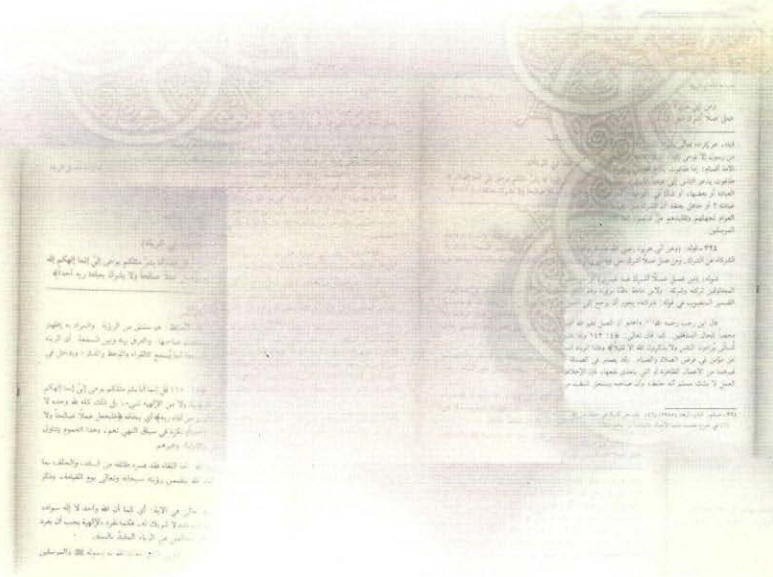


The Creed Of The
PIOUS PREDECESSORS



The
PEOPLE OF HADEETH



By The Great Imaam

ABOO 'UTHMAAN ISMAA'EEL ibn 'ABDURRAHMAAN

As-Saaboonee

*'Aqeedatus-Salaf
As'haabul-Hadeeth*



THE CREED OF THE
(PIOUS) PREDECESSORS &
THE PEOPLE OF HADEETH

BY THE GREAT IMAAM

Aboo 'Uthmaan Ismaa'eel ibn 'AbdurRahmaan as-Saaboonee
(373 ~ 449 AH)

Edited And Checked by
Shaykh Badr ibn 'Abdullaah al-Badr

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TRANSLATORS INTRODUCTION

.....

Indeed all praise is due to Allaah, we praise Him and we seek His help and forgiveness. I testify that there is no deity worthy of worship except Allaah and Muhammad is His final Messenger, (ﷺ).

This is an English translation of one of the most famous books on '*aqeedah* (Creed). It has been published several times in Arabic and it continues to be popular amongst the students of knowledge, as a beginning to understand the fundamentals of this religion.

I chose to translate this book because of its status, and due to it being easily understood by the student who has just started his journey in the search of knowledge. It is also very concise, thus making it very easy, *inshaa'allaah*, to memorize along with its evidences.

I have chosen Shaykh Badr ibn 'Abdullaah al-Badr's edition, as he has travelled extensively, to locate the various manuscripts of this book. Therefore, in my opinion this is the most accurate version of the book. Also with his knowledge of *ahaadeeth* he has added extensive references for the narrations.

In my translation I have used his footnotes and detailed checking. However, I have excluded some of them and added some from myself, to make the book an easy read for the English speaking student. I have added a few notes from the lectures of Shaykh 'Alee Hasan ibn 'Abdul-Hameed al-Halabee, which he delivered recently in Jordan. With his permission, I have included them as a brief explanation for the finer points which might be misunderstood.

Shaykh 'Alee Hasan advised me to make this a *tahdheeb* version, that is to purge it from the unauthentic narrations, which were, *Alhamdulillah*, very few. For the full text of the book and the full checking, please refer to the Arabic original, published by *Maktabah al-Ghurabah al-Athariyyah* in al-Madeenah al-Munawwarah.

The second edition in particular was greatly revised by Shaykh Badr, after he came across further manuscripts in India and al-Madeenah.

I was requested to retain the *asaaneed* of the narrations, in order to keep as close as possible to the original text. The methodology of a *tahdheeb* edition is not only to purge the text of weak *asaaneed*, but also to make it easier for the reader by representing the facts in a clearer way. However, in this particular book, the removal of the *asaaneed* may have created some difficulties, as Imaam as-Saaboonee uses them, sometimes to prove the authenticity of the texts and the strength of the routes of transmission. Hence their removal may have upset the methodology followed in this book. Apart from that, the *isnaad* system has great importance and this importance has been neglected in our time. Sufyaan ath-Thawree, *rahimahullaah*, said:

“The *isnaad* is the weapon of the believer. So if he has no weapon, with what will he fight.”

Ibn al-Mubaarak, *rahimahullaah*, said:

“The *isnaad* with me is from the *Deen*. If there were no *isnaad*, then who-soever wanted would relate, whatever they wanted.”

Ibn Seereen, *rahimahullaah*, said:

“They never used to ask about the *isnaad*, but when the civil war broke out, they said: Name to us your men; those who belonged to *Ahl us-Sunnah*, their *Ahaadeeth* were accepted and those who were innovators,

their *Ahaadeeth* were rejected.”

I hope this English translation will benefit the Muslims and that Allaah accepts this from me as a small attempt to enjoin the good and forbid the evil. It is also hoped that my brothers and sisters in Islaam who desire to follow the *Manhaj* of the *Salaf*, should gain a clearer idea of the *Salafee ‘Aqeedah* and *Manhaj*, *insha’allaah*.

We have been ordered to unite on the correct way, which by Allaah’s mercy is clear to us even today, living fourteen hundred years after the death of our leader, Muhammad, the Messenger of Allaah, (ﷺ).

The ‘*Aqeedah* and *Manhaj* of the Prophet, (ﷺ), and his Companions, have been transmitted to us through the noble scholars, who replied to all the innovators and heretics by writing many books, varying from a few pages to many volumes. They were always quick to reply and defend the ‘*Aqeedah*, from all types of religious unorthodoxy. They defined the correct way and described its signs to reach the right path. They described the traits of the heretics, as well as the upholders of the truth, as is mentioned by as-Saaboonee in this book, particularly in the last three chapters. It is essential to understand who the People of *Hadeeth* are and why we must follow their *Manhaj*, and to know before delving into this book, that they are *Ahl us-Sunnah wal Jamaa’ah*, the saved sect. Allaah says:

And hold fast, all of you, to the Rope of Allaah and do not be divided among yourselves.¹

The Messenger of Allaah, (ﷺ), said: “*..My Ummah will split up into seventy three sects. One will be in paradise and seventy two will be in the fire.*”

It was said: Who are they, O Messenger of Allaah? He replied:

1 *Soorah al-Imraan*: 103

“They are the *Jamaa’ah*.”²

He, (ﷺ), also said: “There will not cease to be a group from amongst my *Ummah*, upholding the truth. They will not be harmed by those who abandon them, until Allaah’s affair comes to pass and they are uppermost.”³

There are many texts to be found in the *Qur’aan* and the *Sunnah* that describe the Saved Sect. Some of the statements of the scholars, to demonstrate their understanding of the *Aayaat* and the *ahaadeeth* are mentioned below.

Imaam Ahmad ibn Hanbal said:

“If the aided group is not the People of *Hadeeth*, Then I have no idea who it is.”⁴

Al-Khateeb al-Baghdaadee said:

“And if only, the person of blameworthy opinions were to occupy himself with beneficial knowledge and if he were to seek the *Sunnah* of the Messenger of Allaah, (ﷺ), and that he followed the way of the scholars and the People of *Hadeeth*, he would find that which would enrich him, as to whatever he sought. The *ahaadeeth* contain the knowledge of *Tawheed* and the explanation of what is to come, in the form of threats and promises. They contain the Attributes of The Lord of the worlds and the descriptions of Paradise and Hell and also what He has prepared therein, for the righteous and the wicked and what Allaah has created in the earth and the heavens.

2 Related by Ibn Maajah [3993]. The *Hadeeth* is *Saheeh*.

3 Related by Muslim [1921], at-Tirmidhee [2344] and Ibn Maajah [10]

4 Related by al-Haakim in *Ma’rifah ‘Uloom ul Hadeeth* [p.2]

In the *ahaadeeth* are the narrations of the Prophets, news of the pious, ascetics and the preachers. They contain the sayings of the scholars and the speeches of the Prophet, (ﷺ), and his miracles. They have stories of the past nations and a description of his battles, expeditions, predictions, judgements and rulings, also the description of his family and Companions and their noble qualities.

In the *ahaadeeth* is an explanation of the *Qur'aan* and whatever it contains, in the form of reminders and news. It has the judgements of the Companions and Allaah has made its people the pillars of the *Sharoo'ah* and destroyers of every heretical innovation.

So the People of *Hadeeth* are Allaah's faithful custodians among men and the link between the Prophet and his nation."⁵

Shaykh al-Albaanee, *hafidhahullaah*, said:

"Some people may find it hard to accept the explanation of those scholars that the Victorious Group and the Saved Sect, are the People of *Hadeeth*, but that is not strange if we remember what follows:

That the People of *Hadeeth* are, due to their specialisation in studying the *Sunnah* and what is connected to it, likewise the knowledge of the biographies of the narrators and the defects in the narrations and also the knowledge of the different routes of narration, most definitely, they are the most knowledgeable of the people about the Prophet, (ﷺ) and his guidance, manners, battles, and everything else connected to him."

This book has been mentioned by Ibn Taimiyyah in *Sharh Hadeeth un-Nuzool* [p.50-52], *Dara Ta'arid al-'Aql wan Naql* [2:26], *al-'Aqeedat ul-Asfahaaneyah* [p.29], by Ibn Katheer in *al-Bidaayah wan Nihaayah* [12:76], and by adh-Dhahabee in *al-'Uloo* [p.179] and *Siyaar A'alaam un-*

5 Related by al Baghdaadee in *Sharf Ashaabul Hadeeth*

Nubulaa [18:43].

His other famous books include *al-Fusool fil 'Usool*, and *al-Intisaar*.

About the author, al-Baihaqee said, he was a Shaykh ul-Islaam and an Imaam of the Muslims. Adh-Dhahabee said he was a preacher, a *Mufassir*, a writer, one of the great scholars and the *Imaam* of Khurasaan at his time.

Translators introduction for and on behalf of the publishers
Sha'baan 1420AH / November 1999CE



In The Name Of Allaah
The Most Merciful, The Bestower Of Mercy

THE TEXT

chapter 1



THE AUTHOR'S INTRODUCTION AND REASON WHY THIS BOOK WAS WRITTEN

1 All praise is for Allaah, Lord of the worlds and success is for the *Muttaqeen*. The praise of Allaah be upon Muhammad and upon his Family and noble Companions.

2 To proceed: While passing through the lands of Aamol in Tabaristaan and Jeelaan on my way to the House of Allaah, and to visit the grave of His Prophet Muhammad¹ (ﷺ), his Family and noble Companions, some of my brothers in *Islaam* asked me to compile for them chapters about the fundamentals of this Religion, which those who passed away

1 It would have been more appropriate for the author to have said, "To visit the *Masjid* of His Prophet.....", because only this is permissible as regards visiting and not intending to visit the grave alone. Refer to the book *ar-Radd 'ala al-Akhnaa'ee wa Istihabaab Ziyaarah Khair al-Bariyyah az-Ziyaarah ash-Sharee'ah* and the book *al-Jawaab al-Bahir fi Zawaar al-Maqaabir*, both written by Ibn Taimiyyah.

TRANSLATORS NOTE ~ *Ahl us Sunnah* do not blindly stick to any one person other than that of the Prophet (ﷺ). Belief and *manhaj* are not connected to any one person but rather to the body of the *Salaf*. So when one errs, that error is not falsely justified nor is it used as a basis for disowning him, as all creation are fallible barring the Prophet (ﷺ) ..

from amongst the scholars and the *Salaf as-Saaliheen* adhered to, called the people to at all times, which they forbade the believers, the truthful ones and the *Muttaqeen* from all that contradicted and nullified them and upon which (the scholars) showed allegiance to its followers and enmity to its rejectors. They labelled all those who opposed their creed as unbelievers and innovators.² They earned for themselves and for those who they called (to their '*aqeedah*'), its blessings, favours and goodness. They passed on to the ones who followed them the rewards of their '*aqeedah*'. They encouraged them to cling to it, guided the worshippers to it and spurred them on towards it.

So I made *Istikhaarah* to Allaah, The Most High, and have recorded in this treatise what I have been able to concisely with the hope that those with understanding and insight might benefit by it. It is Allaah who realizes (makes true) the hope and may He generously bestow upon us blessings in accordance to what is right, the truth, guidance and uprightness upon the correct and truthful path by His favour and Benevolence.

2 TRANSLATORS NOTE ~ This is a general statement. One who opposes the correct way is only labelled an innovator and/or an unbeliever after satisfying stringent rules laid down by the *Qur'an* and *Sunnah* and expounded upon and categorized by the scholars.

chapter 2



THE CREED OF THE PEOPLE OF HADEETH REGARDING THE ATTRIBUTES OF ALLAAH

3 With Allaah lies all success. Indeed the People of *Hadeeth* are those who adhere to the *Qur'aan* and *Sunnah* ~ may Allaah protect those of them who are alive and have mercy on those who have passed away. They bear witness to the unity of Allaah, The Most High, and to the message and prophethood of the Messenger (ﷺ). They know their Lord, The Most Mighty and The Most Majestic, through those Attributes which He has mentioned in His revelation which He has sent down, or which His Messenger attested to in the authentic *ahaadeeth* which have been related by the precise and trustworthy ones from him.

They affirm what Allaah, The Most Majestic, has affirmed for Himself in His Book or through the tongue of His Messenger, (ﷺ). They do not believe in comparing His Attributes with those of His creation. They say: He created Aadam with His Hands just as He, The One free of all deficiencies, mentions:

قَالَ يَا بَلِيسَ مَا مَنَّعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي

He said: O Iblees what prevented you from prostrating before that which I have created with My Two Hands.³

They do not change the meaning from its place, by saying His Two Hands mean His two bounties or His two powers like the *tahreef* of the *Mu'tazilah* and the *Jahmiyyah*, may Allaah destroy them. They do not ask nor think as to how they may be. They do not liken them to the hands of the creation like the *Mushshabihah* do, may Allaah humiliate them.

Allaah, The Most High, has protected *Ahl us-Sunnah* from all *tahreef* (distortion), *tashbeeh* (comparison) and *takyeef* (asking how). He has blessed them with knowledge and understanding so that they may traverse the paths of *Tawheed* and *Tanzeeh* (elevating Allah and exalting Him above defects and deficiencies). They have abandoned all defective statements and comparison. They follow what Allaah, The Most Mighty and The Most Majestic, has said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him and He is the All Hearing, The All Seeing.⁴

And just as the two Hands of Allaah are mentioned in the *Qur'aan*:

بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

3 *Sooratas-Saad*: 38:75

4 *Sooratah-Shuraa*: 42:11

**But His Two Hands are outspread. He spends as
He pleases.**⁵

The Hand is mentioned in the authentic *ahaadeeth* of the Messenger of Allaah, (ﷺ), like in the debate Moosa had with Aadam:

*“Allaah created you with His Hand and the angels prostrated to you”*⁶

5 Sooratul-Maa'idah: 4:64

6 Related by Muslim [2652]

chapter 3



THEIR STANCE REGARDING THE ATTRIBUTES

4 The People of *Hadeeth* also say about all of their Lord's Attributes which were revealed, whether mentioned in the *Qur'aan* or mentioned in the authentic *ahaadeeth* regarding the Hearing, the Seeing, the Eyes, the Face, the Knowledge, the Strength, the Power, the Glory, the Greatness, the Will, the Intent, the Speech, the Words, being Pleased, being Displeased, Life, to be Watchful, to be Happy, to Laugh and others, that these Attributes are not compared with the attributes of the creation.

On the contrary, they limit themselves to what Allaah, The Most High, said and to what His Messenger, (ﷺ) said without adding anything to them, saying how they are, likening them, distorting and changing their meanings or making any alterations, taking them out of the context in which the 'Arabs understood them, attaching to them false interpretations. They take them on their apparent meanings. They entrust its understanding to Allaah, The Most High, and they affirm that none knows its *ta'weel* except Allaah,⁷ just as Allaah has informed us about those who

7 TRANSLATORS NOTE ~ Imaam as Saaboonce says in a few areas: 'They entrust its knowledge (i.e. of the *Sifaat* of Allaah) to Allaah. The knowledge of *Sifaat* is of two types: →

are firmly grounded in knowledge, that they say:

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ؕ كُلٌّ
مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

And those who are firmly grounded in knowledge say: 'We believe in all that is from our Lord; and none receive admonition except the men of understanding.'⁸

5 The verses of the *Qur'aan* and the authentic and clear narrations of the Messenger, (ﷺ), which mention these Attributes and others are so numerous that they will lengthen the book and it would be even more so by mentioning the consensus of the scholars and the *aa'immah* of this

-
- a) Knowledge of the meanings
 - b) Knowledge of the nature

So his statement is general, but he intends the second type. This is the *madhhab* of the *Salaf*, and what I want you to understand from his context and the whole book. The *Mufawiddah* are those who entrust both types of Knowledge to Allaah. The verse he refers to (above) is also understood in two different ways:

a) 'None but Allaah knows its *ta'weel* (stop). And those firmly grounded in knowledge...'. So regarding the *Sifaat* ~ Only Allaah knows their true nature and the *Salaf* make *tafweedh* in that issue. (The *mutad'ah* tried to include the knowledge of the meanings in this context which is false).

b) 'None but Allaah knows its *ta'weel* and those firmly grounded in knowledge...'. This is in reference to those issues which the masses are not clear about and only the scholars know and explain it. In this recitation the *Sifaat* do not enter. See *Manhaj al istidlaal 'ala masaa'il al 'itiqaad* by 'Uthmaan bin 'Alee Hasan.

8 Sooratu Aali-Imraan: 4:7

religion on the authenticity of the narrations. Most of the narrations are collected in my book *al-Intisaar* with their authentic *asaaneed*. Our methodology in this book was to make it concise, to a bare minimum without bringing too many narrations and to mention their authentic *asaaneed* declared so by carriers of the reports and by the compilers of the large authentic *masanaad*.

chapter 4



THE QUR' AAN IS THE SPEECH OF ALLAAH & IT IS NOT CREATED

6 The People of *Hadeeth* testify and believe that the *Qur'aan* is the Speech of Allaah and what is in His Book, His Talk, His Revelation and what He sent down, is not created. Whoever says that the *Qur'aan* is created and believes that, then according to the *Ahl ul-Hadeeth* he is an unbeliever. The *Qur'aan*, which is the Speech of Allaah and His revelation is what Jibreel descended with and revealed to the Messenger, (ﷺ), which is the 'Arabic *Qur'aan* for the people who possess understanding, a Message containing good news and warnings, as Allaah says:

وَلِنُزِّلَهُ لِنَزِيرِ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ
عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

Indeed, this is a revelation from The Lord Of The Worlds, Which the trustworthy *ar-Rooh* (Angel Jibreel) brought down upon your heart so that you

you may be one of the warners, in the plain ‘Arabic tongue.’⁹

It (the *Qur’aan*) is what the Messenger (ﷺ), conveyed to his *Ummah*, as he was ordered to do:

يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

O Messenger, convey what is sent down to you from your Lord.¹⁰

So, what he used to convey was the Speech of his Lord, The Most Mighty and The Most Majestic, as is shown in his, (ﷺ) saying:

“Do you prevent me from conveying the Speech of my Lord?”¹¹

It is what is memorised in the hearts, recited with the tongues and written in the books, no matter how it may be recited by the reciter, written by the writer and memorised by the memoriser, whether it may be in a recited form, or written, whether in the books of the Muslims or even the writing boards of their children, all of it is the Speech of Allaah, The Most Majestic, which is not created. One who insists that it is created then he is an unbeliever in Allaah, The All Powerful.

9 *Sooratah-Shu’araa*: 26:192-195

10 *Sooratal-Maa’idah*: 5:67

11 Related by Jaabir, *radiyallaahu ‘anhu*, who said: The Prophet, (ﷺ), was worried about the hostility of the Quraish, so he said:

“Is there no man who can take me to his people, as the Quraish have prevented me from conveying the speech of my Lord.”

Related by at-Tirmidhee [3105] and Ibn Maajah [201]. The *isnaad* is *Saheeh*.

7 I heard our Shaykh al-Haakim Aboo ‘Abdullaah al-Haafidh, *raheemahullaah*, say that he heard the Imaam Aboo Waleed Hassaan ibn Muhammad say that he heard the Imaam Aboo Bakr Muhammad ibn Ishaaq ibn Khuzaimah say:

“The *Qur’aan* is the Speech of Allaah and it is not created. Whoever says that the *Qur’aan* is created then he is an unbeliever in Allaah, The All Powerful. His testimony is not accepted, he is not to be visited when sick, not prayed over when he dies nor is he to be buried in a Muslim graveyard. He is asked to repent. If he doesn’t, then his neck is struck.”¹²

8 As for the pronunciation of the *Qur’aan*, the Shaykh Aboo Bakr Ismaa’eelee al-Jarjaanee, *raheemahullaah*, said in his treatise which he compiled for the people of Jeelaan:

“If someone insists that his pronunciation of the *Qur’aan* is created, intending by this, the *Qur’aan*, then he has said that the *Qur’aan* is created.”¹³

9 Ibn Mahdee at-Tabaree has mentioned in his book *al-’Itiqaad*, which he wrote for the people of this country, that the *madhhab* of *Ahl us-Sunnah wal Jamaa’ah* is to say that the *Qur’aan* is the Speech of Allaah, The One free of all deficiencies, and His revelation which He has sent down, His prohibitions and commands, are not created. One who says that they are created is an unbeliever in Allaah, The All Powerful.

Also the *Qur’aan* that we memorise in our hearts, recite with our tongues and write in our books is the Speech that Allaah, The Most Mighty and The Most Majestic, spoke with. One who says the *Qur’aan* with my pronunciation is created or my pronunciation of the *Qur’aan* is created, is an ignorant misguided unbeliever in Allaah, The All Powerful.

12 It’s *isnaad* is *Saheeh*

13 Mentioned in his treatise *I’tiqaad Ahl us-Sunnah* [pt. 19].

10 I only mentioned this chapter exactly as it occurs in Ibn Mahdee's book, because of my approval of what he wrote, for he adopted the way of the *Salaf*, the people of *Hadeeth* in what he mentioned in spite of his in-depth knowledge of *'ilm ul-kalaam* and his many works in that field, and his high position and excellence amongst the people of *'ilm ul-kalaam*.

11 I was informed by Aboo 'Abdullaah al-Haafidh, *raheemahullaah*, who said: I read the writing of Aboo 'Amr al-Mustamlee and heard Aboo 'Uthmaan Sa'eed ibn Ashkaab as-Saash say: I asked Ishaq ibn Raahawiah in Neesaaboor about the words of the *Qur'aan*. He said:

“No one should argue about this issue, the *Qur'aan* is the Speech of Allaah and it is not created.”

12 Aboo Ja'far Muhammad ibn Jareer at-Tabaree, *raheemahullaah*, mentioned in his book *al-I'tiqaad*, which he wrote specifically on this issue saying:

“As for the words of the slaves when reading the *Qur'aan*, I do not know of any statement from the Companions or their students except from somebody whose statement is a cure and is indispensable, in following it there is guidance and whose statement represents that of the early scholars: He is Aboo 'Abdullaah Ahmad ibn Hanbal, *raheemahullaah*. Aboo Ismaa'eel at-Tirmidhee related to me that he heard Aboo 'Abdullaah Ahmad ibn Hanbal say:

“The *Lafdhyyah*¹⁴ are the *Jahmiyyah* and Allaah says:

فَأَجْرُهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ

14 TRANSLATORS NOTE ~ Those who say our recitation of the *Qur'aan* is created.

**So grant him protection so that he hears the
Words of Allaah.¹⁵**

(Imaam Ahmad then said): From whom will he be hearing? ”¹⁶

13 Ibn Jareer said: I heard a group of my Companions, who were so numerous, that I am unable to remember their names, they all related from Imaam Ahmad, *radiyallaahu ‘anhu*, that he used to say:

“One who says that my recitation of the *Qur’aan* is created, then he is from the *Jahmiyyah*. One who says that it is not created, is an innovator.”¹⁷

14 Muhammad ibn Jareer said:

“There is no other statement with us which is permissible to say other than that of Imaam Ahmad’s. There is no Imaam comparable to him. He is enough and sufficient and the Imaam to be followed, *raheemhullaah*.”¹⁸

15 These were the very words of Muhammad ibn Jareer which he mentioned in his treatise *al-I’tiqaad*.

15 *Sooratat-Tawbah*: 9:6

16 It has a *Saheeh isnaad*.

17 TRANSLATORS NOTE ~ Related by ‘Abdullaah ibn Ahmad in *as-Sunnah* [181-185] and at-Tabaree in *Sareeh us-Sunnah* [30-33]. The saying of the *Salaf* is that the *Qur’aan* which is written on paper, memorised in the hearts and recited upon the tongues, is the uncreated Speech of Allaah. However, due to the fact that the human voice and the movement of ones tongue, are created actions (See chapter 16), the innovators said ambiguously that my recitation of the *Qur’aan* is created. This can lead to the previous saying that the *Qur’aan* itself is created. So the scholars such as Imaam Ahmad warned against this statement.

18 TRANSLATORS NOTE ~ As no one brought up this issue before his time. It is the way of the *Salaf* not to start something until they have to defend the ‘*Aqeedah of Ahl us-Sunnah* and refute the innovators.

16 Muhammad ibn Jareer, *raheemahullaah*, has refuted for himself in this chapter, which he wrote in his book, all the accusations he was charged with and he was accused of being away from the path of the *Sunnah* or was inclined to some innovations.¹⁹

What he has related from Imaam Ahmad, *radiyallaahu 'anhu*, that the *Lafdhiyyah* are the *Jahmiyyah*, is authentic from him. He only said this because Jahm and his companions said clearly that the *Qur'aan* is created. Those who talked about the recitation (being created) used it to gradually say that the *Qur'aan* is created because they feared *Ahl us-Sunnah* at that time and were thus prevented from openly declaring the *Qur'aan* to be created.

Therefore they took these steps and clothed their statements as they did not want to be seen as from the group of Jahm, who are the devils amongst the humans and they whisper things to each other, while adorning their deceptive statements. So they mentioned this statement, but what they really meant was that the *Qur'aan*, with our words, is created. So Imaam Ahmad, *raheemahullaah*, still called them *al-Jahmiyyah*. It is also related that he said:

“*The Lafdhiyyah* are more evil than the *Jahmiyyah*.”

17 As for what Muhammad ibn Jareer related from Imaam Ahmad, *raheemullaah*, that if one says that my recitation of the *Qur'aan* is not created, then he is an innovator. What he meant was that the *Salaf as-Saaliheen* from *Ahl us-Sunnah* did not speak about this particular issue and nothing necessitated them to do so.

In their time the statement about the recitation was originated by the extreme foolish people who delved into this matter and then came up

19 TRANSLATORS NOTE ~ As Ibn Jareer was accused of saying that my recitation of the *Qur'aan* is created.

with innovations. They sought matters from which we were forbidden to go into, from amongst the matters of misguidance and blameworthy statements, especially the areas which none of the *aa'immah* from the *Salaf* had entered before.

So Imaam Ahmad said that this statement in itself is an innovation incumbent upon the religious one, that he should leave it and every innovation is heretical. This innovation should not be uttered nor any other innovations like it.

Restrict yourselves to what the *Salaf* said and what the *aa'immah* who follow them say. That the *Qur'aan* is the Speech of Allaah and it is not created. Do not exceed upon this, except to call the one who says it is created an unbeliever.

18 Al-Haakim Aboo 'Abdullaah al-Haafidh informed me from his book, *at-Taarikh* which he compiled about Neesaaboos and it's scholars, when mentioning the Imaam of the Muslims, 'Abdullaah ibn al-Mubaarak, *radiyallaahu 'anhu*, in it, that Aboo Bakr Muhammad ibn 'Abdullaah al-Jaraahee al-Marwazee related from Yahya ibn Saasowaih who related from his father 'Abdul-Kareem al-Yushkaree who said: Wahb ibn Zuma'h informed him from 'Alee al-Baasaanee who said: I heard 'Abdullaah ibn al-Mubaarak, *raheemahullaah* say:

“One who disbelieves in one letter of the *Qur'aan* has disbelieved in all of it. One who says: I do not believe in these words, then he has committed disbelief.”²⁰

20 TRANSLATORS NOTE ~ Al-Aajuree says in *ash-Sharee'ah* [pg.75] ~ May Allaah have mercy upon us. Know that the saying of the Muslims whose hearts have not deviated from the truth and those whom were guided to what is correct, in the past and the present, is that the *Qur'aan* is from the Knowledge of Allaah, The Most Mighty and The Most Majestic. The knowledge of Allaah is not created. Allaah is high above that. This is proven by the *Qur'aan*, the *Sunnah*, the statements of the Companions and the notable scholars. It is not denied, except by a filthy person from the *Jahmiyyah*. In the view of the scholars the *Jahmiyyah* are unbelievers.

chapter 5



ALLAAH ISTIWAA OVER²¹ HIS THRONE

19 *Ahl ul-Hadeeth* believe and testify that Allaah, The One free from all deficiencies and The Most High, is above the seven heavens and over His Throne, as in His saying, The Most Mighty and The Most Majestic, in *Sooratul-Yoonus*:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يُدِيرُ الْأُمُورَ مَا مِنْ شَيْءٍ إِلَّا
مِنْ بَعْدِ إِذْنِهِ

21 TRANSLATORS NOTE ~ The word *Istawaa* has general meaning and a specific meaning. It becomes specific when it is followed *ilaa* (to) and *'alaa* (upon, over). Here it means to “go over” or to “rise up”. See ‘Abdullaah as-Sabt’s *Ar-Rahmaan ‘alaa ‘Arsh Istawaa*, which has been translated into English titled as *The Ever Merciful Istawaa upon the throne*. (Refer to chapter 4 in the translation).

Indeed your Lord is Allaah who Created the heavens and the earth in six days and then *Istawaa* over the Throne, Disposing the affair. No one can intercede, except after his permission.²²

And His saying in *Sooratur-Ra'd*:

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ
عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ

Allaah is He, Who has raised the heavens without pillars, which may be seen. Then He *Istawaa* over the Throne.²³

And His saying in *Sooratul-Furqaan*:

ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ
فَسْأَلْ بِهِ خَيْرًا

Then He *Istawaa* over the Throne, *Ar-Rahmaan*, so ask him, as He is *Al-Khabeer*.²⁴

22 *Sooratul-Yoonus*: 10:3.

23 *Sooratur-Ra'd*: 13:2.

24 *Sooratul-Furqaan*: 25:59

And His saying in *Sooratus-Sajdah*:

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ ط

It is Allaah Who has created the heavens and the earth and what is between them, in Six days. Then He *Istawaa* over His Throne.²⁵

And His saying:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

To Him ascend all good words.²⁶

And His saying:

يُدَبِّرُ الْأُمُورَ
السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يُعْرِجُ إِلَيْهِ

25 *Sooratus-Sajdah*: 32:4.

26 *Sooratul-Faatir*: 35:1.

He arranges the affair from the heavens to the earth. Then it will go up to Him.²⁷

And His saying:

ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمْ الْأَرْضَ

Do you feel secure that He, who is above the heavens, will not cause the earth to sink with you.²⁸

20 Allaah, The One free from all deficiencies, says about the cursed Fir'awn, that he said to Haamaan:

أَبْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ
أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى اللَّهِ
مُوسَى وَإِنِّي لِأَظُنُّهُ كَذِبًا

Build me a tower so that I may reach the limits of the heavens, so I will reach the God of Moosa. Indeed I think him to be a liar.²⁹

27 Sooratas-Sajdah: 32-5.

28 Sooratul-Mulk: 67-16.

29 Sooratul-Ghaafir: 36-37.

21 He only said this because he heard Moosa, *'alayhis-salaam*, say that his Lord is above the heavens, as you can see from Fir'awn's statement: **"Indeed I think him to be a liar"**, in reference to Moosa's statement: That there is a God above the heavens.

22 The scholars of the *Ummah* and in particular the *aa'immah* from the *Salaf, raheemahumullah*, did not disagree that Allaah, The Most High, is over His Throne and the Throne is above the seven heavens. They affirm what Allaah, The Most High, has affirmed, and believe in what He, The Lord, The Most Majestic, has informed us with.

They state this fact in exactly the same manner as Allaah has stated about His ascension, they accept its apparent meaning and leave the knowledge of its true nature to Allaah and say:

ءَامَنَّا بِهِ ۗ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلَّا أُولُو الْأَلْبَابِ

**We believe in all that is from our Lord
and none receive admonition, except
the men of understanding.³⁰**

Just as Allaah, The Exalted, informs us about those who are firmly grounded in knowledge who say this. So He is pleased with them and praises them.

23 Aboo ul-Hasan ibn Ishaq al-Madaneer related to me from Ahmad ibn al-Khidr Aboo ul-Hasan ash-Shaafi'ee, who related from Shaadhaan who related from Ibn Makhlad ibn Yazeed al-Quhsataanee' who related

30 *Sooratul Aali-Imraan: 3:7*

from Ja'far ibn Maimoon who said: "Someone asked Maalik ibn Anas about the verse:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

Ar-Rahmaan is over His Throne Istawaa.

'How is that *Istawaa*?' He replied:

'*Al-Istawaa* is known and how it is, is not known. *Eemaan* in it is obligatory and questioning about it is an innovation. I do not perceive you except as a misguided one.'

He (Maalik) ordered for him to be removed from his circle."

24 Aboo Muhammad al-Makhladee al-'Adl informed me from Aboo Bakr 'Abdullaah ibn Muhammad ibn Muslim al-Isfaraa'eenee who related from Aboo ul-Hussain 'Alee ibn al-Hasan who related from Salamah ibn Shabeeb who related from Mahdee ibn Ja'far ibn Maimoon ar-Ramlee from Ja'far ibn 'Abdullaah who said: "A man came to Maalik ibn Anas to ask him about the verse:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

Ar-Rahmaan is over His Throne Istawaa.

He said: 'I saw him get angry, unlike never before, due to his question and he started to sweat and he lowered down his head. The people waited for the reply and when he had regained his composure he said':

'How it is, is not known. However, the *Istawaa* is known and *Eemaan* in it is obligatory and questioning about it is an innovation. Indeed I fear that you may be misguided'.

Then he ordered for him to be expelled from the circle.”³¹

25 My Grand-Father Aboo Haamid Ahmad ibn Ismaa’eel informed me from my Great Grand-Father ash-Shaheed and Aboo ‘Abdullaah Muhammad ibn ‘Adee ibn Hamdawaih as-Saaboonee, who related from Muhammad ibn Ahmad ibn Aboo ‘Awn an-Nasawee, who related from Salamah ibn Shabeeb, who related from Mahdee ibn Ja’far ar-Ramalee, who related from Jaf’ar ibn ‘Abdullaah who said: “A man came to Maalik ibn Anas and asked about the verse:

‘O Aboo ‘Abdullaah, *Ar-Rahmaan is over His Throne Istawaa*. How is that *Istawaa*?’ He said:

“I saw Maalik get angry, unlike never before, due to this question.” (And he narrated the rest similarly).³²

26 Someone asked Aboo ‘Alee al-Hussain ibn al-Fadl al-Bajalee about the *Istawaa* and how Allaah is *Istawaa* over His Throne? He replied:

“I do not know anything about the unseen, only to the extent of what has been revealed to us. He has taught us, Majestic is His name, that He is *Istawaa* over His Throne and He has not informed us how the *Istawaa* is.”

27 Al-Haakim Aboo ‘Abdullaah al-Haafidh, *raheemahullaah*, informed us from Aboo Bakr Muhammad ibn Daawood az-Zaahid, who informed from Muhammad ibn ‘Abdur-Rahmaan as-Saamee, who informed from ‘Abdullaah ibn Ahmad ibn Shabawaih al-Marwazee, who related that he

31 It is also related in Aboo Nu’aim’s *al-Hilyah* [6:325 - 326] from al-Qaadee Aboo Umayyah al-Ghalaabee from Salamah ibn Shabeeb with slightly different wording and it is supported through Salamah from Bikaar ibn ‘Abdullaah al-Quraishee by Ibn ‘Abdul-Barr in *at-Tamheed* [7:151].

32 It is also related by ad-Daarimee in *Ar-Radd ‘ala al-Jahmiyyah* [104] and by al-Baihaqee in *Al-Asmaa was-Siffaat* [2:304-306].

heard 'Alee ibn al-Hasan ibn Shaqeeq say: "I heard 'Abdullaah ibn Mubaarak say:

'We know that our Lord is above the seven heavens and is *Istawaa* over His Throne and His creation is separate from Him. We do not say as the *Jahmiyyah* say, that He is right here', and he pointed to the ground."³³

28 I heard from al-Haakim Aboo 'Abdullaah al-Haafidh's book, *at-Taareekh*, which he compiled about the people of Neesaaboos and in his book, *Ma'rifat ul-Hadeeth*, the likes of which were never written before, it said that he heard Aboo Ja'far Muhammad ibn Saalih ibn Haanee who heard from Aboo Bakr Muhammad ibn Ishaq ibn Khuzaimah say:

"One who does not affirm that Allaah, The Most Mighty and The Most Majestic, is over His Throne and above the seven heavens, then he is an unbeliever in his Lord. His blood is lawful. He should be asked to repent and if he does not then his neck should be struck. He then should be thrown on a rubbish dump so that the Muslims and those who have a treaty with the Muslims would not be harmed by the offensive smell of his decaying body. His wealth is taken and no one from the Muslims inherits his wealth as a Muslim never inherits from an unbeliever."³⁴

33 Related by Abdullaah ibn Ahmad in *as-Sunnah* [22,216,598], Aboo Sa'eed ad-Daarimee in *Ar-Radd 'ala al-Jahmiyyah* [67,162] and al-Baihaqee in *Al-Asmaa was-Siffaat* [2:335]. The *isnaad* is *Hasan*.

34 It is also related by al-Haakim in *al-Ma'rifat 'uloom ul-Hadeeth* [p.84]. Also related by Ibn Qudaamah in *Ithbaat Sifat al-'Uloom* [112] and Ibn Taimiyyah declared it *Saheeh* in *al-Fataawa al-Hamawiyyah*. Ibn Khuzaimah also said as mentioned by adh-Dhahabee in *Siyaar A'alaam un nublaa* [14:372]:

"I say, one who confirms that by believing in the book of Allaah and the *ahaadeeth* of the Messenger of Allaah, (ﷺ), entrusting their nature to Allaah and His Messenger and does not get involved in trying to interpret and delve too deep in this matter, then he is a Muslim. One who does not turn to affirming what is in the *Qur'aan* and the *Sunnah* after

→

As the Prophet, (ﷺ), said:

“A Muslim does not inherit from an unbeliever and an unbeliever does not inherit from a Muslim.”

Al-Bukhaaree related it.³⁵

29 Our Imaam Aboo ‘Abdullaah Muhammad ibn Idrees ash-Shaafi’ee, *radiyallaahu ‘anhu*, uses as a proof in his book *al-Mabsoot*³⁶, in the issue about the freeing of the believing slave and the atonement and that (freeing) the non believing slave is not acceptable as the atonement³⁷. It occurs in the *Hadeeth* of Mu’aawiyah ibn al-Hakam that he intended to free the black slave-girl as an atonement (for slapping her). So he asked the Messenger of Allaah, (ﷺ), about her being freed. So the Messenger of Allaah, (ﷺ), tested her by asking: “Who am I?” She pointed to him and to the sky, that is, you are a Messenger sent by Allaah who is above the sky. The Messenger of Allaah, (ﷺ), said: “Free her, for indeed she is a Believer.”³⁸

having knowledge of it then he is negligent and Allaah is free from him. Allaah has not obligated every Muslim to memorise everything on this subject. However, one who rejects this after having knowledge then he is on a path other than that of the *as-Salaf us-Saaliheen* because he gave priority to his intellect over the text. Then his affair is upto Allaah and we seek refuge with Allaah from misguidance and heresy.

35 Related by al-Bukhaaree [6764], Muslim [1614], Aboo Daawood [2909], at-Tirmidhee [2204] and Ibn Majah [2729].

36 That is *al-Umm* [5:280].

37 Until she is tested about her belief in Allaah, according to him it is not correct to pronounce a slave-girl as an unbeliever even if she was not a *Muslim*.

38 The *Hadeeth* of Mu’aawiyah ibn al-Hakam is not with these words, but with the words of Aboo Hurairah. This *Hadeeth* is related by Aboo Daawood [3284]. Its *isnaad* is *da’eef* because two of the transmitters are weak as mentioned by Ibn Hajar in *at-Tahdheeb*. It is related authentically from Aboo Hurairah, by Muslim [33] (and see Aboo →

30 The Messenger of Allaah, (ﷺ), declared her a *Muslim* and a believer when she affirmed that her Lord is above the heavens and she knew her Lord by the Attribute of *al-'Uloo* and His Transcendency.

Imaam ash-Shaafi'ee, *raheemahullaah*, used this (*hadeeth*) as a proof and an argument against those who disagree to make permissible the freeing of an unbelieving slave as an atonement with the belief that Allaah, The One free from all deficiencies, is above His creation and above the seven heavens over His Throne like it is also the belief of the *Muslims* of *Ahl us-Sunnah wal-Jamaa'ah*, their predecessors and the successors. Since he, *raheemahullaah*, does not relate an authentic *hadeeth* and not believe in it.

31 Al-Haakim Aboo 'Abdullaah, *raheemahullah*, informed me that he heard the Imaam Aboo al-Waleed Hassaan ibn Muhammad al-Fiqhee, who informed us from Ibraheem ibn Mahmood, who related that he heard ar-Rabee'a ibn Sulaimaan say: I heard ash-Shaafi'ee, *raheemahullaah*, say:

“If you see me saying something and then something else is confirmed from the Prophet, (ﷺ), opposing that, then know that my intelligence has left me.”³⁹

32 Al-Haakim, *raheemahullaah*, said: I heard Aboo al-Waleed say more than once: I related from az-Za'faraanee that ash-Shaafi'ee, *raheemahullaah*, related a *hadeeth* one day and someone asked: O Aboo 'Abdullaah! Do you say the same? He replied:

Daawood [3282-3283]) with the wording: He asked her: “Where is Allaah?” She answered: ‘Above the heavens.’ He asked: “Who am I?” She answered: ‘You are the Messenger of Allaah.’ He said: “Free her, for indeed she is a Believer.”

39 Also related by Ibn Abee Haatim ar-Raazee in *Aadaab ash-Shaafi'ee* [p.67, 93] with a *Saheeh isnaad*.

“Have you seen me in a synagogue or a church?! Have you seen me wearing the clothes of the unbelievers? How is it that you see me in the *masjid* of the *Muslims*, I wear the clothes of the *Muslims* and I face their Qiblah, I relate a *hadeeth* from the Prophet and then not say the same?⁴⁰

33 The difference between *Ahl us-Sunnah* and *Ahl ul-Bid'ah* is that whenever they (*Ahl ul-Bid'ah*) hear a report about an Attribute of their Lord they reject it totally and do not ——— or ———⁴¹the apparent and then they start to interpret it intending to change it from the original meaning and make void ——— with their intellect and opinions and they know with truth and conviction that whatever the Messenger of Allaah, (ﷺ), says then it is just as he said for he had the most knowledge of his Lord, The Most Majestic, than anyone else, and that he only spoke about Him with the truth and revelation. Allaah, The Most Mighty and The Most Majestic says:

وَمَا يَنْطِقُ

عَنِ الْمَوَىٰ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

**Nor does he speak of his own
desire. It is only a revelation that
is inspired.**⁴²

34 Az-Zuhree the Imaam of the *aa'immah*, *radiyallaahu 'anhu*, said as did many other scholars:

40 Related in similar words by al-Baihaqee in *al-Manaaqib* [1:474] and Aboo Nu'aim in *al-Hilyah* [9:106] with a *Saheeh isnaad*.

41 The text was not readable from the original manuscript.

42 *Sooratun-Najam*: 53:3-4.

“From Allaah came the Message, and it is upon the Messenger to convey it, and it is upon to us to submit to it.”⁴³

35 Yoonus ibn ‘Abdus-Samad ibn Ma’qil related from his father that al-Ja’d ibn Dirham came upon Wahb ibn Munnabbih and asked him about the Attributes of Allaah, The Most High. He said:

“Woe to you Oh J’ad, for going into this affair. Indeed I think you are from those who are destroyed. Oh J’ad, if Allaah had not informed us in His Book that He has a Hand, Eyes and a Face I would not have said that, so fear Allaah.”

After that he did not live long for he was killed and crucified.⁴⁴

43 Related by al-Bukhaaree in *ta’leeq* form [*Kitaabul Tawheed* ~ Chapter 46 ~ vol.9]

44 Related by Ibn Katheer in *Al-Bidaayah wan-Nihaayah* [9:353].

chapter 6



THEIR BELIEF CONCERNING THE NUZUOL (THE DESCENDING) OF ALLAAH & HIS COMING

36 The People of *Hadeeth* affirm that The Lord, The One free from all deficiencies and The Most High, descends every night to the lowest heaven, without resembling the descent of His creation, and also without any comparison and how it may be. We affirm what the Messenger of Allaah, (ﷺ), affirmed and we stop where he stopped. We adhere to the authentic *ahaadeeth* and take their apparent meanings and leave their understanding of their true nature to Allaah.⁴⁵

37 They also believe what Allaah, Mighty be His name, revealed in His Book about His Coming and Advent.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي
ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ

Do they then wait for anything

45 See Ibn 'Aaimiyyah's *Sharh Hadeeth un-Nuzool* for further details on this topic.

other than that Allaah should come to them in the shadows of the clouds and the angels.⁴⁶

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord comes with the angels rank upon rank.⁴⁷

38 I read in the treatise of Shaykh Aboo Bakr al-Ismaa'eelee to the people of Jeelaan, that Allaah, The One free from all deficiencies, descends to the lowest heaven, as is authentically reported from the Messenger of Allaah, (ﷺ).⁴⁸ And Allaah says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ

Do they then want for anything other than that Allaah should come to them in the shadows of the clouds and the angels.⁴⁹

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

46 Sooratul-Baqarah: 2:210.

47 Sooratul-Fajr: 89:22.

48 It is called 'Itiqaad Ahl us-Sunnah [pt23].

49 Sooratul-Baqarah: 2:210

And your Lord comes with the angels
rank upon rank.⁵⁰

We believe in all that has come, without saying how it is. However if He, The One free from all deficiencies, willed, He could have explained to us how He descends, but we stop at those texts which Allaah has made clear and do not delve into the allegorical texts, as He has ordered us do so in His saying:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرٍ مُتَشَابِهَاتٌ
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
إِنَّمَا هِيَ آيَاتٌ مُبِينَاتٌ ۗ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ

It is He who has sent down the book to you. In it, are verses that are entirely clear. They are the foundations of the book. Others are not entirely clear. So as for those in whose hearts is a deviation they follow that which is not entirely clear. Therefore desiring *fitnah* and its hidden

50 Sooratul-Fajr: 89:22.

meanings. And no one knows its hidden meanings but Allaah and those who are firmly grounded in knowledge say: We believe in all that is from our Lord and none receive admonition except the men of understanding.⁵¹

39 Aboo Bakr ibn Zakariyyah ash-Shaybanee, informed us from Aboo Haamid ibn ash-Sharqee, who heard from Ahmad as-Sulammee and Aboo Daawood al-Khafaaf, who both heard from Ishaaq ibn Ibraheem al-Hanzalee⁵² who said that the Ameer 'Abdullaah ibn Taahir⁵³ said to me:

'O Aboo Yaqoob! The *Hadeeth* which you narrate to me from the Messenger of Allaah, (ﷺ): *Our Lord descends every night to the lowest Heaven. How does He descend?*' He replied:

"May Allah strengthen the Ameer. Do not say about the way of The Lord how? Indeed He does descend but we do not ask how."⁵⁴

40 Aboo Yaqoob Ishaaq ibn Ibraheem al-'Adl, related to me from Mahboob ibn 'Abdur-Rahmaan al-Qaadee who related from Aboo Bakr ibn Ahmad ibn Mahboob who related from Ahmad ibn Hamawaih. Also from 'Abdur-Rahmaan al-A'takee who related from Muhammad ibn Sallaam who asked 'Abdullaah ibn al-Mubaarak about the descending in the night, in the middle of Sha'baan. He answered:

51 *Sooratul-Aali 'Imraan:* 3:7.

52 He is the great scholar and *Muhaddith* Ishaaq ibn Raahawaih.

53 TRANSLATORS NOTE ~ He was the governor of Khurasaan appointed by al-Maamoon. He died in the year 230h.

54 Also related by al-Laalakaa'ee [774], al-Baihaqee in *al-Asmaa was Siffaat* [2:375 - 376] and adh-Dhahabee in *Mukhtasar ul-'Ulloo* [234-236].

“Oh weak one, in the night of the middle of Sha’baan? He descends every night.”

A man said: ‘Oh Aboo ‘Abdur-Rahmaan. How does He descend?. Does he not leave that certain place?’ ‘Abdullaah replied:

“He descends how He wills.”⁵⁵

41 In another report with this story, ‘Abdullaah ibn al-Mubaarak said to the man:

“Whenever a *hadeeth* comes to you from the Messenger of Allaah, (ﷺ), submit to it humbly.”

42 I heard al-Haakim Aboo ‘Abdullaah, *raheemullah*, say he heard from Aboo Zakariyah Yahya ibn Muhammad al-Anbaree, who heard from Ibraheem ibn Abee Taalib, who heard from Ahmad ibn Sa’eed ibn Ibraheem ibn ‘Abdullaah ar-Rabaatee say: I was present in a meeting with Prince ‘Abdullaah ibn Taahir and Ishaq ibn Ibraaheem. Ibn Raahawaih was there that day. Someone asked him about the *hadeeth* of Allaah’s descending, whether it is *Saheeh*? He replied:

“Yes.”

Then some of the officers of Prince ‘Abdullaah said to him: ‘O Aboo Yaqoob, are you alleging that Allaah descends every night?’ He replied:

“Yes.”

One of them asked: ‘How does He descend?’ He replied:

“Affirm that Allaah is above before I explain the descension to you.” He

55 Also related by al-Baihaquee in *al-Asmaa was Siffaat* [2:378].

replied:

‘I have affirmed that He is above.’ So Ishaaq said to him:

“Allaah says:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

**And your Lord comes with the angels
rank upon rank.”⁵⁶**

So Prince ‘Abdullaah said: ‘Oh Aboo Yaqoob, is this not regarding the Day of Judgement.?’ Ishaaq said:

“May Allaah strengthen the prince. The One who comes on the Day of Judgement, who can stop Him from coming today?”⁵⁷

43 The *ahaadeeth* about the Descending of Allaah every night to the lowest Heaven are reports agreed upon to be authentic. They are taken from the *Saheeh* of al-Bukhaaree and *Saheeh* Muslim from Maalik ibn Anas, from az-Zuhree, from al-Agharr and Aboo Salamah, from Aboo Hurairah.

44 Aboo ‘Alee Zaahir ibn Ahmad informed me from Aboo Ishaaq Ibraheem ibn ‘Abdus-Samad, who related from Aboo Mus’ab, who related from Maalik ...

~ Also Aboo Bakr ibn Zakariyyah related from Aboo Haatim Makkee ibn ‘Abdaan, who related from Muhammad ibn Yahya who read over Naafi’

56 *Soorah al-Fajr*: 89:22.

57 The *isnaad* is *Saheeh*. See *Mukhtasar al-'Uloo* [237].

and related from Mutarrif ,from Maalik, *raheemullaah*...

~ Also Aboo Bakr ibn Zakariyyah related to me from Aboo ul-Qaasim 'Ubaidullaah ibn Ibraheem ibn Baalowaih, who related from Yahya ibn Muhammad, who related from Yahya ibn Yahya, who said: I read over Maalik from Ibn Shihaab az-Zuhree, from Aboo 'Abdullaah al-Agharr and Aboo Salamah from Aboo Hurairah, *radiyallaahu 'anhu*, that the Messenger of Allaah, (ﷺ), said:

*“Our Lord, The Most Blessed and The Most High, Descends every night to the lowest heaven at the time when a third of the night remains, and He says: ‘Whosoever is calling on Me, I will answer him. Whosoever is asking Me, I will give to him. Whosoever is seeking My forgiveness, I will forgive him.’”*⁵⁸

45 This *hadeeth* has many routes to Aboo Hurairah.

~ From al-Awzaa'ee, from Yahya ibn Abee Katheer, from Aboo Salamah, from Aboo Hurairah.⁵⁹

~ From Yazeed ibn Haaron and others, from the *aa'immah*, from Muhammad ibn 'Amr, from Aboo Salamah, from Aboo Hurairah.⁶⁰

~ From Maalik, from az-Zuhree, from al-A'araaj, from Aboo Hurairah.⁶¹

58 Related by al-Bukhaaree [1145], Muslim [758], Aboo Daawood [1315], at-Tirmidhee [3745] and Ibn Maajah [1366].

59 See point 59.

60 See point 59.

61 Related by Ibn 'Abdul-Barr in *at-Tamheed* [7:129].

~ From Maalik, from az-Zuhree, from Sa'eed ibn al-Musayyib, from Aboo Hurairah.⁶²

~ From 'Ubaidullaah ibn 'Umar, from Sa'eed ibn Abee Sa'eed al-Maqburee, from Aboo Hurairah.⁶³

~ From 'Abdul-'Aalaa ibn Aboo al-Musaawir and Basheer ibn Salmaan, from Aboo Haazim, from Aboo Hurairah.⁶⁴

46 ~ From Naafi' ibn Jubair ibn Mut'am, from his Father.⁶⁵

47 ~ From Moosa ibn 'Uqbah, from Ishaq ibn Yahya, from 'Ubaidah ibn as-Saamit.⁶⁶

48 ~ From 'Abdur-Rahmaan ibn Ka'b ibn Maalik, from Jaabir ibn 'Abdullaah.⁶⁷

49 ~ From 'Ubaidullaah ibn Abee Raafi', from 'Alee bin Abee Taalib.⁶⁸

62 Related Ibn 'Abdul-Barr in *at-Tamheed* [7:128-129].

63 Related by Ahmad [2:419] It's *isnaad* is *Saheeh*.

64 This *isnaad* is *Da'eef* as al-Musaawir is a weak narrator, See Ibn Hajar's *at-Tahdheeb* [6:98]. However it has other authentic chains. See point 61.

65 Related by Ahmad [4:81], ad-Daarimee [1488], al-Laalakaa'ee [758-759] and al-Baihaqee in *al-Asmaa was Siffaat* (2:373). It's *isnaad* is *Saheeh*.

66 It's *isnaad* is *munqati'* (a missing narrator in the chain). Related by al-Aajuree [p.312].

67 Related by ad-Daaraqutnee in *an-Nuzool* [7].

68 Related by Ahmad [968], ad-Daarimee [1485] and al-Laalakaa'ee [748,749]. It's *isnaad* is *Hasan*.

50 ~ From Shareek, from Aboo Ishaaq, from Aboo ul-Ahwas, from ‘Abdullaah ibn Mas’ood.⁶⁹

51 ~ From Muhammad ibn K’ab, from Fidaalah ibn ‘Ubaid, from Aboo Dardaa.⁷⁰

52 ~ From Aboo az-Zubair, from Jaabir ibn ‘Abdullaah.⁷¹

53 ~ From Taariq, from Sa’eed ibn Jubair, from Ibn ‘Abbaas.⁷²

54 ~ From the Mothers of the Believers, ‘Aaishah and Umm Salamah, *radiyallaahu ‘anhuma*.⁷³

55 All of them narrate from the Messenger of Allaah, (ﷺ), who said:

“Allaah descends every night to the lowest heaven at the time when a third of the night remains, and He says: ‘Whosoever is calling Me, I will answer him. Whosoever is asking Me, I will give him. Whosoever is seeking My forgiveness, I will forgive him.’”

56 Due to this, the *Salaf* used to prefer the prayer in the last part of the

69 Related by Ahmad [3821,3673,4268] and al-Laalakaa’ee [757]. This *isnaad* is *Da’eef* but it has other supporting routes.

70 Related by al-Laalakaa’ee [756]. The *isnaad* is *Da’eef*.

71 Related by Ibn Hibbaan [1006], Ibn Khuzaimah [4:263] and Aboo Ya’laa [2071].

72 Related by ad-Daarimee in *Radd ‘alal Jahmiyyah* [134]. The *hadeeth* is *mauqoof*.

73 See points 66 and 67.

night over the first part.

57 All these routes are recorded, with their *asaaneed* in my large collection known as *al-Intisaar*.

58 This wording is from Aboo Salamah and al-Agharr, from Aboo Hurairah.

59 In another narration, Yazeed ibn Haaron related from Muhammad ibn 'Amr, from Aboo Salamah, from Aboo Hurairah.

~ Also al-Awzaa'ee from Yahya ibn Abee Katheer from Aboo Salamah from Aboo Hurairah, *radiyallaahu 'anhu*, from the Messenger of Allaah, (ﷺ), who said:

*“When half of the night passes or a third remains, Allaah descends to the lowest Heaven and He says: ‘Is there anyone asking Me, so I can give to him? Is there anyone calling on Me, so I can answer him? Is there anyone seeking My forgiveness, so I can forgive him?’ Until the break of dawn.”*⁷⁴

60 The narration of Sa'eed bin Marjaanah from Aboo Hurairah, comes with the addition:

74 Related by Muslim [758].

“. . . Then He spreads His Hands and says:
**‘Who will lend to One who is neither poor
nor unjust.’**⁷⁵

61 In the *hadeeth* of Aboo Haazim from Aboo Hurairah, the Messenger of Allaah, (ﷺ), said:

*“Allaah descends to the lowest Heaven after the last third of the night and calls out : ‘Is there anyone asking Me, so I can give to him? Is there anyone seeking My forgiveness, so I can forgive him?’ Until, there is nothing which has life, but it knows about this, except the Humans and Jinns. That is the time when the cock crows, the donkey brays, and the dog barks.”*⁷⁶

62 Aboo Mansoor ibn Hamshaad related to me from Aboo ‘Alee Ismaa’eel as-Safaar, who related from Ahmad ibn Mansoor ar-Rumaadee, who related from ‘Abdur-Razzaq, who related from Ma’mar, from Suhail ibn Abee Saalih, from his father, from Aboo Hurairah who said: The Messenger of Allaah, (ﷺ), said:

*“Allaah, The Most High, descends to the lowest Heaven and says: **I am Al-Maalik, I am Al-Maalik** (three times), **Who is asking Me, so I can give to him? Who is calling Me, so I can answer him? Who is seeking My***

75 Related by Muslim [758].

76 Related by ad-Daaraqutnee [29], al-Aajuree [p.308]. It's *isnaad* is *Saheeh* through other routes.

*Forgiveness, so I can forgive him? Right up to the break of dawn.*⁷⁷

63 I heard our teacher Aboo Mansoor say after relating this *hadeeth* through dictation, that someone asked Aboo Haneefah about it, and he said:

“He descends but we do not know how.”

64 Some of them said: He descends in a manner that befits His Lordship, but we do not know how. It is unlike the way in which His creation descends, which is apparent and takes a certain period of time because He, The Most Mighty and The Most Majestic, is Exalted above having attributes that are like the attributes of His creation, just as He is exalted above having an essence like the essence of the creation. So, His Descending, Coming and Ascent are in a manner that befits His Attributes and there is no comparing them or saying how they are.

65 The Imaam Aboo Bakr Muhammad ibn Ishaq ibn Khuzaimah, *raheemullah*, says in his *Kitaab ut-Tawheed* which he compiled and from where we heard that from one of its transmitters, Aboo Taahir:

CHAPTER; Mentioning the established narration with the authentic *asaaneed*, related by the scholars of the Hijaz and al-'Iraaq, regarding the Descending of The Lord to the lowest Heaven every night, without describing how the Descending is, but still affirming it:

“We testify, with full conviction, by declaring with our tongue, and we acknowledge with all certainty what is mentioned in these *ahaadeeth* referring to the Descension, without describing how it may be because our Prophet, (ﷺ), did not describe to us how the Descending of our Creator is to the lowest Heaven. He informed us that He Descends and

77 Also related similarly by Muslim [758].

Allaah, The Most Mighty and The Most Majestic, entrusted His Prophet, (ﷺ), to explain all the requirements needed for the Muslim in all his religious matters.

So we believe and affirm what are in these *ahaadeeth* regarding the Descending and we do not unnecessarily talk about the Descending by describing how it may be, as the Prophet, (ﷺ), did not say how the Descending is.”⁷⁸

66 Al-Haakim Aboo ‘Abdullaah al-Haafidh informed me from Aboo Muhammad as-Saidalaanee, who related from ‘Alee ibn al-Hussain ibn al-Junaid, who related from Ahmad ibn Saalih al-Misree, who related from Ibn Wahb from Makhramah ibn Bukair, from his father, *raheemahullaah*. . . .

~ Also al-Haakim, *raheemahullaah*, informed me from Aboo ul-’Abbaas Muhammad ibn Ya’qoob, who related from Ibraheem ibn al-Mundhir, who related from Ibn Wahb, from Makhramah ibn Bukair, from his father, who said: I heard Muhammad ibn al-Mankadar who alleged that he heard from the wife of the Prophet, (ﷺ) - Umm Salamah who said:

“What a great day it is, when Allaah, The Most High, descends to the lowest Heaven.”

They asked: ‘What day is that?’ She replied:

“It is the day of ‘Arafat.”⁷⁹

78 From the *Kitaab ut-Tawheed* [1:p.289-290].

79 Also related by al-Laalaka’ee [3:450]. It’s *isnaad* is *Saheeh*.

67 'Aaishah, radiyallaahu 'anhaa, related from the Prophet, (ﷺ) who said:

*"Allaah, The Most High, descends in the middle of Sha'baan to the lowest heaven, during the night up to the last part of the following day. He frees from the fire the same number as their are hairs on the body of a goat, from the tribe of Kalb. The names of the pilgrims who will go to Hajj and the sustenance for that year, are written. No one is left except that they are forgiven, except for the Mushrik, the one who cuts off relations, someone who is undutiful and one who has enmity for someone."*⁸⁰

68 Aboo Taahir ibn Khuzaimah informed me from my Grand-Father, who related from al-Hasan ibn Muhammad az-Za'faranee, who related from Ismaa'eel ibn 'Aleeyah, from Hishaam ad-Dastawaa'ee...

~ And Ibn Khuzaimah related to me from az-Za'faraanee who related from 'Abdullaah ibn Bakr who related from Hishaam ad-Dastawaa'ee...

~ And Ibn Khuzaimah related to me from az-Za'faraanee, who related from Yazeed ibn Haaroon who heard from ad-Dastawaa'ee...

~ And Muhammad ibn 'Abdullaah ibn Maimoon related to me from al-Waleed, from al-Awzaa'ee -all of them from Yahya ibn Abee Katheer, from Hilaal ibn Abee Maimoonah, from 'Ataa ibn Yasaa, from Rifaa'ah ibn 'Uraabah al-Juhnee...

~ And Ibn Khuzaimah related from Aboo Haashim Ziyaad ibn Ayyoob,

80 Also Related by Ahmad [6:238], at-Tirmidhee [739], Ibn Maajah [1389] and al-Laalaka'ee [3:448]. The *isnaad* is *Da'eef*. However it has other supporting routes to strengthen it. Refer to *Silsilat ul-Ahaadeeth is-Saheehah* [3:135-139] and *ar-Radd 'alal Jahmiyyah* [139].

who related from Mubashir ibn Ismaa'eel al-Halabee, from al-Awzaa'ee, who related from Yahya ibn Abee Katheer, who related from Hilaal ibn Abee Maimunah, from 'Ataa ibn Yasaar, who related from Rifaa'ah ibn 'Uraabah al-Juhnee ,who said: the Messenger of Allaah, (ﷺ), said:

*"...When half or a third of the night passes by, Allaah Descends to the lowest heaven and says: 'No one asks more about My servants than Myself. Who is asking Me, so I can give to him? Who is calling upon Me, so I can answer him? Who is seeking My Forgiveness, so I can forgive him?'"*⁸¹

The wording of the *hadeeth* is that of al-Waleed.

69 I say, when the *ahaadeeth* were authenticated, regarding the Descent of Allaah, from the Messenger of Allaah, (ﷺ); *Ahl us-Sunnah* then affirmed and accepted these *ahaadeeth*. They affirmed the Descent upon what the Messenger of Allaah, (ﷺ) said without comparing the Descending with that of a created being. They do not try to discover how it may be, since there is no way of doing that.

They know, realize and believe that the Attributes of Allaah, The One free from all deficiencies and The Most High, cannot be compared with the attributes of the creation, just like His Essence cannot be compared with the essence of the creation of Allaah, Exalted is Allaah, High above what the *Mushabbihah* and the *Mu'attilah* say and may Allaah curse them.

70 I read from Aboo 'Abdullaah ibn Aboo Hafs al-Bukhaaree, who was the Shaykh of Bukhaaraa in his time without a doubt. His father, Aboo

81 Also related by Ibn Maajah [1366] and Ibn Khuzaimah in *Kitaab ut-Tawheed* [1:312-314]. The *isnaad* is *Saheeh*.

Hafs was from the senior companions of Muhammad ibn al-Hasan ash-Shaybaanee. Aboo ‘Abdullaah said: I heard ‘Abdullaah ibn ‘Uthmaan -he is ‘Abdaan the Shaykh of Marwa- from Muhammad ash-Shaybaanee who said: Hammaad Ibn Aboo Haneefah said: I said to some people:

“Have you seen the saying of Allaah:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

**And your Lord comes with the angels
rank upon rank”⁸²**

They said: ‘As for the angels, then they come in rows. As for The Lord, The Most High, then indeed, we do not know what is meant here nor do we know how he Comes.’ So he said to them:

“We do not impose on you to know how He Comes but we impose on you to believe that He Comes. What is your view about one who denies that the angels come in rows?” They replied:

‘He is an unbeliever and a liar.’ Imaam Muhammad said:

“It is the same if somebody denies the Coming of The Lord, The One free from all deficiencies, indeed he is an unbeliever and a liar.”

71 Aboo ‘Abdullaah ibn Abee Hafs al-Bukhaaree also said in his book: Ibraheem ibn al-Ash’ath said: I heard al-Fudayl ibn ‘Iyaad say:

82 *Soorat al-Fajr*: 89:22.

“If one of the *Jahmiyyah* say to you, ‘indeed we do not believe in a Lord that Descends from His place, you should reply to them by saying: I believe in a Lord that does as He wills.’”⁸³

83 Related by al-Laalaka’ce [p.452].

chapter 7



THE POSITION OF THE SALAF (REGARDING THESE NARRATIONS)

72 Yazeed ibn Haroon related in a meeting a *hadeeth* of Ismaa'eel ibn Abee Khaalid, from Qais ibn Abee Haazim, from Jareer ibn 'Abdullaah, that the Messenger of Allaah, (ﷺ), said:

*"Indeed you will see your Lord, like you see the full moon."*⁸⁴

So a man in the meeting said to him: 'O Aboo Khaalid, what is the meaning of this *hadeeth*?' He in reply got angry and said:

"How great is your resemblance to Sabeegh and how great is your need for that which was done to him. Woe be to you, and who knows how it will be? For who is it permissible to transgress this statement which the *hadeeth* came with or to speak about it from one's own desires, unless it be the one who ridicules himself and belittles his religion. Whenever you hear a *hadeeth* from the Messenger of Allaah, (ﷺ), follow it and do not innovate in it. Indeed if you follow it and do not dispute about it, you

84 Related by Ibn Khuzaimah in *Kitaab ut-Tawheed* [1:407-411].

will be saved. If not you will be destroyed.”

73 The story of Sabeegh which Yazeed ibn Haaron referred to when he said:

“How great is your resemblance to Sabeegh and how great is your need for that which was done to him.”

It is related by Yahya ibn Sa’eed from Sa’eed ibn al-Musayyab: That Sabeegh at-Tameemee came to the chief of the Believers, ‘Umar ibn al-Khattaab, *radiyallaahu ‘anhu*, and said: ‘O Chief of the Believers, tell me about the verse :

وَالَّذِينَ تَزَوَّجْنَا

The *Dhaariyaat* that scatter dust.’⁸⁵

He replied: “It is the winds, and If I had not heard the Messenger of Allaah, (ﷺ), say so, I would not have said it.” Sabeegh said:

‘So tell me about the verse:

فَالْحَمِلَاتِ وَقَرَأَ

**And they bear the heavy weight of
water.’⁸⁶**

He replied: “It means the clouds, and If I had not heard the Messenger

85 *Sooratadh-Dhaariyaat*: 51:1.

86 *Sooratadh-Dhaariyaat*: 51:2.

of Allaah, (ﷺ), say so, I would not have said it.” Sabeegh said:

‘So tell me about the verse:

فَالْمَقْسَمَاتِ أَمْرًا

And those who distribute by command.’⁸⁷

He replied: “It means the angels, and If I had not heard the Messenger of Allaah, (ﷺ), say so, I would not have said it.” Sabeegh said:

‘So tell me about the verse:

فَالْجَارِيَاتِ يُسْرًا

And those which float with ease.’⁸⁸

He replied: “It means the ships, and If I had not heard the Messenger of Allaah, (ﷺ), say so, I would not have said it.”

Then ‘Umar ordered the man to be whipped one hundred times. Then he was confined to a room. When he had recovered, he was called for and he was whipped again one hundred times until he was carried away on a saddle. Then ‘Umar wrote to Aboo Moosa al-Ash’aree stating that he, (i.e. Sabeegh) was to be prevented from attending the meetings of the people. That remained the case, until Sabeegh came to Aboo Moosa and swore that there was not anything in him now from what was in him

87 Soorah adh-Dhaariyaat: 51:4

88 Soorah adh-Dhaariyaat: 51:3

before. So Aboo Moosa wrote to ‘Umar, who then replied: I think that he has indeed spoken the truth so let him sit with the people.⁸⁹

74 Hammaad ibn Zaid related from Qatan ibn Ka’b, who heard a man from the tribe of ‘Ajl, who was the uncle of Ibn Zur’ah, who related from his father, who said:

89 Related by al-Bazaar [299], Ibn Katheer in his *Tafseer* [7:390] and Ibn Hajar in *al-Isaabah* [2:199]. Al-Aajuree says in *ash-Sharee’ah* [p.74], “The man was whipped because he used to seek the interpretation of the unclear verses of the *Qur’aan* (the *mutashaabih*) and he used to busy himself with knowledge which was not beneficial.

TRANSLATORS NOTE Allaah says:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
 مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ
 فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
 مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ
 تَأْوِيلَهُ إِلَّا اللَّهُ

It is He who has sent down the Book to you. In it, are verses that are entirely clear. They are the foundations of the book (*al-Muhkamaat*). Others are not entirely clear (*al-Mutashaabihaat*). So as for those in whose hearts is a deviation they follow that which is not clear. Therefore desiring *fitnah* and its hidden meanings. No one knows its hidden meanings but Allaah.

Soorah Aali ‘Imraan: 3:7.

The Prophet, (ﷺ), said:

“When you see those who follow what is allegorical from it, then know that these are those whom Allaah named, so beware of them.”

Related by al-Bukhaaree.

“I saw Sabeegh ibn al-’Isl in Basrah, he was going around like a diseased camel. He would attend circles, whenever he sat in a circle with people who didn’t know him, they would receive a warning from another circle, due to the strict orders of the chief of the Believers.⁹⁰

75 Hammaad ibn Zaid related from Yazeed Aboo Haazim, from Sulaimaan ibn Yasaar, who said:

“A man from the tribe of Tameem who was known as Sabeegh, came to al-Madeenah and he had books with him. He then started to ask about the *mutashaabihah* verses of the *Qur’aan*. This reached ‘Umar, who then sent for him and got ready a rope from palm tree fibre. When he entered upon him, he sat down, thereupon, he asked:

‘Who are you?’, he said:

‘I am ‘Abdullaah Sabeegh.’ ‘Umar replied:

‘And I am ‘Abdullaah ‘Umar.’

Then he reached for him and started to whip him with the rope until he was wounded and blood began to trickle down his face. So he said:

‘Enough, O Chief of the believers. I swear by Allaah, the ideas which I had in my head have now all gone.’⁹¹

76 Aboo ‘Abdur-Rahmaan Muhammad ibn al-Hussain ibn Moosa as-Salamee, informed me from Muhammad ibn Mahmood al-Faqhee al-Marwazee, who related from Muhammad ibn ‘Umair ar-Raazee, who

90 Related by al-Laalakaa’ee [1136].

91 Related by ad-Daarimee [146], al-Aajuree [p.73] and al-Laalakaa’ee [1138] ~
The *isnaad* is *Munqati’*

related from Aboo Zakariyyah Yahya ibn Ayyoob al-'Ulaaf at-Tajeebee, who related from Yoonus ibn 'Abdul-'Aala, who related from Ashab ibn 'Abdul-'Azeez, who related that he heard Imaam Maalik say:

“Beware of innovations.”

Someone asked: ‘O Aboo ‘Abdullaah, what do you mean by that?’ He said:

“The innovators are those who speak about Allaah’s Names, Attributes, Speech and His Power, they do not remain silent about that which the Companions and their students were silent about.”

77 Aboo ul-Hussain Ahmad ibn Muhammad ibn ‘Umar az-Zaahid al-Khaffaaf informed me from Aboo Na’eem ‘Abdul-Maalik ibn Muhammad ibn ‘Adee al-Faqhee who related from ar-Rabee’ ibn Sulaimaan who heard Imaam ash-Shaafi’ee, *raheemahullaah*, say:

“A slave meeting his Lord with all the sins except shirk, is more loved to me, than to meet Him with something from his own desires.”⁹²

78 Aboo Taahir informed me from Aboo ‘Amr al-Heyaree, who related from Aboo al-Azhar, who related from Qubaisah, who related from Sufyaan from Ja’far ibn Burqaan’ who said: ‘A man asked ‘Umar ibn ‘Abdul-'Azeez about something regarding the desires. He said:

“Adhere to the religion of the child who is at a nursery level and the bedouin and then ignore everything else.”⁹³

92 Also related by Aboo Nu’aim [9:112] and al-Baihaqee [10:206]. It’s *isnaad* is *Saheeh*.

93 TRANSLATORS NOTE ~ Also related by Ibn Sa’d [5:374]. It’s *isnaad* is *Hasan*. He means that one must ignore all the false talk of the innovators and keep to the religion of the child, as it is on the *fitrah* and the bedouin who only knows his Lord.

79 Aboo ‘Abdullaah al-Haafidh informed me from Muhammad ibn Yazeed, who heard from Aboo Yahya al-Bazzaaz, who heard from al-’Abbass ibn Hamzah, who heard from Ahmad ibn Abee al-Hawaaree, who heard from Sufyaan ibn al-’Uyainah, who said:

“As for everything which Allaah has described Himself with in His book, then its explanation is its recitation, and keeping silent about it.”⁹⁴

80 Aboo ul-Hussain al-Khaffaaf informed me from Aboo al-’Abbaas Muhammad ibn Ishaq as-Saraaj, who related from Ismaa’eel ibn Abee al-Haarith, who related from al-Haitham ibn Khaarijah, who heard from al-Waleed ibn Muslim who said: ‘I asked al-Awzaa’ee, Sufyaan and Maalik ibn Anas about the *ahaadeeth* describing the Attributes of Allaah and the seeing of Him in the hereafter. They all said:

“Treat it how it comes, without saying how.”⁹⁵

81 Some of the *Salaf* said:

“The advancement of *Islaam* is not steady, except over a safe and submitting bridge.”

82 Aboo Taahir ibn Khuzaimah informed me from his Grand-Father the Imaam, who related from Ahmad ibn Nasr, who related from Aboo

94 Also related by al-Baihaqee in *al-’Itiqaad* [296] and in *al-Asmaa was Siffaat* [2:307] and Ibn Hajar said in *Fath ul-Baaree* [3:407] it’s *isnaad* is *Saheeh*.

TRANSLATORS NOTE ~ Meaning of “...its recitation is its explanation” i.e. meanings are understood in the language, so the moment one pronounces it, he understands it. As for “...keeping silent about it” i.e. about the ‘howness’, as it is from the unseen which have not been informed of.

95 Also related by al-Aajuree [p.314], al-Baihaqee [3:2] and in *al-Asmaa was Siffaat* [2:377]. It’s *isnaad* is *Hasan*.

Ya'qoob al-Hunaynee, who related from Katheer ibn 'Abdullaah al-Muzanee, from his father from his grand-father, who said: The Messenger of Allaah, (ﷺ), said:

“Indeed this Religion began as something strange and it will return strange, as it started. So Tooba is for the Strangers.”⁹⁶

83 Aboo 'Abdullaah al-Haafidh informed me from Aboo ul-Hasan al-Kaarizee, who heard from 'Alee ibn 'Abdul-'Azeez, who heard from Aboo 'Ubaid al-Qasim ibn Sallaam who said:

“The follower of the *Sunnah* is like the holder of a burning piece of coal, and he is in my view today, much better than the one who strikes by the sword in the path of Allaah.”⁹⁷

84 Al-'Aamash related from Aboo adh-Dhuhaa' from Masrooq who said: 'Once I visited 'Abdullaah ibn Mas'ood and he said:

“O people! If any one of you has knowledge, then let him speak. One who does not, let him say, Allaah knows best. For indeed, it is from knowledge to say that when one does not know. Allaah, The Most Mighty and The Most Majestic, said to His Prophet (ﷺ):

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

96 Also related by Muslim [232] and Ibn Maajah [3986-3988].

97 Also related by al-Baghdaadee in his book *at-Taareekh* [12:410].

**Say, I do not ask you for any wage, nor
am I from the *Mutakallifeen* (those who
pretend and forge).⁹⁸**

98 *Sooratus-Saad*: 38:86 ~ Related by al-Bukhaaree [8:511,547,572], Muslim [4:2155-2157] and at-Tirmidhee [3254].

chapter 8



THE RESURRECTION AFTER DEATH

85 The People of Religion and *Sunnah* believe in the resurrection after death, on the Day of Judgement. Allaah, The One free from all deficiencies, and His Messenger, (ﷺ), also informed us about the terrors of that Day of Truth and the different conditions of the slaves and all the creation concerning all that they will see and experience on that dreadful day, like receiving their books in their right or left hands, answering questions and all other types of shocks and confusions which have been foretold for that great day and (what they will see and experience) at that frightful standing like the *Siraat*, *Meezan*,⁹⁹ the opening of the records which contain even an atoms worth of good and more.

99 TRANSLATORS NOTE ~ The bridge over Hell and the Scales. Regarding the scales, Allaah says:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ،
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ،
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ،
فَأَمَّهُ هَكَاوِيَةٌ

→

As for him whose balance will be heavy, he will live a pleasant life. But, as for him whose balance will be light, he will have his home in a pit (Hell).

Sooratul-Qaari'ah: 101:6-7.

Regarding the bridge, Allaah says:

وَأَن مِّنكُمْ إِلَّا وَارِدُهَا

There is not one of you, but he will pass over it.

Sooratul-Maryam: 19:71

The Prophet, (ﷺ), said:

..... "Then the bridge will be laid over Hell and intercession will be allowed...."

Related by Muslim [302].

chapter 9



ASH ~ SHIFAA'AH (THE INTERCESSION)

86 The People of Religion and *Sunnah* believe in the intercession of the Messenger, (ﷺ), for the sinners amongst *Ahl ut-Tawheed* and those who committed major sins, as it is authentically reported from the Messenger of Allaah, (ﷺ).

87 Aboo Sa'eed ibn Hamdoon informed me from Aboo Haamid ibn ash-Sharqee, who related from Ahmad ibn Yoosuf as-Salamee, who related from 'Abdur-Razzaq, who heard from Ma'mar from Thaabit, from Anas, who reported the Prophet, (ﷺ), as saying:

*"My intercession is for those who committed major sins from my Ummah."*¹⁰⁰

88 Aboo Muhammad al-Makhladee informed me from Aboo al-'Abbaas as-Siraaj, who related from Qutaibah ibn Sa'eed, who related from 'Abdul-'Azeez ibn Muhammad ad-Daraawardee, from 'Amr ibn Abee 'Amr...

100 Also related by at-Tirmidhee [2565,2566]. The *hadeeth* is *saheeh* due to other supporting narrations.

~ Also from Aboo Taahir ibn Khuzaimah, who heard from his Grand-Father the Imaam Muhammad ibn Ishaq ibn Khuzaimah, who related from 'Alee ibn Hajr, from Ismaa'eel ibn Ja'far, from 'Amr ibn Abee 'Amr, from Sa'eed ibn Abee Sa'eed al-Maqburee, from Aboo Hurairah, *radiyallaahu 'anhu*, who said: 'O Messenger of Allaah! Who will be the most fortunate of the people who will have your Intercession on the Day of Resurrection?' He replied:

*"I thought that no one would ask me about this hadeeth first except you, because I saw your keenness for learning the ahaadeeth. The most fortunate one to gain my intercession on the Day of Resurrection, is the one who says, There is no deity worthy of worship except Allaah, sincerely from his heart."*¹⁰¹

101 Also related by Ibn Khuzaimah [2:699] and by al-Bukhaaree [99, 6570]. For more details on this chapter refer to Shaykh Muqbil ibn Haadee's book *ash-Shifaa'ah*.

chapter 10



THE HAWD & THE KAWTHAR (THE POOL & THE RIVER)

89 They believe in the *Hawd*¹⁰² and the *Kawthar*. Also in the entering of a group of *Ahl ut-Tawheed* into Paradise without account. There will also be a group from them who will have an easy reckoning, without any harm befalling them, or any punishment overtaking them. A group from them who had sinned will enter the Fire, then they will be freed and led out of it and joined up with their brothers who preceded them in entering Paradise.¹⁰³

They (i.e. *Ahl Hadeeth*) know with certainty and truth that the sinful from amongst the *Ahl ut Tawheed* will not remain in the Fire eternally, and

102 TRANSLATORS NOTE ~ The Messenger of Allaah, (ﷺ), said:
"My pool takes one month to cross. Its water is whiter than milk and its smell is nicer than musk. Its drinking cups are like the stars in the sky. One who drinks from it will never be thirsty again."

Related by al-Bukhaaree [6579].

103 TRANSLATORS NOTE ~ Contrary to what the *Mu'tazilah* say.

will not be left there forever.¹⁰⁴ As for the unbelievers, they shall abide in Hell forever and never come out of it nor shall they ever be reprieved. Allaah will never leave in the Fire anyone, who was disobedient from *Ahl ul-Eemaan*.

104 TRANSLATORS NOTE ~ Contrary to what the Khawarij say.

chapter 11



THE BELIEVERS WILL SEE THEIR LORD IN THE HEREAFTER

90 *Ahl us-Sunnah* believe and testify that the Believers will see their Lord, The Most Blessed and The Most High, on the Day of Judgement with their eyes. They will look at Him, as it is reported in the authentic *ahaadeeth* from the Messenger of Allaah, (ﷺ). He said:

*“Indeed, you will see your Lord like you see the full Moon.”*¹⁰⁵

The comparison (like) mentioned in this *hadeeth* is between the two

105 Related by Ibn Khuzaimah in *Kitaab ut-Tawheed* [1:407-411]. See also al-Bukhaaree [554], Muslim [183] and Aboo Dawood [4729]. The Prophet, (ﷺ), said: *“When the people of Paradise enter Paradise, Allaah, the Most Mighty and the Most Majestic, will say: ‘Do you wish for anything extra that I may give you?’ They will say: Have you not brightened our faces? Have You not entered us into Paradise and saved us from the fire? So He will remove the screen and they will not have been given anything more beloved to them, than looking at their Lord, the Most Mighty and the Most Majestic.”*

Related by Muslim [181].

(seeing's) not between that which is seen in each case.¹⁰⁶ The *ahaadeeth* of the vision are related in the book *al-Intisaar* with all the *asaaneed*.

106 i.e. The similarity between seeing the full moon and seeing Allaah is in the seeing, not between the full moon and Allaah. This fine point is a refutation on those who claim that *Ahl us Sunnah* here have made a comparison between Allaah and His creation (i.e. the full moon).

chapter 12



EEMAAAN IN PARADISE & HELL & THAT THEY ARE BOTH CREATED

91 *Ahl us-Sunnah* testify and believe that Paradise and Hell are both created. They will remain eternally and the people of Paradise will never leave it. Also the inhabitants of Hell, who were created for it, will never come out of it. Death will be sacrificed on the wall between Paradise and Hell, then a call will be made that day:

“...O people of Paradise, there is eternity and no death. O people of Hell, there is eternity and no death.”

This is what is reported authentically from the Messenger of Allaah, (ﷺ).¹⁰⁷

107 Related by al Bukhaaree [4730,6544 - 6545,6548] and Muslim [2850].

chapter 13



AL ~ EEMAAN
INCLUDES SPEECH & ACTION.
IT INCREASES & DECREASES

92 From the *madhhab* of the People of *Hadeeth* is that *Eemaan* is a statement, an action and a thing which one is certain of in the heart. It increases with obedience and decreases with disobedience.

93 Muhammad ibn 'Alee ibn al-Hasan ibn Shaqeeq said, he asked Aboo 'Abdullaah Ahmad ibn Hanbal, *raheemullaah*, about *Eemaan* and what it means by increasing and decreasing. He said: Aboo ul-Hasan ibn Moosa al-Asheeb, related to me from Hammad ibn Salamah, from Aboo Ja'far al-Khatamee, from his father, from his grand-father 'Umair ibn Habeeb, who said:

“*Eemaan* increases and decreases.”

Someone asked him what increases it and what decreases it? He said:

“When we remember Allaah, glorify Him and praise Him that is when it increases and when our minds are occupied or are neglectful and when

we forget, that is when it decreases.”¹⁰⁸

94 Aboo al-Hasan ibn Aboo Ishaq al-Muzakee informed me from his father, who related from Aboo ‘Amr al-Heyaree, who related from Muhammad ibn Yahya adh-Dhulee and Muhammad ibn Idrees al-Makkee and Ahmad ibn Shidaad at-Tirmidhee, who related from al-Humaidee, who related from Yahya ibn Sulaim, who said:

‘I asked a group of scholars about *Eemaan* and they all said it is speech and action.

I asked Hishaam ibn Hassaan and he said: “It is speech and action.”

I asked Ibn Juraij and he said: “It is speech and action.”

I asked Sufyaan ath-Thawree and he said: “It is speech and action.”

I asked al-Muthanna ibn as-Sabbaah and he said: “It is speech and action.”

I asked Muhammad ibn Muslim at-Taa’ifee and he said: “It is speech and action.”

I asked al-Fudayl ibn ‘Iyaad and he said: “It is speech and action.”

I asked Naafi’ ibn ‘Umar al-Jumahee and he said: “It is speech and action”

and I asked Sufyaan ibn ‘Uyainah and he said: “It is speech and action.”¹⁰⁹

108 Also related by al-Aajuree [p.111-112], Ibn Abee Shaibah in his *al-Musannaf* [11:13] and in *al-Eemaan* [14].

109 Also related by al-Laalakaa’ee [1584].

95 Aboo ‘Umar al-Hayaree informed me from Muhammad ibn Yahya and Muhammad ibn Idrees, who both related from al-Humaidee, who said: I heard Sufyaan ibn ‘Uyainah say:

“*Eemaan* is speech and action, it increases and decreases.”

Then his brother Ibraheem ibn ‘Uyainah asked: ‘O Aboo Muhammad! Are you saying it decreases?’ He replied:

“Be quiet O youth. It can decrease until nothing remains.”

96 Al-Waleed ibn Muslim said that he heard that al-Awzaaee, Maalik and Sa’eed ibn ‘Abdul-’Azeez would disown those who said “(*Eemaan* is) affirmation without action” and they say: “There is no *Eemaan* without action.”¹¹⁰

A person who increases in obedience and goodness, then he further increases his *Eemaan*. One who obeys sometimes, commits a large amount of sins, is preoccupied and neglectful then his *Eemaan* will be deficient.

97 I heard al-Haakim Aboo ‘Abdullaah al-Haafidh, from Aboo Bakr Muhammad ibn Ahmad ibn Baalawaih al-Jallaab, who heard from Aboo Bakr Muhammad ibn Ishaq ibn Khuzaimah, who heard from Ahmad ibn Sa’eed ar-Rubaatee, who said: ‘Abdullaah ibn Taahir said to me:

“O Ahmad! Indeed you despise these people out of ignorance whereas I despise them out of knowledge: Firstly, they do not believe that the leader is to be obeyed and secondly, they believe that *Eemaan* has no levels, by Allaah, I do not deem it permissible to say ‘My *Eemaan* is like that of Yahyaa ibn Yahya or that of Ahmad ibn Hanbal’s’ and they say : ‘our *Eemaan* is like that of Jibraa’eel and Mekaa’eel.’”

98 I heard al-Haakim from Aboo Ja’far Muhammad ibn Saalih ibn

110 Related by al-Laalakaa’ee [1586] with a *sahheeh isnaad*.

Haanee, who heard from Aboo Bakr Muhammad ibn Shu'aib, who heard from Ishaq ibn Ibraheem al-Handhalee (ar-Raawhawaih), who said: Ibn al-Mubaarak came to ar-Rayy and one of the worshippers stood up, it was thought he followed the way of the *Khawaarij*. He said to Ibn al-Mubaarak: 'O Aboo 'Abdur-Rahmaan! What do you say about someone who commits adultery, steals and drinks alcohol? He said:

"I do not say he has left *Eemaan*." The worshipper said:

'O Aboo 'Abdur-Rahmaan, upon old age you have become a *Murjee*? He replied:

"Do not call us *Murji'ah*. The *Murjiah* say, all of our good deeds are accepted and all of our sins are forgiven. If I knew that my deeds were accepted, I would have testified that I am going to Paradise."

Then he related from Ibn Shawdhab, from Muhammad ibn Juhaadah, from Salamah ibn Khaleel, from Hazeel ibn Sharhakeel, who said: Umar ibn al-Khattaab, *radiyallaahu 'anhu*, said:

"If the *Eemaan* of Aboo Bakr was to be weighed, it would be greater than the *Eemaan* of all the people of the Earth."¹¹¹

99 I heard Aboo Bakr Muhammad ibn 'Abdullaah ibn Muhammad ibn Zakariyyah ash-Shaybaanee, from Yahya ibn Mansoor al-Qaadee, who heard from Muhammad ibn Ishaq ibn Khuzaimah, who heard from al-Hussain ibn Harb, the brother of Ahmad ibn Harb az-Zaahid, who said:

"I testify that the religion of Ahmad ibn Harb which he follows says that *Eemaan* contains speech and action, which increases and decreases."

111 Also related by 'Abdullaah ibn Ahmad in *as-Sunnah* [821].

chapter 14



WE DO NOT CALL A MUSLIM AN UNBELIEVER DUE TO HIS SINS

100 *Ahl us-Sunnah* believe that if a Believer commits sins, however small or large they may be, he does not become an unbeliever. If he leaves this world without making any repentance from them and he dies upon *Tawheed* and *Ikhlāas*, then his affair is entirely up to Allaah, The Most Mighty and The Most Majestic. If He wills, He may forgive him and enter him into Paradise on the Day of Judgement, safe and sound without being afflicted by the fire and without being punished for his perpetration of the sins.

He will be brought on the Day of Judgement with his sins and misdeeds. If Allaah wills, He will punish him for a period in the Fire. If He punishes him, he will not however remain in the Fire forever, but he will eventually be freed and taken out from it, to the place of tranquillity and content.

101 Our *Shaykh*, the *Imaam* Aboo Tayyeb Sahl ibn Muhammad as-Sa'lookee, *raheemahullaah*, said:

“The sinning believer, even if he is punished by the fire, he will not be thrown in there the same way as the unbeliever is thrown in the fire. He

will not remain there the same way as the unbeliever will remain there nor will he be wretched and miserable the same way the unbeliever is wretched and miserable.”

102 This means that the unbeliever will be dragged to the Fire on his face, he will be thrown in there chained, and then hung upside down, shackled by having his hands tied to his neck with strong and heavy chains. However, the sinning believer, if he is afflicted by the Fire, he will enter it like a criminal enters a prison in this world on his feet, not upside down nor thrown in. The meaning of his statement:

“...he will not, be thrown in there the same way as the unbeliever is thrown in the fire...,” means that the unbeliever will have all his body burned and every time his skin is roasted through it will be replaced with another, so that he may taste the punishment again, as Allaah informs us in His Book:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا
سَوْفَ نُصَلِّيهِمْ نَارًا كَمَا نُضِجَتْ جُلُودُهُمْ
بَدَلْنَاهُمْ جُلُودًا أُخْرَى لِيَذُوقُوا الْعَذَابَ

Indeed, those who have disbelieved in our signs, we shall burn them in a fire. We shall change their skins for other skins, so that they may taste the punishment again.¹¹²

112 Sooratan-Nisaa: 4:56.

As for the believers they will not have their faces scorched by the Fire, and their limbs which they used for *sujood* will not be burned. For Allaah has forbidden the Fire from burning them.¹¹³

103 His saying: "...he will not stay in the Fire like the unbeliever would...", means that the unbeliever will remain in it forever and never come out of it. Allaah will never leave any sinning believer in the Fire forever.

His saying: "...he will not be afflicted like the unbeliever", means that the unbeliever has no hope of the Mercy of Allaah and no opportunity for reprieve from the punishment. As for the believer he will never be cut off from the hope of the Mercy of Allaah.

The final outcome for all the believers is Paradise, as they were created for it and it was created for them, as a Mercy and a Blessing from Allaah.

113 The Prophet, (ﷺ), said:
"Allaah has forbidden the fire to eat up the traces of sujood."

Related by al-Bukhaaree [806] and Muslim [182].

chapter 15



THE RULING REGARDING SOMEONE WHO ABANDONS THE PRAYER INTENTIONALLY

104 The People of *Hadeeth* differ in their opinions about a Muslim who abandons the prayer intentionally. Imaam Ahmad and a group of scholars from the *Salaf*¹¹⁴ say that he has become an unbeliever and they place him outside the fold of Islaam, due to what is authentically reported from the Prophet, (ﷺ), who said:

*“Between a slave and Shirk is the abandoning of the prayer. For one who has abandoned it, has committed Kufr”.*¹¹⁵

114 Amongst them, Ishaq ibn Raahawaih, Ibn al-Mubaarak, Ibraheem an-Nakhaa’ee, al-Haakim ibn ‘Uyainah, Ayyoob ibn as-Sakhtayaanee, Aboo Bakr ibn Abee Shaibah and Aboo Khaithamah Zuhair ibn Harb. From amongst the Companions ‘Umar ibn al-Khattaab, Mu’aadh ibn Jabal, Ibn Mas’ood, Ibn ‘Abbaas, Jaabir and Aboo Dardaa.

115 This *Hadeeth* has come in various forms, the most authentic being:
“Between a man and Shirk and Kufr is abandoning the prayer.”

Related by Muslim [1:88], at-Tirmidhee [2764-67], Aboo Dawood [4678] and Ibn Maajah [1078].

105 Ash-Shaafi'ee and his companions, as well as a group from the scholars of the *Salaf*, said that:

“One does not become an unbeliever so long as he believes that it is obligatory but he is killed just as the apostate is killed.”

They interpret the *hadeeth* to mean : Whoever abandons the prayer by denying it, just as when Allaah, The One free from all deficiencies, informs us about Yoosuf, *'alayhis salaam*:

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ

بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

Indeed I have abandoned a religion of the people, as they do not believe in Allaah and they are disbelievers in the Hereafter.¹¹⁶

He was never involved in the disbelief of the people. However, he abandoned them by denying them.¹¹⁷

116 *Sooratul-Yoosuf*: 12:37

117 See Ibnul-Qayyim's book *As-Salaat Wa Hukm Taarikuhaa* for further details.

chapter 16



THE CREATION OF THE SLAVES ACTIONS

106 And from the sayings of *Ahl-us-Sunnah wal Jamaa'ah* about the deeds of the slaves, is that they are created by Allaah, The Most High. They do not have any doubt in that. They do not regard anyone who rejects and negates this statement (belief) as being from the people of guidance and religion of truth.¹¹⁸

118 See Imaam al-Bukhaaree's treatise *Khalq Aaf'aal al-'Ibaad* and the *Sharh al-'Aqeedah at-Tahaawiyah* (p.430-439). Allaah says

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

Allaah Created you and your actions.

Sooratas-Saffaat: 37:96

chapter 17



ALL GUIDANCE IS FROM ALLAAH

107 The People of *Hadeeth* witness that Allaah, The Most High, gives guidance towards His Religion to whom He wills and He misguides whom He wills away from His religion. There is no argument for the one who is misguided by Allaah and he has no excuse.

قُلْ فِـلِـلَّهِ الحُجَّةُ البَلِـغَةُ
فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ

Say, with Allaah is the perfect proof and argument. If He had willed, He would have guided you all.¹¹⁹

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى
وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ

119 Sooratal-An'aam: 6:149

مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

And if We had willed, We would have given every person guidance. But the Word of truth from Me is to fill Hell with the Jinn and Mankind all together.¹²⁰

وَلَقَدْ

ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ

Indeed I have created many for Hell from amongst the Jinn and Humans.¹²¹

108 So He, The One free from all deficiencies, Created the creation without having need for them. He made them into two groups, one for *An-na'eem* (i.e. Paradise) out of His favour and the other for Hell out of His Justice. He has made from them some misguided and some rightly guided, joyful or miserable. Some are near to His Mercy and some far.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He cannot be questioned for what He does but they will be questioned.¹²²

120 Sooratas-Sajdah: 32:13

121 Sooratal-Karaaf: 7:179

122 Sooratal-Anbiyyaah: 21:23

أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

**Indeed the Creation and the Com-
mandment is His. Blessed be Allaah,
Lord of the Worlds.** ¹²³

109 Aboo Muhammad al-Hussain ibn Ahmad al-Makhladee ash-Shaybaanee, *raheemahullaah*, informed me from Aboo al-'Abbaas Muhammad ibn Ishaq as-Siraaj, who related from Yoosuf ibn Moosa, who heard from Jareer, from al-A'amash, from Zaid ibn Wahb, from 'Abdullaah ibn Ma'sood, who said: The Messenger of Allaah, (ﷺ), and he spoke the truth and his word was believed, said:

“Indeed you are created by being collected in the womb of your mother for forty days in the form of a drop. Then it becomes a piece of congealed blood after a similar period. Then it becomes a lump of flesh after a similar period. Then Allaah sends to it an Angel, with four things: His provision, his deeds, his period of life and whether he will be wretched or blessed. By Him in Whose Hand has my soul is, one of you will do the deeds of those who will go to Paradise, so that there will be only a cubit between him and it. Then what is decreed for him will overcome him, so that he will do the deeds of those who go to Hell. Also one of you will do the deeds of those who will go to Hell, so that there will be only a cubit between him and it.

123 Sooratal-A'araaf: 7:54

*Then what is decreed for him will overcome him,
so that he will do the deeds of those who go to
Paradise and thus enter it.*"¹²⁴

110 Aboo Muhammad al-Makhladee, informed me from Aboo al-'Abbaass as-Siraaj, who related from Ishaaq ibn Ibraheem al-Handhalee -Ibn Raahawaih, who heard from 'Abdus-Samad ibn 'Abdul-Waarith, who related from Hammaad ibn Salamah, who related from Hishaam ibn 'Urwah from his father from 'Aaishah that the Messenger of Allaah (ﷺ) said :

*"Indeed a man does the deeds of the people of Paradise, but it is written in the book that he is from the people of the Hell. When the time of death comes for him, he changes and does the deeds of the people of Hell. So after his death he enters Hell. Indeed a man does the deeds of the people of Hell, but it is written in the book that he is from the people of Paradise. When the time of death comes for him, he changes and does the deeds of the people of Paradise. So after his death he enters Paradise".*¹²⁵

124 Also related by al-Bukhaaree [6594], Muslim [al-Qadr ~ ch.1] and Aboo Daawood [4708].

125 Also related by Ahmad [6:107, 108]. It's *isnaad* is *Saheeh*. Ibn Hajr declares it *Saheeh* in *Fath ul-Baaree* [11:479].

chapter 18



THE GOOD & THE EVIL

111 *Ahl-us-Sunnah* testify and believe that the good and the evil, the benefit and the harm, the pleasant and the bitter, all happen by the Decree and Power of Allaah. There is no return or escape and no one can desist from them both. Nothing except that which Allaah has written will befall that person. If the creation strived to benefit the person with something which Allaah has not written for him, then they will not be able to do so. If they strived to harm him with something not Decreed by Allaah for him, they will not have the ability to do so. This is what is reported from 'Abdullaah ibn 'Abbaas, *radiyallaahu anhumu*.¹²⁶

112 Allaah, The Most Mighty and The Most Majestic, says:

126 That is his saying, (ﷺ):

"Know that if all the Ummah strived to benefit you with something, they will not be able to do it, unless Allaah has written it for you. If they all strived to harm you with something, they will not be able to do it, unless Allaah has written it for you."

Related by at-Tirmidhee [2648]. The *isnaad* is *Saheeh*. Also refer to Ibn Rajab's classic *Jaami' ul-'Uloom wal-Hikm* [p.174] and Ibn ul-Qayyim's *Shifaa al-'Aleel* for the issue of Allaah's Decree.

وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ
 إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَ لِفَضْلِهِ

And if Allaah touches you with harm,
 no one can remove it except He, and
 if He intends good for you, no one can
 repel His favour.¹²⁷

113 From the *madhhab* and the path of *Ahl us-Sunnah* is their saying, that the good and evil is from Allaah, and by His Decree. Anything which by itself entails any form of defect or deficiency is not (annexed) ascribed to Allaah, so one does not say: “O Creator of the ape, pig and the dung beetle, even though no creation exists but the Lord created it.” There appears about this, a statement of the Messenger of Allaah, (ﷺ), in the supplication said at the beginning of the prayer:

*“You are Blessed and You are Exalted. All good
 is in Your Hands and the evil is not from You.”*¹²⁸

Its meaning, and Allaah knows best, is: Evil is not attributed (annexed) to You by itself and out of intent, so one does not when calling out to You, say: “O creator of evil or O ordainer of evil even though He is the creator and ordains of them both (i.e. good and evil). This is why al Khidr ascribes the intention of damaging the ship to himself, as Allaah informs us:

127 *Sooratal-Yoonus*: 10:107.

128 Related by Muslim [771], an-Nisaa’ee [862], Aboo Daawood [761] and at-Tirmidhee [3662].

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ
يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا

As for the ship it belonged to
poor people working in the sea.
I intended to damage it.¹²⁹

But when he (i.e Khidr) mentions goodness, righteousness and mercy,
he ascribed the intention to Allaah, The Most Mighty and The Most
Majestic:

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيُخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ

Your Lord intended that they
reach their age of full strength and
take out their treasure as a Mercy
from your Lord.¹³⁰

This is why when He informed us about Ibraheem's saying:

138 Sooratal-Kahf: 18:79.

139 Sooratal-Kahf: 18:82.

وَإِذَا مَرَضْتُ فَهُوَ شَافِي

And when I am ill, it is He who cures
me.¹³¹

He (i.e. Ibraheem) attributed the sickness to himself but the cure to his Lord even though it was all from Allaah The Most Mighty and The Most Majestic.

131 Sooratah-Shu'araa: 26:80.

chapter 19



THE MASHEE'AH (THE WILL) OF ALLAAH

114 Also from the *madhhab* of *Ahl-us-Sunnah wal Jamaa'ah* is that Allaah, The Most Mighty and The Most Majestic, intended all the actions of His slaves, the good and the bad to occur. No one believes, except with His Will and no one disbelieves, except with His Will. If He had Willed He could have made all of Mankind into one nation.

وَلَوْ شَاءَ رَبُّكَ
لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا

If your Lord had Willed all those on
the earth would have believed.¹³²

If He wanted that no one should be disobedient to Him, then He would not have created Iblees, the disbelief of the unbelievers, the *Eemaan* of the believers, the apostasy of the apostates, the *tawheed* of the *Muwahideen*,

132 *Sooratal-Yoonus*: 10:99

the obedience of the obedient and the disobedience of the disobedient. All of it is from His Decree and Power, Will and Intent, The One free from all deficiencies , The Most High. He Intended, Willed and Decreed all those things. He is displeased with *kufr* and disobedience

إِن تَكْفُرُوا فَإِنَّ
اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ
الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ

If you disbelieve, then indeed, Allaah is in no need of you. He is not Pleased with *Kufr* (disbelief) from His slaves. If you are grateful then He is Pleased with you.¹³³

133 Soorataz-Zumar: 39:7.

chapter 20



THE OUTCOME OF THE SLAVES IS UNKNOWN

115 The People of *Hadeeth* believe and testify that the end of the slave is unknown. No one knows what his end shall be. They (People of *Hadeeth*) do not pass judgement on a specific person that he will be from the people of Paradise or from the people of Hell, because that is something which is hidden from them. They do not know in which state a person will die, whether it is upon *Islam* or unbelief, so due to this fact they say:

“Indeed we are Believers, if Allaah wills.”

That is, from those Believers who will have a good end, if Allaah wills.¹³⁴

134 TRANSLATORS NOTE ~ The Prophet, (ﷺ), said:

“Do not be delighted by the actions of anyone until you see how he ends up”.

Related by Ahmad [3:120,223] and Ibn Abee 'Aasim [393-395]. The *isnaad* is *Saheeh*.

chapter 21



THE RULING UPON ON ONE WHO DIED UPON BELIEF OR UNBELIEF

116 And the People of *Hadeeth* witness for the one who dies upon *Islaam* that his end will be Paradise even if their fate was written by Allaah that they will be punished with the Fire for a period, as a result of their sins which they committed and did not repent from. They will eventually enter Paradise and no one from amongst the Muslims will remain in Hell eternally. This is a great blessing and favour from Allaah. If one dies upon unbelief, and Allaah's protection is sought from this, he will be thrown into the Fire and he will not be saved from it, and he will stay there forever.

chapter 22



THOSE GIVEN THE GLAD TIDINGS OF JANNAH (PARADISE)

117 As for those witnessed to by the Messenger of Allaah, (ﷺ), from amongst his Companions who will enter Paradise, indeed the People of *Hadeeth* testify to what he said, believing what the Messenger, (ﷺ), mentioned and promised for them. For indeed the Prophet, (ﷺ), did not witness for them Paradise, except after knowing it for sure. Allaah, The Most High, had informed His Messenger, (ﷺ), of the matters of the unseen, as much as He had wished. This is evident in His, The Most Mighty and The Most Majestic's saying:

عَلِمُ
الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ
أَحَدًا إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ

He is the all Knower, of the unseen.
He reveals the unseen to no one except whom He is pleased with from

amongst His Messengers.¹³⁵

118 The Messenger of Allaah, (ﷺ), gave good tidings of Paradise to ten of his Companions and they are:

“Aboo Bakr, ‘Umar, ‘Uthmaan, ‘Alee, Talhah, Az-Zubair, ‘Abdur-Rahmaan ibn ‘Awf, Sa’d, Sa’eed and Aboo ‘Ubaidah al-Jarraah.”¹³⁶

119 He also said to Thaabit ibn Qays ibn Shammaam:

“You are from the people of Paradise.”

Anas ibn Maalik said:

“When he (Thaabit) used to pass by us, we used to say: Indeed he is from the people of Paradise.”¹³⁷

135 *Sooratal-Jinn: 72:26-27.*

136 They appear in the *Hadeeth* of Sa’eed ibn Zaid. Related by Ahmad [1632], Aboo Daawood [4648-4650], at-Tirmidhee [4012,4014] and Ibn Maajah [133,134]. The *Hadeeth* is *Saheeh*.

137 Related by al-Bukhaaree [3613] and Muslim [119].

chapter 23



THE BEST OF THE COMPANIONS & THEIR *KHILAAFAH*

120 The People of *Hadeeth* testify and believe that the best of the Companions of the Messenger of Allaah, (ﷺ), are Aboo Bakr, then ‘Umar, then ‘Uthmaan, then ‘Alee. They are the rightly guided *Khulafaah*, whom the Prophet, (ﷺ), had mentioned regarding their successorship. He said, in what is reported by Sa’eed ibn Jamhaan from Safeenah:

*“The Khilaaifah will remain for thirty years
after me.”*

Then Safeenah said:

‘Take Aboo Bakr’s *Khilaaifah* for Two years, ‘Umar’s for Ten, ‘Uthmaan’s for Twelve and ‘Alee’s for Six.¹³⁸

After this period, the affair will return to Kingship containing tribula-

138 Related by Ahmad [5:220,221], Aboo Daawood [4646,4647], at-Tirmidhee [2340] and al-Albaanee in *Silsilat ul-Ahaadeeth is-Saheehah* [459]. It’s *isnaad* is *Hasan*.

tions as is reported from the Messenger, (ﷺ).¹³⁹

121 The People of *Hadeeth* are in agreement about the *Khilaafah* of Aboo Bakr, *radiyallaahu ‘anhu*, after the death of the Messenger of Allaah, (ﷺ), with the choice and the full agreement of the Companions for him.

122 The Messenger of Allaah, (ﷺ), would speak of Aboo Bakr in such a manner by which he would show to the companions that he (Abu Bakr) had the most right to the *Khilaafah* after him This is why they agreed on him and became united. So they benefited by his position and they were elevated in their ranks and they gained glory, due to him.

123 Then the *Khilaafah* of ‘Umar ibn Al-Khattaab, *radiyallaahu ‘anhu*, by the appointment of Abu Bakr, *radiyallaahu ‘anhu*, and the agreement of all the Companions. Allaah, The One free from all deficiencies, used his position to bring glory to *Islam* and to make it great as He had promised.

124 Then the *Khilaafah* of ‘Uthmaan, *radiyallaahu ‘anhu*, by the consensus of the *Ahl ush-Shoora* and all the Companions, and by their contentment with him. So that the position came to him.

125 The *Khilaafah* of ‘Alee, *radiyallaahu ‘anhu*, through the pledge of allegiance of the Companions when they realized and saw that the one who had the most right out of all the creation and was more entitled to the *Khilaafah* at that time was ‘Ali, they did not permit any disobedience or opposition to the *Khilaafah*.

126 So those four were the *Khulafaah ar Raashideen* through whom Allaah aided His religion, subdued and overcame the apostates, made Is-

139 As occurs in the *Hadeeth* of Hudaifah, related by at-Tayaalisee [438] and Ahmad [4:273]. It's *isnaad* is *Hasan*.

laam strong by their standing, raised in their time the signposts of truth, illuminated by their brilliance, their light and rays against the darkness and made true via their *Khilaafah*, His promise which He had previously mentioned in His, The Most Mighty and The Most Majestic's saying:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا
 الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
 كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
 وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
 وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

Allaah has promised for those who believe among you and do righteous deeds, He will certainly give them successorship on the earth, as He granted it to those before them. And He will grant them the authority to practise their religion, which He has chosen for them. And He will surely give in exchange a safe security after their fear.¹⁴⁰

140 Sooratan-Noor: 24:55.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى
 الْكُفَّارِ رَحِمَاءٌ بَيْنَهُمْ يَتَذَكَّرُونَ أَسْجُدًا
 وَيَسْتَخِرُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ
 فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ
 فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ
 شَطِئَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى
 سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ
 وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Messenger of Allaah. Those who are with him are severe against the unbelievers and merciful among themselves. You see them bowing and prostrating, desiring the Bounty of Allaah and His Good Pleasure. Their marks are on their faces from the traces of their prostrations.

This is their description in the *Tawrah*. Their description in the *Injeel* is like a seed which sends forth its shoot and then becomes strong. It then becomes thick and stands straight on its stem, delighting the sowers, so that He may enrage the disbelievers with them. Allaah has promised those among you who believe and do righteous deeds, forgiveness and a mighty reward.¹⁴¹

127 One who loves them, follows them, prays for them, acknowledges their rights and knows their excellence, will indeed be successful. And the one who hates them, abuses them and attributes to them that which the *Rawaafidh* and the *Khawaarij* do - may Allaah curse them - then he is ruined and destroyed.¹⁴²

128 The Messenger of Allaah, (ﷺ), said:

*“Do not abuse my Companions.”*¹⁴³

141 *Sooratal-Fath*: 48:29.

142 TRANSLATORS NOTE ~ As for the affair of the *Rawaafidhah*, their views of the Companions are well known. They call all of them unbelievers, except a few. Their beliefs are also well known. See Ehsaan Elahee Zaheer’s, *rahimahullaah*, book about them. (It is available in English).

As for the the *Khawaarij*, they rejected the *Khilaafah* of ‘Uthmaan and ‘Alee. They also declared many of the of the Companions unbelievers, resulting in many battles between them and the Companions of the Prophet, (ﷺ).

143 TRANSLATORS NOTE ~ Related by al-Bukhaaree [3673], Muslim [2540], Aboo Daawood [4658] and at-Tirmidhee [4143].

It is related in al-Bukhaaree [3655] and Aboo Daawood [4628] that Ibn ‘Umar said



“We used to say whilst the Messenger of Allaah, (ﷺ), was amongst us: The best of people after the Messenger of Allaah is Aboo Bakr, then ‘Umar, then ‘Uthmaan. The Prophet would hear of that and not criticise it.”

See Aboo Daawood’s Sunan (English) in *Kitaab us-Sunnah* [4610-4643], for further narrations on this topic.

chapter 24



THE PRAYER BEHIND THE RIGHTEOUS & THE IMMORAL, AND PERFORMING JIHAAD WITH THEM

129 The People of *Hadeeth* hold that the prayers of *al-Jumu'ah*, the two *Eids* and any other prayer, can be performed behind every Muslim *Imaam* irrespective of whether he is righteous or immoral.¹⁴⁴

144 It is related by Ibn Abee Shaibah [2:378] from 'Umair ibn Haanee who said:

"I was there when al-Hajjaaj had surrounded az-Zubair at Makkah. Ibn 'Umar was present also and his house was between the two armies. So sometimes he would pray with al-Hajjaaj and sometimes with az-Zubair."

It's *isnaad* is *Saheeh*.

Hudhaifah, *radiyallaahu 'anhu*, related that the Prophet, (ﷺ), said:

"There will come leaders who will not follow my guidance and will not follow my *Sunnah*. There will be amongst them men, who will have the hearts of devils and the bodies of humans." Hudhaifah asked: 'What shall I do O Messenger of Allaah, if I reach that?' He replied: "You should hear and obey the ruler, even if he flogs your back and takes your wealth. Then still hear and obey."

Related by Muslim [1847].

They also hold that *Jihaad* against the disbelievers is valid with them, even if they are oppressors and tyrants. They agree to make supplications for them, asking to rectify their situation, to be given *tawfeeq* and to establish justice amongst their subjects. They do not deem permissible rebellion against the leaders by the sword even if they are unjust and tyrannical. They say that the extremists (transgressive group) should be fought until they return to the obedience of the just *Imaam*.¹⁴⁵

145 See *Sharh al-'Aqeedat ut-Tahaawiyyah* [p.357-362].

chapter 25



THEIR POSITION WITH REGARDS TO THE DISPUTE BETWEEN THE COMPANIONS

130 The People of *Hadeeth* hold that one must refrain (from discussing) the dispute between the Companions of the Messenger of Allaah, (ﷺ). The tongues must be purged from mentioning anything which entails the attribution of shortcomings and deficiencies to them.¹⁴⁶ They (The People of *Hadeeth*), hold that one should seek Allaah's Mercy for all of them and have love and defend each and every one of them. They also hold that one should exalt the status of the Prophet's wives, *radiyallaahu 'anhum*, supplicate for them, recognise their excellence and acknowledge that they are the Mothers of the Believers.

146 TRANSLATORS NOTE ~ The Prophet, (ﷺ), said:
"When my Companions are mentioned then withhold."

Related by at-Tabaraanee and see *Silsilatul-ahadeeth-is-Saheehah* [34].

chapter 26



YOU WILL NOT ENTER PARADISE BY YOUR DEEDS ALONE

131 The People of *Hadeeth* believe and testify that no one is entitled to Paradise, even if he had performed good deeds and his worship was the most sincere, or his obedience was the purest obedience and his way was a pleasing one, unless Allaah favours him, thereby granting it to him, through His Blessings and Graciousness. Since the good deeds which the person performed was not made easy for him except by the facilitation of Allaah, Mighty is His Name. So if He had not facilitated it for him, the person would not have been able to accomplish this deed and (similarly) if He did not guide him to it he would never have accomplished it out of his own effort and exhortation. Allaah, The Most Mighty and The Most Majestic says:

وَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ
أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ

Had it not been for the Grace of Allaah and His Mercy upon you, not one of you would have been purified. However, Allaah purifies whom He Wills.¹⁴⁶

And He said informing us about the people of Paradise:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

And they say all praise is for Allaah, Who has guided us to this. Never could we have found Guidance were it not that Allaah had Guided us.¹⁴⁷

146 Sooratan-Noor: 24:21

147 Sooratal-A'araaf: 7: 43

chapter 27



ALL CREATED THINGS HAVE AN APPOINTED TERM

132 The People of *Hadeeth* believe and testify that Allaah, The Most Mighty and The Most Majestic, has appointed a term for each creation and that no soul shall die without the permission of Allaah, and at the appointed time. Whenever the appointed term has expired for a man, then there is nothing except death awaiting him and there is no escape from it. Allaah, The Mighty and Majestic says:

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا
يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

And every nation has an appointed term. When their term is reached, they cannot delay it nor can they advance it (for even an hour).¹⁴⁸

148 Sooratal-A'araaf: 7:34

وَمَا كَانَ لِنَفْسٍ أَنْ
تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبَ مُوَجَّلًا^ظ

And no person can ever die,
except by the permission of
Allaah and at an appointed
term.¹⁴⁹

133 And they testify that one who dies or is killed, then indeed his time has expired.

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ^ط

Say, even if you had remained in
your homes, those for whom
death was decreed, would have
gone forth to their place of
death.¹⁵⁰

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ
الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ^ظ

149 Sooratal Aali-Imraan: 3:143

150 Sooratal Aali-Imraan: 3:154

Wherever you may be, death will overtake you; even if you are in a fortress high up.¹⁵¹

151 *Sooratan-Nisaa*: 4:78

chapter 28



THE WHISPERINGS OF THE DEVILS

134 The People of *Hadeeth* believe that Allaah, The One free from all deficiencies, Created the devils with the characteristic of whispering to mankind and they intend their downfall, so they lie in wait for them.

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ
أَوْلِيَآئِهِمْ لِيُجَدِّدُوا لَهُمْ
أَطْعَمُوهُمْ إِنْ كُمْ مَشْرِكُونَ

Indeed the devils do inspire
their friends to dispute with you
and if you obey them, then
indeed you will become an
polytheist.¹⁵²

152 Sooratal-An'aam: 6:121

135 Allaah empowers them (the devils) over whomsoever He wishes and He protects whomsoever He Wishes from their plots and deceptions. Allaah The Most Mighty and Majestic says:

وَأَسْتَفْزِزُ مَنْ أَسْطَعَتْ مِنْهُمْ
بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ
وَرَجْلِكَ فِي الْأَمْوَالِ وَالْأَوْلَادِ
وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا
غُرُورًا إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا

And befoul those whom you can amongst them, with your voice. Make an assault on them with your cavalry and your infantry. Share with them their wealth and their children. Make promises to them. But the devil promises nothing but deceit. Indeed My slaves, you do not have any authority over them. Your Lord is sufficient for you and a Guardian.¹⁵³

153 Sooratal-Israa: 17:64 - 65

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ
ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ
إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ

Indeed, he has no power over those who believe and those who put their trust only in their Lord. His power is only over those who follow him.¹⁵⁴

154 Sooratan-Nahl: 16:99-100

chapter 29



MAGIC & SORCERY

136 The People of *Hadeeth* testify that in this world there exists magic and magicians, but they cannot harm anyone, except with the permission of Allaah. Allaah The Most Mighty and The Most Majestic says:

وَمَا هُمْ
بِضَّارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

They could not thus harm anyone except by the permission of Allaah.¹⁵⁵

137 Whoever bewitches, practices magic and believes that it can cause harm or benefit without the permission of Allaah, The Most High, he has indeed disbelieved in Allaah.

138 If he (the magician) is characterized by what will make him fall into unbelief, he is asked to repent. If he does not repent then his neck is

155 *Sooratal-Baqarah: 2:102*

struck (i.e. killed).

If he is characterized by what is not unbelief or has mentioned something which was not understood then he is prohibited from practising it again. If he returns he is punished.

139 If he maintains that magic is not unlawful and believes it to be permissible, then it is obligatory to kill him. This is because he has made permissible a thing which all the Muslims have agreed to be unlawful.

chapter 30



THE MANNERS OF THE PEOPLE OF HADEETH

140 The People of *Hadeeth* have made unlawful all intoxicating drinks made from grapes, raisins, dates, honey, barley and anything else which may cause intoxication. They are all unlawful whether it is a small or large quantity. They keep away from them and establish the punishment for it.¹⁵⁶

141 They hasten to perform the prescribed prayers and they establish them in their earlier times. This is better than delaying them to their

156 The Prophet, (ﷺ), said:
"Every intoxicant is wine and every wine is unlawful."

Related by Muslim [2001] and Aboo Daawood [3679].

He, (ﷺ), said:
"If a lot intoxicates then just a little of it is unlawful."

Related by Aboo Daawood [3681], Ibn Maajah [3392-3394] and at-Tirmidhee [1943]. The *isnaad* is *Saheeh*.

latest time. They persevere in this to obtain the promised rewards.¹⁵⁷

142 They make it obligatory to recite *Sooratal-Faatihah* behind the Imam.¹⁵⁸

143 They obligate the perfecting of the *ruku'* and the *sujood*. They perfect the *ruku'* and *sujood* by observing calmness; the rising from *ruku'* and the standing erect and while being tranquil. Also the rising from *sujood* and the sitting between the two *sujood*, observing calmness and being tranquil as it is from amongst the pillars of prayer which cannot be accepted without it.

144 They advise each other to observe the prayer at night, to keep ties with relations while having differences, to spread greetings, to feed and be kind to the poor, the needy and the orphans. They give importance to the affairs of the Muslims. They are moderate in their eating, drinking, clothing, marriage and spending. They enjoin the good and forbid the evil and they hasten to do all good deeds. They safeguard themselves against the evil consequences of lust and desire. They strive and advise the people with the truth and with patience. They love and hate for *Is-laam*. They are against disputing about Allaah and falling into controversy about Him. They keep away from *Ahl-ul-Bid'ah'* and the people of misguidance, desires and ignorance.

157 Ibn Mas'ood asked the Prophet, (ﷺ): 'Which action is the most loved by Allaah?' He replied:

"Prayer at its earlier time."

Related by al-Bukhaaree [527,2782,5970], Muslim [85] and at-Tirmidhee [1977].

158 The Prophet, (ﷺ) said:

"There is no prayer for the one who does not recite Sooratal-Faatihah."

Related by al-Bukhaaree [756], Muslim [394] and an-Nasaa'ee [873].

145 They follow the Prophet, (ﷺ), and his Companions.

146 They follow the *Salaf us-Saaliheen* from the *aa'imma*h of the Religion and the scholars of the Muslims. They stick to what they adhered to in the clear truth of their religion.

147 They hate *Ahl-ul-Bid'ah* who have innovated in the religion what is not from it. They do not love them or befriend them. They do not listen to them or sit with them. They do not dispute about the religion with them or debate with them. They guard their ears from hearing their false talk, which if it passed the ears and settled in the hearts it would bring about harm and dangerous false doubts. Concerning this, Allaah revealed:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي

الَّذِينَ يَخُوضُونَ فِيءِ آيَاتِنَا فَأَعْرِضْ

عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ؕ

And if you see the people engaged in vain talk about Our signs, then turn away from them, until they turn to a different theme.¹⁵⁹

159 *Sooratan-An'aam: 6:68*

TRANSLATORS NOTE ~ See ash-Shawkaanee's explanation of this verse in his *tafseer*, *Futh ul Qadeer*.

chapter 31



THE SIGNS OF AHL UL BID'AH

148 The signs of *Ahl ul-Bid'ah* are not hidden but are apparent. Their most apparent sign and trait is their intense enmity and hatred for the carriers of the *ahaadeeth* of the Prophet, (ﷺ). They look down at them and they name them *Hashwiyah*, *Jahalah*, *Dhaahiriyyah* and *Mushshabihah* because of their different beliefs regarding the *ahadeeth* of the Messenger of Allaah, (ﷺ); that it does not contain knowledge, and that knowledge is that which the *shaytaan* gives them as a result of their corrupt minds, the whisperings of their darkened breasts, the misgiving notions of their hearts which are devoid of any good and their speech and invalid proofs. In fact they are nothing more than untenable and false doubts.

فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ

**They are the ones who Allaah has
cursed. So He has made them deaf
and blinded in their vision.¹⁶⁰**

¹⁶⁰ Sooratal-Muhammad: 47-23

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ
 مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

And whomsoever Allaah disgraces, none can honour. Indeed Allaah does what He wills.¹⁶¹

149 Al-Haakim Aboo 'Abdullaah al-Haafidh, informed me from Aboo 'Alee al-Hussain ibn 'Alee al-Haafidh, who heard from Ja'far ibn Ahmad ibn Sinaan al-Waasitee, who heard from Ahmad ibn Sinaan al-Qataan, who said:

“There is no innovator in the world except that he hates the People of *Hadeeth*. Whenever a man innovates, the sweetness of the *ahadeeth* is removed from his heart.”¹⁶²

150 Al-Haakim informed me from Aboo al-Hussain Muhammad ibn Ahmad al-Handhalee, who heard from Aboo Ismaa'eel Muhammad ibn Ismaa'eel at-Tirmidhee, who said: I and Ahmad ibn al-Hasan at-Tirmidhee were with the Imaam of the Religion Aboo 'Abdullaah Ahmad ibn Hanbal when Ahmad ibn al-Hasan said to him: ‘O Aboo Abdullaah! They mentioned to Ibn Abee Qutailah, in Makkah, about the People of *Hadeeth*.’

So he (Ibn Abee Qutailah) replied: ‘The People of *Hadeeth* are a bad people.’ Ahmad ibn Hanbal stood up and shook the dust off his clothes

161 *Sooratal-Hajj*:22-18.

162 Related in *al-Ma'rifah* [p.4] and also related by al-Baghdaadee in *Sharf Ashaab ul-Hadeeth* [p.7] with a *Saheeh isnaad*.

and left, saying:

“*Zindeeq* (heretic), *Zindeeq*, *Zindeeq*,” until he entered his home.”¹⁶³

151 Al-Haakim Aboo ‘Abdullaah informed me from Aboo Nasr Ahmad ibn Sahl al-Faqhee in Bukhaara, who heard Aboo Nasr ibn Salaam al-Faqhee say:

“There is nothing more difficult upon the heretics and more hated to them than the listening and transmitting of *ahaadeeth*, with their *asaaneed*.”¹⁶⁴

152 I heard al-Haakim say, that he heard the Shaykh Aboo Bakr Ahmad ibn Ishaq ibn Ayyoob al-Faqhee say whilst he was debating with a man:

“Such a person related to me...” (i.e. he related a *hadeeth* to the man).

The man replied: ‘Leave this relating business, up to where will you relate from.’ So the Shaykh responded by saying:

“Stand O unbeliever, it is not allowed for you to enter my home after this.”

He turned to us and said:

“I have never said this to anyone before him, not to enter my house, except him.”¹⁶⁵

163 Related in *al-Ma’rifah* [p.4] and also related by al-Baghdaadee [p.74].

164 Related in *al-Ma’rifah* [p.4] and also related by al-Baghdaadee [p. 73-74].

165 Also related by as-Subkee in *at-Tabaqaat* [3:10]. It’s *isnaad* is *Saheeh*.

153 I heard Aboo Mansoor Muhammad ibn ‘Abdullaah ibn Hamshaad the scholar az-Zaahid, *rahimahullaah*, say that he heard Aboo al-Qaasim Ja’far ibn Ahmad al-Muqree ar-Raazee say that it was read over ‘Abdur-Rahmaan ibn Abee Haatim ar-Raazee and I was listening, that he heard his father the *Imaam* of his country Aboo Haatim Muhammad ibn Idrees al-Handhalee ar-Raazee say:

“The traits of *Ahl ul-Bid’ah* are that they battle with the people of narrations. A trait of the *Zanaadiqah* is that they name the people of narrations as *Hashwiyah*, intending by that the relegation of the narrations. A trait of the *Qadariyyah* is that they name *Ahl us-Sunnah* as *Mujabbirah*. A trait of the *Jahmiyyah* is that they name *Ahl us-Sunnah* as *Mushshabihah*. A trait of the *Rawaafidhah* is that they name the People of *Hadeeth* as *Naabitah* or *Naasibah*.”¹⁶⁶

154 It is all from party spirit, as there is no name for *Ahl us-Sunnah* except the name *Ahl ul-Hadeeth* (The People of *Hadeeth*).

155 I see that the *Ahl ul-Bid’ah*, by attaching these names to *Ahl us-Sunnah*, are following the behaviour of the unbelievers, may Allaah curse them, who were present in the time of the Messenger of Allaah, (ﷺ). They sought to harass him by calling him names. Some of them would say that he is a magician. Some would say a sorcerer. Some would say a poet. Some would say a madman, a charmer, a fabricator or a liar. The Prophet, (ﷺ), was far and free from those abuses. He was merely a Messenger, Mustapha, and a Prophet, (ﷺ).

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ

166 Ibn Abee Haatim also mentions it in his *Usool us-Sunnah wa ‘Itiqaad ud-Deen* [p.21-22], al- Laalakaa’ee [2:179] and adh-Dhahabee in *Mukhtasir al-’Uloom* [256]. The *isnaad* is *Saheeh*.

الْأَمْثَلُ فَضْلًا وَلَا يَسْتَطِيعُونَ سَبِيلًا

See how they can make similitudes for you. So they have gone astray and they will not be able to find the (straight) path.¹⁶⁷

156 Also the innovators, may Allaah destroy them, seek to attack and try to cause controversy over the carriers and transmitters of his *ahaadeeth*, those who seek to follow him and seek guidance through his *Sunnah*. They are known as the People of *Hadeeth*. They labelled them as *Hashwiyah*, *Mushshabihah*, *Naabitah*, *Naasibah* or *Jabariyyah*. The People of *Hadeeth* are far (protected) from these labels, being free, pure and clean from them.

They are not anything, other than the people of the complete *Sunnah*; the approved way; the level path and the decisive proofs. Allaah, The Most Majestic, has given them the *tawfeeq* to adhering to His Book, His Revelation and His Message, they follow the Messenger of Allaah, (ﷺ), through his narrations in which he ordered with good for his *Ummah*, by way of speech and actions, and in which he kept them from evil. He (Allaah) helped them to follow his (ﷺ), *Seerah* and achieve guidance by attaching themselves to his *Sunnah*. He made the ones who adhere to it his closest allies.

He (Allaah) opened their hearts to love him and the *aa'immah* of His *Sharee'ah* and the scholars of the *Ummah*. One who loves a people, then he will be with them on the Day of Resurrection, as the Messenger of Allaah, (ﷺ), said:

*"A man will be with those whom he loves."*¹⁶⁸

167 *Sooratal-Furqaan*: 25-9.

168 Related al-Bukhaaree [6168], Muslim [2640], Aboo Daawood [5127] and at-Tirmidhee [2505-2507].

chapter 32



THE SIGNS OF AHL US ~ SUNNAH

157 One of the signs of *Ahl us-Sunnah* is their love for the *aa'immah* of the *Sunnah*, the scholars, its friends and allies. They show enmity to the leaders of *Bid'ah*, who are calling to Hell and leading its followers to the place of failure. Indeed Allaah, The One free from all deficiencies, has adorned the hearts of *Ahl us-Sunnah* and enlightened them by instilling a love for the scholars as a favour from Him, The Most Majestic.

158 Al-Haakim Aboo 'Abdullaah al-Haafidh, may Allaah house him and us in Paradise together, informed me from Muhammad ibn Ibraheem ibn al-Fadl al-Muzakkee, who related from Ahmad ibn Salamah, who related that Aboo Rajaa Qutaibah ibn Sa'eed read to us from his book *al-Eemaan*. (It was written at the end of the book):

“If you observe a man loving Sufyaan at-Thawree (d.161), Maalik bin Anas (d.179), al-Awzaa'ee (d.157), Shu'bah (d.160), Ibn al-Mubaarak (d.181), Aboo al-Ahwas (d.179), Shareek (d.177), Wakee' (d.197), Yahya ibn Sa'eed (d.145) and 'Abdur-Rahmaan ibn Mahdee (d.198) then know that he is from *Ahl us-Sunnah*.”

Ahmad ibn Salamah, *raheemahullaah*, said:

“With my own writing I added to the list: Yahya ibn Yahya (d.226), Ahmad ibn Hanbal (d.241), and Ishaaq ibn Raahawaih (d.238). When we had completed this list, the People of Neesaaboor looked at us and they said that those people dislike Yahya ibn Yahya. So we said: ‘O Aboo Rajaa! What about Yahya ibn Yahya?’ He replied: ‘A righteous man and an *Imaam* of the Muslims.’ Ishaaq ibn Raahawaih is an *Imaam* and Ahmad ibn Hanbal is the greatest of those I have named.

159 I also attach to this list the following which Qutaibah, *raheemahullaah*, has mentioned. For whoever loves them is a companion of the *Sunnah*. They are the scholars of *hadeeth* who are imitated and with their guidance people are rightly guided. From their group and party are others who are counted amongst them and those whose narrations are followed. You will find another group, more than what has just been mentioned. They are:

Muhammad ibn Idrees ash-Shaafi’ee (d.204) and Sa’eed ibn Jubair (d.95), az-Zuhree (d.124), ash-Sha’bee (d.103) and at-Taimee (d.143). Those after them are:

Laith ibn Sa’d al-Misree (d.175), al-Awzaa’ee (d.157), ath-Thawree (d.161), Sufyaan ibn ‘Uyainah (d.198), Hammad ibn Salamah (d.167), Hammad ibn Zaid (d.179), Yoonus ibn ‘Ubaid (d.139), Ayyoob as-Sakhtiyaanee (d.131), Ibn ‘Awn (d.150) and those after them like:

Yazeed ibn Haaron al-Wasitee (d.206), ‘Abdur-Razzaq ibn Hammaam as-San’aanee (d.211), Jareer ibn ‘Abdul-Hameed ad-Dubee (d.188) and those after them like:

Muhammad ibn Yahya ad-Dhulee (d.258), Muhammad ibn Ismaa’eel al-Bukhaaree (d.256), Muslim ibn al-Hajjaaj al-Qushayree (d.261), Aboo Dawood as-Sijjistaanee (d.275), Aboo Zur’ah ar-Raazee (d.264), Aboo Haatim ar-Raazee (d.277), Ibn Abee Haatim (d.328), Muhammad ibn Muslim ibn Warah (d.270), Muhammad ibn Aslam at-

Toosee (d.242), Aboo Sa'eed 'Uthmaan ibn Sa'eed ad-Daarimee (d.280), Muhammad ibn Ishaq ibn Khuzaimah (d.311) who was called the *Imaam* of the of the scholars. In my lifetime he is indeed the *Imaam* of the scholars in his era and time. Aboo Ya'qoob Ishaq ibn Ismaa'eel al-Bustee (d.303) and al-Hasan ibn Sufyaan an-Nasawee (d.303).

My forefathers from Aboo Sa'eed Yahya ibn Mansoor az-Zaahid al-Harwee (d.292), 'Adee ibn Hamdawaih as-Saaboonee and his two sons, the two swords of the *Sunnah* Aboo 'Abdullaah as-Saaboonee and Aboo 'Abdur-Rahmaan as-Saaboonee and many other *aa'immah* who adhered to the *Sunnah*, supporting it, calling to it and following it.

160 The total sum of what has been established in this book is the Creed of all of them. None of them opposed each other in this. On the contrary they were all united upon it and there is nothing established from any of them that they approved of anything which opposed it.

161 They were agreed upon subduing *Ahl-ul-Bid'ah* by debasing them, degrading them, keeping them afar, being distant from them, never accompanying them or living with them, and upon seeking a nearness to Allaah, The Most Mighty and The Most Majestic, by avoiding and abandoning them.

162 By the blessings of Allaah, The Most Mighty and The Most Majestic, I am following their narrations seeking enlightenment by their lights. I advise my brothers and Companions that they do not be far from their rays and do not follow anything other than their sayings. Do not get involved in these newly invented matters from the *bid'ah* which have spread between the Muslims and all other evil matters which have appeared. If one of these innovations appeared on the tongues of one of them in the time of those *aa'immah*, they would have abandoned them, accused them of heresy and lies and developed hatred for them.

163 Do not be misled my brothers, may Allaah preserve you, by the

numbers of *Ahl ul-Bid'ah*, their size and the number of their groups. Indeed the large groups of falsehood and a few in number from the people of the truth is one of the signs of the Day of Judgement, as the Messenger of Allaah, (ﷺ), said:

*“Indeed one of the signs of the last hour coming closer, is the diminishing of knowledge and the spreading of ignorance.”*¹⁶⁹

164 Knowledge is *Sunnah* and ignorance is *Bid'ah*.

165 He, (ﷺ), said:

*“Indeed, Eemaan will be driven back into al-Madeenah just as a snake returns to its hole.”*¹⁷⁰

166 He, (ﷺ), said:

*“The last hour will not arrive until there remains no one on the earth saying, Allaah.”*¹⁷¹

167 One who adheres to the *Sunnah* of the Messenger of Allaah, (ﷺ),

169 It is related from Anas from the Prophet, (ﷺ):

“Amongst the signs of the last hour is the lifting up of knowledge and the appearance of ignorance”

Related by al-Bukhaaree [81,5577,6808], Muslim [2671], at-Tirmidhee [2315] and Ibn Maajah [4045].

170 Related by al-Bukhaaree [1876], Muslim [147] and Ibn Maajah [3111].

171 Related by Muslim [148], at-Tirmidhee [2317].

today, acting on it, being firm on it and calling to it, his reward would be more than the one who did this in the beginning of *Islaam*, as the Messenger of Allaah, (ﷺ), said:

“He will have the reward of fifty.”

They the Companions asked: ‘Fifty of them?’ He replied:

*“Rather of you”*¹⁷²

168 He, (ﷺ), stated that about one who acts according to the *Sunnah* when the *Ummah* gets corrupted.

169 I found in a book written by my grandfather, Aboo ‘Abdullaah Muhammad ibn ‘Adee ibn Hamadawaih as-Saaboonee, *raheemahullaah*, it said he heard from Aboo al-’Abbass al-Hasan ibn Sufyaan an-Nasawee, who related from al-’Abbaas ibn Sabeeh, who related from ‘Abdul-Jabbaar ibn Taahir, who related from Ma’mar ibn Raashid, who related from Ibn Shihaab az-Zuhree, who said:

“Studying of the *Sunnah* is better than performing worship for two hundred years.”

170 Aboo Bakr Muhammad ibn ‘Abdullaah ibn Muhammad ibn Zakariyyah ash-Shaybaanee informed me from Aboo al-’Abbaas Muhammad ibn ‘Abdur-Rahmaan ad-Daghoolee, who heard from Muhammad ibn Haatim al-Mudhfaree, who heard from ‘Amr ibn Muhammad who

172 Related by Aboo Daawood [4341], at-Tirmidhee [3058], Ibn Maajah [4015] and at-Tabaraanee al-Kabeer [17:289]. It’s *isnaad* is *Saheeh* with the wording :

“Indeed days of patience are to come. The adherents in that time will be upon that which you are upon and they will get the reward of fifty of you.”

said: Aboo Mu'aawiyah ad-Dareer related a story to Haaron ur-Rasheed, wherein he mentioned the *hadeeth* of Aboo Hurairah: ...*Adam and Moosa disputed*.¹⁷³ So 'Alee ibn Ja'far said: 'How is it that they disputed?! What was between them?' Haaron jumped up and said:

"A *hadeeth* is narrated to you from the Prophet, (ﷺ), and you turn away and ask how?"

He kept on saying that until his anger abated.¹⁷⁴

171 This is the way a person must glorify the narrations of the Messenger of Allaah, (ﷺ), accepting them with submission, approval and belief in it. Anyone who treads a path other than the one Haaron ur-Rasheed trod should be opposed strongly. As an authentic *hadeeth* which one hears and questions it by saying "how" in a rejective manner*, is distancing oneself from the *hadeeth* and not accepting it. It is an obligation to accept all that is reported from the Messenger of Allaah, (ﷺ).

172 I hope that Allaah, The One free from all deficiencies, has included us amongst those who listen to advice and follow it's best/uppermost part and adhere to the Religion during the period of their life in this world with the *Qur'aan* and *Sunnah*. I hope that He keeps us away from our misguided whims, meagre opinions and from a humiliating calamity, by His Blessings and Bounties.

Was-sallallaahu 'ala sayyidnaa Muhammad wa 'ala Aalihi was-sahbihi wa sallam.

173 Related by Ahmad [2:398], at-Tirmidhee [2134] and Ibn Abee 'Aasim [140]. The *hadeeth* has a *Saheeh isnaad*.

174 It has a *Saheeh isnaad*. See *Taareekh Baghdaad* [5:243].

* TRANSLATORS NOTE ~ This does not include, the one who asks "how" in order to understand something which is not clear to him, but believing that there is no contradiction or error in that which is authentically reported from the Messenger (ﷺ).

APPENDIX



THREE COPIES OF THE
ORIGINAL MANUSCRIPT

٢١٤
١٩٤٢

1

الحمد لله الذي بيده أزمته الخير
 هذه العقيدة المفيدة عقيدة السلف
 وأصحاب الحد وهم لفقة الناجية
 والامة الآمرة بالمعروف الناهية
 اهل الحد والسنة المقتفين ما شرعه
 الرسول وسنة تصنيف الشيخ الامام
 الواعظ الحد المفسر الاستاذ شيخ الامام
 امام المسلمين ابي عثمان اسمعيل
 بن عبد الرحمن الصابوني
 قدس الله روحه
 امين امين
 امين

BEGINING PAGE
 OF ORIGINAL MANUSCRIPT

اصحاب الحديث الجماعة والجمعة والجمعة وغيرهم ^{الصلوات}
 خلف كل امام مسلم برا كان او ناجرا ويزون مجاهد الكوفة
 معهم وان كانوا جوقه فخره ويرون الدنيا صلح
 والذوق والصلاح ولا يرون الخروج عليهم بالسيف
 وان راوا منهم العدو عن العدل الى الجور والحيف
 ويرون قتال الفعنة الباغية حتى ترجع الى طاعة الامام
 العدل ويرون الكف عما شجر بين اصحاب رسول الله
 صلى الله عليه وسلم وتطهير الالسنه عن ذكر ما يضمن
 عيبا لهم وتقصا فيهم ويرون الترحم على جميعهم و
 الموالات كما قسمهم وكذلك يرون تعظيم قدر انبياء
 رضى الله عنهم والدعا لهم ومعرفة فضلهم واولادهم
 بانهم امة النبيين **ويعتقدون** ويشهدون
 ان احدا لا يحب له الحنة وان كان عمله حسنا وطريقه
 مرضى الا ان يتفضل الله عليه فيوجبه اليه ^{بفضله}
 اذ عمل الخير الذي عمله لم يتيسر له الا بتيسير الله عن
 فاعلم يتيسر لم يتيسر له ولم يهدك لم يهدك له ابدا
 قال الله عز وجل ^{الله} ولا فضل عليكم ورحمته ما ركنتم

MIDDLE PAGE
OF ORIGINAL MANUSCRIPT

من تصحيح
 ابن اسمعيل الاصبهاني
 الهروي القليل
 كونه الطائفة في السنة
 وضعه في سنة ١٠٥٠ هـ

قال الشيخ الامام ابو الحسن محمد بن عبد الملك
 الكرجي في صياحه كتاب الفصول في الاصول عن الائمة
 الفحول في تصنيفه المشهور الملقب بعروس العقائد
 في شمس العقائد
 فحاشني بدلت بالما وشي فيودى شور وصل الحيا
 الى ان قال الحق انما هو في سنة ١٠٥٠ هـ
 وافضل زاد المعاد عمدة على منبه في الصدق والصدق
 عمدة اصحاب الجدي فقد بار باب دين الله اسنى المر
 عقائد هم ان الاله بذاته على عرشه مع علمه بالعوائب
 وان استواء كثر يعقل كونه ويجعل فيه الكيف جعل الشهاد
 وهي تصديقه طويلة لغير ما اثبتت في شرح فيها عقيدة الملك

نسخة من نسخة
 ابن اسمعيل الاصبهاني
 الهروي القليل
 كونه الطائفة في السنة
 وضعه في سنة ١٠٥٠ هـ

LAST PAGE
 OF ORIGINAL MANUSCRIPT

GLOSSARY



Ayaa / pl. Aayaat ~ A sign of Allaah; a number of His words occurring together in the *Qur'aan*.

Ahlul-Bid'ah ~ The People of innovations.

Ahlul-Hadeeth ~ The People of *Hadeeth*.

Ahlus-Sunnah ~ The People of *Sunnah*. Those who follow the Prophet, (), and his Companions in all matters.

Alayhis-Salaam ~ May Allaah protect and preserve him.

Ameer ~ A leader or a prince.

'Aqeedah ~ The principles and details of belief.

As'haabul-Hadeeth ~ The People / Companions of *Hadeeth*.

Bid'ah ~ Innovation; anything introduced into the religion which is not part of it.

Da'eef ~ A weak and unauthentic narration.

Deen ~ Religion.

Dhaahiriyyah ~ Those who take things literally.

Eemaan ~ Correct Islamic faith comprising belief in the heart, saying with the tongue and the actions of the limbs.

'Eid ~ A Muslim festival.

Hadeeth / pl. *Ahaadeeth* ~ A narration concerning the utterances of the Prophet, his actions or an attribute of his.

Hafidhahullaah ~ May Allaah protect him.

Hajj ~ The pilgrimage.

Haraam / *Haram* ~ Prohibition / The sanctuary.

Hasan ~ A good and acceptable *hadeeth*.

Hashwiyah ~ The worthless ones.

Insha'Allaah ~ If Allaah wills.

Ikhlaas ~ Sincerity.

'Ilm-ul-Kalam ~ knowledge of scholastic theology and philosophy.

Imaam / pl. *Aa'immah* ~ Leader; leader in prayer, knowledge of *Islaam* or of a state.

Isnaad / pl. *Asaaneed* ~ The chain of narration of a *hadeeth*.

Istikhaarah ~ Seeking divine help and guidance.

Jaahil / pl. *Jahalah* ~ The ignorant ones.

Jahmiyyah ~ Those who denied the Attributes of Allaah and declared the

Qur'aan to be created.

Jamaa'ah ~ The united body of Muslims, together upon the truth.

Jihaad ~ Striving and fighting to make the word of Allaah supreme.

Jumu'ah ~ Friday.

Khilaaifah / pl.Khulafaah ~ A leader of the Muslim *Ummah*.

Khawaarij ~ Those who rebelled against 'Alee and declared him to be an unbeliever . They also call to rebellion against the Muslim rulers and they say Muslims who commit major sins are doomed to the Hellfire forever.

Kufr ~ Disbelief.

Lafdhhiyyah ~ Those who said our uttering of the *Qur'aan* is created.

Madhhab ~ A position, opinion or a way of a scholar or a group of scholars.

Manhaj ~ The methodology the Muslim holds to.

Mufassir ~ Explainer of the *Qur'aan*.

Mu'atilah ~ Those who deny existence or the reality of the Attributes of Allaah.

Mujabbirah / Jabariyyah ~ Those who say man has no free-will and is forced by Allaah to do actions.

Murji'ah / Murjee ~ Those who say that sins do not affect *Eemaan*.

Mushshabbihah ~ Those who compare Allaah to his creation.

Mu'tazilah ~ They negated the Attributes of Allaah and the declared the *Qur'aan* to be created.

Muttaqeen ~ Those who are pious and God-fearing.

Naasibah / Naabitah ~ Those who have hatred towards 'Alee ibn Abee Taalib and his family

Qadariyyah ~ Those who denied the *Qadr* (pre-decree) of Allaah. They say that man creates his own actions which are outside the Will and Power of Allaah.

Qiblah ~ The direction of prayer.

Radiyallaahu 'Anhu / 'Anhaa / 'Anhuma ~ May Allaah be pleased with him/ her / they.

Raheemhullaah ~ May Allaah have mercy upon him.

Rawaafidhah ~ Extreme *Shee'ah* who claimed love for 'Alee and the household of the Prophet. However they curse the Companions and the wives of the Prophet. They also say the *Qur'aan* is incomplete.

Ruku' ~ The bowing in the prayer.

Saheeh ~ Authentic, a *hadeeth* fulfilling all the conditions of authenticity.

Salaf, Salafee, As-Salafus-Saaliheen ~ Predecessors; the early Muslims of the first three generations.

Shaykh ~ A scholar.

Shaykhul-Islaam ~ A special title for an outstanding scholar.

Shaytaan / Iblees ~ The devil.

Sharee'ah ~ Allaah's divine law.

Shirk ~ To associate partners with Allaah.

Soorah ~ A chapter of the *Qur'aan*.

Sujood ~ The prostration in the prayer.

Sunnah ~ In its broadest sense the entire Religion which the Prophet, , came with. It is also includes those matters which the Prophet established by his sayings, actions and tacit approval.

Tafseer ~ Explanation (of the *Qur'aan*).

Tawheed ~ Maintaining the oneness of Allaah in His Lordship, Worship, Names and Attributes.

Tooba ~ A tree in Paradise.

'Uloo ~ The highness of Allaah and Him being above the heavens.

Ummah ~ The Muslim nation.

Zindeeq / Zanaadiqah ~ Atheist and heretic.

THE CREED OF THE PIOUS PREDECESSORS THE PEOPLE OF HADEETH



Deviations from the Straight Path did not appear in the *Ummah* until the people left the Revelation of Allaah and the methodology, clearly expounded by our pious predecessors, replacing it for man - made ideologies. This sometimes consisted of Greek philosophy as well as the ignorant deviations of man's intellect. This changed the religion of Allaah, to such an extent that the *Ummah* splintered into groups, each of these developing its own methodology, way, leaders and followers.

In every period of weakness and deviation Allaah Has raised scholars who correct and, thus preserve the creed of *Ablus-Sunnah wal-Jamaa'ah*. They safeguard it and refute those who oppose it. This is so, even today and shall be until the Day of Judgement, *insha'Allaah*.

A great number of scholars of *Ablus-Sunnah* have authored many books, clarifying the correct creed, which is obligatory for every Muslim to believe. One such book is the one in the reader's hands, entitled *Aqeedatus-Salaf As'haabul-Hadeeth*, by *Shaykhul-Islaam Imaam Aboo 'Uthmaan Ismaa'eel ibn 'AbdurRahmaan as-Saaboonee*. He mentioned the importance of returning to the creed which the scholars of the *Ummah* were united upon.

It is hoped that this book proves beneficial to the reader, enabling him to become stronger upon the foundations of this Deen.

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