have a *khaliyl* does not necessitate that this one and the *khaliyl* are of the same type. The state of being a *khaliyl* could take place between two different types. Having a *khaliyl* means that there is honor and closeness to the one we are talking about. This is depicted in the *hadiy~~th~~* of Al-Mi’raaj, when the Prophet ﷺ was accompanied by Jibriyl and they reached Sidratu-l-Muntahaa. The Prophet had to go beyond that point, and he said to Jibriyl, “In a place like this, the *khaliyl* departs from his *khaliyl*.” Angel Jibriyl and Prophet Muhammad (‘Alayhima-s-Salaam) love and honor each other. It is reported that some of the Arabs used to say, “My sword is my *khaliyl*.” The *khaliyl* is that one who is truthful in his love; the one who is close to someone. He honors that one and the other honors his *khaliyl*. Giving birth necessitates that the child is part of the parent. The *khaliyl* does not have to be a part of the other *khaliyl*. This is the refutation against the Christians.

HIS LINEAGE ﷺ

He is ‘**Abu** (father of⁷⁹²) **Al-Qaasim, Muḥammad, son of ^Abdullah⁷⁹³, son of ^Abdul-Muttalib⁷⁹⁴, son of Haashim⁷⁹⁵, son of ^Abdu Manaaf⁷⁹⁶ ﷺ**. Our Shaykh said that knowing this

⁷⁹² He had three male sons: Al-Qaasim, At-Ṭayyib, who is also called At-Ṭaahir, and ‘Ibraahiym. They all died as children. He had four daughters: Zaynab, Ruqayyah, ‘Ummu-l-Kulḥuwm and Faatimah, the youngest, best and the first of his family to die after his death. From her came the descendants of the Prophet, for Zaynab’s daughter did not have children. Faatimah is the best of the women after Maryam.

⁷⁹³ ^**Abdu-llaah** died before he ﷺ was born, and it was said that he died when the Prophet was two months old. He died in Al-Madiynah at the age of 25 and was buried in the house of An-Naabighah Al-Ja’diyy. His mother, ‘Aaminah, daughter of Wahb Ibn ^Abdi Manaaf Ibn Zuhrah, died when the Prophet ﷺ was six years old, on the way back from Yathrib in a place called ‘Abwaa’. She was buried there. Our Shaykh said in *Bughyatu-t-Ṭaalib* under the title: **An important benefit in clarifying that the parents of the Messenger will be safe in the Afterlife**: “Imaam Abuw Ḥaniyfaḥ, may Allāh accept his deeds, said: “والدا الرسول ما ماتا كافرين” “The Messenger’s parents did not die as blasphemers”. However, some of the copiers have perverted and wrote “ماتا كافرين”, and this is an ugly mistake. We do not say that they died as blasphemers, since there is nothing that prevents them from having been inspired with belief in Allaah, and thus they lived as Believers not worshipping the idols. As for the ḥadīth: *[[إن أبي و أباك في النار]]* <My father and your father are certainly in Hell>, it is a defective ḥadīth narrated by Muslim. Within *Sahih* Muslim are ḥadīths that have been criticized by the ḥadīth scholars, and this is among them. As for the ḥadīth that **the Messenger certainly dwelled at the grave of his mother and stayed for an extended time and cried, and it was said to him, “O Messenger of Allaah, we saw that you stayed at your mother’s grave for an extended time and cried**. He said:

إني استأذنت ربي في زيارتها فأنن لي و طلبت أن أستغفر لها فمنعني

Certainly, I sought the permission of my Lord to visit her, and He granted me that, and I sought to seek forgiveness on her behalf, and He prevented me from that.

it is also in Muslim. It is interpreted so that it is said: The only reason He prevented him from seeking forgiveness on behalf of his mother, is so that the issue would not be confusing for the people whose mothers and fathers died as idol worshippers, for they would then seek forgiveness for their pagan mothers and fathers. It was not because the Messenger’s mother was a blasphemer. This is the response to those who take by the apparent meaning of the ḥadīth. They said that the Messenger’s mother was a pagan, and that is why he was not given permission to seek forgiveness on her behalf. The proof that his mother - may peace be upon - her was a Believer is that when she gave birth to him, a light came out of her illuminated to the extent that by it she could see the castles of Bosra, an ancient city of the Lavant in the land of Ḥawraan, close to Jordan, although there is a great distance between Makkah and the Lavant. This ḥadiyth is confirmed. It was narrated by Ḥaafidh Ibn Ḥajar in his session of ḥadīth dictation (amaaliyy), and he judged it as ḥasan. Aaminah’s sighting the castles of Bosra is considered a karāmah of hers because it defies nature. When Muslim authored his book, *Sahih* Muslim, he presented it to some of the top ḥadīth scholars, and they approved all of it except four. He said this himself in the introduction of his book, and he did not name those ḥadīths or mention them. Al-Bukhaariyy considered two ḥadīths narrated by Muslim as weak, as said by ḥaafidh Ibn Ḥajar. Furthermore, supposing that they were not Muslims, then they are among the people of the intermission (al-fatrah); the people who never received the call of the previous Prophets. They will not be punished in the Afterlife. Allaah said: {وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا} <**We Do not punish until dispatching a messenger**>. This is what the majority of the Ash’ariyy scholars and others are upon.” Shaykh Samir said in explanation of this that what proves that what is conveyed from Abuw Ḥaniyfaḥ is a perversion is that the copy that the imaams rely upon exists, and in it is the negative particle. He also said that As-Siyuwṭiyy said about the first ḥadiyth that it is defective in its chain and text. As for the chain, the ḥadiyth was narrated from Anas, from Thaabit, from Ḥammaad Ibn Salamah. It was said about him that he did not memorize his ḥadiyths, and his stepson, who was accused of having deviant beliefs, tampered with his books, and so his narration was spoiled. As for the text of the ḥadiyth, some of the narrators did not understand the meaning of the ḥadīth and narrated it with their own expression. What proves that is that the same ḥadiyth was narrated from Ya’mar from Thaabit, and from Sa’d from Thaabit. In one narration: a man asked the Prophet, “Where will my father be?” So he told him *[[في النار]]* <in Hell>, so he asked him, “And your father, O Messenger of Allaah?” So the Prophet ﷺ said: *حيثما مررت بقبر كافر فبشره بالنار* “Wherever you pass by the grave of a blasphemer, then give him the news of entering Hell.”

much of the Prophet's lineage ﷺ may be among the obligatory knowledge. ^Abdu Manaaf is the son of Qusayy⁷⁹⁷, son of Kilab⁷⁹⁸, son of Murrah⁷⁹⁹, son of Ka^b⁸⁰⁰, son of Lu'ayy⁸⁰¹, son of Ghalib⁸⁰², son of Fihri⁸⁰³, son of Malik⁸⁰⁴, son of An-Nadr⁸⁰⁵ - who is Quraysh according to a saying

This is narrated by As-Siyuwīyy. The meaning is that the Prophet feared for this man and answered him in a way that does not involve lying or cheating.

⁷⁹⁴ **^Abdu-l-Muttalib** was the Prophet's custodian after the death of the Prophet's mother. His real name was **Shaybah**. His mother is Salmaa from the clan of Khazraj, from the tribe of An-Najjaar. He was born in Al-Madiynah and stayed there until he was seven. His uncle, Al-Muttalib took him to Makkah. While riding a camel with his nephew behind him, if anyone asked him, "Who is this?" he would say, "This is a slave that I purchased," because he was not clothed properly. He took his nephew inside, brought him nice clothes, then took him out to where the people would gather, and told them that he is his nephew. After that, if he walked in Makkah, the people would say, "This is ^Abdu-l-Muttalib." It overcame his original name. He gained a high status among his people. He was in charge of giving water and food to the pilgrims. He re-excavated the well of Zamzam after the tribe of Jurham had backfilled it. He died when the Prophet was eight years old and passed custody to his son ^Abuwa Talib.

⁷⁹⁵ **Haashim's** real name was ^Amr. He was called Haashim because when his people were suffering a famine, he broke bread and dipped it in broth and fed them. He was the first to do so. He was the oldest of the sons of ^Abdu Manaaf. He took the responsibility of giving water and food to the pilgrims after his father. He died in Ghazzah. He was only 20 years old, and some said 25. The sons of Haashim go back to him.

⁷⁹⁶ **^Abdu Manaaf** is Al-Mughiyrah. His Kunyah was ^Abuwa ^Abdi-sh-Shams. They used to call him Al-Qamar (the moon) because of his great beauty. His mother's name is Hubbah, from the tribe of Khuzaa^ah. He was the first to get permission from the rulers of the Romans, the Ethiopians, the Persians and people of Al-Yaman for the tribe of Quraysh to enter their lands for trading. Upon that, the tribe of Quraysh started going back and forth and that was a source of income for them, for Makkah is not a valley for cultivation.

⁷⁹⁷ **Qusayy's** true name is Zayd. He was named Qasayy because he was raised far from his people and land, in the tribe of ^Athrah. His mother was Faatimah Bint Sa^d. He was the first of the tribe of Quraysh to be put in charge of the Ka^bah, before that it was the tribe of Khuzaa^ah. He was the one who gathered the people of Quraysh from the outskirts of Makkah and its mountains to reside in Makkah. He was then made the head of his people. He was in charge of the Ka^bah's key and feeding the pilgrims and giving them water. He was also in charge of the assembly quarters of the heads of Quraysh. In fact, it was his house. The banner of the brigades was in his house also. These were issues in which the tribe of Quraysh in the Era of Ignorance (Al-Jaahiliyyah) took pride; the presence of the Ka^bah in their land, the hospitality towards the pilgrims, the matters of politics, and the courage to fight. After that, the charge of the key of the Ka^bah went to his son ^Abdu-d-Daar, then to his descendants, until today. Today, it is with the tribe of Shaybah Ibn ^Uthmaan Ibn ^Abi Talhah Ibn ^Abdi-l-Uzzaa Ibn ^Uthmaan Ibn ^Abdi-d-Daar. After conquering Makkah, the Prophet ﷺ, gave the keys of the Ka^bah to one of them and said: [لا ينزعها منكم إلا ظالم] **"No one takes them from you but a tyrant."** Our Shaykh is ^Abdariyy, in reference to ^Abdu-d-Daar. He is also Shaybiyy, in reference to Shaybah. He is among those who have charge of the key. Then the charge of feeding the pilgrims and giving them water went to the clan of Haashim, the Prophet's clan. The banner stayed with the clan of ^Abdu-d-Daar. Then it was abolished in 'Islaam. ^Ikrimah, one of the descendants of Qusayy, sold the headquarters to Mu^aawiyah, who turned it into the headquarters for the 'Islaamic rulership.

⁷⁹⁸ **Kilaab's** kunyah is ^Abuwa Zuhrah. His mother is Hind from the clan of Fihri Ibn Maalik.

⁷⁹⁹ **Murrah's** kunyah is Abuwa Yaqadhah. His mother's name is Mahshiyah, or Wahshiyah, from the clan of Muhaarib Ibn Fihri.

⁸⁰⁰ **Ka^b's** kunyah is Abuwa Husayy. His mother's name is Maawiyah from the tribe of Qudaa^ah. He had a grand status among the Arabs. He used to deliver speeches in the Hajj season. **Prior to the incident of the Elephant, they used the death of Ka^b as a marking point to chronicle events.**

⁸⁰¹ **Lu'ayy's** mother is ^Aatikah, from the clan of An-Nadr Ibn Kinaanah.

⁸⁰² **Ghaalib's** kunyah is Abuwa Taym. His mother is Laylaa from the tribe of Huthayl.

⁸⁰³ **Fihri** is patriarch of **Quraysh**. Anyone from this tribe goes back to him in lineage. The tribe of Quraysh is the most honorable of the Arabic tribes. They were called Quraysh because they gathered and came together. This is from the language. There are other sayings about this designation. His mother is Jandalah, from the tribe of Jurham. He was the head of the people of Makkah.

⁸⁰⁴ **Maalik** from the tribe of Qays ^Aylan. His kunyah is Abu-l-Harith. His mother's name is ^Aatikah.

⁸⁰⁵ **An-Nadr's** true name is Qays. He was called An-Nadr because of his beauty. His kunyah is Abuwa Yakhlud. His mother's name is Barrah from the clan of ^Udd Ibn Taabikhah.

- the son of Kinānah⁸⁰⁶, son of Khuzaymah, son of Mudrikah⁸⁰⁷, son of ‘Ilyas⁸⁰⁸, son of Mudar⁸⁰⁹, son of Nizar⁸¹⁰, son of Ma[^]add⁸¹¹, son of [^]Adnan⁸¹². At-Tirmithiyy narrates:

إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَىٰ مِنْ بَنِي إِسْمَاعِيلَ كِنَانَةَ، وَاصْطَفَىٰ مِنْ بَنِي كِنَانَةَ قُرَيْشًا، وَاصْطَفَىٰ مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ.

Surely, Allaah selected ‘Ismaa’iyl from the sons of ‘Ibraahiym, and selected Kinaanah from the sons of ‘Ismaa’iyl, and selected Quraysh from the sons of Kinaanah, and selected the sons of Haashim from Quraysh, and selected me from the sons of Haashim.

❁ وسبحان الله وبحمده ❁

HIS NAMES ﷺ

Before him, some seven people were named Muḥammad. As for ‘Aḥmad, he was the [very] first. Both are mentioned in the Qur’aan. Allaah said:

>⁸¹³(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ)<

<Muḥammad is the Messenger of Allaah, and those who are with him are tough on the blasphemers, merciful with each other.>

⁸⁰⁶ Kinaanah's mother is Awaanah Bint Sa'd Ibn Qays Aylaani.

⁸⁰⁷ Mudrikah's name is Amr. His kunyah is Abuw Huthayl. His mother was Layla. Her nickname was Khindab. She never went inside a house after her husband died, out of her great sadness, and it was said that she used to cry every Thursday, the day of her husband's death, from morning until nightfall. She is used as a proverb.

⁸⁰⁸ Ilyas' mother is Ar-Rabaad Bint Janadah Ibn Ma'add.

⁸⁰⁹ Mudar's mother is Sawdah Bint Akk. He was the first to make the camel walk according to the rhythm of the poetry. There are reports about his great intelligence.

⁸¹⁰ Nizar's kunyah is Abuw Iyaad. His mother is Mu'aa'nah from the tribe of Jurham.

⁸¹¹ Ma'add's mother is Mahdah. He was a rough man away from luxury.

⁸¹² There is no difference among the scholars of lineage that the Prophet's lineage goes back to Ma'add Ibn Adnaan. It is also a consensus that Adnaan is a descendant of Ismaa'iyl Ibn Ibraahiym. However, the names and numbers between Adnaan and Ismaa'iyl differ, and there is no confirmed narration.

⁸¹³ Al-Fat-h, 29

He also said: <﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾>⁸¹⁴ < Jesus said: "... And I come with the tidings of a messenger after me whose name is 'Ahmad!>

He is also named **Al-Maahiy** (eradicator [of blasphemy]), **Al-Haashir** (the gatherer under whose law all people are included), **Nabiyyu-t-Tawbah** (the Prophet of Repentance), **Nabiyyu-r-Rahmah** (the Prophet of Mercy), **Nabiyyu-l-Malahmah** (the Prophet of the Battlefield)⁸¹⁵, and **Al-Muqaffaa** (the Last, or the Follower of the Religion of the Previous Prophets).

وسبحان الله وبحمده

HIS MANNERS ﷺ

Allaah only sent humans who were trustworthy, intelligent and mannerly, and Prophet Muḥammad ﷺ was at the highest echelon of these good qualities, and the best of traits were gathered all in one man, like generosity, pardoning⁸¹⁶, [humility⁸¹⁷] and reliability, to a degree that none before or after him will attain. With all of this, he was the most active in worshipping Allaah. The Qur'aan and the Books of other Prophets (ʿalayhimu-s-salaam) testified about his manners. Allaah said in the Qur'aan: <﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾>⁸¹⁸ <And surely, you, O Muḥammad, certainly have great

⁸¹⁴ As-Saff, 6

⁸¹⁵ This means that he was the one who was sent with battling. He said in the ḥadiyṡ: [وجعل رزقي تحت ظل رمحي] "My sustenance was put under the shadow of my spear!" This highlights the significance of Jihaad. In another ḥadiyṡ, he said: [الجنة تحت ظلل السيوف] "Paradise is under the shadows of the swords."

⁸¹⁶ Anas Ibnu Maalik said, "I served the Prophet for ten years, and he never blamed me for anything I did, and he did not let anyone from his family blame me." ʿAa'ishah said that she never saw the Prophet hitting a person unless he was fighting for the sake of Allaah. The blasphemers from Makkah used to severely mistreat the Prophet ﷺ. They cursed him in his face, hurt his relatives, and wanted to hurt him several times. They said he was only a poet, a liar and sometimes they said he was crazy. Then Allaah gave him control over them when he opened Makkah with an army of 10,000 soldiers, wearing a black turban, riding an animal while looking down. He reminded them of what they used to do to him. He said to them, how do you think I'm going to treat you now? They said to him, "We know you will only treat us with goodness." The Prophet said, "Go, I will not imprison you, I will not kill you, you are free."

⁸¹⁷ He used to sit on the floor; not usually in a chair. He used to eat on the ground and did not put the food on a table. He used to eat without leaning against something. He used to eat bread made of barley without removing the peels. Sometimes he would ride donkeys. Sometimes he would ask someone to ride behind him. If he knew that someone was sick, he would visit. If the Muslims were taking someone to bury, he would go with them. Women and slaves used to ask the Prophet to go somewhere with them, and he would go without asking where. Sometimes the Prophet used to joke without lying and without harming any Muslim, but not often. Sometimes he would not cook in his house for a month or more. They did not use fire to cook anything, they used to eat dates and drink water. Although he is the best of the creations, he did not prevent people from meeting with him.

⁸¹⁸ Al-Qalam, 4

manners.> Allaah gave the Prophet ﷺ the best of manners.⁸¹⁹ Every good deed that Allaah ordered be done, the Prophet ﷺ used to do it, and every bad deed that Allaah forbade, the Prophet ﷺ avoided.

He ﷺ was also the best of [people] in form⁸²⁰. The Prophet ﷺ said:

مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا حَسَنَ الْوَجْهِ حَسَنَ الصَّوْتِ، وَإِنَّ نَبِيَّكُمْ أَحْسَنُهُمْ وَجْهًا وَأَحْسَنُهُمْ صَوْتًا

Allaah did not send a Prophet but beautiful in face and beautiful in voice, and surely, your Prophet is the most beautiful of them in face and the most beautiful of them in voice!

⁸¹⁹ "Aa'ishah used to say about the Prophet ﷺ: [كان خلقه القرآن] "Surely, his manners were the Qur'aan!" She meant that if you want to know the manners of the Prophet, then comprehend the verses of the Qur'aan.

⁸²⁰ The Messenger ﷺ was not excessively tall, nor short like one whose limbs seem to be closing in on each other; he was of average height, leaning towards being tall. He was not purely white, nor was he dark-skinned; he was white with a tint of redness. His head was large, indicating the strength of his brain. His hair was not excessively curly, nor completely straight; he had wavy locks that were in-between. When it was easy to do so, he would part his hair down the middle, and he was seen with four braids. His hair would come to his earlobes and sometimes touch his shoulders. At 60 years old, he only had about 20 white hairs in all of his head and beard. He used to comb both of them, but not always. Some of those hairs were at his temples, and some showed when he parted his hair, but they would disappear when he oiled his hair. His face was not long, nor very round; rather it was round, but with some length in it, and it was not chubby. It was radiant, like the full moon- as opposed to the sun, for one cannot bear to look directly into the sun. His cheeks were not high. His nose was not completely straight, though one may mistakenly think it was. Rather, there was slight elevation in it, and there was light upon it. He had a wide mouth, and nice space between his two upper front teeth and between his two lower front teeth. When he would talk, it would be as if light was coming from his mouth. The black of his eyes was intense, and the white of his eyes had red lines. His eyelashes were long and plentiful. His eyebrows were not bushy, nor were they connected, though one may mistakenly think they were. Anger would cause a vein to appear between them- and he would only become angry for the sake of Allah. His beard was thick. It was as if he had the neck of a doll. He had a nice physique, and he was radiant. His body was thick- not fat, and not skinny- and firm (mutamassik); not flabby. His chest and stomach were even. His shoulders and chest were broad. His body was not hairy, but he had a long strip of thin hair from his chest to his navel, hair on his upper chest, his shoulders, forearms and shins. Between his shoulder blades, closer to the left, was the "Seal of Prophethood" - named as such because the Jews and Christians of old knew that the last Prophet would have such a mark on his back- a protruding red birthmark with hair, about the area of a pigeon egg. The tips of his bones were big, and that appeared in his elbows and knees. His preferred attire was a qamis (long shirt), because it is the best for covering the body. His sleeves stopped at his wrist and his qamis would stop mid-shin, and then the shine of his honourable shins would be seen. His hands and feet were thick. His feet were arched and smooth, water would trickle off of them and not become trapped. His heels did not have much flesh. He would wear khuffs and he would wear sandals. He would lean into his steps when walking, lifting his feet from the ground with energy, and walk swiftly as if he were going downhill, not like the arrogant nor like the lazy. He walked humbly, looking towards the ground more than towards the sky, and that was also due to him frequently thinking and pondering. He would not only turn his head towards someone, but his [entire] body, and this is a sign of humility, and when he would encounter someone, he would be the first to give the salam. He had the most generous heart, most honest tongue, he was the most easy-going person, and a person whom someone would like to be in his company. If someone were to suddenly or unexpectedly see him, he would be awestruck, and if one were to get to know him he would love him. Every good attribute he had was as perfect as such an attribute could be. Anyone who described him said, "I never before saw someone like him, nor ever again!"

وسبحان الله وبحمده

HIS BIOGRAPHY ﷺ

Prophet Muḥammad (Salla-llaahu `alayhi wa sallam) was born in Makkah⁸²¹ in the year of the Elephant⁸²². At the age of 40, he received the Revelation in Makkah, in the cave of Hira'. Prophet Muḥammad ﷺ stayed in Makkah for 13 years after receiving the Revelation, calling to the correct belief. He migrated to Al-Madiynah and lived there for ten years. Even after opening his hometown of Makkah, he returned to live in Al-Madiynah, and died there. He died in the 11th year after the migration on Monday, the 12th of Rabi' Al-'Awwal in the chamber of his wife `Aa'ishah, and was buried there at the age of 63 years old. His masjid was later extended to encompass `Aa'ishah's place, hence his grave is presently in his masjid. [None of the Muslims considered it shirk to put the grave in the masjid, and no one prevented the Muslims from seeking the grave and its blessings but Ibn Taymiyah and his followers].

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⁸²¹ Al-Haakim, in his book Al-Iklyl, and Abuw Sa'iyd An-Naysabuwriyy, in his book *Sharaf Al-Mustafaa*, have gathered what was narrated about the signs of Prophethood that took place before the birth of the Prophet, and after his birth but before receiving the revelation. Likewise did Al-Bayhaqiyy and Abuw Nu'aym in their books called *Dalaa'il An-Nubuwwah*.

⁸²² The year when Abrahah decided to attack the Ka'bah with an elephant and demolish it. This is the incident referred to in Suwratu-I-Fiyl.

ESSENTIAL CONVICTIONS

Our Shaykh said in *the Summary*:

[ويتضمن ذلك] أنه صادق في جميع ما أخبر به [وبلَّغَهُ عن الله]

“... And he was truthful in everything he told about and conveyed from Allah.

فمن ذلك: عذاب القبر ونعيمه وسؤال الملكين منكر ونكير

That includes: the torture of the grave and its enjoyment, and the interrogation of the two Angels, Munkar and Nakir;

والبعث والحشر والقيامة والحساب والثواب والعذاب والميزان والنار والصراط والحوض
والشفاعة والجنة

Resurrection (Ba[^]th); Assembly (Hashr); Judgement Day (Qiyamah); Reckoning (Hisab);
Reward (Thawab); Punishment ([^]Adhab); the Balance (Mizān); Hellfire (Nar); the Bridge
(Sirat); the Basin (Hawd); the Intercession (Shafa[^]ah); Paradise (Jannah) ...

He said in Ad-Dalīl⁸²³ that knowing the likes of this is a personal obligation.

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MALA'IKAH (ANGELS)

[The Shaykh has a chapter for the Angels in Ad-Dalīl⁸²⁴]. The Prophet ﷺ said:

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَّارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ

The Angels were created from light, the genies were created from pure flame, and Aadam was created from what was described to you (i.e., clay).

⁸²³ Pg. 47

⁸²⁴ Pg. 362

They were all created at once and are much more numerous than any other creation:

(وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ)

<None knows (the number of) your Lord's Forces but He.>

At-Tirmidhiyy narrated that the Messenger of Allaah ﷺ said⁸²⁵:

ما في السَّمَوَاتِ مَوْضِعُ أَرْبَعِ أَصَابِعَ - وفي لفظ "شبر" - إِلَّا وَفِيهِ مَلَكٌ قَائِمٌ أَوْ رَاكِعٌ أَوْ سَاجِدٌ

There is not in the sky a space of four fingers - or "a handspan" according to a narration - except that it has an Angel standing, bowing, or prostrating.

They have wings - at least two, and up to six hundred:

(جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنَحَةٍ مَّتَنًى وَثَلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ)

<... Maker of the Angels as Messengers with wings; two by two, three by three, four by four ... He adds to His creation whatever He wills.>

It is confirmed that Sa[^]iyd Ibnul-Musayyab said that the Angels do not give birth, eat, drink, or sleep, and they are neither male nor female. **This is a case of consensus.** They do not tire, and they do not have male or female genitals, so they do not marry or have offspring. It is possible that they shapeshift into the appearance of a man, but without genitals, for then they would be males. They do not shapeshift into the appearance of women, and believing that they are female is blasphemy. Allaah said⁸²⁶: (إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنْثَى) <Surely, those who do not believe in the Hereafter indeed designate the Angels with the naming of the female; (believe they are females).>

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⁸²⁵ Musnad Al-Bazzaar (8/177)

⁸²⁶ Surat An-Najm, 27

IMPECCABILITY

Allaah empowered them to be inherently obedient; they have will, but they only choose to obey:

(لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

<They never disobey Allaah in what He commanded them, and they do what they are ordered to do.>

[Therefore], what some claim about Haaruwt and Maaruwt committing sins is untrue⁸²⁷. [What is confirmed about them is what Allaah said:

(وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا
يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ)

<And Solomon did not blaspheme (or practice magic), rather the devils blasphemed, teaching the people magic⁸²⁸ and (teaching) what was sent down to the two Angels in Babylon, Harut and Marut. And they did not teach anyone until they said (as advice): “We are merely a trial, so do not blaspheme!” Then they would learn from them that by which they cause division between a man and his wife.>

Their inherent obedience, along with the fact that they are created from light, proves that ‘Ibliys was not an Angel, as well as the Saying of Allaah⁸²⁹:

⁸²⁷ It was claimed that they were tempted and seduced by a woman named Az-Zuharaa and as a result they drank alcohol and committed adultery and killed a soul unrightfully and prostrated to an idol, this is all untrue. Haaruwt and Maaruwt came down in Babel and taught the people the reality of sorcery so that they can differentiate between sorcery and miracles and they ordered the people not to practice sorcery, and this is what is mentioned in the Religion about them. As for this story, it is fabricated and not confirmed from the Prophet. The Muḥaddith of Al-Maghrib (Morocco), ‘Abdullaah Al-Ghumaariyy, said that none of the narrations of this story are confirmed about the Prophet ﷺ, and this is aside from the fact that its meanings contradict what is in the Qur’aan, in the rules of the Religion, in the sunnah of the Prophet, and that its narrations are many and contradictory. Hence, it is not permissible to take by this. ‘Abdu-llaah Al-Ghumaariyy said that he traced the routes of this story, and found that all of the narrations are contradictory to the rules of the Religion, let alone the conflict between the narrations.

⁸²⁸ They blasphemed as the people’s magic teachers, seeking to misguide them (Nasafi).

⁸²⁹ Al-Kahf, 50

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾

<And when We said to the Angels, “Prostrate to Adam,” so they all prostrated, except ‘Ibliys. He was a genie, and he disobeyed the Command of his Lord.>

❁وسبحان الله وبحمده❁

JOBS

Each Angel has an assignment. Allaah swears:

﴿وَالنَّازِعَاتِ غَرْقًا * وَالنَّاشِطَاتِ نَشْطًا * وَالسَّابِحَاتِ سَبْحًا * فَالسَّابِقَاتِ سَبْقًا * فَالْمُدَبِّرَاتِ أَمْرًا﴾⁸³⁰

<By those who violently yank out the soul of the blasphemer ❁ And (by) those who gently slip out the soul of the Believer ❁ And (by) those who glide back and forth in the horizons on errands ❁ And (by) those who race the Believer’s soul forward to Paradise ❁ And (by) those who administer tasks ...>

Jibriyl is the highest of them and their master. Allaah says about him: ﴿مُطَاعٌ ثَمَّ﴾ <... Obeyed in that far place; (the heavens).> He is also the Messenger of Allaah to the Prophets, [and the Angel that comes with the torture]. Miykaa’iyl is in charge of the clouds, wind, and plants, [and they shall weigh the deeds on Judgement Day]. ‘Israafiyl is assigned to blow the Horn. ^Azraa’iyl is, [by consensus,] the name of Angel of Death, and he has assistants. At-Tahaawiyy does not mean that he does not capture the souls of the animals by saying:

ونؤمن بملك الموت الموكل بقبض أرواح العالمين

... And we believe in the Angel of Death assigned with capturing the souls of the ^aalamiyn; (Angels, humans and genies).

⁸³⁰ An-Naazi^aat, 1-5

Allaah said: ⁸³¹ <O Muḥammad, say, “The Angel of Death appointed for you will make you die.”> The single Angel of Death mentioned in this verse is the one who does the taking [of the soul]. The other Angels are his helpers who take the soul from his hand instantly; the Angels of Mercy and the Angels of Torture:

⁸³² <وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ>

<The Angels will make those who blasphemed die.>

Ridwaan has charge of Paradise, Maalik has charge of Hellfire, and the Hell Angels are called the Zabaaniyah; they torture blasphemers in Hellfire. Allaah says: <فَلْيَدْعُ نَادِيَهُ سَدَّغَ الزَّبَانِيَةَ> <Let ‘Abu Jahl summon his supporters (against you O Muḥammad). We shall summon the Zabaaniyah (against him).> The Ḥafadhah (Observing Scribes) are with us and protect us from the genies [who otherwise could play with us like a ball]. At-Tahaawiyy said:

ونؤمنُ بالكرامِ الكاتبين، فإنَّ الله قد جعلهم علينا حافظين.

We believe in the honorable Scribes, for Allaah has made them observers over for us.

Allaah said in the Qur’aan:

⁸³³ (وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ * كِرَامًا كَاتِبِينَ * يَعْلَمُونَ مَا تَفْعَلُونَ)

<Certainly, there are observers over you; honorable scribes. They know what you do.>

This is an explicit text confirming the guardians (ḥafadhah) who are the scribes (katabah) of the deeds of the children of Adam. It is confirmed that they ascend with what they wrote, compare it to what is in the Guarded Tablet, and find it an exact match. Allaah said:

(مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

⁸³¹ As-Sajdah-11

⁸³² Al-Anfaal-50

⁸³³ Al-Infitaar 10 - 13

<One utters not a single statement but that it is recorded by Raqiyyb and ^Atiyd.>

There are also the Carriers of the ^Arsh. [There is evidence for tawassul in the hadith of] the Angels who roam the earth documenting the leaves that fall from the trees⁸³⁴:

إن لله ملائكة فى الأرض سوى الحفظة يكتبون ما يسقط من ورق الشجر فإذا أصاب أحكم
عرجة بأرض فلاة فليناد أعينوا عباد الله!

Surely, Allaah has Angels who roam the earth, other than the Angels who record the deeds. They document the leaves that fall to the ground. So, if one of you were in an open land and was inflicted with difficulty, let him call out, “Help, O slaves of Allaah!”

[There are also] the deliverers of the supplications and salutations of the Believers to the Messenger of Allaah ﷺ when they are away from his honorable grave, the Angel of the womb, and others, like Allaah’s Saying: (وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ) <And every individual shall come forth from its grave, and encounter Saa’iq and Shahiyyd. (He will be in their custody unable to flee).>

At-Tahaawiyy said:

وسؤال منكرٍ ونكيرٍ في قبره عن ربه ودينه ونبيه على ما جاءت به الأخبار عن رسول الله
صلى الله عليه وسلم وعن الصحابة رضوان الله عليهم

... And (in) Munkar’s and Nakiyr’s interrogation of the dead in his grave about his Lord, his Religion and his Prophet, according to the reports narrated from the Messenger of Allaah ﷺ and from the Companions, may Allaah accept their deeds.

Al-Bukhariyy and Muslim narrated from the route of Anas that the Prophet ﷺ said:

⁸³⁴ Narrated by Al-Bazzaar from the route of Ibn ^Abbaas. It is reported stopped at him, and it is reported elevated up to the Prophet ﷺ.

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ إِذَا انْصَرَفُوا أَتَاهُ
مَلَكَانِ

Certainly, the slave, when he is put in his grave, and his companions turn away from him, and he shall surely hear the hits of their sandals when they leave, two Angels come to him.

فَيَقْعِدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ؟

They sit him up and say, ‘What did you used to say about this man Muhammad?’

فَأَمَّا الْمُؤْمِنُ- أَيِ الْكَامِلُ - فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ،

As for the (perfect) Believer, he will say, ‘I testify that he is the slave of Allah and His Messenger.’

فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيعًا.

Then it will be said to him, ‘Look at your seat in Hell: Allah has replaced it with a seat from Paradise,’ and then he will see both of them.

وَأَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ فَيَقُولُ: لَا أَدْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ فِيهِ،

As for the blasphemer or the hypocrite, he will say, ‘I do not know! I used to say what the people say about him!’

فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ،

Then it will be said, ‘You do not know, and you do not know’ [*i.e.*, he is chastised].

ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا النَّفْلَيْنِ

Then he would be hit with a mallet of iron between his ears, and he will scream a scream heard by everyone by him except the humans and genies.

❁ وسبحان الله وبحمده ❁

THE BEGINNING OF CREATION

The **^aalam**⁸³⁵ (world; universe) is everything other than Allaah⁸³⁶ [and thus] is inclusive of all the possible matters. Az-Zarkashiyy said in Tashniyfu-l-Masaami': "Is it derived from **^ilm** (knowledge) for those beings within it that have knowledge, or from **^alaamah**⁸³⁷ (sign) because it is a sign for the Existence of its Creator? There are two sayings⁸³⁸."

[Beyond it, there is no void or object. As for Heavens and Earth specifically, they were created in six days. All] the bodies [in the world] would either be of the upper-world (**^ulwiyyah**) - like the skies and the stars, and [including] what is confirmed by the Religion, like the **^Arsh**, the **Kursiyy**, **Sidrah Al-Muntahaa**, the **Tablet**, the **Pen** and **Paradise** - or they would be among the entities in the lower world (**sufliyyah**).

Anyone who believes that the first thing in the world was "the light of **Muhammad**" is not charged with blasphemy, but is deemed mistaken for opposing three authentic **hadiyths**:

⁸³⁵ {((العالمين))} "**^Aalamiyn**" according to many scholars is not actually the plural of **^aalam**. Because **^aalamuwn** is more specific than that. According to them, it is the name of a type of thing, just as "man" is the name of a type of thing (ism jins). The plural of a term would not be more specific than its singular. It is not a plural, but a term that resembles a **sound masculine plural** and was given its syntactical judgments. [It should not be understood from the term "universe", an endless, black void, without up or down, filled with stars, each millions of "lightyears" away from the other, and each having its own solar system, etc. It may mean, "everything that exists; **U'NIVERSE**, noun [Latin universitas.] The collective name of heaven and earth, and all that belongs to them; the whole system of created things.]

⁸³⁶ According to the **Mutakallimuwn**, it is everything other than Allaah, and some of them said that it is everything other than Allaah and His Attributes. The first (group) said that there is no need for that, because the unrestricted use (iṭṭāq) of the name "Allaah" is a name for Him being ascribed with all of His Attributes. This was said by **Ilkiyaa**. **Al-Aamidiyy** said the same when he said, "The attributes of the Self of Allaah are excluded when we say, 'everything existing other than Allaah', for the attributes are not other than Allaah according to what **Al-Ash'ariyy** has determined."

⁸³⁷ Our **Shaykh** says that it is derived from "**^alaamah**" (sign; indicator; something that points to or points out things) because everything in it is a sign proving that there is a creator; it is a combination of signs that show that there is only one creator. The **^aalam** could refer to a type of thing, such as the **^aalam** (world) of plants, the **^aalam** (world) of Angels, the **^aalam** (world) of jinn, etc. According to this, then **^aalamuwn** is its plural, and it refers to everything other than Allaah. **Al-^Aalamuwn** may specifically refer to the humans, Angels and jinn, and it may refer to the humans and jinn exclusively.

⁸³⁸ **Ibn Abi-r-Rabiyy** said, 'For it to be taken from **^alaamah** is stronger because it would be named for its attribute. If it were taken from **^ilm** then its name would be taken from the description of someone else, which is the knowledge that takes place upon pondering about it.'

The first is the hadiyth of ‘Abuw Hurayrah, that he said: “O Allaah’s Messenger, surely, when I see you, my self feels good and my eye is pleased, so tell me about everything!”⁸³⁹ The Prophet said: [**كُلُّ شَيْءٍ خُلِقَ مِنَ الْمَاءِ**] **“Everything was created from the Water.”** **The second** is a hadiyth⁸⁴⁰ from a group of Companions’ sons, who learned from their fathers, who learned from the Messenger of Allaah ﷺ: [**إِنَّ اللَّهَ لَمْ يَخْلُقْ شَيْئًا مِمَّا خَلَقَ قَبْلَ الْمَاءِ**] **“Allaah did not create anything of all that He created before the Water.”** **The third** is the hadiyth [of ^Imraan Ibn Husayn]: [**كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ**] **“Allaah was (existing [eternally]) and there was nothing other than Him, and His ^Arsh was over the Water.”** These two were the first of [everything in the world]; the water was first, and the ^Arsh was second, as realized by the Prophet ﷺ saying, “... over the water”; it hints at the ^Arsh being delayed after that origin, [but regardless, is still] proven by the first two hadiyths.

⁸³⁹ ‘Abuw Hurayrah’s question was about the first thing in the world, and the creation’s origin that had nothing before it; that from which everything else was created. The Prophet ﷺ informed him that it was water. This hadiyth is narrated by Ibn Hibbaan, who authenticated it.

⁸⁴⁰ Haafidh Ibn Hajar narrated this, either as a hasan or sahiyh hadiyth according to him, because that is his condition for referring to hadiyths in his explanation of Sahiyh Al-Bukhaariyy. This is in the chapter of the beginning of creation.

There is no need to give non-literal interpretations⁸⁴¹ to these three hadith; that they mean “relatively first”, not “absolutely” - for the sake of the flimsy⁸⁴², unconfirmed⁸⁴³ fabrication:

⁸⁴¹ The rule is that the religious texts are not given non-literal interpretations (ta'wiyl) unless there is confirmed transmitted evidence or definitive mental evidence. Doing so for other than these two reasons is playing with the religious texts.

⁸⁴² This hadith is flimsy (rakiyk), and the scholars of hadith said that flimsiness is evidence of fabrication, for the Messenger does not talk with speech that has frail meaning. The clarification of that is that in the first sentence, it says: [أول ما خلق الله يا جابر نور نبيك.] “The first of what Allaah created, O Jaabir, was the light of your Prophet.” This makes the light of Muḥammad absolutely the first creation, but then, the next sentence, which itself is enough to deem the hadith fabricated, says: [خلقه الله من نوره قبل الأشياء] “Allāh created it (the light of Muḥammad) from His light before other things,” and this can be taken in two ways; either way it is taken, it is mistaken, so it is at the extent of being problematic, for the light in this second sentence is either created or not:

1. If “from His light” is a light created by Allaah, then this is a contradiction, for it would mean that the first creation is a light from which Allaah created the light of Muḥammad, and thus the light of Muḥammad would have come after that light; it would be the second creation, and then saying that the light of Muḥammad is absolutely the first creation would be invalid.
2. If “from His light” is supposed to refer to an attribute of the Self of Allaah, then the calamity is worse, more abominable and uglier, because that would mean that our master Muḥammad is a part of an Attribute of Allaah, and that would be confirming that Allaah is segmented, and this is blasphemy. Allaah is clear of being segmented or made of parts; that is a negation of the Oneness of Allaah. Allaah is One in the Self and in the Attributes. Nothing separates from Him, nor does He separate from anything. His attributes are not attributes for another. His attributes are not His Self, nor are they other than the Self, as stipulated by the scholars of Tawḥīd in their authorings. Believing that the Messenger is part of a light from the Self of Allaah is like the Christian creed that Jesus is a part of Allaah. Common sense rejects this last sentence in this fabricated hadith.

It is known that the Prophet Aḥmad's speech ﷺ does not nullify itself, and in this hadith, the second statement nullifies the first. The Messenger would never say something like this, so there is no evidence in it that the absolute first creation was the light of Muḥammad. The muḥaddith of the era, Shaykh Aḥmad Ibn As-Siddiq Al-Ghumaariyy, judged this hadith as fabricated because of its feebleness and objectionable meaning. And what some from India have written in support of this hadith, that this hadith is included in what the hadith scholars have said: “If the Nation has transmitted with acceptance a hadith that is weak by its chain of narration, it is authentic by other than itself”. This rule does not [truly] apply to this hadith, because what they meant by ‘the Nation’ is ‘the mujtahids’. An example is the hadith of the sea water: [هو الظهور ماؤه الحل ميتته] **Its water is purifying, and its dead (animals) are lawful (to be eaten).**” Another example is the hadith that the Messenger of Allaah ﷺ forbade selling a debt for a debt. The Four Imaams and others gave verdict by what is dictated by these two [weak hadith]. How is the hadith of the firstness of the light of Muḥammad of this category? It was not mentioned by the mujtahids - neither by confirmation nor negation, and none of them narrated it in their books. None of those who have mentioned this hadith with acceptance is a haafidh. The haafidh that mentioned it is As-Siyuṭiyy, and his statement does not promote that it is something that has been transmitted with acceptance. How could this hadith be made to be of the same type as these two aforementioned hadiths that were transmitted by the mujtahids from the Salaf and the Khalaf with acceptance, and then their followers also transmitted them with acceptance? None of those people who take this hadith are able to confirm from any mujtahid imaam, whether one of the four or otherwise, that they mentioned this hadith. Nor can they confirm that from any of the mujtahids within the schools, such as Al-Jassaas and As-Sarakhsiyy of the Hanafiyyah, Al-Bayhaqiyy of the Shaafi'iyyah, Al-Lakhmiyy of the Maalikiyyah or Abu-l-Wafaa' Ibn 'Aqiyl of the Hanaabilah. How would this fabricated hadith be in the realm of the aforementioned hadith of the sea water, which was known to the mujtahids, and they applied it despite its weakness? Those who mentioned the hadith of the firstness of the light of Muḥammad are not even at the level of preponderance in any of the schools, let alone being mujtahids inside of the school. The extent of what these people have is that they found this talk of theirs in the books of some latter-day figures like Az-Zurqaaniyy, Al-Haytamiyy, Al-Qastalaaniyy- who is from the tenth century- and their likes, such as Yuwsuf An-Nabahaaniyy who is from the 14th century, Al-[^]Ajluwniyy, Abuw Bakr Al-Ashkhar, and their likes. How can they claim that this is something that the nation has transmitted with acceptance? Also, there are others whom they refer to who have come after Al-Haytamiyy. The consideration, when it comes to authenticating or weakening a hadith, is that that would come from a haafidh; either he documents that this hadith is authentic, or he includes it in a book that he restricts to authentic hadiths, like Sa'iyd Ibnu-s-Sakan who named his book As-Sunan As-Siḥaah. This rule was mentioned by As-Siyuṭiyy in his millennial hadith terminology poem:

أول ما خلق الله يا جابر نور نبيك. خلقه الله من نوره قبل الأشياء

“The first of what Allaah created, O Jaabir, was the light of your Prophet. Allaah created it from His light before the (other) things.”

[On the other hand], it is correct and honest to give a non-literal explanation to the hadiy of the High Pen; that it does not mean “the absolute first”: [**إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ**] “Surely, the first of what Allaah created was the Pen.”⁸⁴⁴ [We must do that] because both [the

وَمِنْ مُصَنَّفٍ بِجَمْعِهِ يُخَصَّن

وَحَدَّثَهُ حَيْثُ خَافَ عَلَيْهِ نَصُّ

Take its authentication when a haafidh documents that, or from an authoring specific for the compilation of authentic hadiths.

This hadith of the firstness of the light of Muḥammad was not authenticated by any haafidh, neither among the early ones nor among the later, nor was it mentioned in a book whose author made it a condition to only document authentic hadiths. As for a haafidh merely mentioning a hadith in a book of his, this does not prove that it is authentic. Therefore, supposing ^Abdur-Razzaaq As-San^aaniyy did narrate this hadith as they falsely claim, it was not his habit to authenticate or weaken what he documents, neither in his Muṣannaf nor in his Jaami^a. No one who has any acquaintance with the science of hadith would say that its mere existence in a book means that it is authentic. Some claim that there is a copy of Al-Muṣannaf that has this hadith, but since this was claimed maybe 25 years ago, there has been no trace of this copy. As for Az-Zurqaaniyy, Ibn Hajar Al-Haytamiyy and others, such as Muḥammad Ibn Abi Bakr Al-Ashkhar in the explanation of Bahjah Al-Maḥaafil, and the author of Al-Mawaahib Al-Ladunniyyah (An-Nabahaaniyy) narrating this, as well as their attributing this hadith to ^Abdur-Razzaaq, that does not promote the hadith being sahih or hasan, and none of those people said that it is. They only narrated it attributing it to the Muṣannaf of ^Abdur-Razzaaq, and there is no evidence in that, and attributing it to Al-Bayhaqiyy is incorrect. ^Abdur-Razzaaq said in his tafsir about the saying of Allaah: <وَكَانَ عَرْشُهُ عَلَى الْمَاءِ> <His ^Arsh was over the water> “Those two are the start of the creation, before the creation of the skies and the earth.” This makes it farfetched that [he] mentioned this flimsy hadith in his Muṣannaf. Al-Tabariyy narrated from Mujaahid that he said about this verse, “Before Allaah created anything [else].” Shaykh Ahmad Al-Ghumaariyy, the muḥaddith of Morocco said that ascribing this fabricated hadith to the Muṣannaf of Abdur-Razzaaq is a mistake, for it does not exist therein, nor in his Jaami^a, nor in his Tafsir. The author of Al-Mawaahib Al-Ladunniyyah and those mentioned with him, none of them is a haafidh. Those latter figures who mentioned this hadith are numerous, but their numbers do not benefit them at all, because they did not reach the level of haafidh. Rather, some of them are muḥaddiths and are acquainted with the [field of] hadith, and some of them are not even muḥaddiths at all, like Shaykh Yuwsuf An-Nabahaaniyy. He mentioned in some of his works that he is not a scholar, let alone being a muḥaddith. Because of this, i.e., not being a scholar, and because of his weakness in this field in particular, he inserted this hadith, which is considered fabricated by the hadith scholars, into his books Arba^iyn Al-Arba^iyn and Al-Arba^iyn Al-Wad^aaniyyah. Saying that this fabricated ‘Hadith of Jaabir: “The first of what Allaah created, O Jaabir, was the light of your Prophet. He created it from His light before other things,” is authenticated by the inspiration of a waliyy (kashf) is meaningless, because the inspiration that opposes the hadith of the Messenger of Allaah has no consideration. The scholars of usuul said that the inspiration of the Waliyy is not evidence because the Waliyy’s inspiration could be mistaken. The obstinance and stubborn attachment to this hadith is extremism (ghuluww).

⁸⁴³ Another problem with this hadith is ‘irreconcilable inconsistency in its narrations (idṭiraab)’. Had one compared the expression narrated by Az-Zurqaaniyy to the expression narrated by As-Saawiyy, he would find a great difference, [and taking the time to translate those narrations is almost fruitless. They are very unintelligible]. Furthermore, none of the Huffaadh authenticated this hadith. Rather, Haafidh As-Siyuwṭiyy explicitly said about it in Quwt Al-Mugḥtathiyy, “It is not confirmed.” What some who have written in support of this hadith have said, that As-Siyuwṭiyy did not weaken the hadith itself, but he weakened its chain, which does not negate that it could be strong from another point of view, is nullified by the statement of As-Siyuwṭiyy himself, for he said that the hadith is not confirmed; he attributed the weakness to the hadith, and he did not say that its chain is not confirmed.

⁸⁴⁴ [Like you say: “Who was here first”, or “It is the first thing in the morning,” or “It is the first thing in the book,” but it is not the absolute first]. As for what Al-Haytamiyy said in the explanation of Al-Arba^iyn An-Nawawiyyah, “The precedence of the Pen is relative, and the precedence of the light of Muḥammad is absolute,” this explanation is against the authentic hadith and against the rule in the

reports about the Water and about the Pen] are confirmed, [and we are able] to reconcile between this [ḥadiyḥ] and those three ḥadiyḥs about the precedence of the water, [as] Ibn Hajar said: The High Pen is being compared to the writing that came after it; [it wrote everything that will happen in the world, and after it finished writing, Allaah created Heavens and Earth]. Muslim narrated that the Messenger of Allah ﷺ said:

إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

“Certainly, Allah wrote the destinies of the creations before creating the heavens and the earth by fifty thousand years, and His ^Arsh was over the water.”

❁ وسبحان الله وبحمده ❁

LIFE AND DEATH

It is obligatory to believe in the existence of the **ruwḥ** (soul; spirit). Allaah kept its reality hidden from us, and therefore we refrain from [attempting to discover its] reality, for that is futile. Allaah said to His Prophet, Muḥammad ﷺ:

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا)

<O Muḥammad, they ask you about the soul. Say, ‘The soul is a matter whose reality is known only to my Lord, and you have not been given knowledge about it, except a little.’>

ḥadiṭh science: If a weak ḥadiṭh opposes a confirmed one, there is no need to adjust the meaning of the confirmed one (to make room for the weak one), instead, the confirmed one is applied and the weak one is abandoned. This is well documented in the books of ḥadiṭh terminology and *usuul al-fiqh*. When Al-Haytamiyy documented this fabricated ḥadiṭh, he did not transmit any ḥaafidḥ’s authentication of it, rather, he spoke from himself about what he accepts for himself, and he tried to support his opinion by adjusting the meaning of the ḥadiṭh of At-Tirmithiyy: **إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ** “Surely, the first of what Allah created was the Pen.” What was appropriate for him to do is to not adjust the meaning of this ḥadiṭh for the sake of the fabricated one.

[Among what we know about it is that] it is a subtle body that cannot be grasped by the [human] hand[; the Angel takes hold of it by his hand]. It is created - and whoever says it is eternal blasphemes - but it does not come to an end. After Allaah created 'Aadam, He made the souls of his descendants come out of his back. He made them speak and they confessed to the Godhood of Allaah, [as mentioned in the chapter of accountability]. Then, when they came out of their mothers' bellies, they remained on that state they had when they confessed, but without recollection of the event. After that, some learn [correct] belief and grow up with it, and some learn blasphemy and grow up with it, making some of His slaves Believers, and others blasphemers, [as He said:

﴿هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ﴾

<He it is Who created you, and among you is who is a disbeliever, and among you is who is a Believer.>]

Allaah made it natural that life is sustained in bodies as long as that subtle body is fused with it; life leaves the body if that subtle body leaves it.

❁ وسبحان الله وبحمده ❁

Allaah made life and death to show His slaves who is better than the other; who is thankful and who is ungrateful and denying of the endowments of His Lord: <إِمَّا شَاكِرًا وَإِمَّا كَفُورًا>⁸⁴⁵ <Either a thankful (Believer) or a ([very] blasphemous) denier (of the endowments of his Lord)>. The present life is not suitable to be the general abode of compensation. Instead, it has been made the abode of toil until death. Death was made to be a transfer to the Afterlife, in which all shall be resurrected for the compensation that agrees with what was done to earn it. It is only the Afterlife that has been assigned as the abode of compensation because the test for the people of the present life is to believe in the Oneness, in the Unseen, to accept being charged with obligations and prohibitions, and to refrain from blasphemy by the signs and proofs, [not by seeing Paradise or Hell. Furthermore], the evidence shows that belief is an unending obligation, and that blasphemy

⁸⁴⁵ Ad-Dahr, 3

is an unending prohibition, and the evidence shows that the compensation for both should be unending.

If someone asks: “Why does Allaah torture them with such a severe, endless punishment?”

The answer is: They did not fulfill the greatest right of Allaah, and for that He made their compensation that they would perpetually experience that unending torture. Their intention was to remain on blasphemy [and they did so until they died], and so their punishment matches their crime: a torment that remains⁸⁴⁶.

Had the everlasting compensation been in the present life, then the trial of believing by choice would be invalid, because one would be compelled to believe by actually witnessing the torture. The definitive evidence shows that belief upon witnessing one’s destruction does not benefit[, thus] the compensation shall be in the abode of everlastingness. Allaah said: <مَالِكِ يَوْمِ الدِّينِ>⁸⁴⁷
<The owner of the Day of Compensation; of Reckoning.>

❁ وسبحان الله وبحمده ❁

Allaah told us in the Qur’aan: <كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ>⁸⁴⁸ <Every self will taste death>. At-Tahaawiyy said: [وضرب لهم ءاجالا] “He set death appointments for them.” Allaah destined the ‘ajal; the time in which He creates death in [a] living creature, whether human, genie or otherwise. Thus, if the appointed time of death comes, they cannot delay it for a single moment, nor can they advance it: <فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ>⁸⁴⁹ <When their death appointment comes, they cannot postpone for a moment, nor can they advance it.>

They have differed about death: is it an existent [quality] or a [lack of life; a] non-existent matter? Saying that it is existent is by what appears from the verse: {الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ} <He Who created death and life.> An-Nasafiyy said: [والموت قائم بالميت مخلوق لله تعالى] “Death is something

⁸⁴⁶ Ash-Sharh Al-Qawiym, vol. six, pg. 412

⁸⁴⁷ Al-Fatihah, 4

⁸⁴⁸ Al-^Ankabuwt, 57

⁸⁴⁹ Al-A^raaf, 34

existent in the dead; a creation of Allaah.” Those who said that it is a “lacking”; a “non-existent matter” defined it; they said “[Indeed, death] is the absence of life!” According to that, <He Who created death> means: “He Who *destined* death”⁸⁵⁰. An-Nasafiyy said:

لَا صُنْعَ لِلْعَبْدِ فِيهِ تَخْلِيقًا وَلَا اِكْتِسَابًا

“The slave has nothing to do with creating nor acquiring it.”

[Yes], a [killer] acquires the deed that causes death, such as stabbing, burning, injuring and strangling; murder - for example - is the slave’s doing. As a result of it, Allaah creates death in the living, but death [itself] is not a creation of the slave, nor [even] a deed that he acquires. From this, it is known that the murdered person died at his appointed death time.

The misguided Mu’tazilah said: The murdered person was cut off from his appointed time of death, and had he not been murdered, he would have lived until his appointed death time. Therefore, he [actually] has two appointed times of death.

We answer: This is invalid, because it does not befit Allaah to say that He made an appointed death time for him knowing that he would never live to that point, or that He made his appointment one of two times, like one who does not know the outcome of matters. The proof against their claim is the aforementioned verse [that they cannot postpone or advance their appointments].

❁ وسبحان الله وبحمده ❁

THE BARZAKH (LIFE IN THE GRAVE)

It is obligatory to believe in the [Barzakh (the Barrier); the life] in the grave. Allah said [about it]:

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾

<Whoever turns away from believing in Me, he shall have a hard life.>

⁸⁵⁰ Both meanings; “creating” and “destining” apply to the word “khalq”.

The return of the soul to some or all of the body in the grave, as well as the restoration of the mind and the senses were confirmed in the authentic narrations⁸⁵¹, like in the *hadiyth* from *^Abdullah Ibn ^Amr*, [when] the Messenger of Allah ﷺ mentioned the Two who come with the trial⁸⁵² of the grave, *^Umar Ibnul-Khattab* said, “Will our minds be returned to us, O Messenger of *Allah*?” He said: [نَعَمْ كَهَيْئَتِكُمْ الْيَوْمَ] “Yes, like you are today!” *^Abdullah Ibn ^Amr* said, “Then he [was speechless; as if he] had a stone in his mouth.”⁸⁵³ [Another is] the *hadiyth*⁸⁵⁴ of *Ibn ^Abbas* elevated up to the Prophet:

مَا مِنْ أَحَدٍ يَمُرُّ بِقَبْرِ أَخِيهِ الْمَوْمِنِ كَانَ يَعْرِفُهُ فِي الدُّنْيَا فَيَسَلِّمُ عَلَيْهِ إِلَّا عَرَفَهُ وَرَدَّ عَلَيْهِ السَّلَامَ

“There is no one who passes by the grave of his believing brother whom he knew in the *dunya*, and then passes the salaam to him, but that [dead one] would know him and return his salam.”

[There is also] the confirmation of sleep [in what was narrated] from *Abu Hurayrah* that the Messenger of *Allah* said:

إِذَا قُبِرَ الْمَيِّتُ أَوْ الْإِنْسَانُ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَلِلْآخَرِ نَكِيرٌ

If the dead (or the person) were buried, two blue-black Angels come to him. One of them is called *Munkar* and the other is called *Nakir*.

فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ؟ فَهُوَ قَائِلٌ مَا كَانَ يَقُولُ.

They say to him, ‘What did you used to say about this man *Muhammad*?’ And then he will say what he used to say:

⁸⁵¹ Like the *hadiyth* of *Al-Bara' Ibn ^Azib* which was narrated by *Al-Bayhaqiyy*, *Al-Hakim*, and *Abu ^Awana*, and more than one person deemed it as authentic.

⁸⁵² i.e., the questioning

⁸⁵³ i.e., he could not respond

⁸⁵⁴ This *hadiyth* was narrated by *Ibn ^Abdul-Barr* and *^Abdul-Haq Al-'Ishbiliyy*, and he deemed it as authentic.

فَإِنْ كَانَ مُؤْمِنًا قَالَ: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

If he were a Believer he would say, 'He is the slave of Allah and His Messenger. I testify that no one is God but Allah and I testify that Muhammad is His Slave and Messenger!'

فَيَقُولَانِ لَهُ: إِنْ كُنَّا لَنَعْلَمُ أَنَّكَ لَتَقُولُ ذَلِكَ، ثُمَّ يَفْسَحُ لَهُ فِي قَبْرِهِ سَبْعِينَ ذِرَاعًا فِي سَبْعِينَ ذِرَاعًا
وَيُنَوِّرُ لَهُ فِيهِ، فَيُقَالُ لَهُ: نَمْ، فَيَنَامُ كَنَوْمِ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ حَتَّى يَبْعَثَهُ اللَّهُ
مِنْ مَضْجَعِهِ ذَلِكَ.

Then they say to him, 'Certainly, we surely knew that you would say that.' Then his grave is widened for him seventy cubits by seventy cubits, and it will be lit for him. And it will be said to him, "Sleep!" Then he will sleep like the sleep of a newlywed who is not awakened except by his most beloved wife, until Allah resurrects him from that bed of his.

فَإِنْ كَانَ مُنَافِقًا قَالَ: لَا أَدْرِي، كُنْتُ أَسْمَعُ النَّاسَ يَقُولُونَ شَيْئًا فَكُنْتُ أَقُولُهُ،

And if he were a hypocrite he says (in shock), 'I don't know! I used to hear the people saying something, so I used to say it!'

فَيَقُولَانِ لَهُ: إِنْ كُنَّا لَنَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ، ثُمَّ يُقَالُ لِلْأَرْضِ التَّيْمِي فَتَلْتَمِ عَلَيْهِ حَتَّى تَخْتَلِفَ
أَضْلَاعُهُ

Then they will say to him, 'Certainly, we knew you would say that.' Then it would be said to the earth, 'Close!' Then it closes on him until his ribs crisscross.

فَلَا يَزَالُ مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ تَعَالَى مِنْ مَضْجَعِهِ ذَلِكَ.

And he will not cease to be tortured until Allah resurrects him from that bed of his.”

[That is why] the Shaykh says that whoever says that animals do not have souls, like Muḥammad Mutawallī Ash-Shaʿraawiyy⁸⁵⁵, commits blasphemy; it is a contradiction of the Qur’aan and denial of what is observed. Allaah said: <And when the beasts are ⁸⁵⁶(وَإِذَا الْوُحُوشُ حُشِرَتْ) (resurrected and) gathered.> The Messenger of Allaah ﷺ said:

لَتُؤَدَّنَ الْحَقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ، مِنَ الشَّاةِ الْقَرْنَاءِ

“By God, the Rights will indeed be fulfilled for those who deserve them on Judgment Day! They will even be given to the hornless sheep (who was butted) from the horned sheep (who butted).”

[The meaning is that they must have souls because they lived, died, and come back to life].

❁ وسبحان الله وبحمده ❁

THE ENJOYMENT AND TORTURE OF THE GRAVE

At-Tahaawiyy said: [والقبر روضة من رياض الجنة أو حفرة من حفر النيران] “The grave is a garden among the gardens of Paradise or a ditch among the ditches of Hell.” Whoever denies the torture of the grave⁸⁵⁷ blasphemes for opposing the Saying of Allah:

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)⁸⁵⁸

⁸⁵⁵ In his two books; one of Qur’aan interpretation and about fataawaa (verdicts; religious rulings).

⁸⁵⁶ Surah At-Takwīr, 5

⁸⁵⁷ This is different from the one who denies the questioning of the grave. He would not be judged as a blasphemer unless he denied that out of stubbornness. Among what all factions of the Muʿtazilah have agreed upon is the denial of the torture of the grave. They have stubbornly clung to the Saying of Allaah: <(قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا)> <They will say, “Whoa is us! Who has resurrected us from our sleep?”> They say: the people in their graves would be sleeping, not in any torture. The rebuttal to their comment is that what is meant by their sleeping is the sleep between the two blows of the horn; the blow of destruction and the blow of resurrection. This is the school of Ahlu-s-Sunnah wa-l-Jamaaʿah.

⁸⁵⁸ Ghaafir, 46

<The Fire will be displayed to them (in their graves) morning and afternoon, then, O Angels, on the Day the Hour commences, commit Pharaoh's people to the most excruciating of torture.>

[Also evidence for it] is His Saying: **(مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا)** **<Due to the sins of the people of Noah, they were drowned, then (immediately) put into a fire (after their deaths).>**

It was narrated in a hadiyyah that the Prophet ﷺ passed by two new graves and said:

إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ؛ أَمَّا أَحَدُهُمَا فَإِنَّهُ كَانَ لَا يَسْتَنْزِهُ مِنَ الْبَوْلِ؛ وَالْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ

Surely, they are certainly being tortured! And was it for something big that they are tortured? (Indeed it is!) One of them used to not clear himself of urine, and the other used to be a talebearer.

It is not obligatory to know exactly how that torture happens. It is for the blasphemers and some Muslim major sinners who died before repentance; *Allah* will pardon the other major sinners, then their torture will stop, and the rest will be delayed until the Hereafter if Allaah does not forgive him.

This [enjoyment and punishment in the grave] will be as long as the body has not decayed. If the body decayed entirely, and nothing were left except the piece of the tailbone, the soul of the pious Believer will go to Paradise⁸⁵⁹. The souls of believing major sinners who died without repentance will be between the sky and the earth, and some will be in the first sky. The souls of the blasphemers will be in *Sijjin*, and that is a place in the lowest earth. As for the martyrs, their souls ascend immediately to Paradise.

⁸⁵⁹ Maalik narrated in his *Muwatta'*, as well as Ahmad and An-Nasaa'iyy with a hasan chain of narration, from the route of Ka'b Ibn Maalik: [إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَتَلَقَّى فِي شَجَرِ الْجَنَّةِ حَتَّى يُرْجَعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُ] "The soul of the Believer would be but (the shape of) a bird perching in the trees of Paradise until Allaah returns him to his body on the day he is resurrected." 'Ahmad and At-Tabaraaniyy narrated with a hasan chain from Umm Haani' that she asked the Prophet ﷺ, "When we die, will we visit each other and will someone see one another?" He said ﷺ: [تَكُونُ النَّسَمُ طَيْرًا تَلْقَى بِالشَّجَرِ حَتَّى إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَخَلَتْ كُلُّ نَفْسٍ فِي جَسَدِهَا.] "The souls will be (shaped like) birds perching on the trees, until the advent of Judgment Day, then every soul shall enter its body."

❁ وسبحان الله وبحمده ❁

SIGNS OF JUDGEMENT DAY

There are two types of signs for the nearing of Judgement Day: [many] minor signs and [ten] major signs: the one-eyed imposter (ad-dajjal), the descent of Jesus, the release of Gog and Magog, the rising of the sun from the west, the beast (daabbah) of the earth, the smoke, the fire, and the cleaving of the earth in three places.

❁ وسبحان الله وبحمده ❁

RESURRECTION

The Ba^{ʿth} (Resurrection) is true. It is the deads' exiting the graves after the reconstruction of [any of] their bodies that were eaten by the soil. Those are the bodies of other than the Prophets, battlefield martyrs, and some Saints⁸⁶⁰. The first for whom the grave shall split open is our Master Muḥammad ﷺ, and among the first to be resurrected are the people of Makkah, Madīnah and At-Ta'if.

The philosophical Arabs, and others before them, have differed about the possibility of Resurrection, and the [rational] discussion about it is from the Book, so to establish the intellectual validity of resurrection after death. There were two factions who denied the Resurrection: one confessed that the world is created, but denied any resurrection or afterlife, and the other denied that the world has a beginning. They [all] found it farfetched, so they said:

(إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ)

<After we have died and turned into soil? That is a farfetched return!>

⁸⁶⁰ Because of what was narrated by *tawatur* of witnessing some of the *Waliyy*s.

(مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ)

<Who will revive these bones when they have become dust?>

(أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْكُمْ مُخْرَجُونَ)

<Does He promise you that after you die and then become soil and bones that you will come back out?>

Allah gave the Prophet ﷺ the argument against the first group; those who confirm the first creation and deny the second: (قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ) <O Muhammad say, “Its reviver is the One Who created it the first time!”> And: (وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ) <He it is Who starts the creation, then He restores it, and that is easy on Him.> And: (كَمَا بَدَأَكُمْ تَعُودُونَ) <Just as He started you, so shall you return.> Allaah informed them by these verses that the One Who has the Power to do what has no previous example has the Power to do what has already been done!

As for the group that denied the first and second creation, they have a fallacy, which is that **they said:** “We find life to be moist and warm and death to be cold and dry, which is the nature of soil. How, then, would it be that life would merge with soil and decayed bones, and then become a living creation again, while two opposites do not merge?”

The answer is: It is true that two opposites do not merge in the same place or from the same direction, however it is valid that two opposites exist beside each other. Allaah refuted [their notion] when He said: (الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ) <He Who created fire for you from the (moist) green tree, and behold! From it you ignite!> Thus, Allaah referred them to what they know and witness, which is for fire, with its heat and dryness, to come out of the green tree with its moisture and coolness. Hence, He made what is evident in the creation proof for the possibility of life after death, because this then proves that it is valid for the life to exist alongside the soil and the rotten bones, [like it is valid for the fire to come out of the moist tree], and then for the creation to be made alive again.

❁ وسبحان الله وبحمده ❁

THE GATHERING

The **Hashr** (Gathering) is true. It is for the resurrected people to be gathered in a place on the reformed, levelled earth; it shall be completely flat like stretched skin, having neither mountains nor valleys. It is bigger and wider than our earth, and white like silver.

The Gathering will be of three categories:

1. One category are people who shall be fed, clothed, and riding on female camels with golden saddles, and those would be the pious people;
2. Another category shall be barefoot and naked, and those would be the Muslims who are major sinners;
3. The third category will be gathered and dragged on their faces, and they are the blasphemers.

Allaah said: <يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ>⁸⁶¹ <The Day when mankind will stand for the Lord of the Worlds.>

❁ وسبحان الله وبحمده ❁

THE RECKONING

The **Hisaab** (Reckoning; Questioning) is the slave's deeds being presented to them by *Allah* Speaking to them all in their entirety. They will understand from *Allah* being questioned about what they did with the endowments that *Allah* gave them. The pious Believer will be pleased, and the blasphemer will not, because he will not have any good deeds in the Afterlife. Instead, he would be on the verge of death from the despair [but he will never die]. It came in the authentic *hadith* narrated by *Ahmad* and *At-Tirmidhiyy*:

المطففين: ٨٦١

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ

“There is not one of you except that his Lord will Speak to him on Judgment Day, and there will be no interpreter between them.”

❁ وسبحان الله وبحمده ❁

THE BOOKS OF DEEDS

[Receiving the Books of Deeds is also called “Hisaab”]. Whatever was recorded and is relevant to reward and punishment will remain, [whether an obligation, prohibition or recommendation], and whatever does not will be erased [whether disliked or permitted]. Some scholars have referred that to the Saying of Allaah: <يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ>⁸⁶² <Allaah erases whatever He wills and confirms (whatever He wills).> Ash-Shaafi’iyy and others have preponderated a different interpretation of the verse; that it refers to the abrogating (**naasikh**) and the abrogated (**mansuwx**), and this is what our Shaykh preponderates.

❁ وسبحان الله وبحمده ❁

REWARD AND PUNISHMENT

Thawaab (Reward), according to the People of Truth, is the pleasing compensation for the Believer’s good deeds in the Hereafter, not a right of the obedient that is obligatory on *Allah*; it is merely generosity from Him. The torture is what displeases the slave on Judgment Day and is not obligatory on *Allah* to inflict upon the sinners, [whether Believers or disbelievers]; it is fairness from Him. It is of two types, the greater torture, and the lesser torture. The greater torture is entering Hell, and the lesser torture is everything else⁸⁶³, like the harm of the heat of the sun on

⁸⁶² Ar-Ra’d 39

⁸⁶³ The Shaykh said that Allaah made the beneficial provision and cool, refreshing water forbidden for the Blasphemers in the Afterlife. They will not find anything but water that has reached the extremity of heat and the puss of other Hell dwellers. This is because they

Judgment Day, for the sun will be unleashed on the blasphemers when the pious Believers will be under the shade of the [^]Arsh: سَبْعَةُ يُظِلُّهُمْ اللهُ فِي ظِلِّهِ ⁸⁶⁴”**There are seven types of people whom Allah will shade with His shade.**

❁ وسبحان الله وبحمده ❁

THE SCALE

We believe in the **Miyzaan (Scale; Balance)** because of the Saying of the Exalted:

<وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ>⁸⁶⁵

<We shall put the just scales for the Day of Judgment.>

The Scale on which the deeds shall be weighed on Judgment Day is true and real, because of the narrations about it. It is like the scale of this life, having a pole, a beam and two pans; one for the good deeds and one for the bad , and *Jibri'l* and *Mika'il* are in charge of the weighing.

The scholars did not indulge in the exact manner by which the weighing of the deeds would take place, and some did: Some said that what will be weighed is the deeds. Others, like our Shaykh in the *Siraat*, said it is the pages of the Book of Deeds: “*What is weighed is the pages upon which the good and bad deeds were written.*” Some said the people will be weighed. Some said that possibly all of that could happen. It is sufficient to believe [generally] that the weighing will take place, and it is not obligatory to know the details of how.

The one whose good deeds outweigh his bad deeds will be among the saved people, and the one whose good deeds and bad deeds are equal is also among the saved people, however, his status is lower than the first level and higher than the third. The one whose bad deeds outweigh his good deeds is under the Will of *Allah*. If *Allah* Willed, he will torture him, and if He Willed, He will

did not fulfill the greatest of Allaah's rights over His slaves, that which has no replacement: believing in Allaah and His Messenger. They will have no share in the bliss of the Afterlife.

⁸⁶⁴ i.e., in the shade of His [^]Arsh.

الأنبياء: ٨٦٥

Forgive him. As for the blasphemer, his pan of bad deeds will be weighty, and there will be no other situation, because he will not have any good deeds in the Hereafter; he will have been fed for his good deeds in the present life.

❁ وسبحان الله وبحمده ❁

THE INTERCESSION

The **Shafaa^ah (Intercession)** is asking for good from someone for another, and it is true. The Prophet - who shall be the first to intercede - the practicing scholars, the martyrs, the Angels, [and others] will intercede. Our Prophet will intercede for the major sinners of his nation:

شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي

“My intercession is for the major sinners of my nation.”⁸⁶⁶

This means that other than major sinners do not need intercession. [He also intercedes for Muslims of other nations, which is his Great Intercession asking Allaah to relieve them from the torment of the sun. That is a major event of Judgement Day]. For some, it would be before entering Hell, and for others it would be after, but before the time that they deserve to be tortured passes. There will be no intercession for the blasphemers. *Allah* the Exalted said, (وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ) “They will not intercede for anyone except those who are accepted by *Allah*.”

❁ وسبحان الله وبحمده ❁

THE BRIDGE

The wide, extended **Siraat (Bridge)** over the surface of Hell is true. One of its edges is at the reformed earth, and the other falls before reaching Paradise, and it is narrated that it is slippery. It

⁸⁶⁶ Narrated by *Ibn Hibban*;

did not come as a *ḥadīth* of the Prophet that it is sharper than a sword and thinner than a hair⁸⁶⁷; instead, it is wide. Nothing more is meant by that but that its danger is great, because the ease or difficulty of passing over it is by the obedience and the sins, and none knows the limits of that except *Allāh*. All of the creations will come to it, because of the Saying of Allaah:

<وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا>⁸⁶⁸

<There is not one of you but that he will come to it.>

There has been difference about the interpretation of the “wuruwd (coming)” mentioned in the verse. **Some said:** it is “dukhuwl (entrance)” into Hell. **Some said:** it is “muruwr (passing by)” Hell. **What is correct** is that this “coming” has two different cases: entrance into Hell as well as merely passing by. The blasphemers and some sinful Muslims shall come to the Bridge, slip and fall into Hell. Some will come to it and pass over it in its air⁸⁶⁹; some as fast as a lightning bolt, and some as fast as the blink of an eye. It came in the authentic *ḥadīth* that their deeds will make them run over the bridge; their deeds will be the power of their stride. All of this is taken by its apparent meaning with no other explanation.

❁ وسبحان الله وبحمده ❁

THE BASIN

The **Hawd (Basin)** in which *Allāh* has prepared a drink for the people of Paradise is true. They drink from it before entering Paradise and after passing the Bridge. For our Prophet, there is a Basin to which his nation comes exclusively; no other nation will come to it. Its length is a walking distance of a month, and its width is similar. In number, its cups are like the stars in the sky. Its

⁸⁶⁷ Like what *Muslim* narrated from *Abū Saʿīd Al-Khudriyy*. He said, “It reached me that it is thinner than a hair and sharper than a sword.”

⁸⁶⁸ Maryam, 71

⁸⁶⁹ It is not farfetched that some individuals will pass over the bridge without stepping on it, because the one who keeps the sky in its place without it hanging from anything or being propped up by a pillar and subjugates the heavy clouds between the heavens and Earth, upon which is the water of seas, is able to make those people pass by Hell in the air over the bridge.

drink is whiter than milk, sweeter than honey, and more fragrant than musk. *Allah* has prepared a basin for every Prophet, and the biggest is that of our Prophet. He said:

إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنِ لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ وَأَحْلَى مِنَ الْعَسَلِ بِاللَّبَنِ وَلَا نَبِيَّهُ
أَكْثَرُ مِنْ عَدَدِ النُّجُومِ وَإِنِّي لَأَصُدُّ النَّاسَ عَنْهُ كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ

“Surely, my basin is further than ‘Aylah from ^Adan⁸⁷⁰! It is certainly whiter than snow and sweeter than honey in milk. Its cups are more numerous than the stars. I will drive people away from it just as a man drives people’s camels from his basin ...

❁ وسبحان الله وبحمده ❁

PARADISE

Al-Jannah (Paradise; the Garden) is true. [It is also called “Al-Husna (the Best; Nicest)”]. It is obligatory to believe that it is presently created; [physically] above the seventh sky, disconnected from it. Its ceiling is the ^Arsh of Ar-Rahman⁸⁷¹. The Messenger of *Allah* said about its description⁸⁷²:

هِيَ وَرَبِّ الْكَعْبَةِ نُورٌ يَتَلَأَلُ وَرِيحَانَةٌ تَهْتَرُ، وَقَصْرٌ مَشِيدٌ وَنَهْرٌ مُطَرَّدٌ، وَفَاكِهِةٌ كَثِيرَةٌ
نَضِيجَةٌ، وَزَوْجَةٌ حَسَنَاءُ جَمِيلَةٌ، وَحُلٌّ كَثِيرَةٌ فِي مَقَامٍ أَبَدِيٍّ فِي حَبْرَةٍ وَنَضْرَةٍ

“I swear by the Lord of the Ka^bah, it is (full of) brilliant lights and fragrant musk, and firmly structured castles, and continually flowing rivers, and lots of ripe fruit, and beautiful, lovely wives, and plenty of endowments in an everlasting abode that is a luxurious life.”

⁸⁷⁰Aylah is a city on the shore of Ash-Shaam, and ^Adan is a city in Al-Yaman.

⁸⁷¹ As for Paradise being above the seventh sky, that is confirmed in the authenticated *hadith*, and that is the saying of the Prophet when he said: وفوقه عرش الرحمن [which means] “Above it (Firdaws) is the ^Arsh of Ar-Rahman.” As for Hell being below the seventh earth, Al-Hakim said in Al-Mustadrak that authentic narrations came in reference to that.

⁸⁷² Narrated by Ibn Hibban.

Its beautiful people shall have the appearance of their father Adam; sixty cubits tall by seven cubits wide, without body hair except the head, eyebrows, and eyelashes. They would be thirty-three years old. They remain therein forever, and never exit from it.

❁ وسبحان الله وبحمده ❁

HELL

Hell is true. It is obligatory to believe in it and that it is presently created below the seventh earth, disconnected from it, as is understood by the verses of the *Qur'an* and the authentic *hadith*. It is a [physical] place that *Allah* has prepared to torture the blasphemers nonstop, and some sinful *Muslims* [for a time]. *Allah* will increase the blasphemer's size in Hell so that he would have evermore torture; his [mere] molar would be as large as Mount *Uhud*. They eat from the plant of *dari*^ [and the tree of *Zaqqum*], and their drink will be scolding water [and puss].

They dwell in Hell forever and ever; one will not die in it, nor shall he live.⁸⁷³ *Jahm Ibn Safwaan* said that Paradise and Hell will end like everything else. The deniers of Hell's everlastingness, like *Ibn Taymiyah* [and *Ibnul-Qayyim*] referred to Allaah's Saying: <(لَابِثِينَ فِيهَا أَحْقَابًا)>⁸⁷⁴ <They will be in it for 'ahqaab (ages).>

They said: The "*huqb* (age) is 80 years, and '*ahqaab* is a broken plural (*jam^ taksiyr*) for counting from three to ten. Therefore, they will be in Hell for limited ages.

The answer is: Such a plural can be used for counting more than ten. The meaning of the verse is merely that whenever an age is over, another shall begin, and so on without end. Their saying is a great infraction that opposes explicit texts such as:

(إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا * خَالِدِينَ فِيهَا أَبَدًا لَا يَجْدُونَ وَلِيًّا وَلَا نَصِيرًا)⁸⁷⁵

⁸⁷³ i.e., comfortably.

⁸⁷⁴ *An-Naba'* 23

⁸⁷⁵ *Al-Ahzaab*, 64-65

<Allaah surely has damned the blasphemers, and has prepared for them Hell* They will be in it forever and ever. They will not find any friend or supporter>.

❁ وسبحان الله وبحمده ❁

THE NATION OF MUHAMMAD ﷺ

The Messenger of Allaah ﷺ said:

صنفان من أمتي ليس لهما في الإسلام نصيب، القدرية والمرجئة

Two groups from my nation have no share in ‘Islaam: the Qadariyyah and the Murji’ah⁸⁷⁶.

Hence, the term “**ummah (nation)**” [of Muḥammad does not only refer to Muslims]; it could have two meanings:

The first is “**the ‘ummah (nation) of the call (da’wah)**”; those to whom the Prophet ﷺ was sent: every human and every race from his time ﷺ and those who came after him [until the end of the world], and all genies. That is what is meant in the forementioned ḥadīth, because those groups are from “his nation” yet “**They have no share in Islaam.**”

The second is “**the ummah (nation) of response (‘ijaabah)**”; the people who responded to his call and embraced ‘Islaam. [They are those about whom] Allaah said in the Qur’aan:

<كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ>⁸⁷⁷

<You are the best nation sent out to the people.>

This is evidence that this nation is the greatest of all nations. [It has several merits over others:

⁸⁷⁶ At-Tabariyy in Tahdhīb Al-Aṭṭhar

⁸⁷⁷ ‘Aal ‘Imraan, 110

1. It is the largest of all Muslim nations, and therefore the majority of the population of Paradise; two thirds.
2. It is the last of the nations; the Nation of the Last Prophet.
3. It is the first to enter Paradise.
4. It has the most scholars, and the most knowledgeable scholars. It is said that the scholars of the Nation of Muḥammad are like the Prophets of the Children of Israel.
5. It also has the most Saints and the holiest].
6. It is also specified with Al-Ghurr Al-Muhajjaliyn⁸⁷⁸. Muslim narrated:

قَالُوا يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا يَوْمَئِذٍ .

They said, “O Messenger of Allaah, will you recognize us on that day?”

قَالَ نَعَمْ لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَمِ تَرِدُونَ عَلَى غُرِّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ

He said, **“Yes. You have a sign that no other nation shall have: You will come to me with illuminated faces, upper arms and lower legs from the trace of wudu’.”**

The scholars have agreed that everything that leads to considering the nation at large misguided is blasphemous. Examples are like hating all the Companions, or condemning all the scholars. Our Shaykh said in *the Summary* that it is apostasy to say: “May Allah's damn be upon every religious scholar”. However, if one did not mean all of the religious scholars, but *[merely]* meant those of one's own time, and there was an associating matter; *[a context]* which indicates this *[limited]* meaning because of their corrupt condition, then one would not blaspheme. One's words however, are not clear of sin.”

⁸⁷⁸ Al-Ghurr is in reference to al-ghurrah, which is the white spot on the forehead of the horse. The tahjiyl is the whiteness of the lower legs of the horse. If the nation of Muḥammad washed beyond the obligatory parts in the wudu', these parts that are more than what is obligatory will be illuminated on Judgement Day, and the Prophet ﷺ will know them by that on that Day.

So, if one meant the scholars of his time, or a certain group of scholars, or the scholars of his area, because he knew of no good in them, and there was an indication; some context that proved his specification, then he does not blaspheme, or else he does, and whoever does not judge him as a blasphemer blasphemes.

❁ وسبحان الله وبحمده ❁

‘AHLU-S-SUNNATI WA-L-JAMAA^AH:

The People of the Prophetic Way & [of] the Majority

The proper belief is that of the Messenger of Allaah ﷺ, his Companions and their students, may Allaah accept all their good deeds). The Prophet ﷺ clarified the correct belief for his Companions, and that is why they never had a [fundamental] disagreement in the belief. At the time of the Prophet, the People of the Prophetic Way were [merely] called the “Jamaa^ah”. At-Tirmithiyy narrated that ^Umar Ibnu-l-Khattaab said that the Messenger ﷺ said:

فمن كان يريد بحبوة الجنة فليلزم الجماعة.

So, whoever wants the luxuries of the Garden, let him stick to the (belief of) the Jamaa^ah.”⁸⁷⁹

The name was eventually updated to: Ahlus-Sunnati wal-Jamaa^ah. Imaam At-Tahaawiyy said: “ونتبع السنة والجماعة” **The People of the Sunnah and the Jamaa^ah** are those who believe in the creed of the **Companions**, the **Taabi^uwn** (the Successors [of the Companions]), and whoever followed them in goodness; in the basics of the creed which are the six [fundamentals] mentioned in the hadiy:

⁸⁷⁹ At-Tirmithiyy said that this hadiy is hasan-sahiyy. This is to show the strength of the hadiy. In his terminology, it either means that it came from one route as hasan and from another route as sahiyy, or it means that there is a difference between the scholars about its level. The rule is that if it has two routes, it is stronger than one route.

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

Al-Iymaan is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day, and to believe in Destiny, its good and its evil.

They are called “**Ahlu-s-Sunnah** (the people of the prophetic way)” because they are upon the Sunnah of the Messenger of Allaah ﷺ. Ahlu-s-Sunnah is the saved and successful sect; the group whose scholars have differed about the offshoots of the religious laws in a way that does not necessitate disowning each other or charging one another with blasphemy or heresy.

They are named “**Al-Jamaa^ah** (the [majority] group)” because they did not deviate from the majority of the nation pertaining to the true creed. This [name] signals to them being the majority of those who are affiliated with ‘Islaam. They are ‘**Ahlu-l-Haqq (the People of Truth⁸⁸⁰)**. After the third century, they were all Ash^aris and Maturidis. What is witnessed in existence proves that most of those attributed to the Sunnah believe in:

- The Four Caliphs, and that each of them was a ruler justly;
- That Allaah alone creates and brings non-existent matters into existence;
- That He does not resemble anything;
- They do not deny the intercession;
- Nor do they believe that major sin necessitates everlasting torture in Hell for whoever dies without repentance;
- And they confirm the torture of the grave;
- They also confirm that Allaah will be seen in the Afterlife.

⁸⁸⁰ The word “**haqq** (truth)” refers to what complies with reality. Its opposite is the “**baatil** (falsehood)”.

This belief is shared between the Muslims; commoners and specialists. The nation [at large] will never cease to be on that creed, even if its latter-day people are falling short in applying the religious law, as proven by the hadiyh:

وَأَنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا وَسَيُصِيبُ آخِرُهَا بَلَاءٌ وَأُمُورٌ تُنْكَرُونَهَا⁸⁸¹

The protection of Allaah was surely granted to the beginning of this nation of yours, and its end shall be inflicted with hardship and issues to which you object.

It was the small groups attributed to ‘Islaam that divided into 72 factions and deviated from the creed of the Companions. Some have gone out of ‘Islaam, and some are deviant without reaching the level of blasphemy, as will come if Allaah willed. [None of those groups is the Jamaa^ah] because each of those groups has divided into factions that have all judged each other as blasphemers. Thus, those Khawaarij, Raafidah and Mu^tazilah are like the Jews and Christians when Allaah said:

882 <وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ>

<The Jews said, “The Christians are not on to anything!” and the Christians said, “The Jews are not on to anything!”>

❁ وسبحان الله وبحمده ❁

MUJTAHIDS & MUQALLIDS

[The People of the Prophetic Way] classified the Muslims into two levels, [according to] what the Prophet ﷺ said:

نَضَرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاَهَا فَأَدَّاهَا كَمَا سَمِعَهَا، فَرُبَّ مُبَلِّغٍ لَا فِقْهَ عِنْدَهُ

⁸⁸¹ Muslim

⁸⁸² Al-Baqarah, 113

May Allah beautify the face of anyone who heard my saying, memorized it, and conveyed it as he heard it, for how many conveyors there are who lack jurisprudence!

The evidence is his saying, “...*how many conveyors there are who lack jurisprudence!*” This ḥadīth makes us understand that some who heard the ḥadīth [directly] from the Messenger ﷺ have no share but to narrate what he heard to someone else despite understanding the eloquent, classical Arabic. His understanding would be less than that of to whom he conveys, [whereas] the one to whom he conveys is able, from the strength of his genius, to do “**istimbat (derivation; extraction)**” of rulings and cases from that ḥadīth, [and make ijtihād]⁸⁸³. [There came] in another expression for this ḥadīth: [فَرُبَّ حَامِلٍ فِقْهِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ] “**Many a carrier of jurisprudence there is to someone who has more jurisprudence than him!**”⁸⁸⁴ This mujtahid is the subject of the Prophet’s saying⁸⁸⁵ ﷺ:

إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ

If the ruler; judge⁸⁸⁶ makes ijtihād and is correct, then he has two rewards; and if he makes ijtihād and he is mistaken, then he has one reward⁸⁸⁷.

⁸⁸³ The one who heard does not have this strong genius; he only understands the meaning that is close to the expression. From here it is known that some of the Companions would have less understanding than the one who heard the ḥadīth of the Messenger of Allah from them.

⁸⁸⁴ Both versions narrated by At-Tirmidhiyy and Ibn Hibban.

⁸⁸⁵ Narrated by Al-Bukhārīyy.

⁸⁸⁶ The Messenger of Allah ﷺ only specified the ruler in this ḥadīth because he is needier of ijtihād than others. In the past, there have been mujtahids from the salaf who, along with being mujtahids, were also rulers, like the six khālifahs: Abū Bakr, ^Umar Ibnu-l-Khattāb, ^Uthmān, ^Aliyy, Al-Ḥasan Ibn ^Aliyy, and Judge Shurayh.

⁸⁸⁷ The Shaykh said the Ṣiraat:

Al-Ijtihād is extraction of judgments for which there is no explicit text that can only have one meaning. The mujtahid is the one who is qualified to do that by having memorized the verses related to judgments, and the ḥadīths related to judgments, and the knowledge of their chains of narration, and of the situations of the narrators of the chain, and the abrogating and the abrogated, the general and the specific, the absolute and the restricted. Likewise, he will have mastered the Arabic language in a way that he memorized what the expression of those texts refers to, i.e., he knows what those texts are in reference to according to the language in which the Qurʾān was revealed. He would also know what the mujtahids have agreed upon, because if he does not know that, we do not feel safe that he will not breach the consensus, i.e., the consensus of those who were before him. Above that is a great condition in ijtihād, and that is fiqhun-naḥs, i.e., great strength of understanding and realization. Trustworthiness is conditional, which is being clear of major sins and being clear of persisting in doing small sins in a way that they overcome his good deeds in number. As for the imitator, he is the one who has not reached this level.

Some scholars of ḥadīth terminology counted less than ten **muftī** Companions. It was said there were about six, and some said about two hundred, and this is most accurate, so what about those rabble-rousers who dare to say about the mujtahids like the Four ‘Imaams, “They are men, and we are men!” It is confirmed that most of the Salaf were not mujtahids; they were muqallids (imitators) of the mujtahids among them.

The Shaykh said in Ash-Sharḥ Al-Qawīm that for Al-Albaaniyy to claim that any person can practice this ḥadīth: [اسْتَفْتِ قَلْبَكَ وَإِنْ أَفْتَاكَ الْمُفْتُونَ] “**Seek the verdict from your heart, even if the verdict-givers give you a verdict,**⁸⁸⁸” it is an encouragement for the commoners to abandon working according to the people of ijtihād and to practice whatever way one’s heart inclines, and it is obvious that the commoner’s heart could incline toward what is against the Law! ... The one addressed in this ḥadīth is Wabīṣah Ibn Maʿbad, one of the mujtahid companions!

[Here is a summary of some points concerning the mujtahids therein:] **The first** is that Allāh does not make any era devoid of a mujtahid, as narrated by Kamīl Ibn Ziyaad about Imaam ʿAlīyy, may Allāh honor his face: [لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ لِلَّهِ بِحُجَّتِهِ]: “The earth shall never be devoid of a mujtahid!”⁸⁸⁹ Also, the jurist and fundamentalist Az-Zarkashiyy⁸⁹⁰ deems this correct, contrary to what is famous to some people that ijtihād is abolished after the fourth century.

The second is that Abū Dawūd narrated⁸⁹¹ that Abū Hurayrah reported that the Messenger of Allāh ﷺ said: [إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا] “**Indeed, Allāh sends to this nation at the head of every hundred years someone to renovate their Religion.**” It is a condition that the renovator be alive at the turn of the century, as well having the attribute of knowledge and piety, defending the sunnah, eradicating heresy, people benefitting from his tutelage, he clarifies the heresies and warns from them, he clarifies the sunan (prophetic practices) and encourages practicing them. The prophetic practices are the issues sanctioned by the Messenger of Allāh, whether obligatory or not. Al-Ḥakīm documented this order of the first renovators:

⁸⁸⁸ Musnad Ahmad

⁸⁸⁹ Abū Nuʿaym in Hilyatul-Awliyaʾ

⁸⁹⁰ Al-Baḥr Al-Muḥit

⁸⁹¹ Sunan

1. The first of this nation was ^Umar Ibn ^Abdil-^Aziz, who was a just ruler. There is no other renovator after him having both qualities of being renovator and ruler.
2. Then Muḥammad Ibn Idrīs Ash-Shāfiʿiyy, who died after the turn of the century by four years.
3. Then Ibn Surayj, who was a Shaafiʿiyy imam.
4. Then Abu-t-Tayyib Sahl Ibn Muḥammad As-Suʿlukiyy, who was one of the disciples of Al-Ashʿariyy.

A **third** thing is that the awaited Mahdiyy shall be a mujtahid not breeching the prior consensus, either preponderating a prior saying by his ijtihaad, or giving a unprecedented ruling. A **fourth** is that there are 40 standard mujtahids referenced in the books of the scholars concerning the consensus that cannot be broken. A **fifth** is that there are hidden; obscure mujtahids.

[What has been mentioned is about the *absolute mujtahid (mutlaq)*. That includes the “annexed mujtahid (muntasib)”, like the two disciples of Abū Ḥanīfah and As-Subkiyy. Contrary to that is the “mujtahid mas’alah” whose ijtihaad has limited range, like in ḥajj. Then, there are the mujtahids under an absolute one; those whose ijtihaad is a way in his school; they do not have an independent ijtihaad. The preponderators and ḥadīth headmasters (ḥaafidhs) are not called mujtahids without a qualifier.]

❁ وسبحان الله وبحمده ❁

Anyone who is one of the people of **taqlīd** (imitation) is not permitted to ask [simply] any person no matter whom he may be. Had that been permissible, it would be valid to work according to one’s own whim since there is no difference between himself and another who is not a mujtahid! Thus, Allaah has commanded asking the people of knowledge: <فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ>⁸⁹²
<Ask the people of “dhikr” if you do not know.>

A Companion once asked some other Companions [a religious question], and they made a mistake. Then he asked the scholars among them. Then the Messenger of Allāh ﷺ gave him the religious

⁸⁹² Al-ʿAmbiyaaʾ, 7

judgment, which is what the scholars said⁸⁹³. Had *ijtihad* been valid from all Muslims without restriction, the Messenger of Allah ﷺ would not have dispraised [and supplicated against] those who gave a man a wrong religious judgment without being people of *fatwa* when he said: “They killed him! May Allah kill them! Why did they not ask since they did not know? The cure for ignorance is the question!”

❁ وسبحان الله وبحمده ❁

THE CONSENSUS

It is the agreement of the mujtahids of Muḥammad’s nation about a religious case. The Muslims were all on one path during the time of the Prophet, as well as after his death, with no apparent difference between them, because the hypocrites who opposed them were unable to show what they were keeping secret. **Their first difference** was about the death of the Messenger of Allaah ﷺ. Some said that he did not die and was raised to the sky like ʿIysaa Ibn Maryam. This difference was removed by the blessings of ‘Abuw Bakr, when he took the minbar and gave a speech reciting: ⁸⁹⁴<إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ> <You shall surely die, Muḥammad, and surely they shall die.> Then he said, “Whoever used to worship Muḥammad, Muḥammad has certainly died, and whoever worships the Lord of Muḥammad, He is the Alive, undying.” Then everyone calmed down and submitted to the reality of the situation, and the difference was eradicated.

⁸⁹³ It was mentioned in *Sahih* Bukhariyy that a man was an employee of another and fornicated with his employer’s wife. His father asked, and it was said to him, “It is obligatory on your son to pay one hundred (sheep or goats) and a slave woman.” Then he asked the people of knowledge. They said, “What is obligatory on your son is one hundred lashes and exile for one year.” So, the father came to the Messenger with the husband of the woman and said, “O Messenger of Allah, this son of mine was an employee for this person and fornicated with his wife. People said to me, ‘Your son is to be stoned.’ So, I gave one hundred (sheep or goats) and a slave woman on my son’s behalf. Then I asked the people of knowledge, and they said, ‘The only thing on your son is one hundred lashes and exile for a year.’” The Messenger of Allah ﷺ said, “By God, I will surely judge between you by the Book of Allah! As for the slave woman and the (sheep or goats), they should be returned, and on your son is one hundred lashes and a year’s exile.” In the same meaning is what was narrated by *Abu Dawūd* and others about the story of the man with a split skull, then had a wet dream on a cold night, so he sought the religious judgment from those with him. They said to him, “Take a ghusl,” so he took a ghusl and died. The Messenger of Allah ﷺ was informed about this. He said, “They killed him! May Allah Kill them! Why did they not ask since they did not know? The cure for ignorance is the question!” This means the cure for ignorance is asking the people of knowledge. He also said, “It would have been enough for him to make *tayammum* and squeeze a rag over his wound, then wipe over it and wash the rest of his body.”

⁸⁹⁴ Az-Zumar 30

Their second difference was about where he should be buried. Some said in Makkah, for it is his birthplace, the place of his qiblah, the place of hajj, and there descended upon him the revelation, and there is the grave of his grandfather Ismaa'iy1. Others said that he should be transported to Jerusalem, for that is the land of the Prophets, and the place of their battles. The people of Al-Madiynah said that he should be buried in Al-Madiynah, because it is the place of his immigration, and the place of his supporters. This difference was once again removed by the blessings of 'Abuw Bakr when he narrated that the Messenger ﷺ said: [الأنبياء يدفنون حيث يقبضون] **“The Prophets are buried where they are taken.”** They all resorted to his narration and buried him in the chamber of ^Aa'ishah where he died.

They also differed about the rulership. The Ansaar said, “There should be a leader from among us, and a leader from among you.” The talk became extensive between them until Abuw Bakr took the minbar and gave a speech⁸⁹⁵ and narrated for them the saying of the Prophet of Allaah ﷺ:

الْإِمَّةُ مِنْ قُرَيْشٍ

“The imaams are from the tribe of Quraysh.”

Included in the Companions' ijmaa^ is that creed should be taught before the Qur'aan and the script of the mus-haf.

وسبحان الله وبحمده

At-Tirmithiyy narrated that ^Umar Ibnu-l-Khattaab said that the Messenger ﷺ said:

أوصيكم بالجماعة وإياكم والفرقة فإن الشيطان مع الواحد وهو من الاثنين أبعد.

⁸⁹⁵ He recited the Saying of Allaah:

(الْفُقَرَاءُ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ)

<... For the poor immigrants who were put out of their houses and driven away from their assets, they want the endowment from Allaah and the acceptance. They support the Religion of Allaah and His Messenger. Those are the truthful ones.>

He said, “Allaah called us truthful and ordered the Believers to be with those who are truthful when He said:

<يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ>

<O those of you who have believed, fear Allaah and be with those who are truthful.>”

I command you with the Jamaa^ah, and beware of division! Surely, the devil is with the loner, and he is further from two ...⁸⁹⁶

Mentioned here is an order from the Prophet ﷺ to his nation to hold on to the belief of ‘Ahlu-s-Sunnah, because their belief is what the Prophet ﷺ taught to his Companions who taught the Muslims who came after them, who in turn taught those after them, until it reached us today purely, and the devil is with the loner⁸⁹⁷. This hadiy~~th~~ of At-Tirmithiyy is proof that ‘Ahlu-s-Sunnah has the correct creed. Allaah promised the Prophet that the majority of his nation would never agree to a misguided creed. The hadiy~~th~~s about the impeccability of the nation have reached tawaatur in meaning, not expression. Ibn ^Umar narrated that the Prophet ﷺ said:

لن تجتمع أمتي على الضلالة فإني يد الله على الجماعة⁸⁹⁸

“My nation will not assemble on misguidance, so adhere to the Jamaa^ah, for surely the support of Allaah is with the Jamaa^ah.”

At-Tirmithiyy narrated that the Prophet ﷺ said:

إن الله لا يجمع أمتي - أو قال - أمة محمد صلى الله عليه وسلم على ضلالة ويد الله مع الجماعة ومن شذ شذ إلى النار⁸⁹⁹

“Allaah surely does not gather my nation,” or he said: “the nation of Muḥammad ﷺ on misguidance. The support of Allaah is with the Jamaa^ah, and whoever deviates, deviates to Hell.”

⁸⁹⁶ At-Tirmithiyy said that this hadiy~~th~~ is hasan-sahih. This is to show the strength of the hadiy~~th~~. In his terminology, it either means that it came from one route as hasan and from another route as sahih, or it means that there is a difference between the scholars about its level. The rule is that if it has two routes, it is stronger than one route.

⁸⁹⁷ [An example of a lonely person is Muḥammad Ibn ^Abdi-l-Wahhaab. He was the caller of a call that no one at his time came with, and as such is a deviant man that should be rejected. Because of his loneliness, he had to call himself the reviver of the religion and the one who brought the tawḥīd back to the Muslims].

⁸⁹⁸ Al-Mu^jam Al-Kabir

⁸⁹⁹ Sunan At-Tirmidhiyy

Ibn Maajah narrated⁹⁰⁰ from ‘Abuw Mas’uwd Al-Badriyy that he said, *"Surely, Allaah did not will for the nation of Muḥammad to agree on misguidance."* Whoever deviates from the Jamaa’ah is a misguided loser. The consensus is evidence⁹⁰¹ in the Sacred Law [of Muḥammad ﷺ], and decisive proof for the rulings, [patching] anything “mughayyab (what may not have reached us, or was not mentioned explicitly)”⁹⁰². We are not accountable for seeking evidence that did not reach us; we are accountable for accepting what the scholars have agreed upon and being certain of its validity.

Some innovators - such as the contemporary Mushabbihah, as well as other prior followers of Ibn Taymiyah - said: The conclusion of a consensus is inconceivable, and that there is no way to know it⁹⁰³.

The evidence that the conclusion of the consensus is conceivable is: The consensus is only concluded based on a text⁹⁰⁴ or a deduction. Its scholars are ordered to seek that proof, and their motives and reasons for making ijtihaad are present. Thus, their achieving an accord and falling in line with one another is valid. Hence, if they are ordered to seek the evidence of a case, and its evidence is limited, and the motives for those seekers of the evidence are existent, its conclusion is conceivable. [A practical example that clarifies this case is] the validity of all people agreeing on sighting the crescent, and then agreeing to fast altogether and to break the fast altogether: Since the people are ordered to seek the crescent so that they would fast and break their fast, and the times and places of the crescent are known, and the motives and reasons for them to seek it exist, it is conceivable that they all see it. Likewise here: Searching in both cases is obligatory. The sources of evidence are like the times and places of the crescent. The motives in both cases are existent. Thus, the conclusion of the consensus is conceivable, just as their agreement about sighting the crescent is conceivable.

⁹⁰⁰ Ibn Hajar also narrated this in his **sessions of diction (Amaaliyy)** and considered it sahih.

⁹⁰¹ An-Naḥḥaam and the Raafidah are of the opinion that it is not evidence. However, the Raafidah said that if it were concluded with the existence of an impeccable imaam, it is proof based on the saying of the impeccable one, not because they agreed upon it.

⁹⁰² There would be something not explicitly mentioned in the text of the Qur’aan or the ḥadiyyth, or there would be some reason (‘illah) for a ruling, and the consensus would be concluded as its evidence.

⁹⁰³ They claimed that ‘Imaam ‘Aḥmad, may Allaah accept his deeds, denied the conclusion of the consensus, and denied any way of having knowledge of such a conclusion. They lied, because the narrations from him confirming the consensus are confirmed from Ibn Munthir and others, like the case of the prohibition of selling a debt for another debt, as well as other cases.

⁹⁰⁴ A verse or a ḥadiyyth

The proof that it is possible to know about the consensus; that it is possible to acquire confirmed information and reports about their agreement, is the validity of those who were present for the information hearing it and conveying it to those who were absent. By that, one would know their agreements and sayings, just as the religions of the different kings and different people, and the schools of the nation are known, despite that they are dispersed throughout different lands and living in far-away nations.

Those who claimed the consensus inconceivable said: Consensus would only be based on some evidence, and it is normally impossible that the scholars from east to west would unanimously agree on the same evidence. In fact - they assert - the norm is that their statements would differ and their opinions would conflict. They say: Whatever is not usually conceived is like what is inconceivable by observation, and therefore is like the impossible. This is what they said.

In refutation we say: What you assert is only conceivable if the issue were based on what they wanted and desired, and had they been choosing without referring back to an origin or restriction to any rules. Had the case like that, then yes, apparently they would differ. However, if it were the case that they were ordered to seek the evidence [only] according to the way to which the religious law instructed, and [if] the sources of the religious law were known, and the ways of making ijtihaad were known, it is [indeed] possible for them to all correctly reach the same references. Then, if their unanimously reaching the same evidence is conceivable, their consensus is conceivable, because the consensus would be concluded based on that proof. This is what reality has proven. How many a case has been agreed upon by Al-Layth in Egypt, and Al-Awzaa'iyy in the Levant, and Maalik in Al-Hijaaz, and Abuw Haniyfa in Iraq? That was known about them, conveyed and memorized. They did not differ about those cases, despite their differing nations and natures and shaykhs and schools. Just as this is valid from them, it is valid from others.

If the opponent says: “We submit to that, but knowing the consensus is not possible because it is not possible to be accurate about the sayings of the great numbers of scholars with the great distance between their lands. If it is not possible to exactly know their sayings, then that is like the inconceivability of the conclusion of the consensus.”

We say: That is indeed possible to know; by being heard by those who were present, and conveyed to those who were absent, as previously mentioned. This is just like knowing the agreement of Muslims about the obligation of the five prayers, zakaah, fasting, hajj and other than that, throughout the ‘Islaamic lands, despite the great numbers of Muslims and the distance between their lands.

Furthermore, the consensus is by the people of ijtihaad in each era, and the people of ijtihaad in each era are few, to the extent that it was even said that among the Companions there were no more than 10 mujtahids! In every region, there would only be approximately one, two or three people of this status. They would be famous like landmarks, known by all far and near, so it is possible to know and gather sayings that were heard by those who were present and conveyed by those who were absent.

❁ وسبحان الله وبحمده ❁

THE SALAF

‘Ahlu-s-Sunnah are those who followed what the Prophet ﷺ and his Companions were upon. ‘Umar, Ibn ‘Abbaas, ‘Abdu-llaah Ibn ‘Umar, ‘Imraan Ibn Al-Huṣayn, ‘Abu-d-Dardaa’ and other Companions never disagreed about the basics of belief. [Thus,] it is also important to follow the Followers of the Companions, like Qays Ibn ‘Abiy Haazim, Al-Ḥasan Al-Bisriyy, Az-Zuhriyy, Muḥammad Ibn ‘Abiy Bakr, and Saalim Ibn ‘Abdi-llaah Ibn ‘Umar. This complies with the Saying of Allaah:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

<... The earliest and first who embraced ‘Islaam among the immigrants (from Makkah), and Al-Anṣaar (the inhabitants of Al-Madiynah who supported the Prophet

and the immigrants), and those who followed them in goodness. Allaah accepted them and they are pleased with Him.⁹⁰⁵

Those who came after the Followers of the Companions, like ‘Abuw Haniyfah, Maalik, and Ash-Shaafi’iyy⁹⁰⁶, and others like them who came after them, like ‘Ahmad, Al-Bukhaariyy and At-Tirmithiyy never disagreed on the basics of belief. This holds true for all those imaams and mujtahids, such as Al-Awzaa’iyy, Daawuud Adh-Dhaahiriyy, Az-Zuhriyy, Al-Layth Ibn Sa’d, Sufyaan Ath-Thawriyy, Sufyaan Ibn ‘Uyaynah, Yahyaa Ibn Ma’iyn, Is-haaq Ibn Raahawayh, Muhammad Ibn Is-haaq Al-Handhaliyy, Muhammad Ibn ‘Aslam At-Tuwsiiyy, Yahyaa Ibn Yahyaa, Al-Husayn Ibn Al-Fadl Al-Bajaliyy, ‘Abuw Yuwsuf, Muhammad, Zufar, ‘Abuw Thawr, and others. [Thus, included in Ahlu-s-Sunnah are] the imaams of Al-Hijaaz, Ash-Shaam, Al-‘Iraaq, Khurasaan and Transoxiana^{907, 908}.

[They are] the Salaf; the people of the first three centuries mentioned in the hadiyth:

خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

The best of the people are my “qarn (century)”, then those who come after them, then those who come after them.⁹⁰⁹

This is according to the famous saying of scholars like Haafidh ‘Abu-l-Qaasim Ibn ‘Asaakir who explained “qarn” in the hadiyth as a “century”. Some considered that the extent of the Salaf was until the year 220, the first “qarn” - according to them - being 100 years, the second being 70 years, and the third being 50. What strengthens the first saying is Ibn Hibbaan’s narration:

⁹⁰⁵ At-Tawbah 100

⁹⁰⁶ Whoever wants to verify that there is no difference between them, let him look into what was authored by Abuw Haniyfah, may Allaah have mercy upon him, in the knowledge of Kalaam, in his book *Al-‘Aalim wa-l-Muta‘allim*, in which is the overwhelming proof against the atheists and the people of innovations. Likewise, his book *Al-Fiqh Al-Akbar* has the best of refutations against the opposers, and his other books. Ash-Shaafi’iyy has a book called *Al-Qiyaas*, in which he refutes the atheists who claim the eternity of the world. He also has a book in which he refuted the Baraa^himah, and other books. If one looked in the books of Ash-Shaafi’iyy and Abuw Haniyfah, he would find no difference between them.

⁹⁰⁷ Beyond the river (ma waraa’ an-nahr)

⁹⁰⁸ At-Tab^sjiyr, pg. 168-171

⁹⁰⁹ Narrated by Al-Bukhaariyy

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

The best of people are my century, then those who come after them, then those who come after them, then those who come after them.

❁ وسبحان الله وبحمده ❁

THE SAHAABAH (COMPANIONS)

[The status of being a Companion is called “suḥbah (companionship)”]. The Messenger of Allaah ﷺ said: [أوصيكم بأصحابي، ثم الذين يلونهم ثم الذين يلونهم] “I command you with my Companions, then those who come after them, then those who come after them.”⁹¹⁰ The famous definition is that they are:

⁹¹⁰ The ḥadīth continues:

ثم يفش الكذب ويظهر فيهم السمن فيشهد الرجل من قبل أن يستشهد ويحلف الرجل من قبل أن يستحلف

Then lying will spread, and fatness will become apparent in people. The man would testify before he is asked to testify and the man would swear before he is asked to swear.

ألا لا يخلون رجل بامرأة إلا كان ثالثهما الشيطان

Never should a man be alone with a woman because the devil will be the third party.

Those who met; encountered⁹¹¹ the Prophet ﷺ during his life⁹¹² in an ordinary way, while believing in him⁹¹³, whether or not for a short or extended time⁹¹⁴, and died as Believers, even if apostasy came in between⁹¹⁵.

This is the famous definition. ‘Imaam ‘Aḥmad said, “Whoever accompanied him for a year, a month, a day or a saa’ah⁹¹⁶ - or merely saw him - is one of his Companions.⁹¹⁷” Al-Bukḥārī said in his *Saḥīḥ*:

⁹¹¹ Some say, “the one who saw the Prophet ﷺ.” They meant in the instance when there was nothing to prevent them from seeing the Prophet ﷺ, or else, those who accompanied him without seeing him because of something that prevented their vision, like the blindman Ibn Umm Maktūm are considered Companions without any difference in opinion. This is why it is better to say: **“They are the people who met the Prophet ﷺ.”** Is it meant by this qualification that the person met the Prophet after receiving the revelation, or is what intended more general than that? This is in consideration of those who met him and died before the revelation, but died as a muwahḥid (monotheist) like Zayd Ibn ‘Amr Ibn Nufayl. The Prophet said about him: **إِنَّهُ يَبْعَثُ يَوْمَ الْقِيَامَةِ أُمَّةً وَاحِدَةً** “He will certainly be resurrected as a one-man nation.” Ibn Mandah judged him as a Companion. And what is the case of the one who met him before his Prophethood, lived away from him, then embraced ‘Islaam, and died? Al-‘Iraaqiyy said, “I have not (?) anyone who commented on this case, but what proves that what is meant is the one who saw him after his Prophethood is that they documented the status of companionship for those who were born to the Prophet after Prophethood, like ‘Ibraahīm and ‘Abdu-llaah, and they did not do that for whoever was born and died before Prophethood, like Al-Qaasim.” Also, is it a condition that the one who met him have mental discrimination and sanity, which would exclude the children who met him before mental discrimination and anyone who met him while insane, or is it more general than that? Al-‘Alaa’iyy, the shaykh of Al-‘Iraaqiyy does not confirm the status of companionship for ‘Abdu-llaah Ibnū-l-Ḥaarith Ibn Nawfal, nor ‘Abdu-llaah Ibn Abi-Ṭalḥah, although the Prophet did the “ḥanak” for both of them and made supplication for them.

⁹¹² If someone saw the Prophet after his death, whether before or after his burial, then what is widely accepted (mashḥuwr) is that he is not a Companion. If this were his case, but he lived during the Prophet’s time, then there is the difference in opinion that shall be mentioned later, God willing. If one was born after his death, then there is no difference in opinion that he is not a Companion. This is why we say, **“during his lifetime.”**

⁹¹³ Whoever met the Prophet as a blasphemer and then embraced Islaam after the death of the Prophet is not a Companion according to what is widely accepted, like the messenger of Qaysar, but Aḥmad counted him as a Companion in *Al-Musnad*.

⁹¹⁴ Some consider one a Companion with the condition that he had an extended companionship with the Prophet, sat with him a lot, and learned from him consistently. As-Sim’aaniyy conveys that from the scholars of the Basics. He said that the name “ṣaḥābiyy” applies to what has been described linguistically, and what is understood normally. He said that the scholars of ḥadīth apply “companionship” to anyone who narrated from him a ḥadīth or a word, and that they extend the scope (ṭawassu’) to the point that they counted anyone who merely saw him as a Companion.

⁹¹⁵ Some of those who accompanied him apostatized but returned to ‘Islaam. This is why we say, **“Even if apostasy came in between the establishment of their companionship and their death.”** This excludes those who apostatized and died as blasphemers. They are not counted among the Companions. Like Ibn Khataṭ, Rabi’ah Ibn Umayyah, Miqyas Ibn Ṣabaabah and the like. Al-‘Iraaqiyy said: **“There is a big question about including the one who met the Prophet as a Believer then apostatized and returned after the death of the Prophet being among the Companions. This is because apostasy erases the (good) deeds according to ‘Abuw Ḥaniyfaḥ, and Ash-Shaafi’iyy documented that in Al-Umm, even if Ar-Raafi’iyy said that they are erased with the condition that one dies on that state. So, what seems to be the case is that apostasy erases the previous status of companionship, like the case of Qurrah Ibn Hubayrah and Al-Ash’ath Ibn Qays. However, there is nothing to prevent including whoever returned to ‘Islaam during his lifetime, like ‘Abdu-llaah Ibn ‘Abi Sarḥ, to be among the Companions by his second entrance into ‘Islaam, and Allaah knows best.”**

⁹¹⁶ Saa’ah could mean “hour”, “moment”, or any ambiguous amount of time.

⁹¹⁷ Sharḥu-l-ʿAlfiyyah by Al-ʿIraaqiyy, pg. 335

ومن صحب النبي صلى الله عليه وسلم أو رآه من المسلمين فهو من أصحابه

Any Muslim who accompanied the Prophet ﷺ or saw him is one of his Companions.⁹¹⁸

Following them is because they are the masters who conveyed the Religion to the generation after them. If not for the Companions, ‘Islaam would not have reached us. It is they who conveyed the words of the Qur’aan to us from the Prophet ﷺ, who witnessed the descent of the Revelation on the Prophet ﷺ, and who are most knowledgeable about the meanings of the Qur’aan and hadiyth of the Prophet ﷺ, so they are the most qualified to interpret them. ‘Abu-l-Mudhaffar said, “*The Rawaafid are worse than the Jews and Christians, for if the Jews were asked, ‘Who are the masters of your Religion?’ they would say, ‘The companions of Muwsaa’. If the Christians were asked, ‘Who are the masters of your Religion?’ they would say, ‘The disciples who were with Jesus’. If the Rawaafid were asked, ‘who are the worst of the nation of Muḥammad?’ they would say, ‘The Companions of Muḥammad’.*”

It is an obligation to love the Companions, especially the original **Muhajirun (Immigrants)** and the first **Ansar (Supporters)**, because they are the people who supported the Religion of Allāh. At-Tahaawiyy said: [وَحُبُّهُمْ دِينَ وَإِيمَانٌ وَإِحْسَانٌ] “Loving them is Religion, faith and perfection in worship.” And the Shaykh said under the sins of the heart: [وَبِغْضُ الصَّحَابَةِ وَالْأَلِّ وَالصَّالِحِينَ] “Hating the Companions, the Family of the Prophet, and the righteous Muslims.” Hating them all is a blasphemous denial of Allaah’s praise of them. At-Tahaawiyy said: [وَبِغْضُهُمْ كُفْرٌ وَنِفَاقٌ وَطُغْيَانٌ] “Hating them is blasphemy, hypocrisy and injustice.”

The Shaykh also said under the sins of the tongue: [وَمِنْهَا سَبُّ الصَّحَابَةِ] “Among (the sins of the tongue) is insulting the Companions.” Whoever insults them in totality blasphemes. Whoever said that there is no goodness in them blasphemes. Whoever says that they are unreliable in their conveyance of the Sacred Law blasphemes, for we would not have known the Qur’aan, the Religious Law, or any matters of the Religion, but through their conveyance, since we did not meet the Prophet ﷺ. At-Tahaawiyy said: [وَبِغْضُ مَنْ يَبْغِضُهُمْ وَبِغْيَرُ الْخَيْرِ يَذْكُرُهُمْ] “We hate whoever hates

⁹¹⁸ Al-Bukhariyy

them, or in anything other than goodness mentions them⁹¹⁹.” The synopsis is that insulting the Companions in general is blasphemy. As for insulting an individual among them, if he were pious - because the Companions are of different ranks - it is a major sin. Some of them are the devotedly pious (**bararah**), the superior (**akhyaar**) and of those of close status (**muqarrabuwn**). Some are lower than that. This verse is about the ‘awliyya’ (saints) among the Companions:

{وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ} ⁹²⁰

<The earliest and first Believers among the Immigrants and the Ansaar (the Muslim inhabitants of Al-Madiynah who supported the Prophet).>

An-Nasafiyy said:

وأفضل البشر بعد نبينا أبو بكر الصديق رضي الله عنه، ثم عمر الفاروق، ثم عثمان ذو النورين، ثم علي المرتضى.

The best of humans after our Prophet is **Abu Bakr As-Siddiq**, may Allāh accept his deeds, then **Umar Al-Faruq**, then **Uthman Dhu-n-Nurayn**, then **Aliy Al-Murtada**.

All of ‘Ahlu-s-Sunnah have unanimously agreed that **the Two Shaykhs** are the best. Whoever differs about that is an innovator, not a blasphemer. As for superiority between **Uthmaan** and **Aliy**, some were neutral, and others explicitly mentioned **Uthmaan** over **Aliy**. **At-Tahaawiyy** said:

⁹¹⁹ Among the deviant sects is the **Rawaafid** (the Deserters). They are also called the **Raafidah** and the **Shiyyah**. They have divided into factions, [some have reached blasphemy, and some have not]. Some of them have judged all of the Companions as blasphemers - which is itself blasphemy - for not paying allegiance to Imaam **Aliy**, claiming that they rejected the explicit statements of the Prophet ﷺ about the rulership of **Aliy** after him, which is not true. Those are the **Jaaruwdiyyah**, the followers of Abu Jaawurd. The **Kaamiliyyah** also deem all of the Companions as blasphemers, and they said that **Aliy** was a blasphemer for not fighting them. They are the followers of Abu Kaamil. Some of them, i.e. the **Jaaruwdiyyah**, have deemed Abu Bakr and **Umar** as blasphemers, as well as those who paid allegiance to them. The **Naawuwsiiyyah**, the **Rawaafid** who claimed to follow Ja`far As-Saadiq, agree with them. The **Sulaymaaniyyah** have deemed **Uthmaan** as a blasphemer. They are the followers of Sulaymaan Ibn Jariyr. They are also called **Al-Jariyriyyah**. As for the factions of the **Khawaarij**, they have all agreed on deeming **Uthmaan**, **Aliy**, the people of the battle of Al-Jamal, the mediators between **Aliy** and **Mu`aawiyah**, and whoever accepted those mediators as blasphemers.

⁹²⁰ At-Tawbah, 100

وإن العشرة الذين سماهم رسول الله صلى الله عليه وسلم وبشرهم بالجنة، نشهد لهم بالجنة على ما شهد لهم رسول الله صلى الله عليه وسلم، وقوله الحق،

Certainly, the ten whom the Messenger of Allaah ﷺ named and to whom he gave the good tidings of Paradise, we testify for them that they shall enter Paradise because of the testimony of the Messenger of Allaah ﷺ for them, and his saying is truth.

وهم: أبو بكر، وعمر، وعثمان، وعليّ، وطلحة، والزبير، وسعد، وسعيد، وعبد الرحمن بن عوف، وأبو عبيدة بن الجراح، وهو أمين هذه الأمة رضي الله عنهم أجمعين!

They are: Abuw Bakr, ^Umar, ^Uthmaan, ^Aliyy, Talhah, Az-Zubayr, Sa^d, Sa^iyd, ^Abdu-r-Rahmaan Ibn ^Awf and ^Abuw ^Ubaydah Ibn Al-Jarraah, who is the trusty one of the nation, may Allaah accept all of their deeds!

Insulting them is a greater sin than insulting someone else. If the Companion were not pious, then mentioning about him what is in him for a religious reason is permissible.⁹²¹

- [For example], when a Companion said, “Whoever obeys Allaah and His Messenger has been guided, and whoever disobeys both of them has fallen into wrong-doing,” the Messenger of Allaah ﷺ [insulted] him for mentioning Allaah and His Messenger in a way that deludes equality between them: [بنس الخطيب أنت] “What a bad speaker are you!” [This] proves that it is permitted to insult some Companions who exaggerated in major sins when there is a religiously valid reason for that⁹²², because [this insult] was for a mere disliked deed!
- For this [fact], the scholars of hādīyah have included in their books the likes of [this supplication that the Prophet ﷺ made against Mu^aawiyah]: [لَا أَشْبِعَ اللَّهُ بَطْنَهُ] “May Allaah not satiate his stomach!” [Interpreting it as] a praise and a supplication for him is meaningless. How would gluttony be supplication on his behalf when the Prophet ﷺ said:

⁹²¹ Al-Bughyah, vol. 2, pg. 206

⁹²² Al-Bughyah, vol. 2, pg. 203

[ما ملأ ابن آدم وعاء شراً من بطنه] “The son of Aadam has not filled a container worse than his stomach.” And he said: [المؤمن يأكل في معي واحد ، والكافر يأكل في سبعة أمعاء] “The Believer eats the fill of an intestine, and the blasphemer eats the fill of seven intestines.”

- It was [also] confirmed in Al-Bukhaariyy that the Prophet ﷺ said about a Companion who was with him in one of the battles, who stole a cloth from the battlefield before it was justly distributed: [هو في النار] “He is in Hell.” Since this is the case, then this narration from the Messenger of Allaah is a general statement; [it does not include every Companion in every instance]⁹²³.

الله الله في أصحابي لا تتخذوهم غرضا من بعدي فمن أحبهم فبحبي أحبهم ومن أبغضهم فببغضي أبغضهم

Fear Allaah, fear Allaah concerning my Companions! Do not take them as a target after me. Whoever loved them, it was due to his love for me that he loved them, and whoever hates them, that it was due to his hate for me that he hated them.

And these are also general statements: At-Tahaawiyy said: “We only mention them with goodness,” and An-Nasafiyy said: “يُكْفُ عن ذكر الصحابة إلا بخير” “There is refraining from mentioning the Companions except in goodness.” Talking inappropriately about them is misguidance. However, when talking with details, it is permissible to mention anyone’s doing that deserves warning⁹²⁴, like the Prophet’s advice to Faatimah Bint Qays:

أما أبو جهم فلا يضع العصا عن عاتقه وأما معاوية فصعلوك لا مال له انكحي أسامة

As for ‘Abuw Jahm, he does not take the stick from his shoulder, and as for Mu’aawiyah, he is poor, he has no money. Marry ‘Usaamah.

⁹²³ This *hadiyyah* is narrated by At-Tirmithiyy and Ibn Hibbaan. It does not give the meaning that every individual Companion must only be mentioned with goodness. It refers to insulting all of the Companions, which would be blasphemy, [as previously mentioned], and insulting some of them without a religiously valid reason, which would be a major sin.

⁹²⁴ Insulting the Companions, the type which is a major sin, is like what the Umayyads did by insulting ‘Aliyy from the podiums and platforms and ordering others to do so.

Usually, a person does not like the fact that he is a woman beater to be mentioned; [it is insulting]. The truth is that anyone who has something dispraised about him in a confirmed way is criticized for that [when there is a religious reason]⁹²⁵. Warning against what is wrong is a religious obligation that cannot be avoided for anyone's sake.

If it were said: “Did the Muhaddiths not agree that all of the Companions are ^adl (upright)?”

The answer is: They agreed that all the Companions are ^adl (reliable) in their hadiyh narration, even those who committed apostasy and returned to ‘Islaam; their narrations are acceptable and used as evidence, because none of them lie on the Prophet ﷺ, not that all of the Companions are pious and righteous⁹²⁶. At-Tahaawiyy said: **ولا نتبرأ من أحد منهم** “**We do not disown ourselves from any of them.**” We do not deny any whose companionship is confirmed, and we accept their hadith narration. Al-Bukhaariyy narrated the Prophet clarifying their various ranks:

⁹²⁵ Muslim narrated that ‘Abdu-r-Rahmaan Ibn ‘Abdi Rabbi-l-Ka’bah said to ‘Abdu-Ilaah Ibn ‘Amr, “Your (paternal) cousin Mu’aawiyah orders us to unjustly consume each other’s belongings and to kill each other!” So ‘Abdu-Ilaah Ibn ‘Amr said, “Obey him in the obedience of Allaah and disobey him in disobedience of Allaah.” He did not say to him, “How could you mention him without praise?” Furthermore, Haafidh Musaddad Ibn Musarhad, the shaykh of Al-Bukhaariyy, in his *Musnad*, narrated that ‘Aliyy said, “The Umayyads are fighting me claiming that I killed ‘Uthmaan! They lied! They only want rulership! Had I known that it would get rid of what is in their hearts, if I were to swear to them at the Ka’bah, ‘I swear by Allaah that I did not kill ‘Uthmaan, nor did I order for his killing,’ I would have done that, but they only want rulership.” Haafidh Ibn Jariyr narrated something similar from ‘Ammaar Ibn Yaasir, that the Umayyads found an opportunity to enjoy the worldly pleasures by claiming that they wanted to avenge the death of ‘Uthmaan. The words of ‘Aliyy and ‘Ammaar dispraise Mu’aawiyah and the Umayyads who followed him. This is not considered degradation of the Companions. In the explanation of Al-Ihya’, Az-Zabiydiyy narrates from Al-Hasan Al-Bisriyy that he said, “When death approached ‘Amr Ibnu-l-‘Aas, he said to his supporters, ‘Put on your weapons!’ They put them on and returned to him. He then said to them, ‘Are you able to fend off death from me?’ They said, ‘No.’” Al-Hasan said, “He knew that, but he wanted to reprimand himself. He said, ‘O Allaah, You have surely ordered us with things, and we left them out, and You forbade us from things, and we have committed them!’ Then he put his hands around his neck and said, ‘I testify that no one is God but Allaah,’ and he never stopped repeating it until he died.” Al-Hasan said, “How would it be when he comes with ‘no one is God but Allaah’, and he killed the people who used to say, ‘no one is God except Allaah?’” He said this out of dispraise of ‘Amr Ibnu-l-‘Aas, the one who was Mu’aawiyah’s accomplice in fighting ‘Aliyy, the Prince of the Believers, which resulted in the deaths of 20,000 Muslims. Among those casualties were people who fought in the Battle of Badr, people who fought in the Battle of Uhud, people who paid allegiance to the Prophet ﷺ under the tree of Ridwaan, and saints from the Followers, like ‘Uways Al-Qaraniyy. Thus, it is not thought about [the previously mentioned hadiyth, nor] At-Tahaawiyy, [nor An-Nasafiyy, that what they meant] was to prohibit the likes of this dispraise.

⁹²⁶ The Prophet ﷺ did not say that none of his Companions fall into sin, nor did he say that none of them will be tortured in their graves. Among them were those who drank alcohol repeatedly and were punished for it every time, and among them were those who were punished for falling into adultery or fornication. Among them were those who accused ‘Aa’ishah of adultery, and thus were punished, and there are other confirmed reports of such major sins from some of the Companions.

لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

Do not insult my Companions⁹²⁷, for I swear by the One Who controls my soul, had one of you given in charity the likes of mount ‘Uhud in gold, it would not reach the reward of one of them had they paid two cupped handfuls of wheat or half of that.

The evidence that the Prophet ﷺ did not mean every individual Companion in this hadiṭh is that he was addressing some of his Companions [with this prohibition about others, and thus those Companions being addressed were not meant by this hadiṭh]⁹²⁸. He meant the first and early embracers of ‘Islaam among the immigrants and the ‘Anṣaar, like the ten who received the good tidings of going to Paradise, and others. Whoever produces this hadiṭh for all of the Companions is ignorant [of the hadiṭh itself], and of the different ranks of the Companions. The hadiṭh with its reason was narrated by Ibn Hibbaan: that Khaalid Ibn Al-Waliyd insulted ‘Abdu-r-Rahmaan Ibn ‘Awf! This is clear evidence that not all Companions are of the same rank⁹²⁹.

The claim that every individual Companion is absolutely greater [or more knowledgeable] than every individual who came after them is a rejection of the Qur’aan and the hadiṭh. [Allaah did not say that the noblest of you are the Companions, He said: (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ) <Indeed, the noblest of you to Allaah are your most God-fearing.> And the Messenger ﷺ said: “Indeed, those most entitled to me are the Muttaqun (Godfearing), whomever they were and wherever they were.”] Many of the Followers, and even people after them, were more pious than some Companions. In a narration: وَرَبِّ مَبْنَعٍ أَوْعَى مِنْ سَامِعٍ “Many a (second-hand) recipient (of a hadiṭh) understood better than who heard (directly)!” This is evidence that some Followers were more

⁹²⁷ Insulting the Companions, the type which is a major sin, is like what the Umayyads did by insulting ‘Aliyy from the podiums and platforms and ordering others to do so.

⁹²⁸ The Prophet ﷺ wanted to clarify that some Companions are not at the level of those like ‘Abdu-r-Rahmaan. Khaalid was not at their level because he was not among the early embracers of Islaam; he embraced Islaam after the Treaty of Hudaibiyah. This does not negate that Khaalid has a high status. The Messenger of Allaah ﷺ named him “Sayfu-llaah (the Sword of Allaah)”. Despite that, his status is far from the status of those.

⁹²⁹ It is also evidence that the reward of one of those elite Companions for two cupped handfuls of wheat in charity, or half of that, is better to Allaah than if Khaalid Ibn Al-Waliyd or any of his likes paid a mountain of gold in charity. The prohibition in the hadiṭh also applies to Mu’aawiyah because he ordered Sa’d to insult ‘Aliyy, as narrated by Muslim.

knowledgeable than Companions! At-Tahaawiyy said: [ولا نَفَرُطُ فِي حَبِّ أَحَدٍ مِنْهُمْ] “And we do not exaggerate in the love of any one of them.” We do not unduly glorify any of them; we describe them as they deserve. This is rejection of the Rawaafid who believe in [the prophethood of ^Aliyy and] his godhood⁹³⁰.

❁ وسبحان الله وبحمده ❁

At-Tahaawiyy said:

ومن أحسنَ القولِ في أصحابِ رسولِ الله صلى الله عليه وسلم وأزواجه الطاهراتِ من كل دنسٍ وذرياتِهِ المقدسينَ من كلِّ رجسٍ فقد برئَ منَ النفاقِ.

Whoever purified his statements pertaining to the Companions of the Messenger of Allaah ﷺ and his chaste wives from all filth, and his pure descendants from atrocity, is innocent of hypocrisy.

It is obligatory to glorify and love the wives⁹³¹ of the Prophet ﷺ [the respected, unmarriageable Mothers of the Believers who cannot be touched by or be alone with marriageable men]. They

⁹³⁰ Among the deviant factions is the followers of ^Abdu-llaah Ibn Saba'; the Saba'iyyah, among the radical Rawaafid. It may also be said that they are not Raafidah, but instead their origin. At first, ^Abdu-llaah Ibn Saba' used to say that ^Aliyy was a Prophet. After that, he added that ^Aliyy is a god and that he is God in reality. He used to call people to his innovation during the lifetime of ^Aliyy, and some responded. When this came to ^Aliyy's attention, he ordered two ditches be dug, and he burned them in them. When ^Aliyy was killed, ^Abdu-llaah Ibn Saba' said that he is still alive and was not killed and did not die. He said that the case is like the case of the Jews and Christians who thought that Jesus was killed, which is a mistake and a lie. He said that ^Aliyy is in the sky, and soon he will descend and take revenge on his enemies. Some of them said that he is in the clouds, and that the thunder is his voice, and the lightning is his whip. If any of those people heard thunder, they would say, "Peace be upon you, O Prince of Believers!" There was a Jew named Ibn As-Sawdaa' who pretended to be a Muslim, wanting to destroy the Muslims' Religion, so he joined those deviant people for that reason. He was said to be Ibn Saba' himself. However, Abu-l-Mudhaffar considered them different and said that he agreed with ^Abdu-llaah Ibn Saba' after the death of ^Aliyy. They used to both call people to their innovation. They said that when ^Aliyy descends from the sky, a spring of honey and a spring of butter will open for him in the Mosque of Al-Kuwfah, and his Shiites (party of followers) will eat from them. What is strange about these people is that they damn Ibn Muljim, the killer of ^Aliyy, but they claim that he actually killed a devil that took the shape of ^Aliyy. Whoever kills a devil is praised, so why do they damn him?

⁹³¹ He had a total of 14 wives, and some said 15. The first saying is weightier. Many of them are from the tribe of Quraysh. The rest are from other Arabic tribes, except one from the Children of Israel, from the sons of Haaruwn. The first and best of them was Khadijah Bint Khuwaylid, and she was the mother of all of his children except Ibraahim. Among them was Sawdah Bint Zum^ah, ^Aa'ishah Bint Abi Bakr, who was the second best among them, and the most knowledgeable. In fact, she is the most knowledge woman ever. Among them is Hafsa Bint ^Umar, Umm Salamah, who is Hind Bint Abi Umayyah, Juwayriyah Bint Al-Haarith, Umm Habiyyah Bint Abi Sufyaan, Zaynab Bint Jahsh, Safiyyah Bint Huyayy, Maymuwnah Bint Al-Haarith, and others. When he died, he had nine wives. They are the

were made successful by their matrimony and relationship with the Prophet ﷺ, and are clear of what defames them. ‘Ahlu-s-Sunnah agree that the wives of the Prophet ﷺ will enter Paradise. The term “Ahlu-l-Bayt (the people of the house; the family and descendants of the Prophet)” includes ^Aliyy, Faatimah, Al-Hasan, Al-Husayn, Al-^Abbaas, and the like, and does not allude to the exclusion of females. The proof for that is the Saying of Allaah:

(قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ)⁹³²

<The Angels said to (the wife of Abraham): “Are you surprised about the Command of Allaah? May the mercy of Allaah and His blessings be upon you, O people of the household!”>

Our Shaykh believes that the descendants of the Prophet are all successful in the Afterlife. He said in his *Summary*, under the obligations of the heart:

ومحبةُ الله ومحبةُ كلامه ورسوله والصحابة والآل والصالحين

“To love Allah, His Qur'an, His Messenger, the Companions and the Al (Muslim relatives and wives) of the Prophet⁹³³, and the righteous Muslims.”

❁ وسبحان الله وبحمده ❁

At-Tahaawiyy said:

ونشبتُ الخلافةَ بعد رسولِ الله صلى الله عليه وسلم أولاً لأبي بكر الصديق رضي الله عنه،
تفضيلاً له وتقديمًا على جميع الأمة

aforementioned except Khadijah, who died before the migration. Among his slave women from the spoils of war was Rayhaanah Bint Zayd, from Banuw Quraydhah who were Jews who lived close to Al-Madiynah. She was not a wife of the Prophet ﷺ. Al-Muqawqis, the ruler of Egypt, gave the Prophet ﷺ a slave woman named Maariyah as a gift. When she embraced 'Islam, the Prophet copulated with her, and she gave birth to 'Ibraahim.

⁹³² Hud, 73

⁹³³ The Al of the Prophet here refers to the Muslim relatives, wives, and pious followers of the Prophet sallallahu ^alayhi wa sallam.

We confirm the rulership⁹³⁴ after the Messenger of Allaah ﷺ, firstly for ‘Abuw Bakr, may Allaah accept his deeds, out of recognizing his superiority and advancing him ahead of the entire nation.

Murtadaa Az-Zabiydiyy said in the explanation of *Ihya’ ‘Uluwmu-d-Diyn* that it is invalid for the Rawaafigd to say that there was an [explicit] religious text confirming ‘Aliyy’s rulership, and for the Zaydiyyah to say that there was one for the rulership of Al-‘Abbaas. Had there been a confirmed text for [anyone], he would have cited it, argued by it, and disputed anyone unaccepting of it. When it was not narrated that anyone used any text upon the rulership being granted to someone else, it was known that there was no text confirming the rulership of anyone⁹³⁵. [However], it is obligatory to prefer ‘Abuw Bakr over the rest of the Companions of the Messenger of Allaah ﷺ, because [all] the [other] Companions agreed to his rulership and paid allegiance to him, and their agreement is like a verse from the Qur’aan; evidence dictating definite knowledge. As for ‘Ali’s delaying paying allegiance for six months, it was merely that he was still grieving the death of the Prophet ﷺ, and was not requested to appear, so he made the intention to pay allegiance later. Had he not accepted his rulership, he would not have paid allegiance to him after those six months. God said: **<كَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ>**⁹³⁶ **<We have made you a moderate nation so that you be witnesses against the people.>**

⁹³⁴ Ibn Fuwraak said about Al-‘Ash‘ariyy that he said: “He used to say that if those who are among *the people of al-hill and al-‘aqd* concluded the rulership for someone who is qualified, it is then concluded, and submission and allegiance are obligatory on all the people. After that, whoever claimed some criticism or defect in the situation of he for whom the rulership was concluded is ordered to repent. If he does not repent, he is prevented from that... Likewise, if one group concluded it for someone, and another group concluded it for another, the situation is investigated: if one of them is not suitable because of being inferior to the other, or because of being unqualified in some of the conditions of rulership, then allegiance to who fulfils the conditions of rulership is preferred. If they were equal in status and qualification, then the first of the two conclusions is looked into and confirmed, not the latter. If they were both concluded at the same time, or the previous one was not confirmed, they do a new conclusion for the most appropriate one of the two. Whoever opposes after that is prevented from his opposition and is fought, even if that leads to his death.”

⁹³⁵ By claiming such a text, they are discrediting the Companions in general. This is because they are claiming that after the death of the Messenger of Allaah ﷺ the Companions agreed to oppose his text, to remain in opposition to it, to give the rulership to someone other than him for whom it was documented, to assist a liar and to forsake the truth. The Rawaafigd have implied this despite that Allaah has described the Companions as the best of all nations, and that He made them a moderate nation (on the truth) so that they would be witnesses for the people, and specifically for ‘Aliyy and Al-‘Abbaas, for it is famous that the two of them paid allegiance to Abuw Bakr openly. Had the right of rulership been confirmed for them, then Abuw Bakr would be sinful and unjust. Whoever claims that ‘Aliyy - as strong as his case was, and his knowledge, high status, the status and respect of his family and many followers - left out what is rightfully due to him and compliantly followed an unjust sinner and aided a rebel, has ascribed him with cowardliness, weakness, little reliance on Allaah the Exalted, and lack of faith in the promise of the Messenger ﷺ who entrusted the issue of rulership to him.

⁹³⁶ Al-Baqarah, 143

The moderation here is the trustworthiness. Thus, had his rulership not been just, they would have agreed on something forbidden. Whoever contests his rulership contests their agreement, which would be a criticism of the information revealed by Allaah, like:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

<The first and early ones who embraced ‘Islaam among the Immigrants and Al-‘Ansaar (the supporters from Al-Madiynah), and those who followed them in goodness, Allaah accepts them, and they are pleased with Him.>⁹³⁷

Some Rawaafid said: This means that Allaah had accepted them, but then they deviated.

Our Shaykh said: Allaah is Knowledgeable about what was and what shall be into the unending future. Had it been in His Knowledge that they would revert to wicked, traitorous perverters of Allaah’s Religion, He would not have told that He accepts them, because nothing is hidden from Him.

At-Tahaawiyy then said: [ثم لعمر بن الخطاب رضي الله عنه] “... then for ‘Umar Ibn Al-Khattaab, may Allaah accept his deeds...” Az-Zabydiyy said that besides the consensus that is definitive evidence, from the Book is His Saying:

﴿قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ﴾⁹³⁸

<O Muḥammad, say to those desert Arabs who did not fight, “You shall be called to fight a powerful people ...”>

The Salaf have disagreed about who is meant by <A powerful people>. It was said to be Banuw Haniyfaḥ, and it was said to be the Persians. The verse continues:

﴿فَإِنْ تَطِيعُوا اللَّهَ فَعَسَىٰ أَنْ تُؤْتُوا أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا﴾

⁹³⁷ At-Tawbah, 100

⁹³⁸ Al-Fat-h, 16

<If you obey, Allaah will grant you a good reward, and if you turn away as you have turned away before, He will torture you with a painful torture.>⁹³⁹

In the verse is the obligation of obeying the one who rallies them to fight; they would achieve reward for obeying, and deserve torture for disobeying:

- **[If those mighty people are Banu Hanifah]**, the one who called the Bedouins to fight them was ‘Abuw Bakr, may Allaah accept his deeds. Hence, his rulership is confirmed. Furthermore, if his rulership is confirmed, then the rulership of the one who replaced him is also confirmed, and he is ^Umar.
- **[If they are the Persians]**, then the one who called the Bedouins to fight them was ^Umar, may Allaah accept his deeds. Thus his rulership is confirmed, and by the confirmation of his rulership, the rulership of he who came before him is confirmed, and he is ‘Abuw Bakr, may Allaah accept his deeds.

Therefore, in the verse is a reference for the rulership of the Two Shaykhs, may Allaah accept their deeds.

If they say: **[There are three]** possibilities: Who called the Bedouins could have been Muḥammad ﷺ, or ^Aliyy, or anyone after ^Aliyy!

We say: The first is not possible, because of the Saying of the Exalted⁹⁴⁰:

(سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمٍ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا)

<Those who fell back will say, ‘If you are going to the spoils to take them, then let us follow you!’ They want to change the Speech of Allaah. Say, O Muḥammad: ‘You shall not follow us. Thus said Allaah before that!’>

⁹³⁹ Al-Fat-h, 16

⁹⁴⁰ Al-Fat-h, 15

Az-Zajjaaj and a group of interpreters said [this refers to] the Saying of the Exalted in Baraa'ah:

﴿فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا﴾⁹⁴¹

<O Muḥammad say, ‘You shall never go out with me, and you shall not fight an enemy with me!’>

The second option is not true, because the Exalted said about the description of this call to fight:

﴿تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ﴾⁹⁴²

<You will fight them or they will embrace ‘Islaam.’>

^Aliyy, may Allaah accept his deeds, did not fight a battle for calling to ‘Islaam; his battles were against the disloyal ones, the unjust ones, and the renegades.

The third is also not valid because the opponent considers them blasphemers, so Allaah’s Saying would not be befitting of those: ﴿فَإِنْ تَطِيعُوا اللَّهَ فَيُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا﴾ <If you obey, Allaah will grant you a good reward.> Hence, if all of these options are invalid, then all that remains is the [first] three ‘imaams, [like] At-Tahaawiyy said: [ثم لعثمان بن عفان رضي الله عنه] “Then for ^Uthmaan Ibn ^Affaan, may Allaah accept his deeds.” Therefore, the verse is evidence for the validity of the rulership of those three, and in the confirmation of any one of them is the confirmation of the others.

It is obligatory to believe in the validity of the rulership of the Four ‘Imaams according to the order of their rulership, because the Companions, including ^Aliyy, accepted that. At-Tahaawiyy said: [ثم لعلي بن أبي طالب رضي الله عنه] “Then for ^Aliyy Ibn ‘Abi Taaalib, may Allaah accept his deeds.”

It is [indeed] good to mention that some Companions’ mutiny against the just caliph was unjust, with the intent of warning others from falling into what is similar to it. Everyone who mutinied

⁹⁴¹ At-Tawbah, 83

⁹⁴² Al-Fat-h, 16

was unjust, as said by ‘Imaam Ash-Shaafi’iyy. Al-Bayhaqiyy narrates in *Al-I’tiqaad* from the route of Muḥammad Ibn ‘Is-haaq⁹⁴³:

الذي عهدت عليه مشايخنا أن من نازع أمير المؤمنين عليا في إمارته باغ وعلى ذلك محمد بن إدريس يعني الشافعي

What I know our shaykhs to be upon is that everyone who fought against the Prince of Believers, ‘Aliyy, concerning his leadership, were mutineers, and that is what Muḥammad Ibn ‘Idriys is upon (meaning Ash-Shaafi’iyy).⁹⁴⁴

Al-Bukḥaariyy and Ibn Hibbaan narrated the [Prophet’s insulting a group that had some Companions]: [ويح عمار تقتله الفئة الباغية يدعوهم إلى الجنة ويدعونه إلى النار] “Woe is ‘Ammaar! The mutinous⁹⁴⁵ faction will kill him. He calls them to Paradise, and they call him to Hell.” This is about the people of Siffiyn; the army of Mu’aawiyah.⁹⁴⁶ Whoever claims that this ḥadiyḥ [is not insulting] is in conflict with both ‘Aliyy and Mu’aawiyah! Both accused the other of this

⁹⁴³ Al-I’tiqaad, by Al-Bayhaqiyy, pg, 248. Therein is the expression:

وكل من نازع أمير المؤمنين علي بن أبي طالب في إمارته فهو باغ على هذا عهدت مشايخنا وبه قال ابن إدريس يعني الشافعي

⁹⁴⁴ Ibnu-l-Mulaqqin said in *Al-Badru-l-Muniyr*, “It is confirmed that those who fought ‘Aliyy were rebels,” and Ibn Hajar copied that in his summarization of *Al-Badru-l-Muniyr* and agreed with him. Al-Bayhaqiyy narrates in *As-Sunanu-l-Kubraa* that ‘Ammaar Ibn Yaasir said: [لَا تَقُولُوا كَفَرُ أَهْلِ الشَّامِ وَلَكِنْ قُولُوا فَسَقُوا وَظَلَمُوا] “Do not say that the people of Ash-Shaam blasphemed. Say that they committed major sin and that they were unjust.” This proves that what some say, that both groups were excused and rewarded, is wrong, [as will come in the chapter of ijtihaad, God willing]. Mentioning that is not a degradation of the Companions, nor is it insulting them. Degrading the Companions is when they are all mentioned together in a general context. Had it been so, the scholars would not have put the narrations that dispraise those acts into their books [as previously mentioned].

⁹⁴⁵ [Some, following Ibn Taymiyah, have interpreted the word “baaghiyah (transgressing)” in the ḥadiḥ as “taalibah (seeking [the truth])”, to escape the dispraise in the ḥadiḥ]. The Shaykh refutes that by narrating the version of Aṭ-Ṭabaraaniyy:

ويح عمار تقتله الفئة الباغية الناكبة عن الحق

“Woe is ‘Ammaar! The rebellious group will kill him, the one that has deviated from the truth.”

Ibn Mandḥuwr said in *Lisaanu-l-‘Arab*: والْبَغْيُ التَّعَدِي “Baghy (violation; injustice; unfairness) is transgression.” He also conveys from Al-Azhariyy that he said: والبَغْيُ الظُّلْمُ والْفَسَادُ “Baghy is injustice and corruption.” Then he said:

والْفَنَةُ الْبَاغِيَّةُ هِيَ الظَّالِمَةُ الْخَارِجَةُ عَنْ طَاعَةِ الْإِمَامِ الْعَادِلِ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَمَّارٍ وَيْحَ ابْنَ سُمَيَّةَ تَقْتُلُهُ الْفَنَةُ الْبَاغِيَّةُ

“The transgressing group (al-fi’atu-l-baaghiyah) is the unjust group that does not obey the just imaam. The Prophet ﷺ said: “Woe is the son of Sumayyah! The rebellious group will kill him.”” [In Al-Bughiyah, the Shaykh conveys additional statements from Ad-Dahhaak, Ibn Hajar, Al-Qurtubiyy, ‘Aliyy Al-Qaariy, Al-Minaawiyy, and others confirming this case. Whoever wants additional references may look there. What Al-Qurtubiyy meant when he said that this ḥadiḥ is among the most confirmed ḥadiyḥs, is that it is mutawaatir]. The Shaykh said this ḥadiḥ, which is narrated by 24 Companions, therefore cannot be challenged by the likes of what was narrated by Aṭ-Ṭabaraaniyy: ; إِذَا ذَكَرَ أَصْحَابِي فَأَمْسِكُوا “If my Companions are mentioned, then hold back,” which is not even confirmed.

⁹⁴⁶ It has been narrated so that the Muslims would know the reality of the situation and convey it as advice.

hadiyyah applying to him!⁹⁴⁷ The Shaykh, [in compliance with Imaam Al-Ash`ariyy], said, “Any who repented has had his sin erased, and whoever did not repent, then his matter is with Allaah. If Allaah willed, He will punish him, and if He willed, He will forgive him.”⁹⁴⁸”

An-Nasafiyy said:

والخلافة ثابتة على هذا الترتيب أيضاً. والخلافة ثلاثون سنة، ثم بعدها ملك وإمارة.

And the caliphate after the Prophet is established according to this order also. The caliphate (after the Prophet) lasted for 30 years, then afterwards was monarchy and emirates.

What proves what he said is the hadiyyah:

الخلافة بعدي ثلاثون سنة ثم تكون ملكاً⁹⁴⁹

The Rulership after me will last 30 years, then there will be monarchy.

Those 30 years were completed with Al-Hasan Ibn `Aliyy. He replaced his father, remained in office for six months, and then resigned for Mu`aawiyah to take over. When At-Tahaawiyy said about the Four Imaams: [وهم الخلفاء الراشدون والأئمة المهتدون] “They are the guided caliphs and the guided ‘imaams,” it does not mean that there is no guided caliph in the nation but these four. In fact, Al-Hasan Ibn `Aliyy, the one to whom the Muslims paid allegiance, as well as `Umar Ibn `Abdi-l-`Aziyy, were guided caliphs. However, their status was lower than the Four.

⁹⁴⁷ Al-Qurtubiyy said:

و هو من أثبت الأحاديث كما تقدم و لما لم يقدر معاوية على إنكاره لثبوتها عنده قال : إنما قتله من أخرجه ، ولو كان حديثاً فيه شك لردده معاوية و أنكره و أكذب ناقله و زوره . وقد أجاب علي كرم الله وجهه عن قول معاوية بأن رسول الله صلى الله عليه و سلم أذن قتل حمزة حين أخرجه ، و هذا من علي إلزام لا جواب عنه و حجة لا اعتراض عليها

“It is among the most confirmed hadiyyahs, as previously mentioned. When Mu`aawiyah was unable to deny it because it is confirmed for him, he said, “The one who killed him is only the one who dispatched him.” Had there been doubt in the hadiyyah, Mu`aawiyah would have rejected it, contradicted whoever narrated it, and described it with forgery. `Aliyy responded to what Mu`aawiyah said by (saying), “Then, the Messenger of Allaah ﷺ killed Hamzah when he dispatched him.” From `Aliyy, this is an imposition (ilzaam) that can have no response and an evidence to which there is no objection.”

⁹⁴⁸ Al-Bughyah, vol. 2 pg. 207

⁹⁴⁹ Sahih Ibn Hibban

❁ وسبحان الله وبحمده ❁

SIN

At-Tahaawiyy said: [وَلَا نُكْفِرُ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ بِذَنْبٍ مَا لَمْ يَسْتَحِلَّهُ] “We do not charge with blasphemy any of the People of the Qiblah⁹⁵⁰ for a sin⁹⁵¹ as long as he did not deem it lawful.”

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At-Tahaawiyy only meant the major and minor sins, not blasphemy⁹⁵³. Thus, mere suicide and murder are not blasphemy, but deeming them lawful is⁹⁵⁴. It is also not blasphemy [for the ignorant one] to deny matters that are not very apparent and famous. Al-Quwnawiyy, the explainer of At-Tahaawiyyah said: “The People of Truth said that the willing committer of an enormous sin who did not deem it lawful, nor belittle Who forbade him from it⁹⁵⁵ does not exit belief, by virtue of the remainder of faith.” According to the People of Truth, the committer of major sins is a Believer who deserves what all Believers deserve.

[The Khawaarij factions had different sayings: Some said that the Believer blasphemes⁹⁵⁶ by any sin⁹⁵⁷. Some said he blasphemes for an enormous sin. This is disproven by] the Prophet ﷺ being ordered⁹⁵⁸ to repent on behalf of the male and female Believers, without restriction [in the level of

⁹⁵⁰ Meaning: Those who face our qiblah for prayer without introducing something that defies the Religion. According to some, Ahlul-Qiblah are those who are affiliate themselves with a heretical sect.

⁹⁵¹ Al-Quwnawiyy inferred from this wording that we do indeed charge one with blasphemy for innovation.

⁹⁵² So if the slave did commit blasphemy, such as deeming it lawful after knowing the belief of the Muslims about its prohibition; or if he took an invalid conviction, such as the conviction of those who believe that Allaah is a body, or those who deny destiny; or if he committed an act that was a sign of contradicting the Religion, such as prostrating to an idol, then he must be charged with blasphemy without any difference in opinion, because then he would not be considered among the People of the Qiblah.

⁹⁵³ Therefore, At-Tahaawi's [general] statement is like Allaah's Saying: <إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا> <Allaah forgives all of the sins,> although blasphemy is a sin, but is not forgiven.

⁹⁵⁴ Al-Quwnawiyy said: What is meant by the sin that one blasphemes for legitimizing: the sin confirmed by a definite explicit text, such as a verse from the Qur'aan or a mutawaatir hadiyy. As for the prohibition established by what is conveyed by one person, he who denies it does not blaspheme. Our Shaykh said: “As long as that was not out of stubbornness toward the religious law.”

⁹⁵⁵ Allaah

⁹⁵⁶ Some of their factions have deemed whoever opposes them as mushriks, and not mere blasphemers, and those are the 'Azaariqah, the followers of Naafi' Ibn Al-'Araq. Likewise said the Hamziyyah. The 'Azaariqah have even deemed as mushriks those who agree with them, but do not migrate to be with them. They also said that the lands of those who oppose them are lands of blasphemy.

⁹⁵⁷ Al-Quwnawiyy said: According to the Khawaarij, anyone who did a small or a big sin is a blasphemer who will be in Hell forever.

⁹⁵⁸ Al-Quwnawiyy said: “... And he most definitely performs what he has been ordered with. Then, it is confirmed that the committer of the major sin is a Believer who will certainly enter Paradise.”

the sin]: <وَاسْتَغْفِرْ لِدُنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ) >⁹⁵⁹ **<Repent for your sin and the sin of the male and female Believers.>**

- [The exception was the group called **An-Najadaat**; they said that the sinner is a “**kaafir**” but meaning ungrateful; that he denies the endowments bestowed upon him by his Lord (**kufraan an-ni`mah**).
- Some of the **Sufriyyah** said that the committer of a sin that has a specific name in the Religion is neither a Believer nor a blasphemer but is called by the name of the perpetrator of that sin. So, to them, the one who steals is not a Believer nor a blasphemer, but a thief, and the one who fornicates is a fornicator, etc. If the perpetrator of the sin does not have a certain name, like he who leaves out the prayer, he would then be a blasphemer. Some of them said that he is not judged as a blasphemer until the ruler judges him as such.
- **Al-Bayhasiyyah**, the followers of ‘Abuw Bayhas Hushaym Ibn ‘Aamir, said that the sinner is neither called a Believer nor a blasphemer until he is given to the ruler and then the ruler executes his punishment. Some of them said that drunkenness is blasphemy if associated with leaving out the prayer. They also said that if the ruler is a blasphemer, then everyone under his rulership are blasphemers if they do not rebel. This last case is the belief of the contemporary group **Hizb Al-‘Ikhwaaan**, hence they are modern **Khawaarij**].

The **Khawaarij** adhered to what appears from [the likes of] the Saying of the Exalted:

<وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا>⁹⁶⁰

<Whoever disobeys Allaah and His Messenger and goes beyond God’s boundaries, Allaah will put him in Hell as one who will dwell forever.>

They said: The term **ma`siyah** (disobediance) is true for all sins. They also adhered to what appears of the **hadiy** ﷺ:

⁹⁵⁹ Muhammad 19

⁹⁶⁰ An-Nisaa’ 14

لا يزني الزاني وهو مؤمن⁹⁶¹

The fornicator does not fornicate while being a Believer ...

All factions of the Mu[^]tazilah said a strange saying [called “the status between two statuses (al-manzilah bayna-l-manzilatayn)”]; that if the Believer commits “**fisq (major sin)**”, he is no longer a Believer, however, neither is he a blasphemer; he is a “faasiq (major sinner)” in a status between the two, called “fisq”. Their fallacy is based on questioning the validity of naming; describing the “faasiq (major sinner)” as a Believer, blasphemer, or hypocrite; [the Sunnis called him a Believer, and the Khawaarij called him a blasphemer or a hypocrite]. The Mu[^]tazilah said: “We take what is agreed upon; the term faasiq, and leave that upon which there is difference; Believer or disbeliever, so we say that he is a **faasiq** (major sinner), because Allaah made **fisq** (major sin) contrary to ‘**iymaan** (belief) by His Saying: <أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ>”⁹⁶² <Is he who was a Believer like he who was a faasiq? They are not equal.>

They add that such a major sinner shall dwell in Hell forever with the blasphemers if he dies without repentance, because Allaah said: <وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ>⁹⁶³ <As for those who have committed major sin, their abode is Hell ...> Likewise; [more proof according to them that whoever dies upon a major sin shall stay in Hell forever] is the Saying of the Exalted:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾⁹⁶⁴

<Whoever kills a Believer intentionally, his compensation will be Hell. He will be in it forever.>

Al-Quwnawiyy answers: [Faith is Belief and denial is blasphemy]. There is nothing between faith and denial but doubt and nutrality, all of which is blasphemy by consensus - besides faith. Thus, it is confirmed that there is no middleground between belief and blasphemy. At-Tahaawiyy said:

ولا يخرج العبد من الإيمان إلا بجُحودٍ ما أدخله فيه

⁹⁶¹ Musnad Ahmad

⁹⁶² As-Sajdah, 18

⁹⁶³ As-Sajdah, 20

⁹⁶⁴ An-Nisaa', 93

The slave does not exit Belief except by denial of what made him enter into it.

This is because ‘Iymaan (Belief) is faith and acceptance. Whoever leaves it for any reason, whether by having conviction in what negates the belief, or by doing what belittles the Religion of Allaah, [is an apostate⁹⁶⁵].

They also added: *If it were a small sin and one refrained from the big sins, it is not permissible for Allaah to punish him, because Allaah said: <إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ>*⁹⁶⁶ **<If you refrain from the major sins from which you were prohibited, We will cover your small sins.>**

‘Ahlus-Sunnah said as An-Nasafiyy said: [ويجوز العقاب على الصغيرة والعفو عن الكبيرة] **“Punishment for the minor sin and forgiveness for the major sin are (both) possible.”**

The Mu[^]tazilah also added: *If one did a big sin, it is not permissible for Allaah to forgive him for it. They said: If Allaah were to forgive or have mercy on him, He would have done what is unwise, and hence would not be God.*

The answer: This is contrary to God’s Saying that refutes both groups⁹⁶⁷:

<وَيَغْفِرْ مَا دُونِ ذَلِكَ لِمَنْ يَشَاءُ>

<And He forgives whatever is less than (paganism) for whomever He wills.>

⁹⁶⁵ An-Nawawiyy said in *Rawdatu-t-Taalibiyn*, “Apostasy is to cut off Islaam. It sometimes takes place by a blasphemous saying and sometimes by a blasphemous doing”... “whether or not that saying emanated from conviction, stubbornness or belittlement.” Al-Ha[^]taab Al-Maali[^]kiyy said in *Mawaahib Al-Jaliyl*, “Apostasy is the blasphemy of a Muslim by an explicit expression that dictates it, or an action that includes it.” Taaju-d-Diyn As-Subkiyy said in *Tabaqaatu-sh-Shaafi[^]iyyah*, “There is no difference between Al-Ash[^]ariyy and his followers, and in fact between all Muslims, that whoever utters blasphemy or does blasphemy is a disbeliever in Allaah, the Great, who shall dwell in Hell forever, even if he knows (the truth) in his heart.” Al-Buhwitiyy Al-Hambaliyy said in the explanation of *Muntahaa Al-Irshaadaat*, “Religiously, he (the apostate) is the one who blasphemed after his ‘Islaam, even if he had mental discrimination, by an utterance, a conviction, a doing, or doubt, while that was of his own will, even if joking.”

⁹⁶⁶ An-Nisaa’, 31

⁹⁶⁷ Among the factions of the Rawaafid is **Az-Zaydiyyah**. They consist of three groups: **As-Sulaymaaniyyah**, **Al-‘Abtariyyah**, and **Al-Jaaruwdiyyah**. They all agree with the Qadariyyah in considering the major sinner dwelling in Hell forever. They also agree with the Khawaarij in saying that the major sinner of the nation is a blasphemer in Hell forever with the [other] blasphemers.

(قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ)

<O Muḥammad, say (in conveying from your Lord): “O My slaves who have done injustice to themselves, do not despair of the Mercy of Allaah. Allaah surely forgives all the sins. Surely, He, He is Al-Gḥafuwrur-Raḥiym (Forgiving, Merciful).”>

‘Abu-l-Mudḥaffar said: “I wish I knew how they prevent Allaah from the subjects of His Power and forbid Him from disposal of what is absolutely His dominion!”

Al-Quwnawiyy said: Committing a sin is only because of being overcome with desire, or out of boastfulness or lowliness or laziness, and that would be with fear of punishment, hope for mercy and determination to repent in the future, and all of that does not negate faith. In fact, it is the result of believing in Allaah, and knowing about His Self, His Attributes, His Order and His Prohibition. If this is established, then we say: *Since faith remained, he is a Believer, and if he did not exit belief, then he necessarily would not be a blasphemer.* If he is not a blasphemer, then it is not permissible to call him a hypocrite, because the hypocrite is the one who confesses with his tongue and rejects in his heart. He hides the corruption in his heart as opposed to the goodness that he outwardly shows. The major sinner outwardly shows the corruption with his doings as well as the show of fear of Allaah, faith in the heart, and sincerity in what is hidden in the heart (إخلاص السر), so how would he be a hypocrite? The proof for that is many verses of the Qur’aan applying the name “Believer” to who committed sin and disobedience. Among that is the Saying of the Exalted: ⁹⁶⁸<يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ> **<O you who have believed, punishment for killing has been prescribed for you.>**

Allaah called him a Believer despite his committing intentional homicide that necessitates punishment. Furthermore, Allaah called him a brother of the kin of the victim when He said:

⁹⁶⁸ Al-Baqarah, 178

<فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ>⁹⁶⁹

<Whoever pardoned his brother (in Religion) ...>

Also, [he must be a Believer because] he was promised alleviation and mercy from his Lord:

﴿ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ﴾⁹⁷⁰

<That is alleviation from your Lord, and mercy ...>

All of that is because of the killer being a Believer⁹⁷¹.

❁وسبحان الله وبحمده❁

The People of Truth agree that the sins are divided into two categories⁹⁷²: **small; minor sin (saghiyrah)**, and **big; grave; major; enormous; large sin (fisq; kabiyyah)**.⁹⁷³ Allaah said in His Book: { (إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ) }⁹⁷⁴ <If you refrain from the enormities of what you have been prohibited, We shall cover your (small) bad deeds.>

This means that if you refrain from the major sins, you will not be punished in the Afterlife for the small sins. The Messenger of Allaah ﷺ said: الصَّلَاةُ الْخَمْسُ كَفَّارَةٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغَشَّ الْكَبَائِرُ “The five prayers are reparation for what (small sin) is committed between them, as long as the grave sins were not committed.”⁹⁷⁵ Among the best definitions given for the major sin is:

⁹⁶⁹ Al-Baqarah, 178

⁹⁷⁰ Al-Baqarah, 178

⁹⁷¹ Taking this as evidence is narrated from Ibn ‘Abbaas, may Allaah accept his and his fathers deeds.

⁹⁷² Al-Bughyah, vol. 2 pg. 390

⁹⁷³ [Christians deny these two categories of sin, and say, “A sin is a sin”. One may refute them in two ways. One is to say that you have contradicted your own Religion, for it confirms that there is a special category of sins called “the seven deadly sins”. If they say, “This does not mean that these sins are worse than others”, we respond by saying, “Then what is the benefit of describing them with being deadly? According to you, there is no benefit in the specification.” The second is to say, “Then according to you, if you told a lie that did not harm anyone, or stole one grape, you are as sinful as the rapist and the murderer.” We say that there are some deeds that the mere mind considers uglier than others, and Allaah knows best].

⁹⁷⁴ An-Nisaa’, 31

⁹⁷⁵ Sahih Muslim

Any sin mentioned in the Book, the Sunnah, or the consensus to be big; great, or for it there is severe torture, or a specific religious punishment (hadd), or it is emphatically denounced, or any sin whose perpetrator is damned in the Book or the Sunnah, or is likened to a blasphemer.

The sins referred to as “kufr” or “shirk” while not actually being blasphemy are **the destructive major sins (al-muwbiqaat)**. Among them is:

Insincerity (riyaa’) in the acts of worship; it is like shirk. Allaah says about it:

(فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

<Whoever feared encountering the Judgment of his Lord, and hoped for the reward, then let him do righteous deeds, and let him not associate anything with his Lord (by hoping for the reward of recognition from the people).>

Also, the Messenger of Allaah ﷺ said about it: اتقوا الرياء فإنه الشرك الأصغر “Beware of insincerity, for it is the small shirk!” [If one had insincerity in his creed, then this is the blasphemy of **hypocrisy (nifaaq)**].

Fighting a Muslim unjustly. The Prophet ﷺ said: [سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ] “Insulting the Muslim is a major sin and fighting him is kufr.” The evidence that [the kufr of] fighting the Muslim is not blasphemy is Allaah’s Saying: {وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا} <If two groups of Believers fight, then reconcile between them.>

Perjury, as mentioned in the hadiy: [عَدَلْتُ شَهَادَةَ الزُّورِ الْإِشْرَاقَ بِاللَّهِ] “Perjury is on the level of joining partners with Allaah.”

Alcoholism, as in the hadiy: [مَدْمَنَ خمر كعابد وثن] “An alcoholic is like an idol worshipper.” This means that the sin of the one who habitually drinks is very large, and he could be inflicted with having a bad ending.

The Prophet ﷺ said: « اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ » “Refrain from the seven⁹⁷⁶ destructive sins!”

قِيلَ وَمَا هُنَّ يَا رَسُولَ اللَّهِ؟

It was said, “What are they, O Messenger of Allaah?”

قَالَ « الشِّرْكُ بِاللَّهِ وَالسَّحَرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الزَّحْفِ وَأَكْلُ الرِّبَا وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ. »

He said: “Joining partners with Allaah, magic, killing a soul that Allaah has made forbidden to kill - unless done rightfully, consuming the orphan’s money, fleeing when it is time to march, consuming usury, and accusing the free, chaste, believing women.”⁹⁷⁷

❁ وسبحان الله وبحمده ❁

Allaah said in His Book: { (الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ) }⁹⁷⁸ <... Those who refrain from the enormities among the sins and the atrocities but have committed the “lamam” sins...> Al-Bukhaariyy narrated from Ibn ^Abbaas: “I never saw something more likely to be the “lamam” than what ‘Abuw Hurayrah told us from the Prophet ﷺ that he said:

إن الله كتب على ابن آدم حظه من الزنى، أدرك ذلك لا محالة،

Surely, Allaah has preordained for the son of Aadam his share of fornication; he will encounter that without escape:

فالعين تزني وزناها النظر واليد تزني وزناها البطش-وفي رواية: اللبس، والرجل تزني وزناها الخطى،

⁹⁷⁶ In *Al-Adabu-l-Mufrad*, Al-Bukhaariyy narrates from Ibn ^Umar that he added two sins to the above mentioned seven - and that is not to confirm that there are only nine major sins: To make the parents cry (by doing what harms them), and to commit major sins within the sacred borders (haram) of Makkah (Al-Bughyah, vol. 2 pg. 391).

⁹⁷⁷ Sunan Abi Dawud

⁹⁷⁸ An-Najm, 32

The eye fornicates, and its fornication is the gaze. The hand fornicates, and its fornication is the touch. The foot fornicates, and its fornication is the stride.

واللسان يزني وزناه المنطق- وفي رواية: الكلام، والفم يزني وزناه القبل

The tongue fornicates, and its fornication is the speech. The mouth fornicates, and its fornication is the kiss.

وَالنَّفْسُ تَمْنَى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ.

Then, the self will wish and desire, and the private part will commit to that or deny it.⁹⁷⁹

The Prophet ﷺ [did not mean that those acts are truly fornication; he merely] likened them to fornication because they are its preparatory matters, as clarified by saying, “And the private part will commit to that or deny it.”

There is no hadiy~~th~~ that confirms a specific number of major sins⁹⁸⁰. [Here is a summary of what the **Shaykh** has listed of major sins; some is from Prophetic hadiy~~th~~s, some is from the Companions, some is from the poem of As-Siyuw^{tiyy}, and some is from the words of the **Shaykh**, and some has already been mentioned:]

- 1) Murder;
- 2) Fornication & Adultery;
- 3) Sodomy;
- 4) Copulating with the menstruating or postpartum bleeding woman;
- 5) Leaving one's family to fornicate while being able to stop them;

⁹⁷⁹ Narrated by Al-Bukhaariyy, Muslim, Abuw Daawuud, Al-Haakim and others.

⁹⁸⁰ ^Abdu-r-Razzaaq narrates in his *Tafsiyr* that it was said to Ibn ^Abbaas, “How many major sins are there? Are there seven?” he said, “They are closer in number to seventy.” Ibn Hajar Al-Haytamiyy exaggerated when listing more than 400 major sins. Taaju-d-Diyn As-Subkiyy listed 35 without claiming that there are no more.

- 6) Being a pimp;
- 7) Insincerity;
- 8) Being conceited about one's worship;
- 9) Feeling safe from the punishment of Allaah;
- 10) Despairing from the Mercy of Allaah, which is thinking ill of God;
- 11) Not praying;
- 12) Combining prayers without an excuse;
- 13) Purposely praying without wudu';
- 14) Interrupting an obligation without excuse;
- 15) Defying the consensus;
- 16) Departing 'Ahlu-s-Sunnah;
- 17) Retracting allegiance to the caliph;
- 18) Harming the parents;
- 19) Cutting ties with Muslim kin;
- 20) Gossip (in some cases);
- 21) Defamation, which is to lie about the Muslim;
- 22) Slandering someone's lineage, such as to call him a bastard;
- 23) Insulting some of the Companions;
- 24) Insulting a Muslim;

- 25) Lying on God & His Messenger;
- 26) Lying about what one saw in his dream, such as to say, "I saw the Messenger of Allaah in my dream and he told me this and that." Some people use this to get money from others or even to marry their daughters;
- 27) Lying for comedy;
- 28) Perjury;
- 29) Staining oneself or clothing with urine;
- 30) Sorcery;
- 31) Stealing;
- 32) Extortion;
- 33) Highway robbery; ambushing; waylaying;
- 34) Misappropriating war spoils;
- 35) Bribery;
- 36) Withholding Zakaah;
- 37) Cheating while selling by measurement;
- 38) Spending money sinfully;
- 39) Tax collection;
- 40) Usury & Interest;
- 41) Consuming the orphan's money;

- 42) Leaving a will to deprive some of one's children;
- 43) Preventing the needy from one's excess water;
- 44) Preventing someone from using his stud (with details);
- 45) Altering the landmarks that signify the amount of one's property;
- 46) Beating a Muslim unjustly;
- 47) Fighting a Muslim unjustly;
- 48) Terrorizing a Muslim;
- 49) Striving to unjustly harm a Muslim by way of the ruler, judge, or the like;
- 50) Instigating trouble between Muslims;
- 51) Giving religious answers without knowledge;
- 52) Consuming unslaughtered meat, swine, and meat that one is doubtful about whether it was slaughtered or not;
- 53) Drinking wine;
- 54) Wailing⁹⁸¹ over the dead while able to refrain;
- 55) Ripping off one's clothing or pulling out one's hair upon someone's death while able to refrain;
- 56) Perverting the Name of Allaah;
- 57) Strolling arrogantly;

⁹⁸¹ i.e., screaming and shouting and the like, and not merely to cry.

- 58) Wearing one's clothing below his ankles arrogantly;
- 59) To rule; judge by other than God's Law;
- 60) Withholding testimony (with details);
- 61) Imitating the opposite gender;
- 62) Imitating the blasphemer;
- 63) Committing small sins until they outnumber one's good deeds;
- 64) Committing major sins within the Haram.
- 65) Comparing one's wife to his unmarriageable relative to tell her that he will not have intercourse with her;
- 66) Accusing a Muslim of fornication without proper evidence;
- 67) Fleeing the battlefield (with details);
- 68) Turning back from the Hijrah (immigration) when it was obligatory to migrate, which is now abrogated;

The ~~Shaykh~~ said in the ~~Bughyah~~: "A limit to the number of major sins is not confirmed in any hadith. ^Abdur-Razzaq narrated in his tafsir, through Ma^mar, through Ibn Tawus, through his father, that it was said to Ibn ^Abbas: 'How many major sins are there? Are they seven (in number)?' He answered: 'They are closer to 70.'"

❁ وسبحان الله وبحمده ❁

INNOVATIONS

[The false convictions are sometimes called “**bid^ah (innovation; heresy)**”], like Ibn Hajar said in the explanation of An-Nukhbat:

أَوْ بِدْعَتِهِ، وَهِيَ اعْتِقَادُ مَا أُحْدِثَ عَلَى خِلَافِ الْمَعْرُوفِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا بِمَعَانِدَةٍ، بَلْ بِنَوْعٍ شَبِيهَةٍ

Or (A reporter may be criticized for) his bid^ah (heresy), which is believing in something innovated against what is known from the Prophet ﷺ, not because of obstinacy, but by some type of fallacy.

Examples include the claim of things happening in beginningless eternity, or tawassul by the Prophets and the pious after their deaths or during their lives but not in their presence being forbidden⁹⁸². Ibn Hajar Al-^Asqalaaniyy also said in Fat-hul-Bari:

وَالْبِدْعَةُ أَصْلُهَا مَا أُحْدِثَ عَلَى غَيْرِ مِثَالٍ سَابِقٍ

The original meaning of “bid^ah (innovation)” is what was done without a previous example.

وَتُطْلَقُ فِي الشَّرْعِ فِي مُقَابِلِ السُّنَّةِ فَتَكُونُ مَذْمُومَةً

Religiously, its unqualified use refers to what is contrary to the prophetic way, so it would be blameworthy.

وَالْتَحْقِيقُ أَنَّهَا إِنْ كَانَتْ مِمَّا تَنْدَرِجُ تَحْتَ مُسْتَحْسَنِ فِي الشَّرْعِ فَهِيَ حَسَنَةٌ وَإِنْ كَانَتْ مِمَّا تَنْدَرِجُ تَحْتَ مُسْتَفْبِحٍ فِي الشَّرْعِ فَهِيَ مُسْتَفْبَحَةٌ. وَإِلَّا فَهِيَ مِنْ قِسْمِ الْمُبَاحِ.

⁹⁸² The first to innovate this is ‘Ahmad Ibn ^Abdi-l-Haliym Ibn Taymiyah Al-Harraaniyy, who died the year 728.

What is exact is that⁹⁸³ if it is included under what is deemed good⁹⁸⁴ in the Sacred Law, then it is good, and if it is included under what is deemed ugly in the Sacred Law, it is deemed ugly, or else it is a type of permitted thing.

وَقَدْ تَنَقَّسِمُ إِلَى الْأَحْكَامِ الْخَمْسَةِ

It could even be divided into the five judgements⁹⁸⁵.

⁹⁸³ There are two types of innovations. In the explanation of Al-Tahaawiyy, the Shaykh mentioned the bad innovation first. In Sariyh Al-Bayaan, he mentioned the good one first. The Shaykh said that the examples of both types are numerous. The first is the **innovation of misguidance** that opposes the Qur'aan and the Sunnah. The second is the **innovation of guidance** that complies with the Qur'aan and the Sunnah, according to the assessment (naḥar) of the People of Knowledge.

⁹⁸⁴ The Qur'aanic evidence for good innovations is His Saying:

<وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ>

<We created in the hearts of those who followed him (Jesus) compassion, mercy, and monasticism that they innovated. We did not ordain it upon them; they only did it for the acceptance of Allaah.>

This verse praises the Believers from the nation of Jesus because they were people of compassion and mercy, and because they innovated a monasticism, which was for them to cut themselves off from permissible pleasures above and beyond their refraining from prohibitions, to the extent that they refrained from marriage and left out delicious food and fancy clothing, making the Afterlife their soul aim. Allaah's Saying: **<وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ>** **<We did not ordain it upon them; they only did it for the acceptance of Allaah,>** praises them for what they innovated; that which was neither documented for them in the Injiyl, nor was it specified for them by Jesus. Instead, they wanted to amplify their worship of Allaah and abandon whatever would distract them from that, such as marriage, spousal support and family. They were Muslims following Islaam according to the law of Jesus. They built huts secluded from the towns to dedicate themselves to worshipping Allaah. Then, there came after them people who imitated them while believing in shirk; worshipping Jesus and his mother but refraining from pleasures and adhering to huts. Allaah said about them:

<فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا> **<But they did not observe it its due observance.>** They did not adhere to the monasticism that complied with the Law of Jesus as those who preceded them did. It is taken from this verse that if someone does a deed that does not oppose the Law, and in fact agrees with it, then he has not committed a blameworthy innovation.

⁹⁸⁵ An-Nawawiyy said in *Taḥṭhiybu-l-Asmaa' wa-l-Lughaa*:

"In the Religious Law (shar'), the "bid'ah (innovation)", with a kasrah on the baa', is the invention of what did not exist during the time of the Messenger of Allaah ﷺ, and it is categorized as good or ugly. The imaam ... ^Abdu-l-^Aziyy Ibn ^Abdi-s-Salaam - may Allaah have mercy upon him and accept his deeds - said towards the end of the book *Al-Qawaa'id*: 'The innovation is divided into: obligatory, prohibited, recommended, disliked, and indifferent. The way to reach that is by applying the innovation to the rules of the Religious Law. So if it applied to the rules of what necessitates an obligation, then it is obligatory, or to the rules of prohibition, then it is prohibited, or to the recommendation then it would be recommended, or the disliked then it would be avoided, or the indifferent, then it would indifferent.'"

الْبِدْعَةُ بِكَسْرِ الْبَاءِ فِي الشَّرْعِ هِيَ إِحْدَاثُ مَا لَمْ يَكُنْ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهِيَ مُنْقَسِمَةٌ إِلَى حَسَنَةٍ وَقَبِيحَةٍ، وَقَالَ الْإِمَامُ الشَّيْخُ الْمَجْمَعُ عَلَى إِمَامَتِهِ وَجَلَّالَتُهُ وَتَمَكَّنَهُ فِي أَنْوَاعِ الْعُلُومِ وَبِرَاعَتِهِ - أَبُو مُحَمَّدٍ عَبْدِ الْعَزِيزِ بْنُ عَبْدِ السَّلَامِ رَحِمَهُ اللَّهُ وَرَضِيَ اللَّهُ عَنْهُ فِي آخِرِ الْقَوَاعِدِ الْبِدْعَةُ مُنْقَسِمَةٌ إِلَى وَاجِبَةٍ وَمُحَرَّمَةٍ وَمَنْدُوبَةٍ وَمَكْرُوهَةٍ وَمُبَاحَةٍ قَالَ: وَالطَّرِيقُ فِي ذَلِكَ أَنْ نَعْرِضَ الْبِدْعَةَ عَلَى قَوَاعِدِ الشَّرِيعَةِ، فَإِنْ دَخَلَتْ فِي قَوَاعِدِ الْإِجَابِ فَهِيَ وَاجِبَةٌ، أَوْ فِي قَوَاعِدِ التَّحْرِيمِ فَهِيَ مُحَرَّمَةٌ، أَوْ النَّدْبِ فَمَنْدُوبَةٌ، أَوْ الْمَكْرُوهِ فَمَكْرُوهَةٌ، أَوْ الْمُبَاحِ فَمُبَاحَةٌ.

The [statement of] faqiyh Ibn ^Aabidiyn said in *Radd Al-Mukhtaar* [clarifies this quote of Ibn ^Abdi-s-Salaam]: "The innovation could be obligatory, like the preparation of arguments for refuting the misguided sects, and learning grammar (an-naḥw) which enables the

This classification is understood⁹⁸⁶ from the hadiy~~th~~ of the Two Shaykhs from the route of ^Aa'ishah: [مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ] “Whoever innovates into this affair of ours what does not comply with it is rejected.”⁹⁸⁷

❁ وسبحان الله وبحمده ❁

In the hadiy~~th~~ of ‘Abuw Daawuud, the Prophet ﷺ mentioned that his nation would be divided into 73 sects:

افترقت اليهود إحدى وسبعين فرقة وافترقت النصارى اثنتين وسبعين فرقة وتفرق أمتي ثلاثا وسبعين فرقة كلهم في النار إلا واحدة.

“The Jews divided into 71 sects. The Christians divided into 72 sects. My nation will divide into 73 sects. All of them are in Hell except one.”

It was then said, “O Messenger of Allāh, who is saved?” He said: [ما أنا عليه وأصحابي] “The group that is upon what I and my Companions are upon.” He responded in another narration: “The Jama[^]ah.” All shall be tortured in Hellfire except the Jamaa[^]ah⁹⁸⁸, which is the “jumuwr

understanding of the Book and the Sunnah; or recommended, like the innovation of inns (for students of knowledge and the poor), schools, and every charitable matter that did not exist in the first days (of Islaam); or disliked, such as decorating the Mosque; or permissible, such as exaggerating in delicious foods, drinks, and (fancy) clothing.” However, our Shaykh said that this last example is disliked, because luxury (tana[^]um) is disliked. Among the most devastating references against these people who claim that there is no such thing as a good innovation is what *Ibn Taymiyah* said in his book *Qawa'id Jalilah fi-t-Tawassul wa-l-Wasilah*:

وكل بدعة ليست واجبة ولا مستحبة فهي بدعة سيئة وهي ضلالة باتفاق المسلمين ومن قال في بعض البدع إنها بدعة حسنة فإنما ذلك إذا قام دليل شرعي أنها مستحبة

“Every innovation that is not obligatory or recommended is an evil innovation and a misguidance by the agreement of the Muslims, and anyone said about some innovations that they are good innovations, would be correct only if religious evidence stands as proof that it is recommended.”

⁹⁸⁶ It is understood from the word of the Prophet ﷺ: <... مَا لَيْسَ مِنْهُ ...> what does not comply with it ...> that the innovation would only be rejected if it is against the Religious Law. If the innovation complied with the Religious Law, it would not be rejected.

⁹⁸⁷ Some of them might use this as evidence while unaware that the [true] meaning of the hadiy~~th~~ refers to what does not comply with the Religion. It would be said to them that the masjids - the Prophet's masjid and other masjids - did not have these hollowed indicators for the Prayer direction during the life of the Messenger of Allaah, nor did they have the Athaan tower. They were invented at the end of the first century by the guided Caliph ^Umar Ibn ^Abdi-l-^Aziy. The Muslims accepted that from him, and you do not object to it, in fact you agree with it, so how do you object to the tariyqah, the mawlid, and the likes of that, by saying that they were not mentioned in the Qur'aan or the hadiy~~th~~. You agree with what you like and object to what you do not like without evidence.

⁹⁸⁸ Shaykh ^Abdu-r-Rahmaan said that the Shaykh's position before his death was not to say, “They deserve to be tortured,” but to say that if they die without repentance, they shall indeed be tortured.

(the majority)”, as is reinforced by the narration: [فإذا رأيتم اختلافاً فعليكم بالسواد الأعظم] “If you see (fundamental) differences, then adhere to the vast majority.”

The Shaykh [was among those who] said that the 72 deviant factions have all appeared⁹⁸⁹. However, many do not exist anymore⁹⁹⁰. [According to ‘Abu-l-Mudhaffar]:

- There are twenty groups of **Outlaws; Renegades**⁹⁹¹ (**Khawaarij**). The [modern] ones are the followers of Sayyid Qutub, known as Al-Jamaa^at Al-‘Islaamiyyah. [They are like] the old ones called Al-Bayhasiyyah who said that if the ruler rules by other than the Law of Allaah he blasphemes, and so do the citizens, whether or not they follow him in that ruling. They believe that whoever rules by other than the rules of Allaah, even a single rule, blasphemes, as well as the citizens under him, and they do not exclude anyone except those who rebel. Based on that, they legitimate killing others, as their deeds testify to in Egypt, Algeria, Chechnya, and other places.
- There are twenty groups of **Deserters (Rawaaifid)**⁹⁹², whether Zaydiyyah⁹⁹³, Kaysaniyyah, or ‘Imaamiyyah⁹⁹⁴ [Shiites. Their heresy is called “tashayyu^”]⁹⁹⁵.

⁹⁸⁹ ‘Abul-Mudhaffar said: “The shaykhs of the people of verification among the Muslim scholars have disagreed: Some of them said that the existence of the sects of innovators among the Muslims has yet to be complete. Rather, some of them exist, and after them, all of them will have existed before Judgment Day, because what the Prophet has informed about must inevitably occur. The rest, and they are those who follow the historical events and research the articles conveyed by the masters of the mathhabs that are rightfully ascribed to Islām, said that the completion of these misguided sects has taken place.”

⁹⁹⁰ Al-Bughyah, vol. 2 pg. 342.

⁹⁹¹ They are: Al-Mahkamatu-l-‘Uwlaa, Azaariqah, Najdaat, and Sufriyyah. Factions of them are ^Ajaaridah: the Khaaziniyyah, Shu^aybiyyah, Ma^luwmiyyah, Majhooliyyah, Saltiyyah, Akhnasiyyah, Shabiybiyyah, Ma^badiyyah, Rashiyyah, Mukramiyyah, Hamziyyah, ‘Ibraahimiyyah, and the Waqifiyyah. The Maymunniyy ^Ajaridah are not counted because they have legitimated marrying daughters. Four factions are ‘Ibadiyyah: the Hafsiyyah, the Harithiyyah, ‘As-haabu Taa^at[in] Laa Yuraadu Biha-Ilaah (the people who believe in obedience that is not meant for Allaah). The Yazidiyyah are not counted because they have permitted abolishing the Islāmic Law and that is against the consensus of the Muslims.

⁹⁹² Al-Bayhaqiyy narrated in Al-Madkhal from Ash-Shafi’iyy that he said there are no deviant people more adherent to lying than the Raafidah.

⁹⁹³ And they are of three factions: Jaaruwdiyyah, Sulaymaaniyyah, and ‘Abtariyyah.

⁹⁹⁴ And there are 15 groups: of them: the Muḥammadiyyah, Baaqiriyyah, Naawuusiyyah, Shumaytiyyah, ^Ammaariyyah, ‘Ismaa^iliyyah, Mubaarakiiyyah, Muwsawiyyah, Qat^iyyah, Ithnaa^ashriyyah (the Twelvers), Hishaamiyyah, Zuraariyyah, Yoonusiyyah, Shaytaaniyyah, and the Kaamiliyyah.

⁹⁹⁵ As for the Bayyaaniyyah, the Mughiyriyyah, the Mansuwriyyah, the Janaahiyyah, the Khattaabiyyah, and the Huluwliyyah among them, they are not counted because all of them have claimed the godhood of the ‘Imaams.

- There are twenty groups of **Outcasts⁹⁹⁶ (Mu[^]tazilah)** whose sects all charge the other with blasphemy. Their heresy is called “i[^]tizaal”, which is believing that whoever commits a major sin will be in Hell forever, however neither as a Believer nor a blasphemer, but in a limbo between the two. They furthermore added the heresy of denying destiny⁹⁹⁷, and for that they were called the Qadariyyah. The first to display [heresy concerning destiny] was Ma[^]bad Al-Juhaniyy in Al-Ba[^]srah, as mentioned in Sahih Muslim from the route of Ya[^]hyaa Ibn Ya[^]mar.
- [Five] are **Exonerators (Murji’ah)⁹⁹⁸**, [three are] Najjaariyyah⁹⁹⁹, [and the rest are] Bakriyyah, Diraariyyah, Jahmiyyah, and Karraamiyyah¹⁰⁰⁰.

The Shaykh said in the Siraat: “*There are many factions that have contradicted Islām in meaning - even if they are attributed to Islām because of their saying the two Shahādahs ... and their praying and fasting - because they have contradicted the two Testifications of Faith by believing what negates them.*” They all adhered to verses that they misunderstood, thinking that they were upon truth and what agrees with the Qur’aan. They did not know that the Qur’aan has verses that can be taken in different ways, and they took meanings that are not valid to be the explanations for those verses.

⁹⁹⁶ They are: Waasiliyyah, the [^]Amriyyah, the Hudhaliyyah, the Nadh^hamiyyah, the Aswariyyah, the Ma[^]mariyyah, the Iskaafiyyah, the Ja[^]fariyyah, the Bishriyyah, the Mardaariyyah, the Hishaamiyyah, the Thumaamiyyah, the Jaahidhiyyah, the Khayatiyyah, the Shahhaamiyyah, the so-called followers of Saalih Qubbah, the Mu[^]nisiyyah, the Ka[^]biyyah, the Jubba[^]iyyah, and the Bahshamiyyah. The Kha[^]bi[^]iyyah and Himaariyyah are not counted among the 73 Islamic factions.

⁹⁹⁷ They also deny the intercession for the sinful Believers and they deny seeing Allaah in the Afterlife.

⁹⁹⁸ One of them believes in irjaa’ (negating the punishment of the Believers) as well as denying destiny, like Abuw Shimr, Mu[^]hammad Ibn Shabiyb Al-Bisriyy and the Khaalidiyyah. A faction of them believes irjaa’, as well as the saying of Jahm (that slaves have no will). These are Murji’ah who are Jahmiyyah. There is a faction that believes in denying the torture of the Believers and they do not believe in denying the will of the slave, nor denying destiny, and among themselves there are five factions: the Yuwnusiyyah, the Ghassaaniyyah, the Thawbaaniyyah, the Tuwmaniyyah, and the Mariysiyyah (also called the Mirriysiyyah). According to these details the Murji’ah are made of seven factions.

⁹⁹⁹ They existed in Rayy and the surrounding areas. There are more than 10 factions from them, like the Burghuwthiyyah, the Za[^]faraaniyyah, the Mustadrikah, and others. They are all counted as one faction.

¹⁰⁰⁰ From Khurasaan, and they three factions: the Haqaa[^]iqiyyah, the Taraa[^]iqiyyah, and the Is[^]haaqiyyah. They are all counted as one faction because these factions do not charge each other with blasphemy.

The first heresy in the Nation is that of the ~~Kh~~awaarij; they considered the mediation¹⁰⁰¹ misguided because they misunderstood¹⁰⁰² the Saying of Allaah: <(إِنَّ الْحُكْمَ إِلَّا لِلَّهِ)> **<Surely, the ruling is only for Allaah.>** They considered the mediation to which ^Aliyy agreed as blasphemy and charged him with it and rebelled against him, and they did not know that the verse means that *whatever Allaah willed and eternally commanded to come into existence must inevitably come into existence.*

[If you were to say: If the Mu^taziliyy outcast, the Raafidiyy deserter, the ~~Kh~~arijiyy renegade, and other people of devious desires enter Hell, and most assuredly there shall be Sunnis in Hell, what is the difference?

The answer is: The Sunniyy does not enter Hell for his convictions, He enters Hell for his bad behavior, and Allaah may forgive him. The deviant enters Hell for his convictions, so every deviant faction at large is under the threat of torture while only the individual Sunniyy is under threat, not the group at large. **Correct belief is not a sin**]. Thus, even the deviant individuals who did not reach blasphemy will be tortured for a period; not forever like those whose belief reached blasphemy.

¹⁰⁰¹ The mediation of the two mediators, 'Abuw Muwsaa Al-'Ash^ariyy and ^Amr Ibnu-l-^Aas.

¹⁰⁰² Ibn ^Umar said about them: "They went to verses revealed about blasphemers and applied them to Muslims." They used this verse **[to deem Muslims as blasphemers]**, and **[they use]** some other verses that threaten blasphemers with torture to deem a sinner as being in Hell forever with the rest of the blasphemers.

The Messenger of Allaah ﷺ said: [**وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ**] **“Every innovation is misguidance¹⁰⁰³, and every misguidance is in Hell.¹⁰⁰⁴”**

[This type of innovation; the bad one,] is of two categories¹⁰⁰⁵:

¹⁰⁰³ The good innovation – which is something true and confirmed – is not included in this, because this *ḥadīth* is among the texts that have general wording but specific meaning; it is specific to the innovation that contradicts the Religion, as proven by the authentic *ḥadīth*: [**مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا**] **“Whoever starts in Islaam a good practice (sunnah) has its reward...”** The *ḥadīths* of the Messenger ﷺ support each other and do not contradict each other. Specifying what is general for a meaning taken from a text or mental evidence is acceptable to all scholars, and had that been abandoned, then many religious judgments would be lost, and there would be contradiction in the texts. The people of knowledge know if a generality is specified by some other textual or mental evidence. That general *ḥadīth* is like the Saying of Allaah: **<تَدْمِرُ كُلَّ شَيْءٍ> ... Destroying everything.** It means that the wind destroyed everything that it blew upon, such as the people of [^]Aad and their assets. It does not mean that it destroyed everything; the heavens and earth entirely. An-Nawawiyy said this in his explanation of Muslim: [**وَكُلُّ بَدْعَةٍ ضَلَالَةٌ هَذَا عَامٌ مَخْصُوصٌ وَالْمُرَادُ غَالِبُ الْبَدْعِ**] **“Every innovation is misguidance: this is general wording of specified meaning. What is meant by it is most innovations.”** So, what is wrong with those who disturb the peace and object to the Muslims for practicing the Mawlid out of thanks to Allaah for bringing our master Muḥammad into this world in Rabi[^] al-Awwal? They practice it by reciting some Qur’aan, reciting his biography, and whatever goes along with that. Some Wahhaabiyyah said that whatever was slaughtered for feeding the people on the Mawlid is worse than swine. They also object to making the Ṣalaah on the Prophet after the Athaan aloud. Muḥammad Ibn [^]Abdi-l-Wahhaab murdered a blind man who did so. In Damascus in the masjid called Jaami[^] Daqqaaq, one of the followers of Al-Albaaniyy said that doing so is like committing incest with one’s mother. We say: How could this be objectionable when the Messenger of Allaah ﷺ said: **مَنْ ذَكَرْتُمْ عِنْدَهُ فَلْيَصِلْ عَلَيَّ** **“Let whomever I was mentioned in his presence make the Ṣalaah upon me.”** The Mu’aththi mentions him within the Athaan, so it is expected of him to make the Ṣalaah on the Prophet ﷺ, whether with a low voice or aloud, even if it was not narrated from the Companions that they used to do that aloud, for the lack of finding something is not evidence for its non-existence. The Messenger of Allaah did not say, ‘Whoever mentions me, let him make the Ṣalaah on me with a low voice.’ Haafidh As-Sakhaawiyy narrated this *ḥadīth* in his book *Al-Qawl Al-Badiyy[^]* and he deemed its chain of narration strong. Let them retract their corrupt statement. If they want to practice their fraudulent principle, let them erase the dots, vowel slashes, and the like from the muṣ-haf. **[Their claim that this is exempted because there is a need for it is invalid, for we only need to ask them what they will refuse to answer: is it permissible to do what the Prophet ﷺ did not do, yes or no? If they say yes, then they cannot object to the Mawlid or the Ṣalaah on the Prophet aloud after the Athaan. If they say no, then they should erase the dots from the Book of Allaah].** Whoever wants to know the meaning of ‘bid[^]ah’, let him rely on this definition presented by Ash-Shaafi[^]yy, for it is absolutely correct. Whoever deviates from that for something else, then he has neither been honest with himself nor with the Muslims, rather he is indulging in trickery and deception. The innovation of guidance is meant by his saying: **مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمَلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ** **“Whoever starts in ‘Islaam a good practice (sunnah) has its reward and the reward of whoever practices it after him, without lessening any of their rewards ...”** Both *ḥadīths* are authentic, so it is obligatory to merge them, by saying like Ash-Shaafi[^]yy said. In *Manaaqib Ash-Shaafi[^]yy*, Al-Bayhaqiyy narrates with his chain of narration back to Ash-Shaafi[^]yy that he said: **المحدثات من الأمور ضربان أحدهما ما أحدث يخالف كتاباً أو سنة أو إجماعاً أو أثراً فهذه البدعة الضلالة والثاني ما أحدث من الخير لا خلاف فيه لواحد من هذا فهي محدثة غير مذمومة**

“The innovated matters are of two types. The first of them is what was innovated and opposes (anything from the) Book, the Sunnah, consensus or athar. This is the innovation of misguidance. The second is what is innovated among the good (things) and does not oppose any of that. This is the innovation that is not blameworthy.”

Ash-Shaafi[^]yy also said:

البدعة بدعتان : محمودة ، ومذمومة ، فما وافق السنة فهو محمود وما خالف السنة فهو مذموم

“There are two types of innovation: praiseworthy and blameworthy. Whatever agrees with the Sunnah is praised, and whatever opposes the Sunnah is dispraised.”

¹⁰⁰⁴ Nasaa[^]yy

¹⁰⁰⁵ Sariyh Al-Bayaan, pg. 281, first edition; Ash-Sharh Al-Qawiym, pg. 415, sixth edition

1. **Innovation in practice**, like making tayammum from a carpet or a pillow that does not have dusty soil, which is invalid, the expansion of the mas^{aa}¹⁰⁰⁶ (the lanes of sa^y), [seeking the shortest distance to the Ka^{bah} for the prayer direction, or using the shape of the earth], abbreviating the supplications and salutations¹⁰⁰⁷ upon the Prophet ﷺ, perverting the Name of Allaah¹⁰⁰⁸, and copyright¹⁰⁰⁹.

¹⁰⁰⁶ Shaykh Samiyr Al-Qaadiy said in refutation of the expansion of the Mas^{aa}:

In this time, when tribulations come like waves, a person came forward with a suggestion, namely ^Abdul-Malik Ibn ^Abdillah Ibn Duhaysh. His suggestion calls for increasing the width of the Mas^a on the eastern side, between the lane of Sa^y and the general street, in a way that the additional area would be (dujaah) one way for going from As-Safa, and the original Sa^y area would be the other way for returning from Al-Marwah. So, then the one who makes Sa^y would, by that, be outside of the limits of the Mas^a when going from as-Safa to al-Marwah. He claimed that this is for the sake of the welfare, and because of the tight place due to the people's crowding. Taking by this suggestion and fulfilling it, which actually occurred, is a calamity, and an enormous sin, because it takes the worship out of the reality that our Glorious Lord has ordered, and that the Messenger of Allah ordered it to be done by. This change of the Mas^a spoils and invalidates the Sa^y, and refuge is sought with Allah, the Exalted, from that. Changing the Mas^a is exactly like changing the area of Tawaf. If it were done around other than the Ka^{bah}, it would go out of the reality upon which it has been ordered. Crowding is neither an excuse for changing the rituals or for replacing them. The people might crowd for prayer in such a way that they would be unable to prostrate with the imam. Would that permit them to abandon prostration in the prayer, change its format or diverge from the Qiblah, thus prostrating towards something else? Did any one of the imams permit that, or did they talk about the case, observing both the religious judgment, as well as the welfare of those who pray? This is how the issue of the Sa^y should be... The issue is like what our Lord, the Glorified said: <فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ>

<Whoever replaced it after he heard it, then the sin is on those who replace it. Certainly, Allah is Hearer and Knower.>

¹⁰⁰⁷ Among this type is writing (ص) After the name of the Prophet ﷺ. What is uglier than that is writing (صلعم). Despite that this is disliked, some scholars have done it, as it appears in some manuscripts. Al-Iraaqiyy said:

وَيُكْرَهُ أَنْ يَرْمَزَ لِلصَّلَاةِ عَلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْخَطِّ بِأَنْ يَقْتَصِرَ مِنْ ذَلِكَ عَلَى حَرْفَيْنِ، وَنَحْوِ ذَلِكَ، كَمَنْ يَكْتُبُ (صَلْعَم) يُشِيرُ بِذَلِكَ إِلَى الصَّلَاةِ وَالتَّسْلِيمِ. وَيُكْرَهُ حَذْفُ وَاحِدٍ مِنَ الصَّلَاةِ وَالتَّسْلِيمِ. وَالْإِقْتِصَارُ عَلَى أَحَدِهِمَا كَمَا يَفْعَلُ الْخَطِيبُ، فَإِنَّ فِي خَطِّهِ الْإِقْتِصَارَ عَلَى الصَّلَاةِ فَقَطْرَ شَاهِدَتِهِ بِخَطِّهِ كَذَلِكَ فِي كِتَابِ " الْمَوْضِع "، وَلَيْسَ بِمَرْضِيٍّ، فَقَدْ قَالَ حَمَزَةُ الْكِنَانِيُّ: ((كُنْتُ أَكْتُبُ عِنْدَ ذِكْرِ النَّبِيِّ: (صَلَّى اللَّهُ عَلَيْهِ)، وَلَا أَكْتُبُ (وَسَلَّمَ)، فَرَأَيْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي الْمَنَامِ، فَقَالَ لِي: مَا لَكَ لَا تُثِمُّ الصَّلَاةَ عَلَيَّ؟! قَالَ فَمَا كُنْتُ بَعْدَ ذَلِكَ: (صَلَّى اللَّهُ عَلَيْهِ)، إِلَّا كُنْتُ: (وَسَلَّمَ)).

It is disliked to make a symbol for the Salaah on the Prophet ﷺ when writing, such as to abbreviate it by two letters, or the like. This is similar to he who writes (صلعم) to signal to the Salaah and the Salaam. It is also disliked to omit either the salat or the taslim, and to settle with mentioning only one of them, as done by Al-Khatiyb; in his handwriting, there is settling with only the Salaah. I saw it in his handwriting, in his book Al-Muwadhih, and it is not appreciated. Hamzah Al-Kinaaniyy said, "Upon mentioning the Prophet ﷺ, I used to write 'sallallaahu ^alayhi,' and I would not write, 'wa sallam'. Then I saw the Prophet ﷺ in my dream, and he said to me, 'What is wrong with you not completing the Salaah upon me?' After that, I never wrote 'sallallaahu ^alayhi' without writing 'wa sallam'!"

¹⁰⁰⁸ Among them also is perverting the Name of Allaah, like many attributed to the tariyqahs; they take the appearance of Suwfiyyah while they are not in reality. Some start by saying 'Allaah'. Then they might omit the alif and say 'Allah' without an extension, or they might omit the haa' and say 'Allaa'. Among them are those who say, "Aah", which, according to the consensus of the linguists, is an expression of pain and complaint. Some of them have exaggerated and claimed that this expression makes the realization and manifestation of matters more likely than the Name 'Allaah'. Al-Khaliyl Ibn Ahmad said:

لَا تُطْرَحُ الْأَلِفُ مِنَ الْأَسْمِ إِنَّمَا هُوَ اللَّهُ عَزَّ ذِكْرُهُ عَلَى التَّمَامِ

"The alif is not thrown away from the Name. Merely, His complete Name - glorified be His mentioning - is Allaah!"

Some from the group called the Shaadhiliyyah said that this perversion did not come from the shaykh of the tariyqah, Abu-l-Hasan Ash-Shaadhiliyy, may Allaah accept his deeds; rather, this came from the Shaadhiliyyah of Fez.

¹⁰⁰⁹ Among the innovated practices is punishing a person who copies a book authored by someone else without his permission or the permission of the publisher, by fining him or imprisoning him. They write in the publishing, "All rights reserved for the author or publisher." This innovation opposes the Book of Allaah and the Sunnah of His Messenger, and no one from the Salaf or the Khalaf did

2. Innovation in creed, [which is our topic at hand. We may call those “heresies”].

The innovation in creed would either be a major sin or blasphemy. **Examples of the first type; the mere major sin, are:**

- Believing that ‘Abuw Bakr, ‘Umar, and ‘Uthmaan wronged ‘Aliyy by taking rulership before him;
- Merely saying that Allaah will not be seen in the Afterlife¹⁰¹⁰ [according to the stronger saying];
- The mere statement: “the Qur’aan is created” is forbidden, and does not demand a charge with blasphemy if one does not accompany that with denying Allaah’s Attribute of Speech;
- Believing that Paradise and Hell are not yet existing];
- Some of our shaykhs convey from the Shaykh that the scholars differed about whether “**the case of the status between two statuses**” is blasphemy or not, and that he said about their two sayings: [لا بأس بهذا ولا بأس بهذا] “There’s nothing wrong with taking by this or taking by that.”

In *As-Siraat* and its explanation, the Shaykh mentions that some scholars said the *Khawaarij* are of two groups: gravely sinful Muslims and blasphemers¹⁰¹¹. In the *Bughyah*¹⁰¹², he clarifies: “*The Khaarijiyy who deems ‘Ahlus-Sunnah altogether as disbelievers and legalizes their blood is the disbeliever. The Khaarijiyy who deems the committer of a major sin a disbeliever is the one they did not deem a disbeliever; they rather deemed him a major sinner.*” The Shaykh deemed them

it, rather it was innovated approximately 200 years ago following the Europeans. Had this been permissible, then the Salaf would have been in greater need of it, because their authoring books came with greater exhaustion. One of those authors would make his own pen, and have to sharpen it, and if it would break he would have to sharpen it again, to the extent that he would have accumulated abundant shavings. They used to also make their ink with their hands. Despite all of this effort, none of them did this prevention. They did not object to those who used to copy their books and sell them on the market. After seeing the effort that they put, some of those who practice this innovation in this day of ours erroneously say to prove their point that they have tired their minds by their authoring.

¹⁰¹⁰ Al-Bughyah, vol. 2 pg. 342

¹⁰¹¹ Ash-Sharhu-l-Qawiym, pp. 60-64

¹⁰¹² Pg. 131, 9th edition 2022

disbelievers in another spot in the Bughyah: “Likewise, the ~~Kh~~awaarij are blasphemers, though some of ‘Ahlus-Sunnah said that the ~~Kh~~awaarij are of two divisions: a disbelieving division and a division that does not disbelieve, and instead are major sinners.¹⁰¹³” In the explanation of As-Siraat, after narrating the references used by the scholars who charged all of them with blasphemy, he said, “It is understood from this that there is no harm in charging all of them with blasphemy!¹⁰¹⁴”

[However, some scholars have deemed everything that contradicts what the Prophet ﷺ came with as blasphemy; what is obvious and what is not obvious but leads to blasphemy]. ‘Abuw Mansuwr Al-Baghdaadiyy said: “Our colleagues, our ~~Shaykh~~, ‘Abu-l-Hasan Al-Ash‘ariyy, and most of the jurists and theologians from ‘Ahlu-s-Sunnah Wa-l-Jamaa‘ah charge with blasphemy every innovator whose innovation is blasphemy or leads to blasphemy¹⁰¹⁵.”

Examples of the second type; the blasphemous heretics include the Mu‘tazilah¹⁰¹⁶, Murji‘ah, Mushabbihah, like the Wahhaabiyyah, [and ‘Ahmadiyyah]. They are all blasphemers [when

¹⁰¹³ Al-Bughyah pg. 807 9th edit 2022

¹⁰¹⁴ Ash-Sharhu-l-Qawiym, pg. 61

¹⁰¹⁵ He continues: (That is) like the saying of those who claim that what they worship is an image or has an edge or a limit; or that it is possible for him to move or be still; or that he is a soul that enters bodies; or that annihilation is possible for Him, or a part of Him; or if they said that He has parts and pieces. (It also includes) the saying of the Mu‘tazilah in denying the Knowledge of Allaah ‘azza wa jall, as well as His Power, Life, Hearing, Sight, and that He can be seen; and their confirmation of many creators other than Allaah ‘azza wa jall. This is because denying His Knowledge and Power necessitates the impossibility of Him being Knowledgeable and Powerful; and the impossibility of seeing Him necessitates the invalidity of His Existence; and saying that His Speech is eventual necessitates that His Speech is the same type as the speech of people, and that people would be able to challenge the Qur’aan with something similar to it, and that invalidates the miracle of the Qur’aan and its being proof for our Prophet’s truthfulness ﷺ. And whoever confirms a creator for the good and evil other than Allaah ‘azza wa jall, he is the Qadariyy that the Messenger, may peace be upon him, informed about; that they are the Majuws of this nation. He prohibited (the validity of) his marriage and (the validity of) the prayer over his dead body. This is because the saying of the Qadariyy resembles the saying of the Majuws, and in fact is more blasphemous, because the Majuws only said that there are two creators, one for good and the other for evil. The Mu‘tazilah said there are many creators, and the slaves are powerful over what Allaah does not have Power; and that Allaah wills the existence of something and it does not take place; and that He does not accept (yakrah) the existence of something, but it comes into existence. This is the description of the conquered and weak.”

¹⁰¹⁶ The Scholars of Ahlu-s-Sunnah have agreed that the Mu‘tazilah are blasphemers, and the sayings of the scholars who have gone against that agreement are not considered. The Shaykh said in the Siraat: *Do not be enticed by the lack of charging them with blasphemy from the later figures. Ustadh Abu Mansur At-Tamimiyy conveyed the Imams’ charge of blasphemy against them in his books Usulu-d-Din and Tafsiru-l-Asma’u wa-s-Sifat. He said in his book, Tafsiru-l-Asma’u-wa-s-Sifat: “Our colleagues have a consensus about charging the Mu‘tazilah with blasphemy, meaning those who say the slave creates his voluntary deeds, and likewise those who say that it is obligatory on Allah to do what is most beneficial for the slave.” He means by his saying, “Our colleagues,” the Ash‘aris and the Shafi‘is, because he is an Ash‘ariyy and a Shafi‘iyy; in fact, he is a prominent leader among the Shafi‘iyys, as said by Ibn Hajar, and he is a forerunning Imam in the conveyance of documents. He is known for that among the scholars of fiqh, the scholars of usul,*

speaking generally, and it is not permissible to doubt about their blasphemy]. However, when giving details, we say that any individual who ascribes himself to one of those blasphemous groups is not charged with blasphemy unless we witness him commit it. The ~~Shaykh~~ says that it is not meant by charging the people of deviant beliefs with blasphemy to charge every individual who is affiliated with them with blasphemy, because some individuals are those who do not agree with them in some of their blasphemous sayings¹⁰¹⁷. For this reason, the scholars of ~~hadiy~~ accepted the narration of some of the people of deviant beliefs; those who did not reach the level of blasphemy¹⁰¹⁸.

and the historians who have authored works about the factions; so whoever wants more certainty, let him read these books of his. His conveyance is not discredited by the talk of Al-Bajuriyy and his likes who came before him or after him. As for the talk of some of the early scholars in reference to abandoning charging the Mu'tazilah with blasphemy, that is like Bishr Al-Marisiyy and Al-Ma'mun Al-'Abbasiyy because Bishr agreed with them in saying that the Qur'an is created, and he charged them with blasphemy for saying that the slaves create their own deeds. So, know that not everyone who is ascribed to the school of the Mu'tazilah is given the same judgment, but every single individual among them is judged as misguided. [The Shaykh took good care to confirm the blasphemy of the Mu'tazilah in several of his books]. He says in the explanation of As-Siraat and in Sariyhu-l-Bayaan that the Mu'tazilah have a number of convictions by which they have deviated from Ahlu-Sunnah.

1. Among them is their belief that Allaah did not will for sins and evil to take place, and that that only took place by other than the will of Allaah.
2. Some of them said that the slave creates his own voluntary deeds with a power given to him by Allaah, and that Allaah does not create those deeds. They said that Allaah had power over the movement and stillness of the slave before giving the slave the power, and after giving them the power, He became disabled from them.
3. Among their convictions is the negation of Allaah's attributes, such as knowledge, power, life, everlastingness, hearing, sight and speech [and this case has been addressed in the section of denying the attributes].

These three statements dictate that they be charged with blasphemy. It is not permissible to say that they do not blaspheme by these claims, and that they are only major sinners and deviant innovators. This is what a number of later Shaafi'is and Hanafis said, and they opposed what the Messenger ﷺ explicitly said, what the Companions have unanimously agreed upon without knowing anyone among them differing about that. It is also the word of the Salaf, so it is the correct saying (al-qawl as-sahih), and the reliable (mu'tamad) position. Whatever opposes this is thrown back to whoever said it, for it is not permissible to abandon what the Messenger of Allaah ﷺ said, and what the Companions have unanimously agreed upon for some new, deviously different (mukhaalafah) saying.

¹⁰¹⁷ However, they agree with them in other things, like the Mu'tazilah, for among them are those who do not agree with the Mu'tazilah about the slave creating his own deeds, however he would agree with them in saying that Allaah is not seen in the Afterlife, and they agree with them that the one who commits a major sin dwells forever in Hell if he dies without repentance. Also, among them are those who say "the Qur'aan is created", but they mean the Revealed Expression. They did not mean that the Qur'aan, meaning the Eternal Attribute of Allaah, which is the Speech of His Self, is created. Those people are not charged with blasphemy for these deviant beliefs. Al-Ma'mun and Al-Mu'tasim said that (i.e. that the Qur'aan is created, and they forced the people to say it. Despite that, they are not charged with blasphemy. For this reason Imaam Ahmad Ibn Hambal said to Al-Mu'tasim, after he did what he did to Ahmad (in reference to torturing him), 'Yaa Amiral-Muminiyn'. He called him 'O Prince of the Believers'. Because those two did not agree with the Mu'tazilah except in saying that the Qur'aan is created, but meaning the revealed expression.

¹⁰¹⁸ Al-'Iraaqiyy said: They differed about several sayings regarding the narration of an innovator who is not charged with blasphemy for his innovation:

1. It was said that his narration is absolutely rejected because he is a major sinner for his innovation. If he were a person who was misguided because of some misunderstanding, then his narration is rejected like a major sinner who has no

It is forbidden to sit with such people to entertain them in their innovation, as well as other major sinners, and it is disliked to pray behind them. Yuwnus Ibn ^Abdi-l-‘A^laa said:

I said to Muḥammad Ibn ‘Idriys Ash-Shāfi‘iyy, ‘Our companion Al-Layḥ Ibn Sa^d said, “Had I seen a deviant person of whims walking on water, I would not accept from him!”’ Ash-Shāfi‘iyy said, ‘He fell short! Had I seen one walking in the air I would not accept him!’¹⁰¹⁹

This means that by having deviant beliefs he would not be among the people of karaamahs, and he would not be trusted.¹⁰²⁰

misunderstanding. This is just as a blasphemer who has a misunderstanding is as much of a blasphemer as one who has no misunderstanding. This was narrated from Maalik about that, as said by Al-Khatīb in Al-Kifaayah. Ibnu-s-Salaah (the imaam of mustalah) said this is farfetched; because of the common practice of the imaams of ḥadīth; their books are loaded with narrations from innovators who are not propagators as will come.

2. A second saying is that if he is not someone who legitimates lying to support his madh-hab or the people of his madh-hab he is acceptable, whether or not he calls to his innovation. If he's among the people who legitimate lying, his narration is not accepted. Al-Khatīb attributed this saying to Ash-Shāfi‘iyy because Ash-Shāfi‘iyy said: I accept the testimony of the people of deviant beliefs except the Khattābiyyah from the Raafidah because they legitimate perjury for their colleagues. This was also narrated about Ibn Abī Laylaa and Ath-Thawriyy and Judge Abū Yūsuf.
3. A third saying is that if he were a caller to his innovation, he is not accepted, and if he is not a caller then he is accepted. This was the position of Aḥmad, as Al-Khatīb said. Ibnu-s-Salaah said that this is the position of many or most, and it is the most moderate and the most deserving. Al-‘Iraaqiyy cited Ibn Hibbaan as saying:

الداعية إلى البدع لا يجوز الاحتجاج به عند أئمتنا قاطبة، لا أعلم بينهم فيه اختلافاً

“It is not permissible to use the word of the caller to the innovation as evidence according to our imaams altogether, and I do not know any difference in opinion among them about it.”

This is what some of the disciples of Ash-Shāfi‘iyy said, that there is no difference in opinion among his disciples that the propagator is not accepted, and that the difference in opinion among them is in reference to the one who did not call to his innovation.”

¹⁰¹⁹ Perhaps Ash-Shāfi‘iyy said this after he retracted what he said: “I accept the testimony of the people of whims ...” The Shaykh said Ash-Shāfi‘iyy retracted that statement. Or he meant: If one reached the level of blasphemy, I will not accept from him.

¹⁰²⁰ Al-‘Iraaqiyy said: When I said in the matn Ibn Hibbaan conveyed the agreement about it, this means about rejecting the narration of the propagator and it is also about accepting the one who is not a propagator. Ibnu-s-Salaah only mentioned the agreement about it in the first scenario. As for the second scenario, he said in Taariykh Ath-Thiqaat under the biography of Ja‘far Ibn Sulaymaan Daq‘iyy: there is no difference between the people of ḥadīths from our imaams that if the truthful person of mastery has an innovation and did not call to it, using his narrations as evidence is permissible. If he calls to his innovation, then using his narrations as evidence is dropped. And in this case, there is a fourth saying that Ibnu-s-Salaah did not talk about: that their narrations are absolutely accepted—even if they were blasphemers or major sinners with misunderstandings. Al-Khatīb mentioned this saying from a group of people of transmission and the theologians. Ibnul-Mulaqqin said, “This saying is strange and farfetched.” Al-‘Iraaqiyy said: In the two books of saḥih are many ḥadīths of innovators who were not propagators. Some of them are used as evidence and some of them are used as cross-references; supporting narrations, like ‘Imraan Ibn Hittāan, Daawood Ibn Ḥusayn, and others. In Tariikh Naysabur by Al-Haakim, under the biography of Muḥammad Ibn Ya‘qub Ibnul-Akhram; the book of Muslim is filled with Shiites. Al-‘Iraaqiyy said: When I said the difference is about the innovator who is not charged with blasphemy, this excludes the innovator who is charged with blasphemy for his innovation, like the Mujassimah.

To follow the ways of the groups other than ‘Ahlu-s-Sunnah is very close to blasphemy, so praise is due to Allaah that He willed for us to be on their path! This nation will become mixed with many people of deviant beliefs, even though they are apparently Muslims, and some of those groups are reiterations of groups that existed in the previous nations, as said by ‘Abu-l-Muḥaffar, [like Likeners and destiny deniers]. Thus, it is necessary for the Believer to know their cases, so that he can be distinguished from them and protect his own conviction from their innovations. Our Shaykh said in a copy of *the Summary*:

المسلمون هم الذين ءامنوا بالله ورسوله وتخلوا عن الكفر.

“Muslims” are those who believe in Allaah and His Messenger and refrain from blasphemy.¹⁰²¹

أما الإسلاميون فمعناه ينتسبون إلى الإسلام مع صحّة العقيدة أو بدون صحة العقيدة كابن سينا والفارابي وابن رشد الحفيد وأمثالهم.

As for “Islaamics”, they are the people affiliated with ‘Islaam, whether or not their conviction were valid, like Ibn Siynaa, Al-Faaraabiyy, Ibn Ruṣḥd the grandson, and their likes.¹⁰²²

¹⁰²¹ “The People of the Qiblah” according to the terminology of the scholars of Tawḥīd, are those who believe in the necessary matters of the Religion; the matters whose confirmation is known and famous. This includes:

1. the muqallid (imitator);
2. whoever confesses to ‘Islaam while in a land of blasphemy and knows nothing of the religious laws and has not practiced any of them; he is a Believer.
3. the innovator who did not reach the level of blasphemy. He could be called, “the sinner among the People of the Qiblah”. He is the one who agrees with the necessary essentials of ‘Islaam and differs about other basics in which there is no doubt that there is only one truth about them. This is the preferred saying of most of the jurist and theologian scholars of ‘Ahlu-s-Sunnah; that those deviant people are not blasphemers, because those people have made some misinterpretation while trying to reach the truth.

Let it be stated that merely directing oneself to our Qiblah does not prove that a person has actual belief in the Prophet ﷺ. Many people face our Qiblah and are not among us, nor are they upon our Religion.

¹⁰²² [It is only permissible to use this term, “Islaamiyy; Islaamic” when there is no fear of confusion. This is what the Shaykh meant when he said that we do not call Ibn Siynaa and Al-Faaraabiyy “Islaamic philosophers”; that this term “islaamic” should not be used if it deludes someone to think that they are really Muslims. He, may Allaah have mercy upon him, said in the explanation of *As-Siraaf*: “We do not call those two, and their likes, ‘Islaamic philosophers’ like some have done to distinguish between them and Aristotle, because he lived before our master Muḥammad by a great time, and because calling them that deludes to think that they did not go out of Islaam.”

فيعتبرون أنفسهم مسلمين وهم ليسوا مسلمين لأنهم كفروا لكن ينتسبون إلى الإسلام ولم ينتسبوا إلى دين آخر.

For they consider themselves Muslims, and they are not Muslims because they blasphemed. However, they are attributed to ‘Islaam and not to another Religion.

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[As for the good innovation], the people of knowledge [have indeed] innovated what does not contradict the Qur’aan or hadiyths, [such as prayers¹⁰²³, thikrs¹⁰²⁴, writing the salaah and salam on

¹⁰²³ An example is what happened during the Prophet’s life: Khubayb Ibn ^Adiyy Al-^Ansaariyy prayed two rak^ahs upon the pagans bringing him to execute him. ‘Abu Hurayrah said: [فَكَانَ أَوَّلَ مَنْ سَنَّ الرَّكْعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ] “The first to make a sunnah of praying upon being killed was He.” This was narrated by Al-Bukhaariyy. Among the innovations of guidance is what happened during the era of the Companions: the people gathered to pray the night prayers in Ramaḍaan in congregation after the Messenger of Allaah abandoned that for fear of it being made obligatory on them had he consistently gone out for them to pray behind him. ^Umar gathered them on 20 rak^ats after they had been praying 11 for some time. He came back another night to find that they were still adhering to what he instructed, so he said: “نِعِمَّتِ الْبِدْعَةُ هَذِهِ الَّتِي تَتَأَمَّنُونَ عَنْهَا أَفْضَلُ” “What a good innovation this (standing for prayer in the beginning of the night) is, and the one you perform after sleeping is better!” This is narrated by Al-Bukhaariyy also. ^Umar named it an innovation because he initiated it after the Messenger of Allaah cut it off, for he saw that it was in compliance with the Law. It was narrated from Ibn ^Umar that he was certain that the Duḥaa prayer was an innovation. He said: إِنَّهَا مُخْدَعَةٌ وَإِنَّهَا لَمِنْ أَحْسَنِ مَا أَخَذْتُمَا “Surely it is an innovation, and surely it is among the best of what they have innovated.” And when asked about it he said: “بِدْعَةٌ وَنِعِمَّتِ الْبِدْعَةُ” “It is an innovation, and what a good innovation.” [It is true that this prayer was in reality narrated from the Prophet ﷺ, but the point is showing the conviction in good innovations of this Companion that the Prophet called a pious man; he did not know that this came from the Prophet, so he considered it a good innovation. To the Wahhaabiyyah, he has a deviant creed, which would make him a sinner, not a pious man].

¹⁰²⁴ Among them is making the salaah on the Prophet ﷺ aloud after the athaan. This happened after year 700. Before that, they did not used to say it aloud. It is enough to prove that making the salaah on the Prophet ﷺ after the athaan aloud is a good innovation that the Prophet ﷺ said: [إِذَا سَمِعْتُمُ الْمُؤَذِّنَ، فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ] “When you hear the mu’aththih then say as he says and then make the Salaah on me.” [Whether it were done silently or aloud, this hadith would be applied and practiced]. If it were said that it was not transmitted that the mu’aththih of the Prophet ﷺ made the salaah on him aloud,” we say that the Prophet ﷺ did not say, “Do not make the salaah on me aloud.” Al-Hattaab Al-Maalikyy, in Mawaahib Al-Jaliyl copies from As-Sakhaawiyy:

وَقَدْ اِخْتَلَفَ فِي ذَلِكَ، هَلْ هُوَ مُسْتَحَبٌّ، أَوْ مُكْرَوْهٌ، أَوْ بِدْعَةٌ، أَوْ مُشْرُوعٌ؟ وَاسْتَدَلَّ لِلأَوَّلِ بِقَوْلِهِ: " وَأَفْعَلُوا الْخَيْرَ " وَمَعْلُومٌ أَنَّ الصَّلَاةَ وَالسَّلَامَ مِنْ أَجْلِ الْقُرْبِ لَا سِيَمًا وَقَدْ تَوَارَتْ الْأَخْبَارُ عَلَى الْحَثِّ عَلَى ذَلِكَ مَعَ مَا جَاءَ فِي فَضْلِ الدَّعَاءِ عَقِبَهُ، وَالثَّلَاثِ الْآخِيرِ وَقُرْبِ الْفَجْرِ، وَالصَّوَابُ أَنَّهُ بِدْعَةٌ حَسَنَةٌ وَفَاعِلَةٌ بِحَسَبِ نِيَّتِهِ

“There has been difference about (making the salaah on the Prophet aloud after the Athaan), is it recommended or disliked or (bad) innovation or legitimate? The first saying is supported by the Saying of Allaah (which means): ‘Do the good [Al-Hajj, 88]’, and it is known that the Salaah and the Salaam (upon the Prophet) are among the greatest of worships, especially that the reports encouraging it are authentic by tawaatur, as well as the merit of supplication after the athaan, in the last third of the night and close to dawn. What is correct is that it is a good innovation and it depends on the doer’s intention.”

Ibn ^Umar did not know that it was narrated from the Prophet ﷺ that he used to say “wahdahy laa sharika lah” in his Tashahhud, so he used to say it thinking that he innovated it. ‘Abuw Daawuud narrated from Ibn ^Umar that he said: زِدْتُ فِيهَا: وَحْدَهُ لَا شَرِيكَ لَهُ. added to it: ‘wahdahy laa sharika lah.’”

the Prophet ﷺ¹⁰²⁵], the hollow miḥraab, the athaan tower, the dots and vowels of the Qur’aan¹⁰²⁶, the sufi tariyqahs¹⁰²⁷ and the mawlid¹⁰²⁸. They call this type of innovation a “sunnah ḥasanah

¹⁰²⁵ Also, those who came after the Companions innovated things that comply with the Law, like writing ‘sallallaahu ‘alayhi wa sallam’ after the name [or mentioning] of the Messenger ﷺ. The Messenger ﷺ did not order for that to be written after his name in the letters that he wrote to Heraclius, the king of Persia or others, such as his letter narrated by Al-Bukhaariyy: “From Muḥammad, the slave of Allaah and His Messenger, to Heraclius the king of Rome.” Then, it became a practice of the Muslims to write it after the name of the Prophet ﷺ. Even those who object to the Mawlid and making Ṣalaah on the Prophet ﷺ aloud after the Athaan do this innovation of writing ‘sallallaahu ‘alayhi wa sallam’ after his name in their works. What is wrong with them? They contradict themselves, saying that whatever the Prophet did not do or order to be done is a forbidden innovation. They commit what they accuse others of doing. It is clear that they judge by their opinions; whatever their selves deem good they approve and whatever their selves dislike they deem bad; they have no religious scale for weighing the issues.

¹⁰²⁶ Among the innovations of guidance is dotting the books of Qur’aan. They were not dotted at the time of the Messenger of Allaah; the Prophet’s scribes did not dot them, nor were they dotted at the time of ‘Uthmaan. Also [innovated is] writing the names of the chapters at the beginning of every chapter, putting a circle at the end of every verse, indicating every one of the thirty parts of the Qur’aan, and their halves, and their fourths and their eighths. All of these are things that the Messenger of Allaah did not do. Despite that, we and they use these mus-ḥafs, and we do not say that they are forbidden innovations because the Messenger and the Companions did not do it. The first to dot the mus-ḥafs is a Follower of the Companions named Yahyaa Ibn Ya‘mar. He was a trustworthy scholar to the scholars of ḥadiyḥ. Ibn Abi Shaybah narrated from the route of Firaas Ibn Yahyaa that he said:

أَصَبْتُ فِي سَجْنِ الْحَجَّاجِ وَرَقًا مَنقُوطًا بِالنُّقُوتِ، وَكَانَ أَوَّلَ نَقْطٍ رَأَيْتُهُ، فَاتَيْتُ بِهِ الشَّعْبِيَّ فَأَرَيْتُهُ إِيَّاهُ: فَقَالَ: اقْرَأْ عَلَيْهِ وَلَا تَنْقُطْهُ بِيَدِكَ
 “I acquired a page that was dotted while I was in Al-Hajjaaj’s prison, and it was the first dotting that I had seen. I took it to Ash-Sha‘biyy and showed it to him. He said, ‘Read from it and do not dot it yourself.’”

Ibn ‘Abi Daawuud narrated in Al-Masaahif from Haaruwn Ibn Muwsaa that he said:

أَوَّلُ مَنْ نَقَطَ الْمَصَاحِفَ بِحَبِي بُنْ يَعْمَرُ

“The first to dot the mus-ḥaf was Yahyaa Ibn Ya‘mar.”

He also narrated from the route of Al-Ash‘ath about Al-Hasan that he did not see any problem with dotting the Qur’aan, and from Khaalid that he said, “I entered in on Ibn Siyriyn and there he was, reading from a dotted mushaf.” Even Ibn Taymiyah acknowledges that the dots are an innovation, and he accepts them. He said in his book *Majmuw‘ Al-Fataawaa*:

قِيلَ: يُكْرَهُ ذَلِكَ لِأَنَّهُ بَدْعَةٌ. وَقِيلَ: لَا يُكْرَهُ لِلْحَاجَةِ إِلَيْهِ. وَقِيلَ: يُكْرَهُ النَّقْطُ دُونَ الشَّكْلِ لِبَيَانِ الْبُعْرَابِ. وَالصَّحِيحُ أَنَّهُ لَا بَأْسَ بِهِ

“It was said that it is disliked because it is an innovation, it was said that it was not disliked because of the need, it was said that the dots are disliked and not the ḥarakat because they clarify the syntactical case, and what is correct is that there is nothing wrong with it.”

¹⁰²⁷ Among them are the tariyqahs innovated by some of the pious suwfiyyis and waliyyis, like the Rifaa‘iyyah and the Qaadiyyah. There are about 40 of them. The origin of these is good, but some who are attributed to these tariyqahs have deviated and this does not discredit the basis.

¹⁰²⁸ The celebration of the Prophet’s birth (mawlid) is a deed that does not contradict anything from the Book, the Sunnah, nor the consensus, and in fact complies with those sources. It was innovated by King Al-Mudhaffar, Abuw Sa‘iyyd, Kawkabrij Ibn Zaynu-d-Diyn Ibn Baktakiyn, king of Irbil, at the beginning of the sixth century. He was a brave, pious scholar and a warrior. The scholars of his time agreed with him about this deed; the muḥaddiths, the fuqahaa’ and otherwise, like the true Suwfiyyah. He slaughtered thousands of sheep to feed the people. Those of the east and west accepted that, such as Al-‘Asqalaaniyy, his student As-Sakhaawiyy and As-Siyuwtiyy, who has a book called *Husnu-l-Maqsid Fi ‘Amali-l-Mawlid*. Al-‘Asqalaaniyy proved the validity of the Mawlid by referring to the authentic ḥadiyḥ about the Prophet coming to Al-Madiynah and finding the Jews fasting ‘Aashuwraa’. He asked them about that, so they said, “It is the day in which God drowned the Pharaoh and saved Moses, and we are fasting out of thankfulness.” The Prophet ﷺ said: [فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ] “It is more appropriate that I honor Moses than you!” So, he fasted that day and commanded the Believers to fast, and he said: [لَنْ بَقَيْتُ إِلَى قَابِلٍ لِأَصُومَنَّ التَّاسِعَ] “If I live until next year, I will certainly fast the ninth (also).” He said that this ḥadiyḥ contains thanking Allaah for an endowment that He gave or a calamity that He relieved on a particular day, then that day returns the coming year, and thanking Allaah takes place by the various types of worships (not only fasting), like prostrating and reciting, and what endowment is greater than bringing Muḥammad into the world on that day? It should be that the Mawlid is

(good; nice sunnah)”, “sunnat khayr (sunnah of goodness)” or “bid^ah hasanah/mustahabbah (good; recommended innovation)”¹⁰²⁹. These all fall under the hadiyth:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ

“Whoever paved in ‘Islam’¹⁰³⁰ a good path, its reward is his, as well as the reward of whoever practices it after him, without lessening any of their rewards ...”¹⁰³¹

Shaykh said:

practiced by limiting it to what shows appreciation and thanks to Allaah. As for what follows that, such as singing or playing, there is nothing wrong with whatever is permissible and aids in spreading happiness among the Muslims, and whatever is forbidden or disliked is prevented. As-Siyuwtiyy said in the aforementioned book: *The answer, according to me, is that the basis of practicing the Mawlid, which is gathering the people, reciting what is easy of the Qur’aan, narrating what came about the Prophet’s beginnings and the signs of his birth, then a spread would be laid out so they can eat, then they leave without doing more than that (i.e. without doing anything that is forbidden), is a good innovation whose practitioner is rewarded because of what it contains of glorifying the Prophet’s status and showing one’s happiness about his honourable birth.*

¹⁰²⁹ So, whoever says that these are bad innovations is an ignoramus whose speech is not given any consideration. Whoever opposes this is an arrogant deviant, because the implication of his talk is that those Companions who were given the good news of Paradise like ^Umar and ^Uthmaan were upon misguidance. ^Umar gathered the people in congregation for the Taraawiyh after the people prayed it as individuals during the days of the Messenger of Allaah ﷺ. ^Umar said, “What a good innovation this is,” as previously mentioned. ^Uthmaan innovated the second Athaan on Friday. This second Athaan did not exist during the days of the Messenger of Allaah, and the people never ceased to call this second Athaan on Fridays throughout the east and the west.

¹⁰³⁰ If it were said that this hadiyth means, ‘Whoever innovates something during the life of the Messenger of Allaah’, but what is innovated after his life is not permissible, the response is: ‘specification is not confirmed unless there is evidence.’ In this case, the evidence gives what opposes their claim, because the Messenger of Allaah said: [مَنْ سَنَّ فِي الْإِسْلَامِ] “Whoever starts in Islam...” And he did not say, “Whoever starts something during my life,” nor did he say, “whoever revives something that I did previously.” [The hadiyth says “whoever starts something good in Islam”], and Islaam is not restricted to the life of the Prophet, so their claim is invalid.

¹⁰³¹ If it is said “The reason for this hadiyth is that some extremely poor people who covered themselves with the likes of rags and sheets came to the Messenger of Allaah ﷺ, and when he saw their intense poverty he was saddened, so some people started giving charity until a considerable amount was piled for them, then the Prophet’s face changed, and so he said this,” the answer is that the consideration is given to the generality of the expression, not the specific reason for the words, as mentioned by the scholars of Uṣuwl.

[This response of theirs is even rejected by their imaam, Ibn Taymiyah.] As-Siyuwtiyy copied in Al-Itqaan:

وَقَالَ ابْنُ تَيْمِيَّةَ: قَدْ يَجِيءُ كَثِيرًا مِنْ هَذَا الْبَابِ قَوْلُهُمْ: هَذِهِ آيَةُ نَزَلَتْ فِي كَذَا لَا سِيَّمَا إِنْ كَانَ الْمَذْكُورُ شَخْصًا كَقَوْلِهِمْ: إِنَّ آيَةَ الظَّهَارِ نَزَلَتْ فِي امْرَأَةِ ثَابِتِ بْنِ قَيْسٍ وَإِنَّ آيَةَ الْكَلَالَةِ نَزَلَتْ فِي جَابِرِ بْنِ عَبْدِ اللَّهِ وَإِنَّ قَوْلَهُ: {وَأَنْ أَحْكَمْ بَيْنَهُمْ} نَزَلَتْ فِي بَنِي فَرِيطَةَ وَالنَّضِيرِ وَنَظَائِرُ ذَلِكَ مِمَّا يَذْكُرُونَ أَنَّهُ نَزَلَ فِي قَوْمٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ أَوْ فِي قَوْمٍ مِنَ الْيَهُودِ وَالنَّصَارَى أَوْ فِي قَوْمٍ مِنَ الْمُؤْمِنِينَ. فَالَّذِينَ قَالُوا ذَلِكَ لَمْ يَقْصِدُوا أَنَّ حُكْمَ الْآيَةِ يَخْتَصُّ بِأَوْلِيَّكَ الْأَعْيَانِ دُونَ غَيْرِهِمْ فَإِنْ هَذَا لَا يَقُولُهُ مُسْلِمٌ وَلَا عَاقِلٌ

Ibn Taymiyah said, “In this subject, the saying of some frequently arises: ‘This verse was revealed about such and such’, especially in reference to a person, like when they say, ‘The verse of dhihaar was revealed about the wife of Thaabit Ibn Qays,’ and ‘The verse of ‘kalaalah’ was revealed about Jaabir Ibn ^Abdi-Ilaah,’ and ‘The saying of Allaah: {وَأَنْ أَحْكَمْ بَيْنَهُمْ} was revealed about Baniy Quraydhah and An-Nadhiyr,’ and the likes of that which they mention was revealed about mushrik people of Makkah, or Jewish or Christian people, or about some Believers (etc). Those who said that did not mean that the ruling of the verse was specific to those individuals and not others, for no Muslim says that, in fact, no one who is sane...”

So those who transgressed and were displeased with what the Muslims innovated and were pleased with said, "It is a forbidden innovation because the Messenger did not do it!" Where is the religious evidence for what they said; that such and such is a forbidden innovation because the Messenger did not do it? Is there in the Law of Allaah a rule stated as, "Whatever the Messenger of Allaah did not do is a forbidden innovation"?¹⁰³²

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¹⁰³² The scholars of hadiyth loved to do something that the Messenger and the Companions did not do: they mentioned in the books of hadiyth terminology that it is recommended in the session of dictation to start with the Basmalah, the Hamdalah, praising Allaah, the Salaah on the Prophet, some recitation of the Qur'aan, and then for the copier to say to the dictator, "May Allaah have mercy upon you. Whom (or what) have you mentioned?" This nullifies their saying that whatever the Prophet ﷺ did not do is an innovation of misguidance. The innovated matters that agree with the Religion were initiated by Companions, Followers, and those who came after them, and accepted by the scholars of the east and the west. Even eating with spoons and at tables sitting on chairs was not done at the time of the Companions. These are permissible innovations.

BLASPHEMY; DISBELIEF¹⁰³³

[The Shaykh put the chapters of] blasphemy (kufr¹⁰³⁴) [towards the beginnings of the Sirat and As-Sarih, and towards the end of Ad-Dalil.] It is the opposite of Faith (‘Iymaan)¹⁰³⁵.

- According to one method of classification, there are two types of blasphemy: **shirk** (paganism; joining partners with Allaah), and what is blasphemy without being shirk.
- According to another, there are three types of blasphemy: **tashbiyh (likening)**, **takthiyb (belying the Religion)**, and **ta’tiyl (atheism)**.
- Then, the third classification of blasphemy is divided into three types¹⁰³⁶: the **blasphemous beliefs** held in the heart, the **blasphemous actions** committed by the organs of the body,

¹⁰³³ Unbelief

¹⁰³⁴ In *the Bughyah*, under the sins of the tongue, in the explanation of the sin of “*ruling by other than the laws revealed by Allaah*”, our Shaykh says that according to ‘Imaam ‘Aḥmad, there are levels of “kufr”. This means that some of it takes one out of Islaam, and some of it does not take one out of Islaam. [Therefore, there are times when “kufr” should not be translated as blasphemy, and instead merely transliterated; the expressions “kufr” and “shirk” were used for some sins that are not actually blasphemy, only as an indication of how ugly those sins are. This is permissible for the Prophet ﷺ, for he teaches his nation what was revealed to him, like the case of the *mutashabih* Attributes.]

¹⁰³⁵ The Messenger of Allaah ﷺ said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ، أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَغُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ

“(There are) three; whoever had them within him has found the sweetness of Faith: That Allaah and His Messenger are more beloved to him than anything else, that he loves a person, and only loves him for the sake of Allaah, and that he would hate to turn to blasphemy, just as he would hate to be thrown into fire.”

¹⁰³⁶ Each of these three types is independent of the other types. [What proves that is Allaah’s Saying: {إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا}] <Indeed, the hearing, the sight and the heart, certainly one is responsible for each of them>. This proves that one is accountable for what he listens to, for what he looks at, for what he believes, and what he does with all of his other organs. So, if he blasphemes with his tongue, he is accountable for that even if he did not believe what he said or act upon it. If he blasphemed with his organs, then he is accountable for that, even if he did not believe in what he did or spoke about it. If he blasphemed with his heart, then he is accountable for that, even if he did not speak about it or act upon it. However, this last case is known to Allaah, and so he would be a blasphemer to Allaah, and not to us, unless he shows it outwardly by speaking about it or acting upon it, as will come, God willing]. Our Shaykh mentioned all of these classifications in *As-Siraat*. In *Al-Fataawaa Al-Mahdiyyah*, by Shaykh Muḥammad Al-‘Abbaasiyy Al-Ḥanafiiyy, he said, “It was asked about a man, no word ran from his tongue, but he believed in his heart what causes blasphemy. Is he a blasphemer even though he did not utter, or is his blasphemy dependent upon the combination of the saying with the conviction in his heart? The answer is that the blasphemy is not dependent upon the combination of the saying with the conviction in his heart. Rather, if he believes with his heart in what causes blasphemy, he would be a blasphemer, just as if the word of blasphemy ran off his tongue. He would be a blasphemer according to what is apparent...”

and the **blasphemous sayings** uttered by the tongue. This is by the consensus of the Four Schools¹⁰³⁷ and others.

- Blasphemy that occurs from a Muslim¹⁰³⁸ is called **apostasy (riddah)**¹⁰³⁹. Therefore, there are two types of blasphemers: **[original blasphemer (kaafir ‘aqliyy)¹⁰⁴⁰ and apostate (murtadd).**
- Blasphemy of a blasphemer pretending to be a Muslim, or of a skeptic pretending to be faithful, is called **hypocrisy (nifaaq)**, and he is a **munaafiq (hypocrite)]**¹⁰⁴¹.

If one understands these rules, he would find them easy and simple, like the other rules of the Religion¹⁰⁴². **[What suffices you of details shall come, God willing¹⁰⁴³.**

¹⁰³⁷ Among the scholars who mentioned the last classification is An-Nawawiyy and Ibnu-l-Muqriyy among the Shafi’iyyah, Ibnu ‘Aabidin among the Hanafiyyah, Al-Buhawtiyy among the Hanaabilah, Shaykh Muḥammad ‘Illaysh among the Maalikiyyah and other scholars, **[as will come in the section of apostasy.]**

¹⁰³⁸ Ibn Hajar Al-Haytamiyy Ash-Shaafi’iyy said, “The blasphemy of a Muslim; for him to cut his ‘Islaam, would either be by an **intention** in the heart for the present or the future, whether or not he intended another Religion. Likewise, if he doubted, like for the uncertainty that negates certainty to take place. The thought that occurs without one’s choice has no effect. (Likewise), to intentionally act - even if only in the heart - with belittlement or negation...”

¹⁰³⁹ Apostasy, as defined by ‘Abdu-l-Baasiṭ Al-Faakhuwriyy, is for an accountable person, even a woman, to willingly interrupt his ‘Islaam by a belief, doing or saying.

¹⁰⁴⁰ **[The original blasphemer is of three types: the combatant (ḥarbiyy), the blasphemer who has a treaty with the Muslims (mu’aahad), and the blasphemer who accepts Islaamic rulership (ṭhimmiyy).]**

¹⁰⁴¹ Allaah said in the Qur’aan: <وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا> <Do not say to whoever passes the salaam to you, “You are not a Believer”.> Ibn Hajar said, “There is proof in the verse that it is not permissible to kill anyone who outwardly shows the signs of ‘Islaam until his situation is tested, because the salaam is the salutation of the Muslims, and the salutation of the Era of Ignorance was something else, and so this is a sign ... but judging the one who merely does that as a Muslim, and applying the rules of Islaam to him is **not binding** based on what I have said; rather there is no escape from uttering the two shahaadaahs, according to details in reference to the People of the Book and others”.

¹⁰⁴² Qawaa’id Muhimmah.

¹⁰⁴³ Some scholars have mentioned other ways of classifying blasphemy. Shaykh Muḥammad Anwar Shaah Al-Kishmiyriyy, in his book *Ikfaar Al-Mulḥidiyn*, divided blasphemy into four types: the blasphemy of ignorance (kufr al-jahl), the blasphemy of denial and stubbornness (kufr al-juḥud wa-l-‘inaad), the blasphemy of doubt (kufr ash-shakk), and the blasphemy of misinterpretation (kufr at-ta’wiyil).

It is a jariymah¹⁰⁴⁴ (crime); the head of **dhulm**¹⁰⁴⁵ (injustice), **fisq**; **fujuwr** (vice¹⁰⁴⁶) and a **fitnah** (sedition)¹⁰⁴⁷. Thus, the **kaafir (blasphemer)**¹⁰⁴⁸ is the most unjust, damned¹⁰⁴⁹ vice-doer, and wickedest of criminals¹⁰⁵⁰, even if his beauty and money impress you:

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

<And do not marry the idolatresses (besides Jews and Christians) until they believe. And certainly, a believing slave woman is better than an idolatress, even if (by her beauty and money^J) she impresses you (Believers). And do not marry idolaters (to believing women) until they believe. And certainly, a believing slave man is better than an idolater, even if he impresses you. (The reason is that^N) those (pagans) invite to the Fire (by encouraging what leads to it^J: blasphemy^N), and Allah, (by sending Messengers,) invites to (performing what earns^J) the Garden, and the forgiveness by His Permission, and He clarifies (the arguments and proofs^T in) His Verses for the people so that they be mindful.>]

The Shaykh said: Whoever says to a blasphemer, “May *Allah* honor you,” intending that *Allah* would give him a high status [blasphemes], because *Allah* does not give honor to the blasphemers,

¹⁰⁴⁴ {أَفَجْعَلُ الْمُتْلِمِينَ كَالْمُجْرِمِينَ} <Would We make the Muslims like the criminals?>

¹⁰⁴⁵ He said: <The blasphemers, they are the unjust ones>

¹⁰⁴⁶ {وَإِنَّ الْفَجَارَ لَفِي جَحِيمٍ} <The wicked ones will be in an inferno.>

¹⁰⁴⁷ Al-Baqarah, 191: <والفتنة أشد من القتل> <The fitnah (sedition of blasphemy) is more heinous than murder.>

¹⁰⁴⁸ [It has several plurals, such as **kuffaar**, as in the Saying of Allaah: <هَلْ تُؤْتُونَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ> <Have the kuffaar (blasphemers) been rewarded for what they used to do?>; **kaafiruwn**, such as the Saying of Allaah: <قُلْ يَا أَيُّهَا الْكَافِرُونَ> <O Muḥammad, say, “O Kaafiruwn (blasphemers)”>; **kafarah** such as the Saying of Allaah: <أُولَئِكَ هُمُ الْكَافِرَةُ> <Those, they are the kafarah (blasphemers)>. If someone commits lots of blasphemy, he is called a **kaffaar**, such as the Saying of Allaah: <الْقَبَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ> <Throw into Hell everyone who was excessive in his blasphemy (kaffaar)>. He is also called ‘**kafuwr**’, such as: <إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ> <Surely, the human obviously is certainly very blasphemous (kafuwr)>. The scholars also sometimes refer to he who is exceedingly blasphemous as a **mulhid**, which literally refers to someone who does not adhere to a Religion, and similar in meaning is the **zindiyq**].

¹⁰⁴⁹ [They are also damned, meaning deprived from goodness, as Allaah said:

<إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا> <Certainly, Allaah has damned the blasphemers and prepared for them an inferno.> He also said: <قَبِلَ الْإِنْسَانُ مَا أَكْفَرَهُ> <Damned is the [blaspheming] human, how blasphemous he is!>

¹⁰⁵⁰ It is proven by the texts that have been mentioned, as well as others, that it is not forbidden to gossip about a blasphemer; to say in his absence something true about him that he hates to be mentioned (ghibah).

as *Allah* the Exalted said¹⁰⁵¹: ﴿فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾ <If they turn away from that, then *Allah* does not accept the blasphemers.> *Allah* the Exalted said:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ﴾

<Certainly, the worst of creatures to *Allah* that walk the face of the earth¹⁰⁵² are those that blaspheme; they do not believe.>

The verse means that the blasphemer is the lowest of created things, [and that is due to his blasphemy]. The Messenger of Allaah ﷺ said:

لَا تَفْتَخِرُوا بِآبَائِكُمُ الَّذِينَ مَاتُوا فِي الْجَاهِلِيَّةِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنْ مَا يَدْهَدُهُ الْجُعْلُ بِمَنْخَرِيهِ خَيْرٌ مِنْ آبَائِكُمُ الَّذِينَ مَاتُوا فِي الْجَاهِلِيَّةِ

“Boast not of your fathers who died in the Era of Ignorance, for I swear by Who controls my soul: what the dung beetle rolls with his two nostrils is better than your fathers who died in the Era of Ignorance!”

This refers to those who died on paganism, because the people who died in the Era of Ignorance are of two categories: those who received the call of the Prophets, and those who did not. Both were pagans for worshipping other than Allaah. This *hadiy*ﷺ [also] includes all the other types of blasphemers, because it covers the meaning of blasphemy generally, even if in the Afterlife their situations are different¹⁰⁵³: Allaah will not torture those who died on blasphemy while the call of the Prophets never reached them. As for those who received the call and did not embrace ‘Islaam,

¹⁰⁵¹ Sūrat Āl ‘Imrān, 32.

¹⁰⁵² The human fits the linguistic meaning of a daabbah, because the human walks; crawls; creeps upon the face of the earth. The meaning commonly known to people is the beast of burden, and that meaning is not valid for the explanation of this verse.

¹⁰⁵³ This *hadiy*ﷺ is explicit in showing that the blasphemer is the most despicable thing that Allaah created, because the Messenger said that the filth pushed by this creature is better than those people from the Era of Ignorance they bragged about, saying, “My grandfather was this,” and “My father was that.” Thanking the generous, endowing Creator is not valid while worshipping other than Him or while contradicting His Messenger that He dispatched for the people to follow. Had this blasphemer given in charity the likes of a mountain in gold for the poor and the widows, he would not be thankful to His Creator who bestowed existence and intellect upon him. Therefore, the blasphemer would not be thankful to His Lord, no matter what service he may have done for humanity, and no matter how compassionate and merciful he was to the miserable and deprived people. The blasphemers are the most despicable creation of Allaah, even if they have the appearance of humans, and that is because they have abandoned fulfilling the greatest right of Allaah over His slaves and blasphemed in Allaah, the Mighty and Glorified.

they are those who shall be tormented in Hell forever and ever without end¹⁰⁵⁴. Allah the Exalted said: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ <Surely, Allah does not forgive the association of partners with Him, and He forgives whatever is less than¹⁰⁵⁵ that for whomever He Wills.>¹⁰⁵⁶

Likewise, all types of blasphemy are not forgiven by Allah [except by believing in and uttering the Shahaadah, not by a standard repentance formula - and that is if one were still alive, and it is not forgiven by any way after death¹⁰⁵⁷]. This is due to the Saying of Allah the Exalted:

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾

¹⁰⁵⁴ Ash-Sharh Al-Qawiym vol. six, pg. 413, 414

¹⁰⁵⁵ In reference to forgiveness, the religious matters are of three categories: a category whose abandoner is unforgiven, a category that if someone abandoned it, he may be forgiven by the Will of Allaah, for Allaah forgives whomever He has willed and tortures whomever He has willed; and a category that is forgiven by the Will of Allaah, but with a return for a wrong-doing (maḥlamah). **The first** is the belief in Allaah and His Messenger. Whoever dies believing in Allaah and His Messenger will have the Promise of Allaah fulfilled for him, which is to enter Paradise. He will either enter among the first or among the last. The one who abandons this is not forgiven. He will never enter Paradise. He will neither be forgiven by any intercession nor by any good deed he previously did. Also, all types of blasphemy have this judgment. **The second** is abandoning a religious obligation, such as prayer or fasting - but while believing in them, or committing something forbidden, such as drinking alcohol and committing murder - while believing that it is forbidden, and abandoning any obligation or doing any sin that is not related to another person's rights. Allaah forgives among these whomever He willed and tortures whomever He willed. After torturing Him, Allaah will release him and admit him to Paradise. **The third** case refers to transgressions against people, such as consuming another's right unjustly, hitting him or insulting him unrightfully, like unrightfully accusing one of fornication, not giving one's wife her dowry, or unrightfully refusing to support her. Of this category, Allaah forgives whomever He willed, and tortures whomever He willed. However, Allaah will certainly make him pay for what he did to the mistreated person, by rewarding the wronged one with the good deeds of the perpetrator, or Allaah may simply grant him something good from His bounties and endowment, as generosity. If the perpetrator's good deeds are exhausted, he will take from the wronged person's bad deeds.

¹⁰⁵⁶ Both parts of the verse refer to the one who dies without repentance. The complete meaning of the verse is: Whoever associates partners with Allaah and dies without repentance shall not be forgiven by Allaah, and whoever does not commit shirk, but commits major sins less than that, and dies without repentance, then he is under the Will of Allaah; Allaah may forgive him despite that he deserves punishment, or punish him first, then forgive him for dying as a Believer. This verse is proof for Ahlu-s-Sunnah that Allaah does not everlastingly punish the [believing] slave. He forgives whomever He willed among the Muslims.

¹⁰⁵⁷ Therefore, if one says to a blasphemer, "May Allaah forgive you," so that Allaah forgives him while he is in the state of blasphemy until he dies, this is blasphemy. If he says it meaning may Allaah guide you to Islaam, it is not blasphemy [Therefore, it is not an explicit statement of blasphemy]. The one who says about a person who died in blasphemy "May Allaah have mercy on him," with the intention of asking that he experiences comfort in his grave, is a blasphemer. But if he intends by that to ask for his torture to be lessened for him without asking for comfort for him, then it is possible that he does not blaspheme [like if he were ignorant]. If someone blasphemed, and before saying the shahadah said, "I seek the forgiveness of Allaah," he does not benefit at all, but is committing more blasphemy. He is asking Allaah for forgiveness while he is still a blasphemer. It is as if he is asking Allaah to contradict Himself, because Allaah told us that He does not forgive someone while he is still a blasphemer.

<Surely, Allah will not forgive those who blasphemed and those who blocked others¹⁰⁵⁸ from the Path of Allah, and then died while being blasphemers.>

❁ وسبحان الله وبحمده ❁

Allaah made embracing ‘Islaam, which is the greatest of His endowments upon the slave, an easy matter, which is merely uttering the two Testifications of Faith after having a proper belief in Allaah and His Messenger. He also made blasphemy easy; a single word¹⁰⁵⁹ that belittles Allaah or His Religion takes the one who said it out of Faith and throws him into blasphemy, which is the worst of situations. Then, to Allaah, he will have a status lower than the vermin and the beasts.

[This ease of blaspheming] is what is meant by the hadiy of Al-Bukhaariyy:

الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ.

“Paradise is closer to one of you than his sandal strap, and Hell is like that also.”

[It is also] proven by the hasan hadiy of At-Tirmithiyy:

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بِأَسَا يَهْوِي بِهَا فِي النَّارِ سَبْعِينَ خَرِيفًا

Surely, the slave would certainly speak with the word, not seeing anything wrong with it.

He falls because of it into Hell for 70 autumns¹⁰⁶⁰.

And so, one might blaspheme without intending to leave the Religion, and without exchanging ‘Islaam for another Religion, as is the case of many of those who are attributed to Sufism.

¹⁰⁵⁸ Stopping the people from embracing Islaam is not a condition for the blasphemer not to be forgiven in the Hereafter; if a person dies on the state of blasphemy, he will not be forgiven in the Hereafter, whether he stopped people from embracing Islaam or not. However, the torture of the blasphemers who stopped the people from embracing Islaam is greater than the torture of those who did not. Both types will be tortured forever in Hellfire.

¹⁰⁵⁹ It does not matter if he said such a word seriously, jokingly or angrily. The meaning is that the human being acquires Paradise by doing even a small amount of good deeds, and likewise he would acquire Hell by doing even a small amount of evil.

¹⁰⁶⁰ From the Two Shaykhs: [إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ] “Surely, the slave would certainly speak with the word, not distinguishing (its judgement), slipping, because of it, into Hell a distance greater than what is between the east and the west.” This version of the hadiy does not clarify the distance.

The condition for falling into blasphemy is to willingly say the blasphemy, knowing its meaning; without a tongue slip or being forced, or to willingly do what only a blasphemer does. Being delighted in the heart is not a condition for falling into blasphemy by **consensus**. The acceptance in the heart is only conditional in the case of compulsion, [as shall come. In the Qur'aan, some people are deemed blasphemers for what they willingly said, despite their excuses and apologies:

﴿وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

<By God, if you were to confront them, they would certainly say, “We were just indulging and playing!” Say (Muhammad): “Is it Allaah, His Verses and His Messenger that you belittle? Make no excuses! You have blasphemed after your (display of) belief ...”¹⁰⁶¹>]

Our Shaykh said in *The Summary*: “It is not a condition for a person to fall into blasphemy that one must have learned the judgment of the uttered blasphemous words, or that one must have liked or believed their meanings – as falsely stated in the book called *Fiqhus-Sunnah*. Anger is not an excuse for one to escape the judgment of falling into blasphemy.”

✽ وسبحان الله وبحمده ✽

[Therefore, it is understood that one does **not** blaspheme if:

1. **He did not know the meaning of an explicit blasphemy**, like saying: “Nothing exists but Allaah,” or “Allaah is everywhere,” thinking it means something like “Allaah has Power over everything”. He is taught, and forbidden from such expressions.
2. **He did not intend the blasphemous meaning of what appears to be blasphemy**, like saying “Allaah is High”, “in God’s Hands”, and many examples shall be mentioned, God willing.

3. **One's tongue slipped¹⁰⁶²** and like what comes out as the habitual “laghw” swear comes out. In Sariyh, the Shaykh logged some scholars counting what was mindlessly said in panic to be like this, citing the hadith of the Muslim graverobber who was cremated.
4. **One was “mukrah¹⁰⁶³ (forced; coerced; compelled)”** - according to the proper details¹⁰⁶⁴ -] under threat of death¹⁰⁶⁵ or the like¹⁰⁶⁶. Some scholars do not say, “or the like”. This is the meaning¹⁰⁶⁷ of what Allaah the Exalted said:

(مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ، وَلَكِنْ مَنْ شَرَحَ
بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ)

¹⁰⁶² That is for one to say any of these blasphemous sayings without intending to say it at all, but rather it slipped from his tongue involuntarily.

¹⁰⁶³ He is called “mukrah (compelled)” The compelled person is the one who does not blaspheme for merely saying blasphemy after compulsion, unless his heart is pleased with what he says; then he would blaspheme.

¹⁰⁶⁴ This excludes devastating blows that do not kill, extended imprisonment, having an eye gouged out, having one's money burned or confiscated, or for one's family member to be killed or having one's chastity violated. [From this it is evident that the case of compulsion to commit blasphemy is tighter than other cases of unjust compulsion. The one who is compelled to divorce his wife, or to testify to the judge, or the like is not restricted from what is mentioned here. He may utter the divorce or testify under the threat of being beaten or imprisoned for an extended time, for example. His divorce is not valid as long as he uttered it with the expression that was forced upon him].

¹⁰⁶⁵ He whose heart is certain with belief, but utters blasphemy while under the threat of death or the like, does not blaspheme. If the Muslim who was compelled to say blasphemy says the word of blasphemy to save himself from what the blasphemers have threatened him and his heart is not pleased with what he says, he is not charged with blasphemy. In case he changed his mind after compulsion and his heart was pleased with the statement of blasphemy, he blasphemes.

¹⁰⁶⁶ [The meaning of “or the like” is] “what leads to death”, such as dismembering the arms and legs. Hence, there is no harm in believing that the only excuse is the threat of death. [This is what Shaykh Muhammad Sulaymaan taught us when teaching the explanation of As-Siraat. However, the Shaykh does repeat the expression “and its likes” throughout his books in this case].

¹⁰⁶⁷ This verse is not generally including all cases of blasphemy; if someone uttered blasphemy without being under threat of death or its likes, he becomes a blasphemer even if he did not feel delighted with it, and even if he did not want to leave the Religion of 'Islaam. It is not permissible to interpret this verse to include everyone who utters blasphemy. Some people of this era have nullified this Religious judgment upon which the scholars of Islaam have agreed, and that with which this verse came. Among them is Sayyid Saabiq in his book Fiqhus-Sunnah, Hasan Qaaturjiyy, a person from the Hudaybiyy family in a book that he named “Callers not Judges”. There is also a Syrian person from the Idlibiyy family. Be warned from them, for they perverted the Religion of Allaah and they have opposed the Muslim rulers, such as the Caliphs and their appointees. The rulers did not use to say to the person who said a word of blasphemy and apostasy when brought forward to them to be judged, ‘Was your heart delighted with the blasphemy that you said?’ Instead they use to apply the rules of blasphemy by his mere confession or the testimony of two witnesses about him that he said such-and-such blasphemy. Among the recorded incidents is what took place with Al-Hallaaj. He was charged with blasphemy for saying, “I am Al-Haqq,” which is one of the names that are specific to Allaah, as well as saying other statements of blasphemy that are reported from him, [and some have been documented in the beginning of the book]. Judge Abuw `Umar Al-Maalikyy in Baghdaad, during the days of Al-Muqtadir Billaah, gave the verdict. Al-Hallaaj’s hands and feet were amputated, then he was decapitated, cremated, and his ashes were thrown in the Tigris. This excessive punishment was to deter his followers, Al-Hallaajiyah. It is true that some scholars said that Al-Hallaaj was out of his mind when he said what he said, but they all agreed that what he said was blasphemy.

<Whoever disbelieved in Allaah after having belief deserves the torture of Allaah¹⁰⁶⁸, except someone compelled while his heart is tranquil¹⁰⁶⁹ with belief.>¹⁰⁷⁰

What is **understood** (mafhum) is that the one who is not compelled while his heart is tranquil with belief blasphemes, because what is **uttered** (mantuq); what is actually stated, is that the one who is forced while his heart is tranquil with belief does not blaspheme. *Ibnu Munthir*, in *Al- 'Ishraaf*, reported that ^Ammar Ibn Yaasir was threatened with death if he did not utter blasphemy, so he uttered it. Then he went to the Prophet ﷺ and told him what happened. The Prophet ﷺ said: هل كنت شارحا صدرك حين قلت ما قلت **“Was your heart delighted when you said what you said?”** He said, “No.” The Prophet ﷺ said: فإن عادوا فعد **“Then, if they return, you return.”** This means: If they threatened your life again to make you utter blasphemy, then [you are permitted to utter the blasphemy without accepting it;] if you utter it without liking it, you do not blaspheme. The Prophet ﷺ specifically asked the threatened person whether he was delighted in his heart or not when he uttered that blasphemy; he did not ask in other cases¹⁰⁷¹.

¹⁰⁶⁸ The Haafidh says that this is a serious threat for the one who wilfully apostatizes.

¹⁰⁶⁹ On the other hand, if the person was threatened with being killed or its likes, and when he uttered his heart was delighted, he is judged a blasphemer though he was under threat. Also, if he changed his mind after the compulsion, and his heart became delighted, he blasphemes.

¹⁰⁷⁰ An-Nahl, 106

¹⁰⁷¹ When the blind man killed his slave woman for slandering the Prophet ﷺ, he did not ask whether she was delighted or not, because this matter of being delighted or not is only a question in the case of compulsion.

From this, we firmly know that Sayyid Saabiq's wrong ruling¹⁰⁷² in *Fiqh As-Sunnah* concerning that verse is misguidance and falsehood¹⁰⁷³; that **a person is only judged as a blasphemer when he said blasphemy if he was delighted with that blasphemy¹⁰⁷⁴, or if he intended to leave 'Islam¹⁰⁷⁵**. It belies Al-Qur'aan, the hadiyy of the Prophet ﷺ, and the consensus of the nation, and nullifies the ruling contained in the aforementioned verse. Haafidh Ibn Hajar said:

وَمِمَّنْ جَنَحَ إِلَى بَعْضِ هَذَا الْبَحْثِ الطَّبْرِيُّ فِي تَهْذِيبِهِ

Among those who have indulged in this subject is At-Tabariyy in his book At-Tahthiyb.

فَقَالَ بَعْدَ أَنْ سَرَدَ أَحَادِيثَ الْبَابِ: فِيهِ الرَّدُّ عَلَى قَوْلِ مَنْ قَالَ لَا يَخْرُجُ أَحَدٌ مِنَ
الْإِسْلَامِ مِنْ أَهْلِ الْقِبْلَةِ بَعْدَ اسْتِحْقَاقِهِ حُكْمَهُ إِلَّا بِقَصْدِ الْخُرُوجِ مِنْهُ عَالِمًا

¹⁰⁷² Several other contemporaries agree with him. Among them is

1. Hasan Qaaturjiyy, who claims that what is being supported here is specific to the followers of the Shaykh,
2. Al-Qaradaawiyy,
3. ^Umar ^Abdullaah Kaamil,
4. Muḥammad ^Alawiyy Al-Maaliyy,
5. Khaalid Al-Jundiyy
6. Al-Qudaybiyy and others.

The first to generalize about the ruling contained in the verse was Ash-Shawkaaniyy, who was a Zaydiyy Shiite from Al-Yaman. Later, he claimed to have repented from the school of the Shiy'ah to join Ahlu-s-Sunnah. He outwardly showed that he became a Sunniyy and began to author. Among what he documented was this deviant rule. Sayyid Saabiq copied from his book, and from there it spread. Many of our contemporaries have shamelessly followed this opinion. Most of them explicitly admitted copying from Ash-Shawkaaniyy. None of the scholars made that condition. Rather, the scholars stated that when a person utters blasphemy, whether he was delighted with it or not, he blasphemed. They applied the rules of apostasy on him by his mere confession or by the testimony of two witnesses, and they did not ask him if his heart was delighted about the blasphemy he committed. This is what the books of Islaamic history document.

¹⁰⁷³ According to this invalid claim, it is permissible for a person to say any blasphemy, and then to defend himself by saying, "I did not enjoy it in my heart, I merely said it with my tongue." Then he would be excused from having to repent from blasphemy and deserving execution, and an entire chapter of religious knowledge would be eradicated; the judgments of the apostate, such as the suspension of the marriage contract, and being severed from inheritance. This is obligatory on the Muslim ruler, just as Abuw Bakr executed a woman who apostatized.

¹⁰⁷⁴ Mullaa ^Aliyy Al-Qaariyy said in his explanation of Al-Fiqhul-'Akbar by 'Imaam ^Abu Haniyfah, "In the book Haawi Al-Fataawaa it says: 'Whoever blasphemes with his tongue while his heart is tranquil with belief, he is a blasphemer, and he is not a Believer to Allaah.'

¹⁰⁷⁵ Imaam An-Nawawiyy gave an example for that in his book Rawdatu-t-Talibin, in the chapter of apostasy, conveying and agreeing with the words of the Hanafiyy scholars, "If a man were angry and he beat his son or slave boy severely, then another person saw that and addressed him by saying, 'Aren't you a Muslim?'-meaning that a Muslim would not hit another in such a severe manner. If out of his anger he replied by saying, 'No,' he blasphemed for that, although he was not delighted with that blasphemy.

After listing a number of hadiyths on the topic (of the Khawaarij), he said, ‘In these hadiyths is refutation of whoever says that none of the People of the Qiblah go out of ‘Islaam after deservingly being judged with it, unless he intended to go out of it knowingly.

فَإِنَّهُ مُبْطِلٌ لِقَوْلِهِ فِي الْحَدِيثِ:

This claim debunks the Prophet’s statement in the hadiyth:

يَقُولُونَ الْحَقَّ وَيَقْرَأُونَ الْقُرْآنَ وَيَمْرُقُونَ مِنَ الْإِسْلَامِ وَلَا يَتَعَلَّقُونَ مِنْهُ بِشَيْءٍ

“They say the truth, they recite the Qur’aan, and they go out of ‘Islaam and nothing of it sticks to them.”

وَمِنَ الْمَعْلُومِ أَنَّهُمْ لَمْ يَرْتَكِبُوا اسْتِحْلَالَ دِمَاءِ الْمُسْلِمِينَ وَأَمْوَالِهِمْ إِلَّا بِخَطَا مِنْهُمْ
فِيمَا تَأَوَّلُوهُ مِنْ آيِ الْقُرْآنِ عَلَى غَيْرِ الْمُرَادِ مِنْهُ

And it is known that they did not deem the Muslims’ blood and money lawful except by a mistake from what they have misinterpreted of the verses of the Qur’aan according to other than what was intended.

5. Also exempted is **absence of the mind**.
6. Sometimes¹⁰⁷⁶, being “Qariybu ^Ahd[in] Bi-l-‘Islaam¹⁰⁷⁷ (newly acquainted with ‘Islaam): he whom neither his family nor anyone else has taught the matters of the

¹⁰⁷⁶ This is such as the Power of Allaah, His will, His Oneness, His Life, His being different from the creations- meaning that He does not resemble them in any way-, that He hears, Sees, knows, speaks, and that He is Independent of everything, and that His Existence is without beginning, meaning that His Existence was not preceded by non-existence- which is the case of everything other than Him-, and His Everlastingness, meaning that non-existence is impossible for Him. He is not excused even if he is a new Muslim who never heard anything about the Religious matters except that he knows that Allaah is His Lord, no one is god but Him, and that Muḥammad is his Messenger and he knows the truthfulness of the Prophets and their trustworthiness, and the invalidity of a religion other than the religion of Islaam.

¹⁰⁷⁷ Ash-Sharḥ Al-Qawiym edition six pg. 328: He is not the one to whom a Religious case was unknown, while similar cases are known to him, like those who have heard many Religious rules that are similar to this case in question. Such a person is not considered like a new Muslim, rather the one who is like a new Muslim is the one who lived among Muslims and he does not learn anything with

Religion except the two shahaadahs, whether he lived like that for a long or short time; if he denies any of the obvious religious matters, he is not charged with blasphemy, but is taught. Whoever has not heard many religious judgments and thus does not know them, even if he lived among Muslims, is 'like a new Muslim'¹⁰⁷⁸. And we have previously mentioned that the one who denies an Attribute of Allaah that is known by the mind, even without knowing a Qur'aanic text or a hadiyth, is not excused for being ignorant about that.

7. **Citing another's blasphemy**¹⁰⁷⁹ is not blasphemy as long as one is not pleased with it and does not think it is good. If a blasphemous expression is in a book, then someone opened it to merely look at; see the expression - without reading aloud - he does not need a citation before opening a book and looking at a statement of blasphemy, because by opening the book, he is not writing or otherwise initiating the blasphemy; he is merely looking at what was written by someone else. When one needs to produce a citation, it is not necessary that it would be uttered with his tongue; it is valid to be written as long as it had a proper intention when written. **The Shaykh said** in the Siraat¹⁰⁸⁰: *Our reference for excluding the case of conveying another's blasphemy is the Saying of Allah the Exalted*¹⁰⁸¹: **<The Jews said, 'Ezra is son of Allah!' and the Christians said, 'the Masih is son of Allah!'->**

them and is born from two Muslims. So, the one who has learned a lot of what resembles the case in question and despite that he is ignorant about this case is not considered like a new Muslim. As for somethings that are not understood from similar cases, if the person is ignorant about it he is excused, even if he studied Religious knowledge for a long time, because he never heard about it. For example, someone never heard that there is a Prophet named Ilyas, and he has been a Muslim for a long time; he never read in the Qur'aan the name Ilyas among the Prophets. Even if such a person studied many books and learned from shaykhs, he is not charged with blasphemy, because the likes of this case is not known by comparison, only by hearing. Likewise, if some read in the Qur'aan that Ilyas is a Prophet, then forgot and denied his Prophethood, also he is not charged with blasphemy.

¹⁰⁷⁸ Nowadays, one may find someone who grew up among Muslims and scholars, but would still be ignorant of certain matters that are known by necessity. If that was all that the person knew and he never heard otherwise, then he is not a blasphemer. If that person did know the correct rule but chose to come up with a new rule, he blasphemed.

¹⁰⁷⁹ However, if a person photocopies blasphemous speech with the device called the 'photocopier', and whatever is like it¹⁰⁷⁹, without a citation, then he blasphemes. Likewise, is the judgment of a photographic device from which the image of blasphemous writing is generated when initiating the device. Equally, if one copies blasphemous speech from a book with his own handwriting without citation, he blasphemes, even if he imitates another person's handwriting with his handwriting. Similarly, if he speaks blasphemous talk without a citation he blasphemes, even if he changes his voice to imitate the voice of another person.

¹⁰⁸⁰ 13th edition, pg. 32

¹⁰⁸¹ Sūrat At-Tawbah, 30.

Furthermore, the citation that protects the narrator from blasphemy would either be at the beginning of the statement¹⁰⁸² that he cites or after his mentioning that blasphemous word¹⁰⁸³, while intending beforehand to say the citation¹⁰⁸⁴. So, if he said, “Jesus is God’s son is what Christians say,” or, “the Christians said that,” it is a citation that prevents blasphemy from the citer. As for the one who believes that when he turns on the television or video, that the image of a person who is speaking blasphemy will appear, and in that case, he did not use a valid quoting statement, then he does not commit blasphemy if [to

¹⁰⁸² Likewise, is the judgment of the one who duplicates the image from a book by way of the photocopier or the like, and he started by duplicating an image of the front cover that has a title, author, etc., and then he photocopies pages that have blasphemy. He does not blaspheme. The same is the case if someone duplicates the image of an identification card of a blasphemer, but on the card, it says he is a Muslim. He does not blaspheme, because what is on the card is in reference to what exists in the government records.

¹⁰⁸³ In reference to the television, it seems that there is no one that believes that the writing that appears on the screen existed previously within the television before turning it on. According to this, whoever believes that when he turns it on, a blasphemous expression will appear written on his screen, (but) without any citation, such as the name of the broadcasting station appearing on the corner of the screen, then to escape blasphemy, the person must say a valid citation when he turns it on.

¹⁰⁸⁴ According to the rules we have just mentioned, opening a computer file also has the same judgment, as well as pressing play on a cassette tape, playing the compact discs, and whatever is similar to them. In this issue there are two cases: The first case is the case of the one who believes that as a result of pressing play (or pressing the button, turning it on, etc.) that the blasphemy will take place without that blasphemous statement having been previously existent. If this is the person’s conviction (that no blasphemy existed before pressing play), then he must use a citation before turning it on if he wants to escape falling into blasphemy. This is because the person does not believe that the sound is already existing and contained inside the cassette, computer, etc. He does not believe that the device is like a locker containing blasphemous words. He does not believe that the computer already has the blasphemous writing in it; rather his conviction in this case is that he is initiating the blasphemy by his doing. In this case, he needs to say, “They say,” or any (valid) citation. His belief is that what exists in this device is merely codes and signals, and that his doing is what generates the blasphemy. According to what we have just now said (according to the person’s conviction that the blasphemy is not existing in the device before he initiates the device), if a person wants to record (duplicate) a cassette tape, computer file, etc. (without sound) or transfer a file from one location to another, or from one computer to another (without sound), then he does not need a citation, because he believes that he is only transferring codes and signals. The second case is for him to believe that the blasphemous expression already exists in the device; it is already contained and locked in the cassette tape or compact disc before pressing play. He believes it is already contained in there, locked away. Then, when he presses play or turns it on, he believes that his doing only made him encounter what was already existing, but he does not believe he generated blasphemy that was not already existing. Instead, (to him) turning this device on or pressing play is like opening a book to see what was already existing in it. He does not blaspheme in this case if he presses play without saying a citation. In case he wants to record (duplicate) this blasphemy (on the device) to another device, then he needs a religiously valid citation, either before initiating or after finishing (while having previously intended to cite it before starting), because he believes that now he is initiating (new) blasphemy, whether it was a sound or writing. An example is to say, “Now I record the misguidance of so-and-so.” Therefore, the judgment of this (act) is built upon the person’s conviction. However, in reality, the people who are knowledgeable of these devices said that there is no sound contained in and already existing in these machines, and no writing already existing in them. Instead, in these machines are codes, signs, and signals, and this is what Shaykh ^Abdullah was last upon. Hence, if a person wants to play a cassette tape, compact disc, or the computer, in a way that because of playing it a blasphemous expression is generated, whether it was sound or writing, without a citation along with it (and we do not know his conviction in this issue), then he is advised to produce a citation. As for his judgment; whether or not he blasphemes, this depends on the aforementioned details stated in the answer.

him] it is as if the image of the person talking is in itself an expression of the one saying the blasphemy¹⁰⁸⁵.

[Sometimes the citation is implied, like if it were asked, “What do the Christians say?” then someone merely answered: “Jesus is God’s son.” The responder does not blaspheme for not citing¹⁰⁸⁶].

¹⁰⁸⁵This is if it is a moving picture, so a still picture does not stand for a quoting statement. This also excludes animation. If you are watching a film, like a Japanese or Chinese film, where they changed the language to an English language instead of the original language, then if one knows that there will be blasphemy, one must say a quoting statement before playing it, because the picture is not really an indication of the speaker since they switched it from the original language of the people in the video. Also, the initials of a channel are not sufficient, and neither is the logo, like the image of an eye, etc. The name of the channel must be spelled out completely, such as “Fox”. Also, if the person turns it on but he forgot that there will be blasphemy, then he does not blaspheme.

¹⁰⁸⁶ [The Shaykh mentioned a beneficial case related to the implied citing of statements in the explanation of As-Siraat and the big explanation of At-Tahaawiyy. Ash-Sharh Al-Qawiyim, sixth edition, pg. 234/ Al-Idhaar, fourth edition, pg. 289 It relates to this verse of the Qur’aan, An-Nisaa’, 78:

(وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ فَلْيُكَلِّمْ مَنْ عِنْدَ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (78) مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ)

< (which loosely means): If something bad hits them they say this is from you, O Muḥammad. O Muḥammad, say, “Everything is created by Allaah.” So what is with those people, they can barely understand a ḥadiyṡ * “... Whatever has hit you of goodness is from Allaah and whatever has hit you of misfortune is from yourself.”

If it were said: How is it that the statement of the hypocrites and the pagans is dispraised, which is that: <If goodness hits them they say this is from Allaah, and if misfortune hits them, they say this is from you (O Muḥammad)>; that very statement of theirs which was refuted by God Saying: <(فَلْيُكَلِّمْ مَنْ عِنْدَ اللَّهِ)> <O Muḥammad, say that everything is created by Allaah>,” Then, after that, Allaah confirmed for Muḥammad exactly what was refuted: <(مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ)> <Whatever has hit you of goodness is from Allaah and whatever has hit you of misfortune is from yourself>? We say the verse is explained to mean that the second is a conveyance of what they said also. It has an implication: “What is wrong with those people? They can barely understand, (because they say): <(مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ)> <Whatever has hit you of goodness is from Allaah and whatever has hit you of misfortune is from yourself>.” It is also said to mean the goodness that has hit you, O human being, meaning prosperity and endowment, is from the Generosity from Allaah, and what has hit you of misfortune, meaning drought and hardship, is because of the misfortune of your deeds and your sin, not the misfortune of Muḥammad, ṡallallaahu ʿalayhi wa ṡallam, as claimed by the pagans. What supports that is the Saying Allaah the Exalted: <(وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ)> <Whatever hit you of calamities is because of the deeds that your hands have acquired, and Allaah forgives many>. This is what is in the explanation of At-Tahaawiyy. In the explanation of the Siraat, Shaykh clarified the two explanations further: The first issue is that it is said that in this Saying of Allaah the Exalted: <(مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ)> <Whatever has hit you of goodness is from Allaah and whatever has hit you of misfortune is from yourself>. The goodness (ḥasanah) in this verse is the endowment (niʿmah), and the misfortune (sayyiʿah) is the calamity and the tragedy. Therefore: <(مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ)> <Whatever has hit you of goodness is from Allaah...> means that the endowment that hit you is from the Generosity of Allaah upon you, and the meaning of: <(وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ)> <...And whatever has hit you of misfortune is from yourself>, is whatever hit you of calamity and tragedy is the payment of your deeds. It means the evil deeds that you have done, We shall pay you for them with these calamities and tragedies. It does not mean that you, O human being, create the evil. And so the slave does not create anything, rather he acquires the good and acquires the evil, and Allaah is the Creator of good and evil in the slave. This explanation is known to many, and there is another explanation for the verse. It should be that the coming explanation should be taken and the previously mentioned one should be abandoned. It is that the meaning of the Saying of Allaah the Exalted, which literally means ‘whatever hit you of goodness’ is conveying the words of the pagans with an omitted implication, which is: ‘they say’, or ‘they said’. And so the implication is ‘they say’, or ‘they said to Muḥammad, ‘What has hit you of goodness, meaning endowment, is from Allaah, and what has hit you of misfortune,

8. Being a “**muta’awwil (misconstruer¹⁰⁸⁷)**”; a person making a “**ta’wil (misinterpretation)**” by an “**ijtihād (misapplication)**” concerning a judgment in the Religion. The misconstruer does not blaspheme unless his mistake was in the “**qat’iyyaat (definitive matters)**”. Hafidh 'Abu Zur'ah Al-^Iraqiyy said in his *Nukat*: “*Our Shaykh Al-Bulqiniyy said:*

It is necessary to say, “without a misinterpretation (that saves them from blasphemy),” so to exclude the insurrectionaries and the Khawarij who legitimized the blood and money of the People of Justice, while believing in the prohibition of their own blood being lawful for the People of Justice, as well as [to exclude] those who denied the obligation of the zakah on them after the Messenger of Allah¹⁰⁸⁸ ﷺ, by a plausible misconception¹⁰⁸⁹. This is the judgment because the Companions (may Allah accept their deeds) did not charge them with blasphemy.”

Likewise (is the case of) those who misinterpreted the Saying of *Allah* the Exalted¹⁰⁹⁰:

﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

“Are you going to stop?”

They thought it gave a choice to drink wine, not that it was a prohibition from drinking wine, so they drank it. ^Umar¹⁰⁹¹ did not judge them as blasphemers. Rather, he said,

meaning calamity, it is from you O Muḥammad, meaning from your bad luck; your misfortune (shu'm). This explanation is free of anything problematic, (ishkaal) unlike the first explanation; there is something problematic in it. Scholars have mentioned this explanation. Among them are As-Siyuwṭiyy, the Shaafi'iy, and Al-Quwnawiyy the Ḥanafiy.

¹⁰⁸⁷ **MISCON'STRUER**, *noun* One who makes a wrong interpretation. <http://www.webstersdictionary1828.com/Dictionary/Misconstruer>

¹⁰⁸⁸ The misunderstanding of those who stopped paying Zakaah at the time of Abu Bakr As-Siddiq was that zakaah was obligatory upon them only at the time of the Prophet ﷺ because they misinterpreted His Book (Tawbah, 103): ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ﴾ <“O Muḥammad, take from their money a charity - which is the Zakah - that purifies them...”>

They that he was commanded to supplicate for them when they pay *zakah*, and that would be mercy and tranquillity for them, and that was cut-off by his death.

¹⁰⁸⁹ This means that their misinterpretation does not demand of us that we charge them with blasphemy.

¹⁰⁹⁰ Sūrat Al-Mā'idah, verse 91.

¹⁰⁹¹ Ibnu-l-Khattāb

“Whip them eighty times each. Then, if they return to [deeming] it [lawful], execute them.”

This is narrated by *Ibn 'Abi Shaybah*.¹⁰⁹²

[On the other hand, anyone who inferred from some evidence that the world is eternal blasphemes despite his inference. The same is the case for a Likener and for] Al-Murji'ah who said that as long as a person is a Muslim, the sins do not harm him, as the good deeds do not benefit the blasphemer. They said this relying on an *ijtihad* and by inferring wrong meanings from the texts, but they were not excused from being judged as blasphemers.

❁ وسبحان الله وبحمده ❁

SHIRK

[Shirk; 'ishraak (paganism; polytheism; idol worship) is to worship someone other than Allaah, or with Allaah, or to ascribe the Attributes of Allaah to other than Him, and vice versa.

The Thanawiyyah (Dualists) said there are two gods. The Christians said three¹⁰⁹³]. Allaah said about it:

¹⁰⁹² Likewise, a person in the time of ^Umar made a mistake in interpreting the saying of Allah “*Laysa ^alal-ladhina amanu wa ^amilus-salihati junahun fima ta'imuw idha ma-ttaqaw*,” and he thought that the ayah means if a person fears Allah then he is allowed to drink alcohol. Sayyiduna ^Umar did not judge him as a blasphemer for that but rather he enforced the due punishment for him. He told the man “The one who fears Allah does not drink alcohol.” The true meaning of the ayah is that if a person avoids the prohibited foods then whatever he eats after that, he is not sinful.

¹⁰⁹³ The Christians believe that Allaah is something that exists by Himself while at the same time being made of three individual selves; that three different matters form the reality of one God that exists by Himself without being created by someone. [They call this belief the trinity. In Arabic, it is called *tathliyyth*. Allaah said: <قَالُوا إِنَّ اللَّهَ ثَلَاثَةٌ> <They said, “Allaah is certainly the third of three.”> Some of them say that this trinity is like water, ice and steam; that they are three while being one at the same time. It is impossible that three different matters would be a single self. If the water freezes it would not be vapor, nor would it be liquid anymore. If the ice melted, it would not be solid anymore, nor would it be a vapor. If the steam liquified, it would not be a vapor anymore, nor would it be solid. Hence, it is impossible that these three could all be the same thing at the same time]. The Christians also believe that Allaah is merged with man. What they understand from this merger is that one thing became the other; that the eternal attribute of Allaah became the created body of Prophet ^Iysaa ﷺ and vice versa. If two different matters unify, they are still two matters and it is nonsense to say that they are one. If they claim that both original matters annihilated and a new thing took place, then there is no unity, because those original matters do not exist anymore and whatever is the new thing that came into existence is not either of the original two. If they say that one lost its reality to the other, then there is no unification of anything. Some of them said that this unity is similar to the light that radiates from the sun. They say that just as the light of the sun reaches us without the sun going away or losing its ability to shine, the eternal attribute of Allaah is merged with the body of ^Iysaa without either of them losing their own reality. This is invalid because

1094 (وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

<And when Luqmaan said to his son while advising him, “O my son, do not commit shirk. Surely, shirk is a great injustice.”>

The greatest right of Allaah upon His slaves is for them to recognize His Oneness and not to give partners to Him. [Whoever practices shirk is a **mushrik (pagan; polytheist)**. Among the pagans are those who] worshiped idols with varying shapes. Some worshiped men, like the Pharaoh. Some worship beauty, and they are **Huluwliyyah**. Some worshipped the sun, the moon and the stars. Some worshipped specific stars. Some worship the devil, and some worship cows. Some worshipped the Angels and said that they are the daughters of Allaah. Those are the people Allaah described when He said:

1095 <إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُؤْنَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنْثَى>

<Those who do not believe in the Afterlife certainly give the Angels the names of females.>

Tashbiyh (likening; comparing Allaah to the creation) is shirk, like describing Allaah as an event (**haadiḥ**), or with vanishing, or being a body¹⁰⁹⁶ or having color or shape. Some believe that

the light of the sun separates from the sun. This is far from the unification of which they speak. Some of them said that this mixture is similar to the soul and the body, but the soul is a body itself and is distinguishable from the dense body, as is known by the fact that the Angel of death removes the soul completely from the body at the appointed time of death. If they claim that the human quality died but the eternal attribute of Allaah did not, then they are confirming that they are different matters. Had the mixture they claimed been an intellectual necessity, then Allaah would have been attributed with it eternally, which would imply that the body of ‘Iysaa ﷺ is eternal, which is not the case even by their own claims, since they confirm that he was born. If they claim that this unification is not a necessity, and rather a mental possibility, then this would imply that Allaah was created and specified by someone, which is impossible. [It is strange that after knowing that Christians believe in the godhood of three individuals, and furthermore believe in the merger of God and man, some people still consider them monotheists].

1094 Luqmaan, 13

1095 An-Najm 27

¹⁰⁹⁶ Al-Bayaadiyy said in explanation of the statement of Abuw Haniyfaḥ:

من قال لا أعرف ربي أفي السماء أم في الأرض فهو كافر وكذا من قال إنه على العرش ولا أدري العرش أفي السماء أم في الأرض

“Whoever says, ‘I do not know, is my Lord in the sky or on Earth?’ then he is a blasphemer, and likewise whoever says, ‘He is certainly on the ‘Arsh, but I do not know, is the ‘Arsh in the sky or on Earth?’”

“The second point is the charge of blasphemy for whoever utters **tashbiyh** and confirms containment. Abuw Haniyfaḥ signaled to that by the aforementioned judgment of whoever applies such expression. This is what Imaam Al-Ash‘ariyy chose, also. He said in **An-Nawaadir**, ‘Whoever believes that Allaah is a body does not know his Lord and is a blasphemer’, as in the explanation of **Al-Irshaad** by Abu-I-Qasim Al-Ansaariyy. In **Al-Khulaasah**, it is said that if the **Mushabbih** says, ‘The Exalted has a hand and foot like the slaves, he is a blasphemer.’” He also said: “The fourth point is the rejection of those who deny the blasphemy of the Likeners without restriction,

Allaah dwells in bodies or in beautiful shapes. Similar is to believe that the entire world is God, which is among the most abhorrent of blasphemies. Among the examples of this type of blasphemy is believing that Allaah is an illumination or a soul. [The Shaykh also documents as cases of likening: objecting to Allaah by saying, “Why would He punish a slave for what He willed for the slave to do?” or saying: “My Shaykh has 99 names for getting the prayers answered.”]

❁ وسبحان الله وبحمده ❁

A person would give partners to Allaah when saying that the slave creates his own deeds¹⁰⁹⁷. ‘Abu-l-Mudhaffar says in explanation of the hadiy **هَذِهِ الْأُمَّةُ**: **“The Qadariyyah are the Majus of this Nation”¹⁰⁹⁸:**

saying that the one who says that He is a body is mistaken about that and not a blasphemer, because his statement does not conform with its own implication, as Al-Baaqillaaniyy chose according to the explanation of **Al-Irshaad**. Al-Aamidiyy also chose that in **Al-Abkaar**. He said in its epilogue that the charge of blasphemy is only mandatory if he says that Allaah is a body like other bodies. This is not true. In fact, Al-Aamidiyy's statements contradict each other. In the chapter of tanziyh in this book of his, as well as in his book **Al-Manaa'ih**, he said, 'Whoever ascribes Him with being a body - and some of them said He is a body, i.e. that He exists unlike other bodies - as is the case with some of the Karraamiyyah; and some said He has the image of a beardless young man; and some said He has the image of a shaykh whose hair is graying. All of that is blasphemy, ignorance about the Lord, and explicit ascription of imperfection to Him.' He is greatly exalted beyond that." Shaykh `Abdu-r-Rahmaan `Ammash said that the Shaykh said: "Al-Aamidiyy contradicted what he said in another place, because he said in one place that whoever said that Allaah is a body unlike bodies does not blaspheme. This is because he understands from that person that he denies that Allaah is a body by saying, 'unlike bodies', and that he did not claim that Allaah was a body by virtue of saying 'unlike bodies', and so his saying 'body' is taken to mean 'existing'. This is what he said in one place, and it is weak. If he said that Allaah is a body unlike bodies, he is a blasphemer. This ruling relates to specific people who existed. It is not to be taken as an assumption. Furthermore, if someone says that Allaah is a body and stops, then more so he is judged as a blasphemer. There are no details in this case according to the People of Truth. However, according to the Wahhaabiyyah, may the damn of Allaah be upon them, He is a real body with a place, which is the direction of above. To them, He moves, and is still, as well as other things. This is merely a cover. For them to say that He is not like bodies is merely a cover so that no one would talk about them. They say 'unlike bodies'. According to their claim, whoever believes that Allaah is a body, however He differs from the other bodies in some way, then this is the truth. This is blasphemy in reality according to Ahlu-s-Sunnah. Those people have no proof..."

¹⁰⁹⁷ Al-Bayhaqiyy narrated¹⁰⁹⁷ that Maalik was asked about someone letting his daughter marry a Qadariyy. He responded by reciting the verse: **{(وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ)}** <An enslaved Believer is better than a mushrik>. In the expalnation of the Siraat, the Shaykh conveys the statement of Al-Jiylaaniyy from his book **Al-Ghunyah**:

و هم مجوس هذه الأمة. جعلوا لله شركاء و نسبوه إلى العجز، و أن يدخل في ملكه ما لا يدخل في قدرته و إرادته. تعالى الله عن ذلك كثيرا

“They are the Majus of this nation. They made partners for Allaah, attributed Him to weakness¹⁰⁹⁷, and (claimed) that in His dominion, things that are not under His Power and will take place. Allaah is greatly exalted from that.”

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He only likened them to the Majus because the Majus ascribe some destining to Yazdaan¹⁰⁹⁹ and some of it to Ahriman¹¹⁰⁰, which is the name of the Devil. Thus, they have confirmed a destining that opposes the destining of the Creator, and said that it is possible for one of those destinies to take place over the other. Likewise, the Qadariyyah have confirmed two destinings, and that it is possible for one of them to take place instead of the other. They claimed that the destining of the Lord becomes impossible by virtue of the destining of the slave. Then they surpassed the Majus, for the Majus have (only) made in opposition to His Destining one destiny, and (the Qadariyyah) made in opposition to His destining the destining of every living thing, human and otherwise...¹¹⁰¹

❁ وسبحان الله وبحمده ❁

One might commit ~~shirk~~ while making an oath (naṭḥr), like to make the oath for a waliyy (saint). This means that the person intends by his oath to gain a higher status (taqarrub) from that waliyy instead of gaining it from Allaah. This means that he believes that this waliyy fulfills the needs and removes the hardships. This is different from fulfilling an oath and granting the reward to the soul of that waliyy, seeking a higher status from Allaah and hoping that Allaah would fulfill the needs and lift the hardships. Such a deed is permissible¹¹⁰².

❁ وسبحان الله وبحمده ❁

ATHEISM

The ~~Shaykh~~ said that taʿtīl, which is to deny the Existence¹¹⁰³ or Attributes of Allaah, is the worst type of blasphemy. Whoever denies an Attribute that is **known by necessity**, such as His being Knowledgeable, Alive, Hearing, Seeing or Powerful blasphemes, and is not excused by ignorance.

¹⁰⁹⁹The name of the god of good according to the Majus.

¹¹⁰⁰The name of the god of evil according to the Majus.

¹¹⁰¹At-Tabsiyr, pg. 84, 85.

¹¹⁰²Al-Bughyah, vol. 2 pg. 380, 381.

¹¹⁰³ The communists said that that there is no God and life is all material, i.e. natural (ṭabʿ).

Some scholars said that the one who denies these Attributes has denied the Oneness of Allaah, and whoever denies the Oneness blasphemes.

Yuwnus Ibn ^Abdi-l-‘A^laa narrated from Ash-Shaafi^iyy:

*Allaah has Names and Attributes that no one is allowed to deny, and whoever opposes after the evidence has been confirmed blasphemes. However, before the confirmation of the evidence, he is excused because of ignorance; because the knowledge of these Attributes is not reached through the intellect or thinking. And so, we confirm these Attributes and deny any resemblance for Him, just as He denied any resemblance for Himself and said: **{(لَيْسَ كَمِثْلِهِ شَيْءٌ)}**¹¹⁰⁴ <Nothing whatsoever resembles Him.>*

[What he meant is clarified by knowing] that the Attributes of Allaah are of two categories: those which are confirmed and known by the intellect, such as the 13 Attributes, and those which are not. Whoever denies any of the first category blasphemes **[without detail]**, and for the second category, whoever denies any of them does not blaspheme before the verification of the evidence against him, because knowing about them is by hearing about them and their proofs. Ash-Shaafi^iyy did not mean the 13 Attributes, because they are known by the mind and by hearing them, even if there were no text as a reference for them, because they are the conditions for Godhood. Ibn Al-Jawziyy said, “Whoever denies the Power of Allaah is a blasphemer by agreement.”¹¹⁰⁵

If it were said: “What is the ruling for the Mu^tazilah saying: Allaah hears by Himself, sees by Himself, is knows by Himself, ... ?”

The answer is that this is blasphemy **[because it is a denial of His Attributes]**, and whoever says it while understanding it **[for what it truly is]**; the denial of the Attribute itself, then he blasphemes, as do all who **[understand this statement and]** doubt in his blasphemy or do not judge him accordingly. For the Mu^taziliyy to say that He is hearing by Himself, not by an Attribute, for

¹¹⁰⁴ Ash-Shura, 11

¹¹⁰⁵ If this is known, then known is the invalidity of claiming that Ash-Shaafi^iyy denied the blasphemy of those who are ignorant about the Attributes of Allaah in a way that includes ignorance of His Power over everything, His Knowledge about everything, and the rest of the 13 Attributes.

example, is actually a denial of Him hearing, seeing, being Knowledgeable, or Powerful. It is only to mislead the people that they say, “He hears by Himself, not by hearing”. It is self-contradictory. It is like for one to say that He is One without being one, and knowledgeable without being knowledgeable.

❁ وسبحان الله وبحمده ❁

BELYING THE RELIGION¹¹⁰⁶

One blasphemes for **takthiyb** (contradicting the Religious Judgments¹¹⁰⁷), even if he did not know that such a saying takes him out of ‘Islaam - except the case of a new Muslim and the one who is

¹¹⁰⁶ BENEFIT: Know that the linguistic meaning of “jahd”, which can also be called “juhūd”, is “denial with knowledge”, as mentioned in dictionaries like “Al-Mukhtar” and “Al-Qamūs”. Denying a religious matter has details, because that religious matter would either be a matter of unanimous agreement or of difference in opinion. As for the first case, which is the case of consensus, it has two branches: either it is an essential creed or not. An essential creed is like believing in Allah and His Messenger. Other than an essential creed is like the detailed rules, such as prayer and fasting. Then, each of these categories is divided into two branches, because each of them is either “known by necessity” or not. “Known by necessity”, in this context, means that it is obviously known to all the Muslims, scholars and laymen alike. What is known only to the scholars and unknown to the laymen is not “known by necessity”. If this is clear, then if that unanimously agreed upon matter that was denied is an essential creed, the essential creeds themselves are of two divisions, as the Shaykh said in his Bughyah and in Qawa'id Muhimmah. The first is the creed that even the mere doubt in it is blasphemy, let alone denying it, such as the belief in Allah, His Messengers, and that Islam is the only valid religion. This is the injustice and blasphemy committed by the pagans. This is blasphemy, even if one were a new convert to Islam. The other is that which doubting it or denying it is not necessarily blasphemy, because although it is a matter of consensus, it is not known by necessity, like the Basin. One would not blaspheme for denying it unless his denial was from stubbornness. The second type of religious case is that which is not an essential belief, such as the detailed rules. Denying the unanimous matter that is known by necessity is blasphemy, because it alludes to belying the Prophet, like denying the obligation of the Five Prayers. This is blasphemy unless the denier was like a new convert to Islam, because then his denial does not allude to belying the Prophet. What is agreed-upon but not known by necessity is called “khafiyy (hidden)”. Its denial does not necessitate blasphemy unless it was from stubbornness. That is like knowing that sexual intercourse before being at Arafah spoils the Hajj, and that the granddaughter from the son inherits a sixth if the daughter is present. As for the subject of different opinions, there is no objection to whoever takes any valid opinion, unless he is doing what he believes is forbidden. The Shaykh copies that from the scholars in Sariḥul-Bayan, and Allah knows best.

¹¹⁰⁷ Our Shaykh said:

أو تحليل محرّم بالإجماع معلوم من الدين بالضرورة مما لا يخفى عليه كالزنى واللواط والقتل والسرقة والغصب أو تحريم حلال ظاهر كذلك كالبيع والنكاح أو نفي وجوب مجمع عليه كذلك كالصلوات الخمس أو سجدة منها والزكاة والصوم والحج والوضوء أو إيجاب ما لم يجب إجماعاً أو نفي مشروعية مجمع عليه كذلك

“...legitimizing what is commonly known among the Muslims to be unlawful (*ḥaram*)—such as adultery and fornication (*zina*), sodomy (*liwat*), killing (*qatl*), stealing (*sariqah*), and taking money of others by force (*ghasb*); deeming unlawful (*ḥaram*) what is commonly known among the Muslims to be lawful (*halal*)—such as selling and marriage; renouncing the obligation of the matters commonly known among the Muslims to be obligatory—such as the five Obligatory Prayers or one of their prostrations, *Zakah*, Fasting (*Sawm*), Pilgrimage (*Hajj*), and Ablution (*Wudu'*); deeming obligatory the matters commonly known among the Muslims not to be obligatory; renouncing the legitimacy of what all Muslims know is legitimate;”

similar to the new Muslim¹¹⁰⁸, [in other than the unexcusable cases already mentioned]. It is to belie what was mentioned in Al-Qur'aan, or what was mentioned by the Prophet ﷺ, or what is commonly **known by necessity**¹¹⁰⁹ to be among the rules of the Religion, like:

- believing that Paradise or Hellfire would come to an end,
- or that the pleasure in Paradise is not experienced by the senses, or that the torture of Hellfire is not experienced by the body,
- or denying that bodies and souls will be resurrected.¹¹¹⁰
- denying the obligation of the five prayers, fasting Ramadan, or paying zakaah¹¹¹¹;
- believing that it is absolutely not permissible to divorce,
- believing that drinking alcohol is permissible.
- legitimizing intercourse with the menstruating woman.¹¹¹²

¹¹⁰⁸ The judgments that have consensus are of two types. The first refers to what is very obvious and well known, whether an obligation, prohibition, recommendation, a disliked matter, or something permitted. The one who denies these cases is not a Muslim, unless he never heard of such issues because he was a new Muslim or like a new Muslim. The second type refers to what is not commonly known to both the scholars and the common men. The one who denies those cases or doubts about them does not blaspheme, like the prohibition of shaking hands with a marriageable woman, even without desire. If it is not known by necessity, then he is a major sinner for breaching the consensus.

¹¹⁰⁹ Whoever denies any religious knowledge that is "**known by necessity**" blasphemes, [Being known by necessity refers to what is obviously known by both scholars and common Muslims. It is called "known by necessity" as a figure of speech (majaaz), because what is truly known by necessity is known without any inference or deduction, like what is known by the natural disposition (badiyhah) and the senses. But since these religious issues are so common, and they immediately come to mind without thought if one were to be asked about them, they were called, "known by necessity"]. Denying the judgment after being aware of it would be blasphemy and apostasy.

¹¹¹⁰ Among the exaggerating **Rawaafid** are the **Mansuwriyyah**, the followers of Abuw Mansuwr Al-ʿIjliyy. He claimed that he was raised up to the sky and that Allaah wiped on his head and then descended him back down to Earth. They deny Judgment Day, Paradise and Hell. They said that the pleasures of this life are Paradise, and that the trials of this life are Hell.

¹¹¹¹ **Al-Janaahiyyah** are also among the exaggerating Rawaafid, the followers of ʿAbdu-llaah Ibn Muʿaawiyah Ibn ʿAbdi-llaah Ibn Jaʿfar Ibn Abiy Taalib. They denied Judgment Day, Paradise and Hell, like the Mansuwriyyah, and they legitimized fornication, sodomy, drinking wine, and eating dead meat. They furthermore denied the obligation of prayer, fasting, Zakaah and Hajj.

1112Al-Bughayh, vol.2 pg. 297

- Hizb At-Tahriyr's legitimization of walking towards a sin¹¹¹³.
- believing that magic is lawful or something good,¹¹¹⁴

The new Muslim who denies the existence of Hell is excused if he never heard that the Muslims believe in Hell. As for if he heard that Muslims believe in Hell, and after [it being confirmed for him] he denied it, then he blasphemes.

One does not blaspheme for denying the terms of a mutawatir ḥadīth - not the meanings. If he denies the meanings, there are two cases: If the meaning **is known** by necessity then one blasphemes for denying it. If the meaning **is not known** by necessity, then he does not blaspheme for denying it. Of course, if someone knew [or merely believed] that the Prophet ﷺ said a ḥadīth, and still denies it, then he blasphemes regardless of the status of the ḥadīth.

The ruling is different for the one who denies even one letter of the Qur'an, for he would blaspheme. This does not include those who add or subtract letters from the Qur'an because of ignorance, or because of memorizing incorrectly. They did not blaspheme.

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¹¹¹³ They distributed a document in the city of Tripoli, Lebanon that includes negating the sin of walking towards the act of fornication or to commit atrocities with a boy. According to them, the sin is only in the sexual act itself.

¹¹¹⁴Al-Bughyah, vol.2 pg. 373 because magic is forbidden and among the major sins and legitimating it is blasphemy

BLASPHEMY OF THE HEART

[The heart is the place of **convictions**¹¹¹⁵, **intentions, decisions, doubts**¹¹¹⁶ and other matters, and this is the blasphemy that is hidden¹¹¹⁷ from the people; one can only be deemed a blasphemer by what he says or does.¹¹¹⁸] At-Tahaawiyy said:

وَلَا نَشْهَدُ عَلَيْهِمْ بِكُفْرٍ وَلَا بِشُرْكَ وَلَا بِنِفَاقٍ مَا لَمْ يَظْهَرْ مِنْهُمْ شَيْءٌ مِنْ ذَلِكَ.

“We do not testify against any of them that they committed blasphemy, shirk or hypocrisy as long as nothing of that sort appeared from them.”¹¹¹⁹

It is not permissible to say these things about the Muslim, because defaming the Muslim with any of these matters without that appearing from him is following the prohibited thought. Allaah said:

1120 > (يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ) <

<O those who have believed, refrain from many of the suspicions. Indeed, some suspicion is certainly sinful.>

¹¹¹⁵ **Blasphemous convictions include**: belying, degrading, or blemishing the attributes of a Prophet, and believing in a new Prophet after Muhammad, and denying the prophethood or the message of a Prophet recognized by all Muslims.

¹¹¹⁶ As for the theologians, the slightest hesitation is a doubt, and it is blasphemy, [as opposed to the jurists; to them doubt is the equal uncertainty of confirmation or denial].

¹¹¹⁷ Allaah said:

<يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مِهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ> <O you who believed, If the believing women have come to you as immigrants, then test them. Allaah knows best about their belief. If you knew them to be Believers then do not return them to the blasphemers.> Allaah ordered the Believers to test them, because the place of the belief is the heart, which is hidden, and there is no way for the creation to know with certainty what is in it. The way to know is by what appears from the tongue and the organs. Hence, if those women ascribe Allaah with the status of being the one Lord, and ascribe His Prophet with being sent with the Message, it is then obligatory to judge them as Believers according to what is apparent, and Allaah called that “knowledge” when He said: <فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ> <If you knew them to be Believers then do not return them to the blasphemers.>

¹¹¹⁸ Ibn ‘Aabidiyn Al-Hanafiyy said in *Radd Al-Muhtaar*, “Its reality is for a word of blasphemy to be made to run over the tongue. This is in reference to what is apparent; that by which the judge gives his verdict, or else, it could take place otherwise, like if an invalid belief takes place, or to intend to blaspheme after some time.”

¹¹¹⁹ Diraar Ibn‘Amr used not to judge the people by their outward situations. He would say, “I do not know if the common Muslims are Believers or blasphemers.” He used to say, “Perhaps they are all blasphemers and polytheists inwardly.” This is against the consensus of Ahlu-s-Sunnah when they said, “We are certain that the Muslims at large are Believers and are innocent of polytheism or blasphemy.”

1120 Al-Hujaraat 12

[Blasphemy of the heart is mentioned in the Saying of Allaah: **(فِي قُلُوبِهِمْ مَرَضٌ)** <In their hearts is an illness (the blasphemy of hypocrisy).>

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Hesitating about blaspheming is blasphemy. Deciding to blaspheme in the future or making it contingent upon something is immediate blasphemy, like saying, “If I lose my money or if my child dies, I will leave ‘Islaam.” The opposite of that does not stand, because intending to embrace ‘Islaam does not make a person become a Muslim, nor does making someone else embrace ‘Islaam.

Faith is only confirmed when associated with certainty, and doubt is contrary to certainty.¹¹²¹ This is proven by the verse: **(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا)** <The Believers are only those who believe in Allaah and His Messenger, and they do not doubt.¹¹²²> The Shaykh listed the doubt in Allaah as a sin of the heart, **[however it is a blasphemous sin; even a mere moment of uncertainty]**. This includes the doubt in His Existence, His Oneness, His Power, Knowledge, Wisdom (**Hikmah**), Justice (**‘Adl**) or any other Attribute; it is absolutely blasphemy if the Attribute has intellectual evidence, or else it is blasphemy when one knows the documentary evidence for the Attribute. **[Other blasphemous doubts include]** doubting about the Qur’aan being revealed to Muḥammad, or if Judgment Day, Paradise, or Hell are true, or if there shall be reward, punishment, or other matters upon which there has been scholarly consensus and are known by necessity.

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¹¹²¹ There is a difference between uncertainty in belief and uncertainty in sinning. The first case nullifies belief and commits a person to blasphemy. In the second case, one does not actually become sinful as long as he does not reach **‘azm** (a decision [to sin]). The Messenger of Allaah said: **إِن اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ يَفْعَلُوا أَوْ يَتَكَلَّمُوا** “For me, Allaah has certainly pardoned my nation for that about which their selves chat with them, as long as they do not act or speak.”

¹¹²² Thus, it is not appropriate for the person to say, “I am a Believer if Allaah willed.” Rather, he says, “I am a Believer”, and he makes no exception. However, if he does make an exception, we do not judge him as having doubted because of merely mentioning the exception. It could be that he said it with the meaning of leaving the matter to Allaah the Exalted. The Hanafiyyah who consider this to be the proper view, how do they stay silent about what is in the book *Ihya’ ‘Ulum Ad-Diyn*, that he said, “It was narrated in the ḥadiyth: Whoever says: “I am a Believer, then he is a blasphemer, and whoever says that I am knowledgeable, then he is ignorant.”?

[A second category of essential convictions] is that which is not known by necessity, such as the Basin from which the Believers will drink before entering Paradise. The mere doubt about it, or whether Paradise or Hell are presently existing, is not blasphemy, for not being known by necessity. Also not blasphemy is the involuntary thought (khaatir) that crosses one's mind without his will.

Furthermore, whoever blasphemes and does not immediately say the shahaadah to clear that blasphemy increases his blasphemy for accepting blasphemy for himself during that period. Liking, admiring, or judging a blasphemy as good is blasphemy. Wishing for permission to do what was forbidden in all Revealed Laws is blasphemy if one knows they were forbidden as such, like wanting the permissibility of fornication, slaughtering in other than the Name of Allaah, consuming blood, dead meat, and pig meat.

❁ وسبحان الله وبحمده ❁

BLASPHEMOUS ACTIONS

The evidence for blasphemous actions (or doings) is the Saying of Allaah:

<لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ>¹¹²³

<Prostrate not for the sun, nor for the moon.>

The Muslims have consensus that any deed only done by a blasphemer is blasphemous if done; only a blasphemer prostrates to an idol¹¹²⁴ (sanam; wathan), so if a Muslim does, he would blaspheme. We do not ask about his intention in that prostration, [like the case of an explicit statement of blasphemy].

¹¹²³ Fussilat, 37

¹¹²⁴ The idol is that image, carved or otherwise, taken as a god; to be worshipped. Mere statues not taken as subjects of worship are not idols.

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PROSTRATING

Prostrating to the devil and to any creation but a human is also blasphemy; whether done out of worship or not, unless one were compelled. There are no details in what was just mentioned. [Rather], the details pertain to prostrating to a human: If that were only to honor him, like prostration to someone like a king for salute, it is not blasphemy.

However it is absolutely forbidden in the Laws of Muḥammad ﷺ, because of the ḥadiyth of Muʿath Ibn Jabal, may Allaah accept his deeds, narrated by Ibn Hibbaan, Ibn Maajah and others, that he came from the Levant and prostrated to the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ said: مَا هَذَا “What is this?” He said, “O Messenger of Allaah, I saw the people of the Levant prostrating to their generals and priests, and you are more worthy! The Prophet ﷺ said:

لَا تَفْعَلْ! وَلَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لِأَمَرَتِ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

“Do not do that! Had I ordered anyone to prostrate to anyone, I would have ordered the woman to prostrate to her husband!”

❁وسبحان الله وبحمده❁

DISCARDING AND STAINING RELIGIOUS MATERIAL

To [knowingly] throw the book of Qur’aan in the garbage is definitely blasphemy. Ibnu ʿAabidiyn said: Even if one did not intend belittlement, because the action is itself belittling.

- Some scholars said it is also blasphemy to throw what is similar to Al-Qur’aan, in terms of obligatory honor, into the trash, like what has Qur’aan written on it, or an honorable name,

like Muḥammad¹¹²⁵ - intending by it the Prophet ﷺ, or ^Iysaa, intending by it Al-Masiyh, Son of Mary, or a ḥadiyḥ, or religious knowledge.

- Some said that throwing the Name of Allaah in the trash with the intent of belittlement is blasphemy, and that if it were not out of belittlement, then it is not blasphemy.¹¹²⁶
- Some Maalikiyyah said that leaving a paper with Qur'aan on it in the trash out of belittlement is blasphemy, and leaving it out of laziness while believing that it has honor is a major sin¹¹²⁷.
- Also, spitting, stepping, and sitting on it is blasphemy - if one knows that it is the book of the Qur'aan. Likewise, throwing it in something disgusting, even if it were pure, is blasphemy, like phlegm, saliva, or semen, because this is belittling the Religion. Likewise is putting such materials in contact with these respectable items, even without throwing the items in those materials. However, in the issue of the contact, not the throwing, it is not farfetched that one may need to consider an indication to confirm belittlement.¹¹²⁸

Our Shaykh said, *“As for what some people do when turning the pages of the Qur'aan by wetting their finger with light saliva, if that were just the effect of the wetness that helps to turn the pages,*

¹¹²⁵ Throwing the name “Muḥammad” in the trash while it is reference to someone other than the Prophet is not blasphemy, nor forbidden, rather disliked.

¹¹²⁶ Some scholars said that throwing a respectable name in the trash is blasphemy if accompanied by the intention of belittling. Others considered it blasphemy without detail. Shaykh Samir said that when they first started learning from the Shaykh, he would say that it is blasphemy without detail, and he never would mention the other saying. After that, he leaned toward the saying that has details. Then in the last years before his death, he returned to the first saying. Our Shaykh said, “As for when Muwsaa threw the tablets of the Torah, it was because he forgot that he was carrying them when he threw them from his hand, and he did not throw them in a belittling way or in a dirty place.”

¹¹²⁷ The Shaykh said in the explanation of *Aṣ-Ṣiraat* that the Maalikiyyah have specifically documented this case, and that he does not know of any other school documenting this case, but the rules of the other schools agree with what the Maalikiyyah have documented.

¹¹²⁸ These meanings were mentioned by Ar-Ramliyy in his explanation of *Al-Minhaaj* by An-Nawawiyy, as conveyed by the Shaykh in his unabridged explanation of *the Summary*. Then, the Shaykh conveyed the meaning of Ash-Shabraamallisiyy's commentary on Ar-Ramliyy's talk in clarifying how making something disgusting come in contact with what is honorable without that being in a belittling manner could happen. He did not charge with blasphemy he who spits on a board that has Qur'aan written on it, so that he may erase that board, because he does not have the intention of belittling. This is with the condition that he did not intentionally spit on the Name of Allaah. This is because it is usual in many lands that the students who learn Al-Qur'aan in the schools write their lesson on a board, memorize it, then erase it so to write the new lesson. However, they spit into the cloth used for erasing. Our Shaykh says, *“This is far from (being with the intention of) belittling, but it is forbidden. In our lands, in the schools, we used to erase the lesson on the board with water.”*

without any of the entity of the saliva sticking to the page, then it is not forbidden. If anything actually sticks to the page, then it is forbidden.” Shaykh Muḥammad ʿIllaysh considered this to be blasphemy, and this is going beyond the proper limit.

It is forbidden to write the Qur’aan with filth, or to touch it with an organ that is contaminated with an unexcused filth, whether the filth were moist or dry. It is mentioned in some Ḥanafīyy books that it is permissible to write the Faatīḥah with urine as a cure, if it were known that the cure would occur. This is clear deviance, and in fact blasphemy. How would such an act be a cure, and how would a sane person conceive such a matter? How could this be, when the scholars have documented the prohibition of turning the pages of the Qur’aan with a finger that is moist with saliva? It is forbidden to write anything of the Qur’aan with [urine or] blood.¹¹²⁹

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SYMBOLS OF BLASPHEMY

The one who hangs a sign of blasphemy upon himself without necessity, such as a cross, sash, collar, or robe, blasphemes if it were:

1. With the intention of seeking blessings from it,
2. To glorify it,
3. Deeming it lawful.
4. Accompanied with entering the blasphemers’ places of worship and mingling with them.

This saying with these details is the strong saying. Some scholars said that [wearing] it is blasphemy without any restriction or details.

¹¹²⁹ The Ḥanafīyy school is innocent of such a claim, and some of those who transmitted this claim have confirmed that it has no origin from the imaams of the school. Ibn ʿAabidiyn narrates from his Shaykh, Al-ʿAqqaad, that he said in his book *ʿUquwdu-l-La’aaliy* that it is forbidden to write the Qur’aan with blood. From this it is known that what is ascribed to Ibn ʿAabidiyn about this issue is a lie on him.

Merely entering their places of worship is not blasphemy, but it is forbidden when one's presence strengthens those people, [and among the sins of the body is entertaining a major sinner or heretic in his sin].

❁ وسبحان الله وبحمده ❁

BLASPHEMOUS EXPRESSIONS

The third and most common [source] is the blasphemy of sayings. Its evidence is the Saying of Allaah: <يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ>¹¹³⁰ (By Allaah), they certainly said the word of blasphemy and blasphemed after their Islaam.> The scholars said that there are two¹¹³¹ kinds of blasphemous statements¹¹³²:

APPARENT BLASPHEMY

[The first is the mere] “apparent; seeming (ḥaahir)” statement of blasphemy; that with two or more meanings, at least one of which is blasphemous. It is apparent blasphemy because the first meaning that comes to mind is the blasphemous one, such as saying: “*I will not do such and such, even if it is a recommended matter (sunnah).*” One might mean that he does not want to fulfill the order of the one who told him to do it, and he did not say it to belittle the sunnah, then it is not blasphemy. Saying: “*If Allāh ordered me to do something, I would not do it,*” or: “*If the Qiblah were changed to another direction I would not pray towards it,*” or: “*If Allāh gave me Paradise I would not enter it,*” seems to be disdain, sacrilege and rejection, and usually such statements would not be but for blasphemy, but it is possible that [one might say them to express how sinful and disobedient he is, while believing that these matters are respectable.

¹¹³⁰ At-Tawbah 74

¹¹³¹ There is a third type of statement called the **muhtamil (potential; possible; conceivable)**. It refers to what has more than one meaning, but none are more apparent than others. It is sometimes mentioned under the second category.

¹¹³² This is why it is forbidden to answer such questions classified by some as, “the judgment of the one who says...” questions, unless he knows the religious rules as well as the language of those people. Does that person speak the formal language, or another form of the language, and if he speaks another form of the language, then what does he think it means? The one who does not know must first ask about the meanings, then pass his ruling. The scholars said that the mufti should not pass judgments concerning uttered statements unless he knows the idioms of that town.

- **Question:** What is the judgement of whoever utters such a statement?
- **Answer:]** The people of knowledge said that it is not lawful to judge who utters what merely appears to be blasphemy as a blasphemer unless we know that he **intended** the blasphemous meaning¹¹³³. If we do not know his intent, we do not judge him as a blasphemer.

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EXPLICIT BLASPHEMY

[The second is the] “explicit (sariyh)” statement of blasphemy, like the Messenger of Allaah ﷺ said: **إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ** “(Do not rise up against the unjust ruler) unless you see from him explicit blasphemy for which you have evidence that complies with the Religion of Allaah.” It is what only has a blasphemous meaning according to the language, like saying, “I hate Allaah,” or using “khalq (creating)” for the people to mean “bringing into existence from non-existence”¹¹³⁴, and ordering another to blaspheme¹¹³⁵, even if the commanded one did not respond, or someone telling his wife: “You are more beloved to me than Allaah!” or to say, “If Allah punished me for leaving out prayers despite my sickness, He would wrong me.”

- **[Question:** What is the judgement of whoever utters such a statement?
- **Answer:]** One is judged as a blasphemer for saying an explicit statement of blasphemy once he says it, unless he **does not understand** its [true] linguistic meaning. [Also, the Shaykh said that one does not always have to rush, even for an explicit statement.

¹¹³³ If a person utters an apparent statement of blasphemy, we ask him what he meant by it and check his intention. Some of the Hanafiyyah, as well as some of the Malikiyyah said, “If a statement bares 70 meanings, 69 of which are blasphemous and one which is not blasphemous, then it is not lawful for us to judge the one who uttered that statement as a blasphemer unless we know that he intended the blasphemous meaning.” The use of the number “70” is sometimes done by the Arabs to mean “a lot” or “many times”. This statement was attributed to Abu Hanifah, and some attributed it to Malik. It is not proven that either of them said this statement, although the meaning is correct.

¹¹³⁴ Like for someone to say, “Create such and such for me like Allah created you”.

¹¹³⁵ However, ordering someone to become a Muslim does not make the one who orders a Muslim.

Therefore]:

- If one says to his wife, “I worship you,” he blasphemes if he understands that [the real meaning of] worship is only for Allaah. But if [when] he says, “I worship you,” he believes that in the language, the expression means that he loves her extremely, then he does not blaspheme.
- If a [wronged] person said to his abuser: “May Allāh be unjust to you as you have been unjust to me!” he blasphemes for attributing injustice to Allāh the Exalted. However, if [at the moment of speaking] he understood from “May He be unjust to you”: “May He avenge me,” we do not charge him with blasphemy, but we forbid him from [saying] that.
- Whoever says, “*Allāh* does not tolerate So-and-so,” blasphemes if his understanding is that *Allāh* is unable or annoyed. However, [if he thinks this means] that *Allāh* makes that one low and despicable, he does not blaspheme.

[Therefore], if he says, “I know the meaning in the language, but I give it another meaning,”¹¹³⁶ [or, “I know the meaning, but I meant such and such,” his reassignment of its meaning] has no weight; he is [indeed] judged as a blasphemer¹¹³⁷, because he knows its meaning, yet dares to utter it. It is not valid to make farfetched interpretations (ta’wīl ba’īyd) for explicit statements of

¹¹³⁶ The ignoramuses who ascribe themselves to taṣawwuf (mutaṣawwifah), such as those who have deviated from the true path of the Naqshabandiyyah and the Qadiriyyah have opposed the leader of the Suwfiyyah, Al-Junayd Al-Baghdaadiyy, and have belittled the severity of uttering blasphemy. They do not charge anyone who says, “I am Allaah,” or “the Messenger knows everything that Allaah knows,” or “Allaah dwells in people,” for example, with blasphemy. The true Suwfiyyah are innocent of [such trash]. Al-Junayd said, “Had I been a ruler, I would have beheaded anyone who said, “Nothing exists except Allaah.” This statement was said by the atheistic pseudo-suwfiyyah, and they took it from the old Greek philosophers who believed that the world was one with its creator. Those people claim that if it were conveyed from someone that he said the likes of such statements that it should be interpreted in a way that does not give a blasphemous meaning (ta’wīl). This is their position even if such a statement does not accept a ta’wīl. Those people are among the most ignorant of creation. The scholars, like As-Subkiyy, Imaam Al-Haramayn and Ḥabīb Ibn Rabīy’ Al-Maaliyy agree that far-fetched interpretations are not acceptable. This meaning was also conveyed from Ash-Shaybaaniyy.

¹¹³⁷ If a person knows the original meaning of an explicit blasphemous statement, then forgets it and thinks it means something that is not blasphemous, he is not judged as a blasphemer. He is like the one who does not know its original meaning. If a person says an explicit statement of blasphemy, but does not know its meaning; if he thinks it has a non-blasphemous meaning because of his ignorance of the language, he does not blaspheme. Likewise, if a person thinks that an explicit statement of blasphemy has two meanings, we judge him according to what he intended. We do not judge that person as a blasphemer unless we know he intended the blasphemous meaning. From [all of] this, one knows that he should not rush to judge a person as a blasphemer.

blasphemy¹¹³⁸. Had it been valid, then the application of the laws of the apostate would be nullified, and whoever wanted to say explicit blasphemy would be able to say whatever he wanted, and then say, “The true meaning of my statement is such and such!” This is a huge door for chaos, like the one who says, “Damn the Messenger of God!” then explains “Messenger of God” as “the lightning” instead of “the Prophet”.

❁ وسبحان الله وبحمده ❁

BLASPHEMOUS INSULTS

[This is why] if someone insults Allaah without knowing it to be a blasphemous statement, we judge him as a blasphemer¹¹³⁹, because it is not a condition that one knows he is a blasphemer to be judged as a blasphemer, [as previously mentioned]. Insulting the Prophet¹¹⁴⁰ and degrading him

¹¹³⁸ Some people have become negligent and permitted the use of blasphemous expressions, claiming that they have correct explanations (ta'wīl). An example is what some ignorant pseudo-*suḥfīyy*s who are ascribed to the Shaathiliyyah ṭariyqah have said in a line of poetry that they recite at gatherings:

ولكن تكثر لما صفا

فما في الوجود سوى واحد

“There is nothing in existence except one, however, it multiplied when it became pure.”

Some of them said that this means that Allaah became many by His Attributes. We say that this explanation is farfetched, and it has additional blasphemy in it. This line has the ascription of change to Allaah, which is blasphemy, as well the occurrence of purity in the Self of Allaah, which is blasphemy, and it has the ascription of Allaah becoming many, which is blasphemy. This line of poetry is mentioned in some books, and is falsely attributed to ʿAbdu-l-Ghaniyy An-Naabulusiyy. Our Shaykh sees that ascription to him as perversion and tampering in his books, just as the books of Muhyi-d-Diyn Ibn ʿArabiyy have been perverted and polluted with blasphemous statements. The perversion of his books has been mentioned by such scholars as the author of *Al-Maʿrūḍāt* Al-Mazbuwrah, who is a Ḥanafiyy. He said, “We are certain that the Jews have tampered with his statements.”

¹¹³⁹ The one who insults Allaah blasphemes. Saying that He has a sister or a son is counted as insulting Him, even if he does not believe that Allaah has a sister or a son. The proof for that is what Al-Bukḥaariyy narrates in the qudsiyy ḥadiyḥ, that Allaah said: **وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ** and he (the son of Aadam) insulted Me while he had no right to do so, Then He gives the interpretation for that cursing by saying: **وَأَمَّا شَتَمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا** As for his insulting me, it was that he said, “Allaah has taken a child.” The one who uses any term to insult Allaah blasphemes, even if he curses Allaah’s sky and he means by that to curse Allaah. Al-Qaadiyy ʿIyaad said in his book *Ash-Shifaa*, “There is no difference among the Muslims that the one who curses Allaah becomes a blasphemer.” Also, among the blasphemous beliefs pertaining to likening Allaah to creations is the belief of some people that Allaah dwells in the creatures.

¹¹⁴⁰ If one does not retract that and repent by reembracing ʿIslaam, the ruler would execute him. This is the ruling according to the Shafiʿiyyah. The Maalikiyyah and some Ḥanafiyyah have ruled that he is to be executed even if he comes back to ʿIslaam, just as those who worshipped the golden calf in the days of Muwsaa were executed despite that they repented and returned to ʿIslaam. The execution is for the completion of the repentance, and not because reembracing ʿIslaam was not valid.

is blasphemy by the consensus¹¹⁴¹, and denying that it is blasphemy, and even doubting about it being blasphemy is blasphemy.¹¹⁴² Allaah said:

(مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ)¹¹⁴³

<Whoever was an enemy of Allaah, His Angels, His Messengers, and (especially) Jibriyl and Miyykaal, then Allaah is the enemy of the blasphemers.>

‘Abuw Daawuud and others narrated the hadiyth about a blind man who had a slave woman who was compassionate to him, and gave birth to two beautiful children for him; however, she used to insult the Prophet ﷺ. He would forbid her and she would not stop, and he would rebuke her and she would not take heed. So one night, she took to insulting the Prophet ﷺ, so he took his blade, stabbed her, and leaned into her until she died. When the Prophet ﷺ knew the story, [and Allaah had revealed to him the truth of the matter], he said: **لَا أَشْهَدُوْا أَنَّ دَمَهَا هَذَرٌ** “Lo! Bear witness that her blood is not avenged.” This means that because of her death as [an apostate], her killer was not to be executed, nor was he obliged to pay any blood money¹¹⁴⁴.

[As for insulting a Muslim who is not a Prophet, there are some details:

- Insulting all the Companions is blasphemy, as already presented, for it is a direct attack on the Religion. Insulting a pious one is a major sin.

¹¹⁴¹ Among the scholars who mentioned that it is blasphemy to insult the Prophet is Zakariyaa Al-Ansaariyy in his explanation of Rawd At-Taalib, Ibn Farhuwn Al-Maaliqiyy in Tabsirah Al-Hukkaam, and Ibn ‘Aabidiyy in Radd Al-Muhtaar.

¹¹⁴² If it were said, “How would insulting the Prophet be blasphemy, when the Prophet did not execute the man who said to him, “Be just, for surely you are not just,”?” The answer is that the Prophet did not leave out his execution because he did not blaspheme, but for another benefit, as mentioned in the hadiyth:

وَيْلَكَ، مَنْ يَعْدِلُ إِذَا لَمْ أُعْدِلْ؟ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبَ عُنُقَهُ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعُهُ، فَإِنَّ لَهُ أَصْحَابًا يَخْفَرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

“Woe is you! Who will be just if I am not just?” Then ‘Umar Ibn Al-Khattaab said, “O Messenger of Allaah, allow me to behead him.” The Messenger said, “Leave him, he has companions. One of you would think nothing of his prayer compared to their prayers, and would think nothing of his fasting compared to their fasting. (However), they go though the Religion like the arrow goes out of the target...” Thus, the Prophet did not order his execution because he has companions who outwardly show that they exaggerate in the acts of worship, and if the Prophet had this man executed, the people would say that Muhammad kills his Companions, despite the worship that appears from them. Furthermore, the Prophet later ordered for his execution. This man was the founder of the Khawaarij.

¹¹⁴³ Al-Baqarah, 98

¹¹⁴⁴ [It is appropriate to mention two matters here: The first is that the Prophet received the revelation about the truthfulness of the story, or else he would not have ruled without the conditional amount of witnesses. The second is that it was not permissible for the blind man to kill her, as one may imagine from merely reading the hadiyth without learning. Execution is the job of the ruler.]

- Insulting all scholars is blasphemy for the same reason, as shall come.
- The Prophet gave the judgement of insulting a common Muslim:]

سَبَابُ الْمُسْلِمِ فَسُوقٌ

“Insulting the Muslim is a major sin.”¹¹⁴⁵

Insulting a Muslim by calling him a blasphemer without a valid reason, nor out of confusion (**shubhah**)¹¹⁴⁶, nor out of likening him to a blasphemer¹¹⁴⁷ is blasphemy for saying that this Muslim’s Religion is blasphemy.¹¹⁴⁸ The Prophet ﷺ said:

¹¹⁴⁵ This is in compliance with one of the interpretations given for the verse:

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ)

<O you who have believed, let not a group (of men) ridicule another. It could be that they are better than them. And let not a group of women ridicule the other. It could be that they are better than them. Do not degrade each other, and do not call each other names. What a bad name is (the name that implies) grave sin after (the establishment of one's) belief. Those who do not repent, they are the unjust.> It is narrated from ^Ikrimah that: {(وَلَا تَنَابَزُوا بِالْأَلْقَابِ)} <and do not call each other names> refers to calling the Believer a blasphemer (kaafir) or a hypocrite (munaafiq). It was narrated from Ibn ^Abbaas that it refers to calling a person by the Religion he had before embracing Islaam, such as to say to the one who used to be a Jew, “O Jew.” In this case, if he means that he is a blasphemer, then he blasphemes, and if he only understands from it that he is saying, “O you who used to be a Jew,” then he does not blaspheme. It was also narrated from him that it refers to calling one by the bad deeds from which he repented[, like, “O alcoholic”]. It was also said that it refers to wrongfully calling him such names as “thief”, “fornicator”, or “major sinner”. The meaning of: {(بِئْسَ الْإِسْمُ الْفُسُوقُ)} <What a bad name is (the name that implies) grave sin after (the establishment of one's) belief.> is that it is a terrible thing to call him a blasphemer or a major sinner after he has believed. Some said that it means that the one who gives his brother such a name and degrades him is the one who commits a major sin.

¹¹⁴⁶ If the person who says that to the Muslim has the status of a “muta’awwil (misconstruer)”, then he does not blaspheme. The meaning of having a ta’wiyl in this context is that out of confusion or misapprehension (**shubhah**), he relied on something about that person that made him think that the person is a blasphemer while he truly is not. In this case, he who charged the Muslim with blasphemy does not blaspheme, just as he who was charged did not blaspheme. This is such as believing that suicide, fornication or drinking wine is blasphemy. Another example is for the Muslim to act as a blasphemer, and as a result, another Muslim thinks that he does not love Islaam, or that he does not believe in Islaam. And so, because of seeing or hearing something despicable from that Muslim, he charges him with blasphemy. This mistaken person did not blaspheme, but he committed a major sin. The way of Ahlu-s-Sunnah is a medium between two strayed groups: **Al-Khawaarij** and **Al-Mu’tazilah**.

¹¹⁴⁷ Also, if he were only likening that Muslim to the blasphemer because of his behavior, he does not blaspheme, but he does commit a major sin, [because calling him a kaafir in this case is insulting him].

¹¹⁴⁸ Our Shaykh, may Allaah have mercy upon him, in the explanation of *The Summary* said: “There are many statements that one blasphemes for saying, even if he did not believe their meanings. Among them is for a person to say to a Muslim, “O Blasphemer,” or “O Christian,” or “O Jew”, or “O you without Religion”, and what he means is that this person is not upon the Religion of Islaam. This is apostasy that takes the one who said it out of the Religion. As for the one who says these four statements with another meaning, i.e. “You resemble a blasphemer in your ugly actions”, or “You resemble the Jews and the Christians in your bad deeds”, or “You deal with the Muslims as if you are a blasphemer, or as if you have no Religion”, meaning that he does not apply the Religion as he should, because the perfect Muslim is he from whom the other Muslims are safe from his tongue and his hand, then he does not blaspheme. However this is forbidden and the one who says it is a major sinner.”

مَنْ قَالَ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا. إِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ.

Whoever said to his brother, ‘O blasphemer’, then one of those two go back with it (i.e., the judgment of being a blasphemer). If it were as he said, (then so be it), or else it comes back on him.¹¹⁴⁹

In this hadiyth, the Messenger of Allaah ﷺ warned us from the tragedy of saying to a Muslim, “O, kaafir (blasphemer),” or, as in another narration: “O, enemy of Allaah.” On the other hand, if someone calls a Muslim “enemy of Allaah” for a religious reason, then there is no sin on him. At-Tahaawiyy said:

ونسمي أهل قِبَلَتِنَا مسلمين مؤمنين، ما داموا بما جاء به النبي صلى الله عليه وسلم معترفين، وله بكل ما قاله وأخبر مصدقين غير منكرين.

“We name the people of our prayer direction ‘Muslims’ and ‘Believers’ as long as they confess about what the Prophet ﷺ came with, and believe without denial in all that he said and conveyed.”

This means that we apply the names “**Muslim**” and “**Believer (Mu’min)**” to them, because what we know about them is that they confess to the truthfulness of the Religion and the Laws that the Prophet came with. We hear from them that they believe in Tawhīd and the true Religion. We witness them hold fast to the Book of Allaah and the Religious Laws. We adhere to their apparent situations and leave their inward situations to Allaah. This is what was narrated from the Prophet ﷺ.

❁ وسبحان الله وبحمده ❁

GENERALIZATIONS

[Among the important cases to know is that some statements are blasphemous unless qualified; without the proper restrictions - if applicable, the generalization is blasphemy. For example:]

- Whoever said to a Muslim, “*Damn your Dīn*,” blasphemes, but some scholars said that if the speaker meant by the word ‘*Dīn*’ that other’s behavior; lifestyle, then he does not blaspheme. Some *Hanafiyy* scholars said: He blasphemes if he does not qualify his statement; if he did not intend that person’s own conduct, and he did not intend the Religion of *Islam*.
- Saying, “A dog is more loyal than a man,” is blasphemy [for including the Prophets and Saints, unless the context clues prove that he meant a particular man.
- Damning all religious scholars is blasphemy for being an attack on the Religion, unless the context clues prove that he meant a particular group of scholars¹¹⁵⁰.
- Saying: “All men are dogs,” is blasphemy for including the Prophets and Saints, and] insulting all women is blasphemy for insulting Saint Mary.
- Saying something like “Arabs are scourge,” is blasphemy [for including some Prophets and Saints.
- Saying the Qur’an is created is only forbidden unless one does not believe that Allāh has an Attribute of Speech, for then saying it is blasphemy].

وسبحان الله وبحمده

LYING

Whoever says while lying, “Allaah is my Witness,” or “Allaah knows that this matter I told about actually occurred,” has blasphemed for attributing ignorance to Allaah, the Exalted, because

¹¹⁵⁰ That is still forbidden, though.

Allaah knows that he is a liar and not truthful in what he said. [This is different from the one who merely swears to a lie by saying, “I swear to God I did such and such,” while knowing that he did not do it. This is not blasphemy, but it is a major sin].

In *Bughyatu-t-Taalib* our Shaykh said in explanation of: **والكذب على الله وعلى رسوله** (Among the sins of the tongue is) **lying on Allaah and on His Messenger**: “Among the examples of lying on Allaah and His Messenger that lead to blasphemy is ascribing Allaah with legitimizing what He made forbidden in His Religious Law, and likewise to ascribe to Him prohibiting what He made lawful for the Believers. (Likewise is to ascribe) the Messenger of Allaah with legitimizing what Allaah made forbidden for the Believers.”

In the explanation of *An-Nukhba*, Ibn Hajar Al-Asqalaaniyy said that ‘Abuw Muḥammad Al-Juwayniyy exaggerated in charging the one who fabricates¹¹⁵¹ a ḥadiyyah with blasphemy. [This means that it is not blasphemy in itself, but a major sin, unless it has the descriptions of what has been previously mentioned].¹¹⁵²

وسبحان الله وبحمده

SACRILEGE¹¹⁵³ (THE BLASPHEMY OF DISRESPECT)

[The Shaykh has specified this as a type of blasphemy in more than one book, and Shaykh Samir taught us that blasphemy could occur by:

¹¹⁵¹ Sometimes one would fabricate a ḥadiyyah because of his atheism and lack of Religion (**zanaadiqah**). Sometimes it would be a result of his extreme ignorance. Yet other times it may be motivated by bigotry (**ʿasabiyyah**), like the Shiʿah. It might be out of seeking the favor of rulers, or seeking fame for being someone who narrates what others do not narrate (**ighraab**). Some get paid for being story tellers, and so they fabricate lies about the Prophet. Some, like the Karraamiyyah and some fake Suwfiyyah, have legitimized fabrication to encourage the people to do good and discourage them from sins.

¹¹⁵² The scholars have agreed that:

1. Fabricating ḥadiyyahs is a sin, and intentionally lying on the Prophet is a major sin, as proven by the ḥadiyyah of Muslim: **إِنَّ كَذِبًا عَلَىَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ. فَمَنْ كَذَبَ عَلَيَّ مُتَعَدًّا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ** “Surely, a lie on me is not like a lie on someone else, so let whoever intentionally lies about me prepare himself for his seat in Hell.”
2. Conveying a fabricated ḥadiyyah is forbidden, unless the conveyor clarifies that it is fabricated, as evidenced by the ḥadiyyah of Muslim: **مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ** “Whoever conveys a ḥadiyyah about me that is seen to be a lie is one of the liars.”

¹¹⁵³ Sac"ri*lege The sin or crime of violating or profaning sacred things.

- breeching the essentials of belief;
- contradicting the religious rules;
- belittling what is religiously glorified].

The ~~Shaykh~~ mentioned in *Qawaa'id Muhimmah* and in *the Summary of Obligatory Knowledge* as a general rule:

كُلُّ قَوْلٍ أَوْ فِعْلٍ أَوْ اعْتِقَادٍ فِيهِ اسْتِخْفَافٌ بِاللَّهِ، أَوْ رِسَالِهِ، أَوْ كِتَابِهِ، أَوْ مَلَائِكَتِهِ، أَوْ أَحْكَامِهِ،
أَوْ وَعْدِهِ، أَوْ وَعِيدِهِ، أَوْ شَعَائِرِهِ، أَوْ مَعَالِمِ دِينِهِ فَهُوَ كُفْرٌ.

“Every saying, doing, or conviction in which is belittling Allaah, His Messengers, His Books, His Angels, His Rules, His Promise, His Threat, or the Signs of His Religion is blasphemy.”

[This includes] mocking one of the Names of Allaah, His Promise¹¹⁵⁴, or His Threat¹¹⁵⁵, while knowing¹¹⁵⁶ such matters have been attributed to Him. This does not include merely dispraising or insulting Hellfire, because dispraising Hellfire does not necessitate mocking the threat of Hellfire. It is not that Hell has grand status itself, rather, its severe torture is what cannot be underestimated. Allaah has dispraised Hellfire in verses of the Qur'an, such as: <فَبِئْسَ الْمِهَادُ>¹¹⁵⁷
<What a bad place is Hellfire>.¹¹⁵⁸

¹¹⁵⁴ Mocking the Promise of Allaah is to mock the promise of Paradise for the Believers, or that which is prepared in it, like saying that Paradise is not a great reward.

¹¹⁵⁵ Mocking the threat of Allaah is to mock the threat of the torture of the Afterlife for the blasphemers and the sinful Muslims, like saying the torture of Hellfire is minute, or the saying of some of the foolish, “It will just make us warm on that day.” In both cases, the one who says that belies the Qur'an.

¹¹⁵⁶ For the blasphemy to occur, this mocked promise or threat has to be something the mocker is aware of its establishment in the Religion. Denying or belittling a threat that he was ignorant about and is not something well known to both the knowledgeable and ignorant, is not blasphemy, like denying the existence of scorpions in Hell.

¹¹⁵⁷ Saad, 57

¹¹⁵⁸ Had Hellfire been good, then we would not have said, “O Allah, protect us from Hell.” It is permissible to say that Hellfire is *khajthah*.

- To say, “If Prophets, Angels, or all Muslims testified before me about something, I would not accept from them.” This is blasphemy without detail because his talk includes the Muslims past and present; it discredits the consensus and is an attack on the Religion.
- To say, “Even if Fulan were a Prophet I would not believe him!” This belittles the status of Prophethood.
- To say: “I do not acknowledge Allāh, the Angels, the Prophet, the Qur'an, the Islamic Law (Shar^), or Islām”. Even if one were in a state of anger, he is not excused from such talk.
- To say, ‘What kind of rule is this?’ when a scholar gives one a religious judgment—with the purpose of belittling the judgment of the Islamic Law.¹¹⁵⁹
- To say, “I do not know the judgment,” with the purpose of mocking the judgment revealed by Allāh. It is as if the person is saying, “I give no consideration to this judgment.”

✽ وسبحان الله وبحمده ✽

CHARGE/ACCUSATION WITH BLASPHEMY (TAKFIYR)

[To label or judge someone as a kaafir (blasphemer) is called “**takfiyr**” or “**ikfaar**”. Judging a Muslim as a blasphemer would either be done justly or unjustly¹¹⁶⁰]. In charging one with apostasy

¹¹⁵⁹ As for the one who did not intend to belittle the religious ruling, rather he was objecting to who gave him an invalid religious ruling, this is not blasphemy. It would then be as if he said, “What is this which you claim to be religious law?”

¹¹⁶⁰ Among the deviants who unrightfully charged the Muslims with blasphemy is Sayyid Quṭub. He judged the rulers of the secular law as blasphemers claiming that they blasphemed for ruling by other than the revealed laws. He judged the common people as blasphemers, whether they followed those rulers or not, because they live under their rulership and do not rebel. He even judged the shepherds and the athāan callers in the mosques as blasphemers. His followers have taken his path and judged all but themselves as blasphemers, and began to kill people, women, children and elderly in Egypt, Algeria and other places. They are called “**Hizbu-l-'ikhwaan** (The Party of Brothers)”. Shaykh Ḥasan Al-Bannaa, who first established the group, cleared himself of those people before he died. In fact, he judged them as blasphemers, as narrated by Shaykh Muḥammad Al-Ghazzaaliyy in his book Ma'aalimu-l-Ḥaqq. He said, “They are not brothers, and they are not Muslims”. This is in the second edition of the book published in 1963 CE/1382 AH. Then, when these people reprinted the book, they found the statement of Shaykh Ḥasan Al-Bannaa and erased it from the next edition because Muḥammad Al-Ghazzaaliyy died. It is obligatory to warn against them. They fake out the people by saying that they want to establish the judgement of the Qur'aan, but in reality they want to gather the Muslims to step on their shoulders and reach the rulership themselves, and had they reached it they would rule by the secular law. They also call themselves “Al-Jama'ah Al-Islaamiyyah” (The

(**riddah**), the caliph relies upon one of two matters: one's own confession, or the testimony of two reliable, **[free, male]** witnesses - not one witness, even if he were reliable. Likewise, one is not charged with apostasy based on the testimony of two women **[or slaves]**. However, whoever labeled the accused with blasphemy based on these matters does not blaspheme if he believed them. Unjustly calling a Muslim a blasphemer is sometimes blasphemy and sometimes merely a major sin. The ~~Shaykh~~ said in the explanation of *As-Siraat*:

There is a precious case that needs to be clarified. It is that the one who does not charge someone who fell into some types of blasphemy as a blasphemer does not blaspheme. Who does blaspheme is the one who does not charge with blasphemy someone who fell into other types of blasphemy. This is because there are two types of blasphemy: One type is obvious and there is no difference among the imaams about it being blasphemy, and that the one who commits it blasphemes. Thus, the one who does not charge its perpetrator with blasphemy blasphemes"... "This is like insulting Allaah or the Prophets, or belittling the Religion of Islaam, or denying the Resurrection after death, or (denying) reward or punishment. Whoever doubts about the blasphemy of these cases blasphemes. The other type, which is the blasphemy that is actual blasphemy, however, if someone did not judge the one who committed it as a blasphemer, he does not blaspheme. This is despite that it is blasphemy, just as the first case is blasphemy"... "An example of this is for someone to insult 'Azraa'iyl¹¹⁶¹. He blasphemes (for that), but the one who doubts about his blasphemy does not blaspheme as long as that were not out of stubbornness. This is because the honor of 'Azraa'iyl is unknown to many. As for the one who knows that he is among those elite (Angels) like Jibriyl, and he believed that the one who insulted him knows that, and despite that he does not judge him as a blasphemer, then he blasphemed. As for the one who doubts about the blasphemy of whoever insulted Jibriyl, he blasphemes, because the blasphemy of

Islaamic Group), which is not permissible to be used in reference to them, because Islaam is innocent of these people. They intend by this name that they are the Muslims and no one else. They fake the people out by referring to some of the verses out of their proper contexts, such as the saying of the Exalted: { (ومن لم يحكم بما أنزل الله فأولئك هم الكافرون) }. It literally says that whoever does not rule according to what Allaah revealed are blasphemers. Ibn 'Abbaas explained this verse by saying, "It is not the kufr you think, (which is) the kufr that takes one out of the Religion. Rather, it is a kufr less than blasphemy!" This means that it is a major sin that resembles blasphemy. This group has agreed with the saying of a faction of the ~~Khawarij~~ called **Al-Bayhasiyyah**. Some of them said that whenever the imaam blasphemes, the citizens also blaspheme.

¹¹⁶¹ The Death Angel

this case is known to the commoners, not to mention the specialists (khawaass)¹¹⁶². It is known from this that the statement that some people repeat is not a rule. Throw it away and warn against it, for it is not valid to be said. That statement is: “Whoever does not judge a blasphemer as a blasphemer blasphemes.” This statement should not be said, because blasphemy is of two types: one type is the type that if someone does not judge the one who commits it as a blasphemer he blasphemes, and in the other type, one is not charged with blasphemy if he is uncertain about whether it is blasphemy or not.

Judge ‘Abuw Ḥafṣ Al-Ghaznawīyy, in his book *An-Nuwr Al-Laami’* said, “Everything that is certain to be apostasy is judged as such [by virtue of the certainty], and everything in which there is doubt about it being apostasy is not judged as such [by virtue of the doubt]. This is because the established and firm ‘Islaam is not removed by doubt. Thus, the judge and the muftī rely on the confirmed matters conveyed to them.”

If we heard someone blaspheme, then he retracted it, but we did not hear him say the shahaadah, we do **not** judge him as a Muslim. However, if the heart believed that he retracted his blasphemy and came back to Islaam, [because it was claimed that he did, for example,] it would be lawful for us to ask Allāh the Exalted to forgive him if he died, and for us to pray for his mercy. On the other hand, it would not be lawful for us to give Muslim women in marriage to him, nor to allow him to inherit as long as we did not hear the shahaadah from him, or two reliable witnesses testified that he returned to Islaam.

❁ وسبحان الله وبحمده ❁

RULINGS FOR THE APOSTATE

Our Shaykh said:

¹¹⁶² The specialists (khawaass) includes the scholars and the students of knowledge, for they both know many cases that are unknown to the laypeople.

Apostasy is the ugliest type of blasphemy because it takes away all the good deeds and leaves the bad deeds. Even if one returned to Islaam afterwards, the good deeds that he did will not return. The bad deeds will remain, but if he repents from them, they go away. The meaning of: “الردة أفحش أنواع الكفر”; “Apostasy is the most abhorrent type of blasphemy” is not that every type of apostasy is worse than the blasphemy of the original blasphemer, because the blasphemy of an original blasphemer could be worse than the blasphemy of an apostate. The meaning of An-Nawawiyy’s aforementioned statement is not that apostasy is the worst type of all blasphemy absolutely. He rather intended its extreme ugliness because it is exiting Islaam, which is the truth, for that which is invalid: blasphemy. It is like to say, “The major sin is worse from the scholar than it is from the ignorant person.”

So it does not mean that it is absolutely the greatest in reference to the severity of the sin, nor that its resulting torture is the harshest. Rather, it is as the Shaykh mentioned, in addition to the fact that the apostate deserves execution, as well as other matters that shall come.

❁ وسبحان الله وبحمده ❁

REPENTANCE FROM APOSTASY

The religious ruling pertaining to the one who fell into apostasy is that it is obligatory on him to return to Islaam immediately by uttering the two Testimonies of Faith while leaving out that which was the reason of his apostasy¹¹⁶³.

As for regretting the apostasy and deciding to never return to it, they are not conditions for the validity of his return to Islaam, as long as he has no determination to return to the apostasy in the future¹¹⁶⁴, because the determination to commit apostasy in the future is an immediate act of

¹¹⁶³ It is not a condition for he who repents from apostasy to run across his heart the likes of such statements as: ‘I now intend to enter Islaam’ upon saying the shahaadah, because the mere utterance of the shahaadah to be cleared of apostasy contains the intention of entering Islaam, therefore making such a statement conditional is meaningless.

¹¹⁶⁴ Hence, if it never occurred to him that he will not return to blasphemy after this occurrence of apostasy, nor did he doubt about that, nor was the regret present in his heart at the moment; he merely left out that apostasy and said the shahaadah, then his Islaam is valid.

blasphemy, and thus the utterance of the two Testimonies of Faith would not be beneficial. However, for complete repentance, those two conditions remain: the regret and the determination to never return to the apostasy.

If one hears an apostate say the shahadah, and that one said about himself that he came back to Islaam, then he must judge him as a Muslim. If he did not witness the apostate coming back to Islaam, but was told that this happened, whether by that person himself or by a third person, then one may believe that he came back to Islaam, although one is not obligated to. The one who already uttered the shahadah is not obligated to utter the shahadah in front of the person who did not witness him return to Islaam. If he does utter it to prove to that person that he is a Muslim, he utters with the intention of remembering Allaah, and not with the intention of returning to Islaam. However, in two cases, the shahaadah must be heard from this person: marriage and inheritance.

Whoever committed apostasy and did not return to Islaam must be ordered to do so. This is an obligation on the caliph or whoever takes his place; his appointee, and the imaam does not accept anything but Islaam from him. If he embraces Islaam, then he is not executed, or else he would be executed, male or female, [excluding the case of insulting Prophet ﷺ according to some, as mentioned]. This is based on the saying of the Prophet ﷺ: **<Execute whoever changes his Religion>**; it includes executing whoever leaves Islaam for something else. This is narrated by Al-Bukhaariyy. Whoever kills him without first ordering him to return to Islaam is sinful but not executed for that, because there is no execution for killing an apostate. If the apostate were a free man, no one executes him but the imaam or his appointee. If someone kills him without the permission of the imaam, he is to be punished. This is the case if the killer were not similar to the killed; not an apostate also, for then, according to the school, it is an obligation that he be executed. If the apostate were a slave, then according to a saying it is lawful for his master to execute him, and according to a saying, it is not. The most apparent saying is the first. According to Al-Maawardiyy, if he cannot be arrested, such as if he is fighting among his people in a way that he cannot be captured, then it is permissible for anyone who can get to him to execute him, like killing a blasphemer at war with the Muslims.

If someone killed him, then evidence clarifies that the killed one indeed came back to Islaam, there are two sayings pertaining to the killer:

1. Execution is obligatory,
2. Only blood money is obligatory,

The first is in greater compliance with the sayings of the imaam of the school.

Abuw Bakr went to war with those who apostatized after the death of the Prophet ﷺ, and it is confirmed that he executed a woman who apostatized. This, i.e. the killing of the apostate, is not restricted to the war against the apostates, as said by Al-Qaradaawiyy. Likewise is the ruling of the other blasphemers; it is not a condition that they would first wage war against the Muslims. Rather, it is an obligation to wage war against them if the proper conditions are satisfied. However, they are requested to first embrace Islaam. If they do not accept that, then they are offered the option of paying the Jizyah - if they were qualified for that. According to Ash-Shaafi'iyy, it is only offered to the People of the Book and the Majuws. If they do not accept, then they are fought. As for the apostate, he is ordered to embrace 'Islaam only, or else he will be executed.

The scholars agreed about the execution and disagreed about the obligation of ordering him to repent. There are several sayings about how he is ordered to return to Islaam. It was said that he would be ordered thrice over a three-day period. The weighty saying is that he is ordered [to comply] immediately; the order is obligatory, and if he does not return, he is executed, and three days are not obligatory.

The scholars have differed about whether or not the apostate would be debated for clarifying his issue before ordering him the return to Islaam. The correct saying according to Al-Ghazaaliyy and the author of Al-Haawiy is that he is not debated first. Instead, he must embrace Islaam and then his issue would be clarified for him. Ar-Ruwyaaniyy conveys from Ash-Shaafi'iyy that he would be debated beforehand, and likewise says Ar-Raafi'iyy in the explanation of Al-Wajiyz.

However, An-Nawawiyy in *Ar-Rawdah* reversed the issue, and conveys that what is correct according to Al-Ghazaaliyy is that he would be debated, and that what is documented from Ash-

Shaafi'iyy is that he would not be debated. As-Subkiyy chose that he would be debated as long as it does not seem that he only wants to procrastinate and postpone his execution. So, if it were thought about him that he only wants to delay his execution, he would be forced to say the shahaadah, and then his confusion would be clarified afterwards.

Abuw Zur'ah Al-'Iraaqiyy said that if the apostate returns to Islaam, he would be relieved of execution, however, if he repeatedly apostatizes and returns to Islaam, he would be punished, as documented by Ash-Shafi'iyy. He said, "... Except that I see that if he does that time after time, he is punished." What is understood from that is that if he does it only once that he would not be punished. Ibn Yuwnus conveyed the **consensus** about that, so let no one be misled by the judges who do otherwise.

Al-Qazwiyniyy says in Al-Haawiy that the one who repented from accusing the Prophet ﷺ of adultery is not executed. Likewise says 'Abuw 'Ishaaq, and Al-Ghazaaliyy in *Al-Wajiyz*. Even if the accusation was one that necessitates the prescribed religious punishment (hadd), after repentance from apostasy the punishment is not due, but Al-Faarisiyy said that he would be killed as per the prescribed religious punishment. As-Saydilaaniyy said that he is to be lashed eighty times. According to the Maalikis, the one who hints at the Prophet ﷺ being an adulterer is executed even if he returns to Islaam, and there are no details in that.

It is not permissible to pray for the dead apostate. It is not obligatory to wash his dead body nor to shroud or bury him, and it is not permissible to bury him in the Muslim cemetery.

✽ وسبحان الله وبحمده ✽

THE APOSTATE'S DEEDS

Benefiting from good deeds in the Hereafter is contingent upon [doing them as] a Believer¹¹⁶⁵ [and not committing apostasy before death. If he did commit apostasy, the Shaykh said in the Siraat]:

إِنَّمَا تُحْسَبُ لَهُ الْحَسَنَاتُ الْجَدِيدَةُ الَّتِي يَقُومُ بِهَا بَعْدَ تَجْدِيدِ إِيمَانِهِ. قَالَ تَعَالَى:

“The only good deeds that will be counted for him are the new good deeds that he did after renewing his Faith. The Exalted said:

{وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ}

<Whoever commits blasphemy and rejects belief, his deeds are nullified.>”

Allaah said [in Al-Hajj, 11:

{وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ}

< And some people worship Allah with weak resolve. If he is hit with money and other accommodations, he is content with what good he has and comfortable with the Religion, but if a tribulation (of sickness and poverty) hits him, he flips on his face (and apostatizes). He lost the earthly life and the Afterlife. That, it is the clear loss.>]

And in An-Nisaa', 124:

{وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا}

<Whoever does the good deeds, whether male or female - while being a Believer - (such people who die on that state) will be admitted to Paradise without even the slightest of reward being withheld from them.>

¹¹⁶⁵ 'Ahlu-s-Sunnah all agree that the worship of anyone with the belief of the blasphemous sects is invalid; prayer, fasting, zakaah, hajj or otherwise. It is a condition to have a firm and proper belief in His Exalted Existence and in His Attributes, confirming His Existence without a how, quantity or place. One cannot worship Allaah if he is ignorant about Him. The true thanking of the Creator does not take place by mere charity and good deeds, but by 'Islam; specifying worship for Allaah alone and believing in His Messenger whom He sent to teach the people what is acceptable to Him and what is not.

¹¹⁶⁶ Al-Maa'idah, 5

‘Imaam Al-Ghazaaliyy said: لا تصح العبادة إلا بعد معرفة المعبود “The worship is invalid unless the (deserving) worshipped is known (believed in properly).”¹¹⁶⁷

The judgment of the one who committed any of these kinds of blasphemy is that all his good deeds are lost. And after his return to ‘Islaam, new good deeds will be written for him if he does them, but his previous good deeds will not return to him, and his previous sins will not be erased from him.

His fasting, and tayammum are invalidated. As for the wudu’, it is not invalidated by apostasy according to Ash-Shaafi’iyy because it is not a ritual impurity such as urinating or sleeping. The slaughter of the apostate is forbidden and has the judgment of dead meat.

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¹¹⁶⁷ ‘Abuw Mansuwr Al-Baghdadiyy said: “As for the talk about the obedience (*taa’ah*) of the Mu’tazilah and the rest of the people of blasphemous desires, ‘Ahlu-s-Sunnah Wa-l-Jamaa’ah certainly consider that no worship of Allaah - ‘azza wa jall - is valid from the people of the desires that lead to blasphemy, whether prayer, fasting, zakaah or *hajj*, because Allaah ordered His slaves to perform worship under the condition of correct conviction in (His) Justice and Oneness, and with the condition that what is intended by it is gaining a closer status to Allaah, with conviction in the Ascription of God as He is. It is not valid that who does not know Him seek Him with obedience! We have previously clarified that the Mu’tazilah and the rest of the misguided people of innovations do not know Allaah ‘azza wa jall, because of their conviction about Him that is different from His Reality, Justice and Wisdom. There is no obedience considered to be valid from the slave for Allaah ‘azza wa jall without the slave’s intention of seeking a higher status from Allaah, except one act of obedience, which is the contemplation and inference that occurs from the accountable upon accountability being directed towards him and presented to him. Before his contemplation and inference, he did not know Allaah, so doing deeds to get a higher status from Allaah would not be valid. (However, that contemplation and inference is considered to be obedience because) he was ordered to do that. Any worship beyond that would not be obedience to Allaah ‘azza wa jall, except from the one who knows Him, may He be glorified, and sought by his doing to get a higher status from Him. The people of innovations are excluded from knowing about Allaah, and from His obedience, and thus, they have gone out of belief and away from the deeds of the people of ‘Islaam. Praise is due to Allaah for the protection from innovation.” In the explanation of [The Pages](#), Ar-Ra’iyniyy said about the original blasphemer (mixed with the original text): (*The blasphemers are addressed with the branches of the Religious Law*) according to the correct saying, (*and with that without which they are invalid, which is Islaam*) by unanimous agreement. His statement: (*because of the saying of the Exalted: {مَا سَلَكَكُمْ فِي سَقَرٍ * قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ}*) < (*They will be asked*) What lead you to Hell? They will say, “We did not pray” > is evidence for the correct saying. It was said that they are not addressed with the branches of the Religious Law, because those branches are not valid from them before Islaam, and they are not punished for those branches after Islaam. The answer is that the benefit of them being addressed is the fact that they will be punished for leaving it out. The reason for the lack of validity while they are in a state of blasphemy is the dependency on the intention, which its validity is dependent on Islaam. The reason for not being punished for them after Islaam is to make embracing Islaam more appealing to them.

THE APOSTATE'S MARRIAGE

Among the judgments pertaining to apostasy is that the marriage contract is breached and invalidated immediately if the blasphemy took place before consummation. The woman would not be lawful for him even if the apostate returned to Islaam, unless they did a new marriage contract.

If the apostasy took place after consummation, then if the apostate returned to Islaam before the end of the post-marital waiting period (^iddah), which is three non-menstruating cycles, or upon delivery for the pregnant woman, [or three lunar months for the non-menstruating woman], then it became clear that the marriage remained intact and there is no need for a new marriage contract.

However, if the ^iddah ended before the apostate returned to Islaam, a new marriage contract is needed. Hence, the relationship between them is forbidden before he/she¹¹⁶⁸ returns to Islaam, and the sexual intercourse is adultery.

According to the Hanafiyyah, consummation has no effect; the contract is breached.

The marriage contract of an apostate is invalid, whether he married an apostate like himself, or a Jew, a Christian, or a pagan.

وسبحان الله وبحمده

THE APOSTATE'S ASSETS

If the apostate has assets, then there are two sayings about their status:

1. One is that they remain his property, as said by Al-Muzaniyy and Al-Maawardiyy.
2. The second saying is that his assets are **suspended**. If he returns to Islaam, the ruling is that his assets never ceased to belong to him, and if he does not, meaning that he died, then the ruling is that his assets left his ownership since he apostatized.

¹¹⁶⁸ The judgment is the same whether the husband or the wife blasphemed.

A third ruling was said, which is that he loses ownership of his assets by the apostasy. Ar-Raafi`iyy said that ~~Ash-Shaafi`iyy~~ said that the most accurate saying is that his possession dissolves by apostasy, and he agrees with ~~Ash-Shaafi`iyy~~. He also says that the contract done with the slave to purchase his freedom becomes invalidated by apostasy. Al-Bulqiyniyy says that in that is a verification that the ownership of the apostate dissolves, and that is what he considers correct, and is what ~~Ash-Shaafi`iyy~~ considers most correct. The sayings of Abuw Haamid Al-Isfaraayiyniyy comply with that.

What is correct is to confirm all three sayings, just as mentioned in Al-Minhaaj by An-Nawawiyy. The most accurate of those three is that his assets are suspended, as mentioned in Al-Minhaaj, following Al-Muharrar by Ar-Raafi`iyy. An-Nawawiyy also considered that to be the correct saying in *Asl Ar-Rawdah* and in *At-Tas-hiyh*; although in his two explanations, Ar-Raafi`iyy did not convey its authentication except from Al-Baghawiyy.

According to all of these sayings, even the saying that his ownership is dissolved, there are still rights and issues that relate to this money, such as fulfilment of his debts and family support. He must also definitely pay Zakaah if he comes back to Islaam, if it were due before apostasy, and the Zakaah is obligatory even if he does not return to Islaam according to the saying that his money remains in his ownership. Even according to the saying that his assets are suspended, his Zakaah is fulfilled from that money. According to the saying that his assets remain his ownership, then his dealings are valid as long as the judge did not freeze his assets.

‘Abuw Zur`ah logged the summary of all these cases from Al-‘Isnawiyy:

- 1) Concerning support and debts, his assets have the ruling of what remained his ownership.
- 2) Concerning the assets being frozen by the verdict of a judge, his assets have the judgment of that which was confiscated from his possession.
- 3) Concerning the assets remaining his ownership in other than what was just mentioned, there are the three sayings.
- 4) Concerning the Zakaah there are two sayings:

1. one is that the Zakaah is due,
2. the other is that if he comes back to Islaam it is due, according to the sayings that his ownership was dissolved and that his assets were frozen, and if he does not come back to Islaam, then it is not due because those assets did not become the ownership of anyone in particular. For this reason, Ash-Shaafi'iyy did not document that the Zakaah is absolutely not due on the money of the apostate. He said, "I have not seen anyone who has been as precise in this issue as I have been!"

After death, the apostate's assets become part of the Muslim treasury, whether executed or not, and spent on the welfare of the Muslims. This is if the Muslim treasury were intact. If not, then a pious Muslim who is able to collect those assets and spend them on the welfare of the Muslims does so. The Muslim does not inherit from [his] dead apostate relative. There is consensus that the apostate does not inherit from his dead Muslim relative.

If the hypocrite (munaafiq) outwardly shows blasphemy, then he is dealt with as an apostate, although he is not actually an apostate, since he was not previously a Muslim. Also, the blasphemer who accepts the Islaamic rulership and changes from one blasphemous Religion to another has the judgement of an apostate, meaning that nothing is accepted from him except 'Islaam, or else he is to be executed.

The book is complete by the Help of Allaah!

✽ وسبحان الله وبحمده ✽

GRAMMAR & transliteration/transcription

Any correct way of spelling or punctuation is employed in this book; such as worshipper/worshiper, or using the “Oxford comma” or not, just as the Qur’an uses various correct ways to say a word or construct a sentence, and uses various Arabic dialects, although the Quraysh dialect is predominant therein. Therefore, anyone checking for mistakes should pass anything that is correct in any way, including American, British and Australian English in any accepted academic standards.

For several reasons, this book uses two transliteration systems. One will be called **the main system**. It is the most frequent. The other will be called **the original system** developed by our shaykhs in America.

One of the greatest motivations for using two was to signal to not discounting any consistent transliteration system, although some are more preferable than others, ascetically or functionally. Using strikethroughs and underlines is not for seeing them better than over-lines, dots over or under the letters, or other symbols used in the various systems. The confusion for some that may be caused by using two systems (i.e., spelling the same word in different ways) is suspected to be minimal, but this book is deliberately intricate and detailed, so let the reader be on alert. The original system is easy on the eye, brief and simple, and that is an advantage. The main system is an attempt to:

1. remove every inconsistency,
2. try to better match some Arabic letters to English approximations,
3. consider a few rules of reading Arabic - although English letters are being used, and make that fit the rules of English.

That required a few more conventions, but the differences are subtle, as you’ll see.

The first difference is that the main system employs strikethroughs. It also uses more dashes than the original system. Examples of using the dash are: “(أصحاب) ‘as-haab; ashab”

and “(سطح) sat-h; sath”. The original system spells (أضحى) as “adha” and (لظى) as “ladha”. In the main system, they would be written as “adh~~h~~aa” and “lad~~h~~aa”. The letters with strikethroughs are خ “~~kh~~”, ش “~~sh~~”, ظ “~~dh~~” and غ “~~gh~~”.

“T” is the symbol for the (ت) and the “h” is the symbol for the (ه), but take the word: (أَتَهَمَ). The original system spells it: **athama**. The main system spells it: **at-hama**¹¹⁶⁹.

The letter (ث) is represented by “th” in the original system, and by “~~th~~” in the main system: “(حديث) h~~adiy~~~~th~~; h~~adi~~th”.

The Arabic letter (ذ) is represented by “dh” in the original system and by “~~dh~~” in the main system. Some use “z”, and that is misleading. An example is “(معاذ) Mu^a~~ath~~; Mu^~~a~~dh”.

An apostrophe (‘) was used for the hamzat qat^ (ء), like ‘Islaam; ‘Uluwhiyyah; ‘amr; not hamzat wasl, like the Name Allaah; Al-Bukhaariyy; al-istighfaar (notice the dash in the last case. This should be pronounced: *alistigh~~h~~faar*; it is needed to show the “al”).

A single fathah is transliterated with an “a”, and a dammah with a “u”. The kasrah is transliterated with an “i”, and not an “e”, like the original system.

The extension of the Alif (ا) is represented by “a” or “aa” the waaw (و) is by “u” or “uw” and the yaa (ي) is by “i” or “iy”.

If the proper noun begins with “al” (ال), then both the first letter, as well as the letter after the dash will be capitalized, for example: “Al-Buk~~h~~aariyy”, “At-Tir~~m~~ithiyy”. Any instance of that missing is a mistake in the book. Furthermore, there seems to be no shortage of missed underlines or strikethroughs, so learn how to read Arabic, and you will know how to read the transliterated words of this book, whichever system is used, and whether the transliteration is complete or lacking.

Everything else is the same as the original system:

¹¹⁶⁹ (أَتَهَمَ) الرَّجُلُ صَارَ إِلَى تَهَامَةٍ

ا aa	ط t
ب b	ظ dh
ت t	ع ^
ث th	غ Gh
ج j	ف f
ح h	ق q
خ kh	ك k
د d	ل l
ذ th	م m
ر r	ن n
ز z	ه h
س s	و w
ش sh	ي y
ص s	ء ،
ض d	

ORIGINAL SYSTEM 2

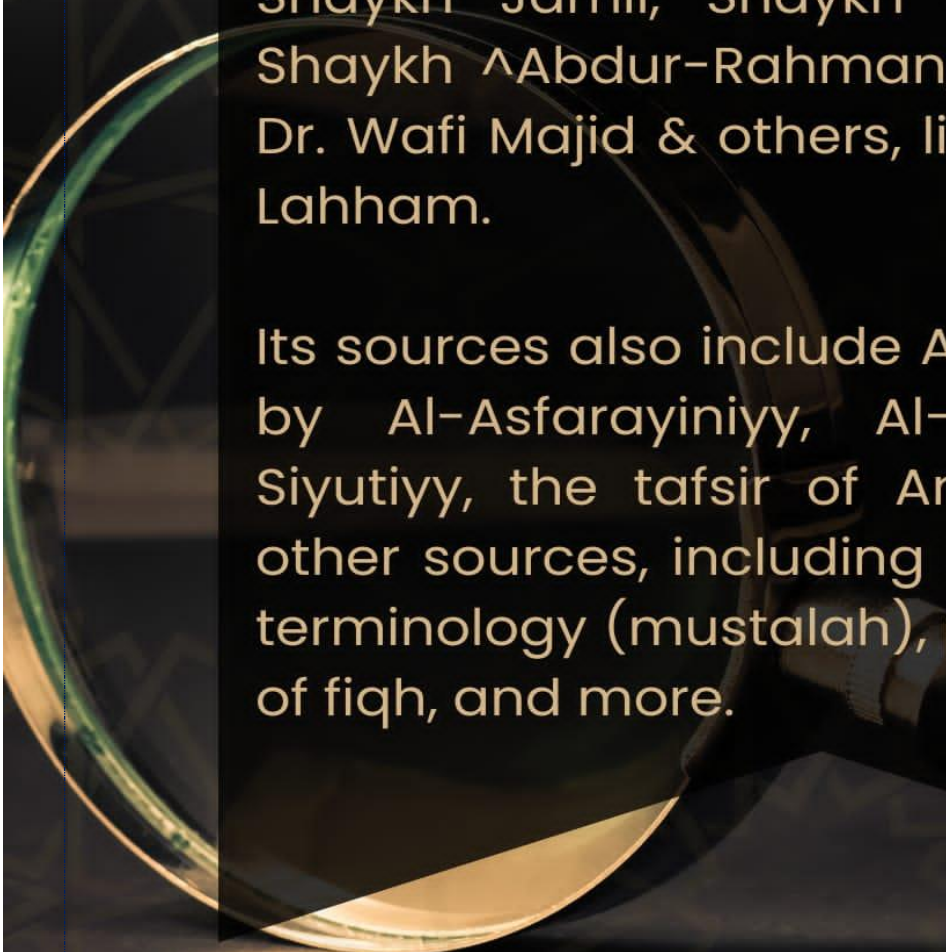
	English	بالعربية		<u>S</u>	ص
	'	الهمزة (ء)		<u>D</u>	ض
	B	ب		<u>T</u>	ط
	T	ت		<u>Dh</u>	ظ
	Th	ث		^	ع
	J	ج		Gh	غ
	<u>H</u>	ح		F	ف
	Kh	خ		Q	ق
	D	د		K	ك
	Dh	ذ		L	ل
	R	ر		M	م
	Z	ز		N	ن
	S	س		H	ه
	Sh	ش		W	و

	Y	٢
	A	١
	I	١

The Outstanding Reference

	'a' after the letter	الفتحة
	'u' after the letter	الضمة
	'i' after the letter	الكسرة
	'a' after the letter	المد بالالف
	'u' after the letter	المد بالواو
	'i' after the letter	المد بالياء
	The letter is doubled	الحرف المشدد

والله اعلم



The Outstanding Reference is compiled from books of Shaykh ^Abdullaah Al-Harariyy, including As-Sirat & its explanation, Al-Mukhtasar & its explanation, Sarih Al-Bayan, his big & small explanations of Tahawiyy, the explanation of An-Nasafiyy, Ad-Dalil Al-Qawim, and lessons from his direct students like Shaykh Samir, Shaykh Nabil, Shaykh Jamil, Shaykh ^Abdur-Razzaq, Shaykh ^Abdur-Rahman, Dr. Kamal Hut, Dr. Wafi Majid & others, like Shaykh Tariq Lahham.

Its sources also include At-Tabsir Fid-Din by Al-Asfarayiniyy, Al-Itqan by As-Siyutiyy, the tafsir of An-Nasafiyy, and other sources, including books of hadith terminology (mustalah), principles (usul) of fiqh, and more.