

COMMENTARY ON AL-MUZANĪ'S

Sharhus-Sunnah

The Noble Shaykh, The Muftī ,
al-'Allāmah Ahmad Ibn Yahyā an-Najmī

(d.1429H)

فَتْحُ الرَّبِّ الْعَلِيِّ

بِتَوْضِيحِ شَرْحِ السُّنَنِ لِلْمُزْنِيِّ

تَأَلَّفَ

فَضِيلَةُ الشَّيْخِ الْعَلَامَةِ

أَحْمَدُ بْنُ مُحَمَّدٍ النَّجْمِيِّ

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Al-'Allāmah Ahmad Ibn Yahyā an-Najmī (d. 1429H)



Translation by Maaz Qureshi

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Imām Ismā'il Ibn Yahyā al-Muzanī (d.264H) - رحمه الله - said, "The early Imāms of guidance from the past have a consensus (*ijmā'*) upon these statements and deeds. And with guidance from Allāh, the *tābi'ūn* held onto them and took them as examples to be followed and were pleased with them. And they stayed far away from whatever exceeded these statements. So they remained upon the correct path with the help of Allāh and were successful. They did not turn away from *al-ittibā'* (following), such that they fell short. And they did not go beyond these statements, such that they became extreme and exceeded the bounds. So we trust in Allāh and rely upon Him and we desire to reach Allāh by following these Imāms' narrations."

مَقَدِّمَةٌ

Introduction

The praise is for Allāh, Lord of the worlds. And may peace and salutations be upon the noblest of Prophets and the leader of the Messengers, our Prophet: Muhammad and upon his Family, his Companions and all those who are guided by his guidance and follow his *Sunnah* until the Day of Judgement.

To proceed: So it pleases us to introduce to you the *Sharbus-Sunnah* of Shaykh Ahmad Ibn Yahyā an-Najmī (رَحْمَةُ اللَّهِ). And the source for this commentary was the series of lessons delivered at the eighth *Shaykh 'Abdullāh Ibn Muhammad al-Qar'āwī* seminar of knowledge held at the congregational mosque of *al-Maktabatus-Salafiyyah* in Sāmītah.

Indeed, it was read to the Shaykh from the book that was checked by Shaykh Jamāl 'Azzūn. I carried out the following:

1. A biography of Imām Ismā'il Ibn Yahyā al-Muzanī - and I summarized it from the biography that was compiled by Shaykh Jamāl 'Azzūn.
2. I numbered the *āyāt* and I attributed them to their places in the noble *Qur'ān*.
3. I checked the *ahādīth* and attributed them back to their sources.
4. I clarified the grading of the *hadīth* as much as I was able.
5. I added some notes and I quoted some comments that were made by Shaykh Jamāl 'Azzūn within his checking of the aforementioned treatise.
6. I added brief biographies for the eminent figures that were mentioned in the commentary.

And I ask Allāh to make this deed sincere for His Noble Face. Indeed, He is the All-Hearing, the Answerer. And may the peace and salutations of Allāh be upon our Prophet and upon his Family and his Companions and all those who follow them in goodness until the Day of Judgement.¹

Written by his student,
Hasan Ibn Ibrāhīm Hādī ad-Daghrīrī

¹ **Translator's Note:** In translating this book, we used two editions of Shaykh Ahmad an-Najmī's commentary upon *Sharhus-Sunnah*, they were [1]: Ahmad Ibn Yahyā an-Najmī, *Sharhus-Sunnah lil-Muzanī* (Cairo: Dārul-Minhāj, 2006C.E./1427H); [2]: Ahmad Ibn Yahyā an-Najmī, *Fathur-Rabbil-Ghanī bi-Tawdīh Sharhis-Sunnah lil-Muzanī* (Cairo: Dārul-Minhāj, 2009C.E./1430H). Additionally, we used the source work: Jamāl 'Azzūn, *Ismā'īl Ibn Yabyā al-Muzanī wa Risālatuhu Sharhus-Sunnah* (Riyadh: Dār Ibn Hazm, 2000CE/1420H). Lastly, we extracted benefits from recorded lessons on this treatise conducted by Shaykh 'Ubayd Ibn 'Abdullāh al-Jābirī (رحمته الله).

Biography of Ismā'il Ibn Yahyā al-Muzanī

[1]: His Kunya, His Name and His Lineage:

He is Abū Ibrāhīm Ismā'il Ibn Yahyā Ibn Ismā'il Ibn 'Amr Ibn Muslim al-Muzanī al-Misrī, the student of ash-Shāfi'i.

And al-Muzanī - with a *damma* upon the *mīm* and a *fatḥa* upon the *zāy* and a *nūn* at the end of it - this is an ascription to Muzaynah - is Ibn Ad Ibn Tābikhah Ibn Ilyās Ibn Mudir Ibn Nazār Ibn Ma'd Ibn 'Adnān. And the name of Muzaynah was 'Amr, but he was given the name of his mother, Muzyanah Bint Kalb Ibn Wabirah. And Muzaynah was the mother of a famous tribe.¹

[2]: His Birth and His Family:

He was born in the year that al-Layth Ibn Sa'd (رضي الله عنه) died, the year 175H. And it is apparent that his family loved knowledge and its people. They were intent upon providing a good upbringing for their children, an upbringing of knowledge. So the Scholars mentioned that al-Muzanī had a sister and that she used to attend the gathering of ash-Shāfi'i. And ar-Rāfi'i quoted from her concerning the *zakāt* (alms). And Ibnus-Subkī and al-Isnawī have mentioned her in *at-Tabaqāt*.²

Likewise, ar-Rabī' Ibn Sulaymān al-Murādī was the brother of al-Muzanī by way of suckling. And the son of his sister was Abū Ja'far at-Tahāwī, the famous Imām and the author of *al-'Aqīdatut-Tahāwīyyah*.³

¹ Refer to *Shadharātudh-Dhahab* (2/148) of Ibnul-'Imād.

² Refer to *Husnul-Muhādarah* (1/399) of as-Suyūṭī.

³ Refer to *Siyar A'lāmun-Nubalā'* (12/392) of adh-Dhahabī.

[3]: His Teachers:

From the most distinguished of his teachers whom he took knowledge from are:

1. Muhammad Ibn Idrīs ash-Shāfi'ī (d.204H)
2. 'Alī Ibn Ma'bad Ibn Shaddād al-Basrī (d.218H)
3. Nu'aym Ibn Hammād al-Khuzā'ī (d.228H)
4. Asbagh Ibn Nāfi' (d.225H)

And the small number of his teachers is due to two affairs: [i]: his lengthy accompaniment of his Shaykh, ash-Shāfi'ī; [ii]: and he did not travel to the Islāmic lands. Rather, he sufficed with the Scholars of Egypt and whosoever visited there from the Scholars.

[4]: His Students:

Many of the creation took from al-Muzanī and from his most distinguished students are:

1. The Imām of Imāms: Abū Bakr Ibn Khuzaymah (d.311H)
2. Abū Ja'far at-Tahāwī (d.321H)
3. Abul-Qāsim Ibn Bashār al-Anmātī (d.288H), the Shaykh of Ibn Surayj
4. The Shaykh of al-Basrah: Zakariyyā Ibn Yahyā as-Sājī (d.307H)
5. Abul-Hasan Ibn Khawsān (d.320H)
6. Abū Nu'aym Ibn 'Adīyy
7. Abū Muhammad 'Abdur-Rahmān Ibn Abī Hātim ar-Rāzī (d.327H)

[5]: His Writings:

Many of al-Muzanī's books have been lost and the biographers have alluded to some of them. From his books are:

1. *Iḥṣān al-'Ulūm*

2. *al-Amr wan-Nahī 'alā Ma'nā ash-Shāfi'ī*
3. *at-Targhib fil-'Ilm.*
4. *al-Jāmi'ul-Kabīr*
5. *al-Jāmi'us-Saghīr*
6. *ad-Daqā'iq wal-'Aqārib*
7. *Sharbus-Sunnah*, and it is this book of ours;
8. *al-Mabsūt fil-Furū'*
9. *al-Mukhtasarul-Kabīr*
10. *al-Mukhtasarus-Saghīr*
11. *Mukhtasarul-Mukhtasar*, commonly known as *Mukhtasarul-Muzanī*

Indeed, al-Muzanī worked very hard in writing this book. So he remained immersed in its writing for twenty years. Muhammad Ibn Ishāq said, 'I heard al-Muzanī say, 'I wrote this book for twenty years. And I wrote it three times and then changed it.'"¹

Indeed, the Scholars bestowed much praise upon this book, to the extent that al-Muzanī - and he was the author - said, "If ash-Shāfi'ī had reached me, he would have listened to this *al-Mukhtasar* from me."

And Abul-'Abbās Ibn Surayj said, "And it is the primary source for the books written about the *Shāfi'ī madhhab*. And they arrange their books in its pattern and mode of speech and they explain and comment upon the *madhhab* with it."²

12. *al-Masā'ilul-Mu'tabirah*
13. *Mu'taqad Ahmad Ibn Hanbal*
14. *al-Manthūrāt*
15. *Nihāyatul-Ikhtisār*

¹ Refer to *Manāqibush-Shāfi'ī* (2/349) of al-Bayhaqī.

² Refer to *al-Wāfi bil-Wafiyāt* (9/238) of as-Safadī.

16. *al-Wathā'iq*

17. *al-Wasā'il*

[6]: The Scholars' Praise for Him:

Ibn Yūnus said in his *Tārīkh*, "He was a companion of ash-Shāfi'ī. He had worship and excellence. He was *thiqah* (trustworthy) in *hadīth*. No skillfull Scholar from the people of *fiqh* (jurisprudence) differed about him. He was one of the *zuhhād* (abstemious ones) in this world and he was from the best of Allāh's (عَزَّوَجَلَّ) creation and his feats were many."¹

Abū Ishāq ash-Shīrāzī said, "He was an ascetic, a Scholar, a debater and an authority. He was immersed in the intricate meanings."²

'Amr Ibn 'Uthmān al-Makkī said, 'I have not seen anyone more abundant in worship from those whom I met in Makkah, from those who were residents and those who visited us in the seasons, nor from those whom I met in ash-Shām and its inhabitants and its hospices, nor anyone in Alexandria striving harder than al-Muzanī. And I did not find anyone more consistent in worship than him. And I did not find anyone revering knowledge and its people more than him. And he was from the severest of the people upon himself with regards to piety and he was from the most lenient of the people upon others in that regard. And he used to say, 'I am an example of the moral character of ash-Shāfi'ī (رَحْمَةُ اللَّهِ)".³

Abū Sa'īd Ibnus-Sukkārī said, "I met al-Muzanī and I have not met anyone more worshipful of Allāh than him, nor anyone more precise in *fiqh* than him."⁴

¹ Refer to *Wafiyātul-A'yān* (1/218) of Ibn Khalkān.

² Refer to *Siyar Al'lāmun-Nubalā'* (12/493) of adh-Dhahabī and *Tabaqātul-Fuqahā'* (p. 79) of ash-Shīrāzī.

³ Refer to *Manāqibush-Shāfi'ī* (2/350-351) of al-Bayhaqī.

⁴ Refer to *Manāqibush-Shāfi'ī* (2/351) of al-Bayhaqī.

Al-'Abbādī said, "He was an ascetic, a Scholar and a debater. He had beautiful speech during debates. He was pleased with the path, guided in speech and deliberate in action."¹

Ibn 'Abdul-Barr (d.463H) said, "He was a jurist (*faqīh*), a Scholar and well-capable in debate. He knew the various aspects of speech and debate. He would explain issues well. He had precedence in the *madhhab* of ash-Shāfi'ī as well as in his statement, memorization and precision. And he had many books about the *madhhab* of ash-Shāfi'ī, no one reached his level in that. Indeed, the people became tired after him... And he was the most knowledgeable of ash-Shāfi'ī's companions in debate. His understanding and intelligence were intricate. His writings and abridgements spread through out the various regions of the earth from the east to the west. He was pious, god-fearing and religious. He was patient with little and an ascetic."²

And Ibnul-Jawzī (d.597H) said, "He was a companion of ash-Shāfi'ī - رَحْمَةُ اللَّهِ - and he was a skilled *faqīh*. He was *thiqab* (reliable) in *hadīth*. He had worship and excellence and he was from the best of the creation of Allāh (عَزَّوَجَلَّ). And he guarded the front line."³

And Ibn Khalkān said, "He was an Imām of the *Shāfi'iyyīn*. And he was the most knowledgeable about his - meaning ash-Shāfi'ī - way, his *fatāwā* and that which was recorded from him."⁴

And adh-Dhahabī (d.748H) said, "The Imām, the 'Allāmah, the *faqīh* of the Religion, a sign of the ascetics."⁵

¹ Refer to *Tabaqātul-Fuqahā'ish-Shāfi'iyyah* (p. 9) of as-Subkī.

² Refer to *al-Intiqā' fi Fadā'ilith-Thalāthatil-A'immatil-Fuqahā'* (p. 110) of Ibn 'Abdul-Barr.

³ Refer to *al-Muntadham* (12/192) of Ibnul-Jawzī.

⁴ Refer to *Wafāyātul-A'yān* (1/217) of Ibn Khalkān.

⁵ Refer to *Siyar A'lāmun-Nubalā'* (12/492) of adh-Dhahabī.

And as-Subkī said, “The noble Imām, the supporter of the *madhhab*... He was a mountain of knowledge, an authoritative debater and a righteous ascetic. He sufficed with little from this world and answered the call.”¹

And al-Isnawī said, “He was a righteous and ascetic Imām, one who answered the call. He sufficed with little from this world and he was venerated amongst the companions of ash-Shāfi’i.”²

[7]: His Death:

Ibn Khalkān said: He died when there were six days left in the month of *Ramadān* in the year 264H in Egypt. He was buried near the burial site of Imām ash-Shāfi’ at al-Qurāfatus-Sughrā near Safhul-Maqtam - رَحْمَةُ اللَّهِ. And Ibn Zūlān mentioned in *Tārīkhūs-Saghīr* that he lived for eighty nine years. And he prayed over ar-Rabī’ Ibn Sulaymān al-Mu’adhdhin, the companion of ash-Shāfi’i.

Indeed, al-Bayhaqī (d.457H) mentioned in *Manāqibush-Shāfi’i* from ‘Alī Ibn Muhammad Ibn Abī Sulaymān al-Misrī that al-Muzanī died in the year 264H. And it is said that he lived for eighty seven years. And al-‘Abbās Ibn Ahmad Ibn Tūlūn prayed over him.³



¹ Refer to *Tabaqātush-Shāfi’iyyatil-Kubrā* (1/238) of as-Subkī.

² Refer to *Tabaqātush-Shāfi’iyyah* (1/34) of al-Isnawī.

³ Refer to *Manāqibush-Shāfi’i* (2/357) of al-Bayhaqī, *Wafāyātul-A’yān* (1/218) of Ibn Khalkān and *as-Siyar* (3/258) of adh-Dhahabī.

الفتح باسم الله الرحمن الرحيم عمدة الامام ابي اوهيم اسما عيل
 يحيى المزني رحمه الله عليه لقول العمدة ابي محمد بن مسعود بن زهر
 قرأت جميع عمدة المزني على العقبة السيد الصالح ابي بكر بن حسن بن علي بن بشر
 هاتر ولها عن العقبة السيد العالم ميرزا بن مهدي بن حوزة وانه عن العقبة السيد
 العالم ابي الشعود بن جبران ما قرأها على العقبة سبعين مسلما وقرأها على العقبة
 على بن موسى بن مسعود وغيره وقرأها على العقبة الصالح مفضل بن زهر قال اخبرني
 عبد الملك بن ابي مسعود قال انا سعد بن علي الرضائي بمكة حرمها الله تعالى
 قال ما اباؤه الخلداني قال ما ابي قال ما اباؤه عبد الله الحسن بن علي بن ابي رزق
 ما اباؤه الفهم سليمان بن ابي الطير ابي الميرزا صهبان املا قال انا عبد الله بن
 بن عبد الرحمن بن معاذ بن زهر عن ابي بصير المدد ابي اوهيم اسما عيل يحيى
 المزني رحمه الله عليه وكان النزاع من المرأة في شهر شوال سنة خمس واربعمائة
 وستماية قال هذا عبد الكريم بن عبد الرحمن بن معاذ بن زهر جالس على
 بن عبد الله الكاوي ما طر ايلس المغرب في مجلس من ذلك ودا جماعة من اهل العلم
 بعد هبة السنة فحوى ذلك ما ايلس ما ايلس والسائق والي حنفه وستان
 الثوري وواروود الاصفهاني واسحق بن راهويه واحمد بن حنبل والمراب
 فعارضه حاضر في المزني رحمه الله عليه وقال ليس من جملة العلماء قلنا
 فلم ذلك قال لان سمته تحلى في العدد وسجاول بالفتاس في النظر فحنا ذلك
 السبعة عنه واجبتنا ان كل حقيقة ذلك فكتبتنا الله كما بالنسالة ان اشرف
 لنا حقيقة اعتقاده في القدر والارط والسنة والبعض والشعر والموارث
 والصرط ونظر الناس الى وجه الرضا العالي في يوم الولاية وسالناه الجمع والاختصار
 في الجواب فلما ان وصل اليه الجواب رد اليها جوابه باسم الله الرحمن الرحيم
 عمننا الله وانا ما بالتي ووقفها ويا لم ير اشهد اهدى اما بعد فانك اصلك الله

سالتني

والاباح فندموا والاباحوا وازترتوا فندموا وافتحنا بالله والقون وعلمه متوطون
 واليه في اباح اثارهم راغوبوا لهذا شرح السنه بحركته كتبها واراحتها فمض
 وفتحه الله للعالم بما بيته مع عون الله عز وجل له بالاحصاط في الهامات
 واسباغ الطهارات واكبر الصلوات والحق على الاستطاعات وصيام الشهر
 لاهل الصحاح وحسن صلوات سنها رسول الله صلا الله عليه وسلم فليعد العاقلان
 صلوا الوتر ورضوا النظر وصلوا العشر وصلوا خمسون الشمس في القربان
 وصلوا الاستسقا من اجل واجتنب الحرام في المشرب والمطعم والملايين
 واجتنب الشهوات فانها راعية لرب المحرمات فمن رعى حول الحرام شك ان
 يورثه فمن رعى لهذا فهو على هدى ومن ارجمه على رجا وفقنا الله والام
 يا سبيلا ولا تختم بكنه الجرح الا لقرم وحلا له العك الا لقرم والسلم على من
 قرأ علينا السلم واكحول ولا فقه الا بالله العلي العظيم بحمت اليعتبه واخذ به

Imām al-Muzanī's Reason for writing this Treatise

Shaykh Jamāl 'Azzūn said, "And the reason for writing the treatise (i.e. *Sharbus-Sunnah*) was that a group from *Ahbus-Sunnah* were in Tripoli, in a gathering of consultation. So they began to mention the Scholars of *Ahbus-Sunnah*, such as Mālik (d.179H), ash-Shāfi'ī (d.204H), ath-Thawrī (d.167H), Ahmad Ibn Hanbal (d.241H), al-Muzanī and other than them. So an adversary objected with regards to al-Muzanī and said, "He is not from the group of Scholars." So they said, "Why is that?" He said, "That is because I heard him speaking about the *Qadr* (Pre-Decree) and he would argue with *qiyās* (analogical deduction) and philosophical speculation." So that worried them and they wanted to know the reality of that. So they wrote a letter to al-Muzanī asking him to explain to them the reality of his *'aqīdah* (belief). So when the letter reached him, he replied to it with his answer, mentioning the treatise (i.e. *Sharbus-Sunnah*)."¹

He further stated after discussing the accusations of those who had enmity for al-Muzanī in Egypt, "And this accusation against Imām al-Muzanī did not only occur from the people in Egypt. Rather, it was snatched up by some of the people in Tripoli.

So there occurs in the beginning of the first manuscript from the treatise of al-Muzanī, *Sharbus-Sunnah*, what follows, "Said 'Alī Ibn 'Abdullāh al-Halwānī: I was in Tripoli. So our companions and I were mentioning the *Sunnah*, up until we mentioned Abū Ibrāhīm al-Muzanī - رَحِمَهُ اللهُ. So one of our companions said, "It has reached me² that he speaks about the *Qur'ān* and withholds with regards to it.³ And another companion mentioned that al-

¹ Refer to *al-Muzanī wa Risālatuhu Sharbus-Sunnah* (p. 12) of Jamāl 'Azzūn.

² And not everything that reaches a person is correct.

³ **Translator's Note:** Imām Ahmad Ibn Hanbal (رَحِمَهُ اللهُ) said, "And whosoever withholds and says, 'I do not know if the *Qur'ān* is created or not created, it is only the Speech of Allāh,' then he is a person of innovation. He is just like the one who says that it is →

Muzanī would complete the statement. And by then another group had gathered along with us. So the people worried about that a great deal. So we wrote him a letter with which we wanted to find out from him...”

And there occurs in the second manuscript what follows:

’Abdul-Karīm Ibn ’Abdur-Rahmān Ibn Mu’ādh Ibn Kathīr said: I sat with ’Alī Ibn ’Abdullāh al-Halwānī in Tripoli, in a gathering of consultation. And we were a group from the people of knowledge upon the *madhhab* of the *Sunnah*. So there occurred a mentioning of the Scholars upon that, such as Mālik, ash-Shāfi’i, Abū Hanīfah (d.150H), Sufyān ath-Thawrī, Dāwūd al-Asfahānī, Ishāq Ibn Rāhawayh (d.238H), Ahmad Ibn Hanbal and al-Muzanī.¹ So an adversary of al-Muzanī (رَحْمَةُ اللهِ عَلَيْهِ) objected and said, “He is not from the group of Scholars.” We said, “And why is that?” He said, “That is because I have heard him speaking about the *Qadr* and he debates with analogical deduction and philosophical speculation.” So that worried us and we wanted to hear from him directly. And we wanted to know the reality of that situation. So we wrote a letter to him, asking him to explain to us the reality of his *’aqīdah* (belief) in *al-Qadr*, *al-Irjā’*, the *Sunnah*, the Resurrection, the Reckoning, the Scales, the *Sirāt* and the people looking at the Face of the Lord (تَبَارَكَ وَتَعَالَى) on the Day of Judgement. So we asked him to compile all of these answers in summary. So when the letter reached him, he replied to us with his answer. So he mentioned the treatise (i.e. *Sharbus-Sunnah*).²



created. Rather, it is the Speech of Allāh and it is not created.” Refer to *’Aqā’id A’immatis-Salaf* (p. 21-22) of Fawāz Ahmad Zumarī.

¹ So they counted Imām al-Muzanī as being from the group of these noble Imāms - people of knowledge upon the *madhhab* of the *Sunnah*.

² Refer to *al-Muzanī wa Risālatubu Sharbus-Sunnah* (p. 34-35) of Jamāl ’Azzūn.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The noble Imām, Ismā’īl Ibn Yahyā Ibn al-Muzanī said,

“May Allāh protect us and you through *taqwā* (piety) and grant us the success to remain in conformity to the guidance.

To proceed: So you - may Allāh make you righteous - have asked me to clarify to you from the *Sunnah* an affair that you may make yourself patient in adherence to it and avert thereby the doubtful sayings and the deviation in the newly-invented affairs of the misguided ones.¹

Indeed, I shall explain to you a clearly distinct and an enlightening *minhāj* (methodology) as sincere advice that cannot be attributed to me or you. I shall begin in that vein by praising Allāh, the Possessor of correct guidance.

The praise is for Allāh, the most deserving of remembrance and the first of those who must be thanked. And I praise Him, *al-Wāhid* (the One), *as-Samad* (the Eternal) who does not have a female companion, nor offspring. He is far exalted above having an equal. So no one resembles Him and no one is similar to Him. He is *as-Samī’* (the All-Hearing), *al-Basīr* (the All-Seeing), *al-’Alīm* (the All-Knowing), *al-Khabīr* (the Well-Acquainted), *al-Manī’* (the Invincible), *ar-Rafī’* (the Exalted).

¹ Shaykh ‘Ubayd Ibn ‘Abdullāh al-Jābirī (رحمته الله) said, “Indeed, al-Muzanī’s writing of this treatise was in response to someone who asked him about affairs of *‘aqīdah* (creed). And the Imāms used to refer to the *‘aqīdah* as *as-Sunnah* because there is no room in it for opinion (*ra’yī*) or *ijtibād* (independent reasoning). So it is built upon the Book and the authentic *hadīth* of the Prophet (صلى الله عليه وسلم).” Refer to the first cassette of Shaykh ‘Ubayd’s lessons on *Sharhus-Sunnah* of al-Muzanī.

Explanation:

The author said, “The praise is for Allāh, the most deserving of remembrance.” Allāh (عَزَّوَجَلَّ) said,

﴿ فَأَذْكُرُونِي أَذْكُرْكُمْ ﴾

“So remember Me; I will remember you.”

[Sūratul-Baqarah 2:152]

And he said, “...the first of those who must be thanked.” Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ وَأَشْكُرْهُ وَإِي وَلَا تَكْفُرُونَ ﴾

“And be grateful to Me and do not deny Me.”

[Sūratul-Baqarah 2:152]

And he said, “And I praise Him.” That is, I praise Him with His praises and whatever He deserves from reverence and glorification.

He said, “...*al-Wāhid* (the One), *as-Samad* (the Eternal).” From His Names are *al-Wāhid* and *al-Ahad* (the One) and *as-Samad*.

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ ﴾

“Say: He is Allāh, who is the One, Allāh, the Eternal.”

[Sūratul-Ikhlās 112:1-2]

He is One in His Essence and One in His Attributes. He is dominant, He is not defeated and He is Irresistible, not vanquished. And He is the All-Mighty

who does not inflict damage with His Might and He is not in need of any helper or minister.

He said, “(He) who does not have a female companion, nor offspring. He is far exalted above having an equal.” He does not have anyone resembling Him, nor anyone similar to Him. He is far exalted above having a female companion and offspring. He (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

“There is nothing like unto Him and He is the All-Hearing, the All-Seeing.” [Sūratuṣ-Ṣhūrā 42: 11]

He said, “So no one resembles Him and no one is similar to Him.” Meaning, there is not a single being who is similar to Him. And the *’adīl* (similar) is the *nadhīr* (same) and the *musāwī* (equal). Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ (1)

“The praise is due to Allāh, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate others with their Lord.”

[Sūratul-An’ām 6: 1]

Meaning, He is the One who formed these affairs. He created the heavens and the earth. And He created the sun and the moon and he created the darkness and the light. And despite that, the polytheists considered others equal to Him, from those who have not created anything, yet they themselves are created.

He said, “He is *as-Samī’* (the All-Hearing).” And the All-Hearing hears all sounds.

He said, “...*al-Basīr* (the All-Seeing).” He is the One who penetrates every perceivable thing with His Sight.

He said, “...*al-’Alīm* (the All-Knowing).” He is the One who encompasses every knowable thing with His Knowledge, from that which is in the heavens and in the earth and other than that from the created things.

He said, “...*al-Khabīr* (the Well-Acquainted).” This is a synonym for *al-’Alīm*. It emanates from *al-khibrah* (cognizance) and it is *al-’ilm* (knowledge) or the totality of knowledge.

As for *al-Manī’* (the Invincible), then it means: the One who is Unassailable to all those who take aim at Him. So He (سُبْحَانَهُ وَتَعَالَى) is the Possessor of Might and Majesty and He is the Possessor of Power and Compelling Force over others.

As for *ar-Raʿfī’* (the Exalted), then its meaning is taken from *ar-rifāh* (loftiness). And *ar-rifāh* means elevation in place and high standing in authority. And Allāh is described with both of these descriptions. So elevation in place means that He has ascended above the Throne. And high standing in authority means that He is the true deity to whose Omnipotence, Might and Perfection all created things defer in submission.



al-'Ulūww The Ascendancy of Allāh

Allāh is exalted above His Throne in His Grandeur, in His Essence (*bi dhātihī*) and He is close to His creation with His knowledge.¹ His knowledge encompasses the affairs and whatever He has previously decreed for His creation is fulfilled. And He is *al-Jawād* (the Bestower of Goodness), *al-Ghafūr* (The Forgive) and,

﴿ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾

“He knows that which deceives the eyes and what the breasts conceal.” [Sūrah Ghāfir 40:19]



Explanation:

His statement, “*al-'Ulūww*,” means that our Lord (سُبْحَانَهُ وَتَعَالَى) is exalted above His Throne.

He said, “...in His Grandeur, in His Essence (*bi dhātihī*).” And I say that the *'ulūww* of Allāh (سُبْحَانَهُ وَتَعَالَى) has many proofs. Allāh (عَزَّ وَجَلَّ) said,

¹ Imām adh-Dhahabī (d.748H) - رَحْمَةُ اللَّهِ - relates in *Siyar A'lāmun-Nubalā'* (12/494): 'Amr Ibn Tamīm al-Makkī said: I heard Muhammad Ibn Ismā'īl at-Tirmidhī say: I heard al-Muzanī saying, “The *Tawhīd* of any individual is not correct up until he knows that Allāh (تَبَارَكَ وَتَعَالَى) is above the Throne with His Attributes.” I said to him, “Like what?” He replied, “Hearing, seeing, knowing.”

﴿ءَأَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ﴾ (١٦) ﴿أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ﴾ (١٧)

“Do you feel secure that He who is above the heavens would not cause the earth to swallow you and suddenly it would sway? Or do you feel secure that He who is above the heaven would not send against you a storm of stones? Then you would know how severe was My warning.”

[Sūratul-Mulk 67:16-17]

And Allāh (جَلَّ جَلَالُهُ) said,

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

“To Him ascends good speech, and righteous work raises it.” [Sūrah Fātir 35:10]

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to the slave-girl of Mu’awiyah Ibnul-Hakam (رَضِيَ اللَّهُ عَنْهَا), “Where is Allāh?” She replied, “Above the heavens.”¹ He said, “Who am I?” She said, “You are the Messenger of Allāh.” He said, “Free her, since she is a Believer.”²

¹ From Sadaqah who said, ‘I heard Sulaymān at-Taymī (d.143H) - رَضِيَ اللَّهُ عَنْهُ - saying, ‘If I were asked, “Where is Allāh,” I would answer: Above the heavens.’ Related by al-Lālikā’ī in *Sharh Usūlil-ʿItiqād* (2/92), al-Bukhārī in *Khalq Af’ālul-ʿIbād* (p. 71) and adh-Dhahabī in *Mukhtasarul-ʿUlūww* (p. 133).

² **Sahih:** Related by at-Tiyālīsī (no. 1201), Ibn Abī Shaybah in *al-ʿImān* (no. 84), Ahmad (no. 23756, 23765, 23767), Muslim (no. 537), Abū Dāwūd (no. 3272), an-Nisā’ī in *al-Mujtabā* (no. 1218) and in *al-Kubrā* (no. 8589), Ibn Abī Āsim in *as-Sunnah* (no. 489) and in *al-Āhād wal-Mathānī* (no. 1398), ad-Dārimī in *ar-Radd ʿalal-Bisr al-Marīsī* (no. 122), Ibn Khuzaymah in *at-Tawhīd* (no. 178), Ibn Hibbān (no. 165, 2247), at-Tahāwī in *Mushkilul-Āthār* (no. 5332-5333), al-Lālikā’ī in *Sharh Usūlil-ʿItiqād* (no. 652), Abū ʿAwānah in his *Mustakbraj* (2/155), Ibnul-Jārūd in *al-Muntaqā* (no. 212), al-Bayhaqī in →

And *Ablus-Sunnah* believe that Allāh has ascended above His Throne, Exalted above His creation, *bā'in* (separate and distinct) from His creation in His Essence (*bi dhātihī*), but He is with them in His knowledge, His Ascendancy, His Might and His Supremacy.¹

He then said, “He is close to His creation with His knowledge.” Allāh (سُبْحَانَهُ وَتَعَالَى) is well-acquainted with His servants. He knows the whisperings within their chests and the innermost secrets of the hearts and what the hearts conceal. He (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. وَحِمْزٌ آقْرَبُ إِلَيْهِ مِنْ حَبْلِ

الْوَرِيدِ ﴿١٦﴾

“And We have already created man and know what his soul whispers to him, and We are closer to him than his jugular vein.” [Sūrah Qāf 50:16]

as-Sunan (no. 19984-19985) and in *al-Asmā' was-Sifāt* (p. 421-422), at-Tabarī in *al-Kabīr* (19/937-938), Ibn 'Abdul-Barr in *at-Tamhīd* (22/79-80), from the *hadīth* of al-Mu'āwiyah (رَضِيَ اللهُ عَنْهُ). And al-Albānī authenticated it in *Mukhtasarul-'Ulūww* (p. 82) saying, “This *hadīth* is *sahīh* without a doubt.”

¹ Shaykh 'Ubayd Ibn 'Abdullāh al-Jābirī (مَوْلَى اللهِ) said, “The author mentioned affairs from the affairs of the sound *'aqīdah* and from them is the *'Ulūww* of Allāh above His creation, in His Essence, above His Throne. And this is a point of dispute between *Ablus-Sunnah* and the innovators. So *Ablus-Sunnah* affirm this type of *'ulūww* for Allāh (عَزَّ وَجَلَّ). The *'Ulūww* of the Essence (*dhāt*) is proven by the Book, the authentic *Sunnah*, *ijmā'* (consensus), the intellect and the *fīrah* (natural inclination)... And *Ablus-Sunnah* have agreed upon this type of *'ulūww*. And from the statements about this consensus is that of 'Abdur-Rahmān Ibn 'Amr al-Awzā'ī (d.157H) - رَضِيَ اللهُ عَنْهُ - who said, “We used to say whilst the *tābi'un* were widespread that Allāh was above His Throne, *bā'in* (separate) from His creation.” [Related by al-Bayhaqī in *al-Asmā' was-Sifāt* (p. 408).] And other than him have quoted this consensus.” Refer to the first cassette of Shaykh 'Ubayd's lessons on *Sharbus-Sunnah* of al-Muzanī.

So He informed about His acquaintedness with the whisperings of the souls and His closeness to every servant with a closeness that is closer than the jugular vein of His servant.

And the jugular vein is the vein that encircles the neck. And Allāh (جَلَّ جَلَالُهُ) said,

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

“There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them in knowledge wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed, Allāh is, of all things, Knowing.” [Sūratul-Mujādilah 58:7]

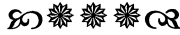
He said, “His Knowledge encompasses the affairs and whatever He has previously decreed for His creation is fulfilled. And He is *al-Jawād* (the Bestower of Goodness), *al-Ghafūr* (The Forgiver) and,

﴿ يَعْلَمُ حَابِئَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾

“He knows that which deceives the eyes and what the breasts conceal.” [Sūrah Ghāfir 40:19].”

I say: This is the *'aqidah* (creed) of *Ablus-Sunnah wal-Jamā'ah*. As has preceded, they believe that Allāh is above His Throne in His Essence and that He is with the creation in His Knowledge and His Pre-Ordainment (*Qadā*) is

fulfilled amongst them and His Divine Decree (*Qadr*) is carried out amongst them. He guides whomsoever He wills with His Excellence and He misguides whomsoever He wills with His Justice. He is not to be asked about what He does, but they will be asked.



Al-Qadā' wal-Qadr Pre-Ordainment and Pre-Decree

So the creation act in accordance to His Fore-Knowledge and they carry out whatever He created them for from goodness and evil. And they are not able to benefit from obedience by themselves and they do not find themselves able to avert disobedience as a defence.



Explanation:

I say: Allāh created the servants and He applied His Will (*mashī'ah*) amongst them and He judged amongst them with justice. However, He made a will and freedom of choice for His servants. So they choose obedience or disobedience and they choose the path of happiness or misfortune. Despite that, they do not go outside of His Will and they do not act in accordance to their will in exclusion to His Will. His (universal) command is operative amongst them and His Pre-Decree takes place upon them and each one of them arrives at whatever He wrote for them.

And we believe that Allāh does not oppress anyone, but the people oppress themselves. So whoever is guided, then he is guided by the virtue of Allāh. And whosoever encounters misfortune, then he encounters misfortune by His justice. Despite that, Allāh has granted them freedom of choice and a will by which He judges them. He has a far-reaching wisdom with regards to them and He has the irrefutable argument against them. He is not asked about what He does, but they will be asked.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾

﴿۲﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿۲﴾

“Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or be he ungrateful.” [Sūratul-Insān 76:2-3]

We believe that the *Qadariyyah*¹ are misguided and they are split into two categories:

[1]: Those who deny the *Qadr*, they say that there is no *Qadr*, or they say that Allāh created goodness and He did not create evil and that He decreed obedience and He did not decree disobedience.

The *madbhab* of these individuals is false.² And Allāh (سُبْحَانَهُ وَتَعَالَى) informed us that He created the servants and decreed their deeds. And they are not able to go outside of the *Qadr* of Allāh (تَبَارَكَ وَتَعَالَى). So whoever says that Allāh created goodness and He did not create evil, then he has gone astray.

¹ **Qadariyyah:** This is the sect attributed to Ma'bad al-Juhani. They say that there is no *Qadr* (divine pre-decree) and that there is absolute free will and that the people create their own actions and Allāh does not know anything up until it happens. From them are those who say that the actions of the servants happen without the Will of Allāh and Might of Allāh and that He (سُبْحَانَهُ وَتَعَالَى) comes to know of them after they happen! Refer to *al-Milal wan-Nihal* (1/41) of ash-Shahrastānī and *al-Farq baynal-Firaq* (p. 24) of 'Abdul-Qādir al-Baghdādī.

² This is a refutation upon the *Qadariyyah* who claim that Allāh does not know about disobedience until it happens. Indeed, al-Muzanī asked his Shaykh, ash-Shāfi'i, saying, “O Abā 'Abdullāh! Who are the *Qadariyyah*?” So he replied, “They are the ones who claim that Allāh does not know about the disobedience until it happens.” Related by al-Bayhaqī in *Manāqibush-Shāfi'i* (2/354).

And the *irādah* (Will of Allāh) is two Wills:

1. The Will of the *Shari'ah*
2. The Will of Universal Decree

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

“If you disbelieve - indeed, Allāh is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you.”

[Sūratuz-Zumar 39:7]

So whoever speaks with this statement, which has been previously alluded to, then he has affirmed numerous creators. Indeed, Allāh (عَزَّجَلَّ) informed about the *Jinn*, that they said,

﴿وَأَنَا لَا نَدْرِي أَشْرٌ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشْدًا﴾

“And we do not know therefore whether evil is intended for those upon earth or whether their Lord intends for them a right course.” [Sūratul-Jinn 72:10]

So the deeds are attributed to the servants. They earn their deeds and choose them, but along with that, they do not go outside the *Qadr* of Allāh for them. And with this earning and choice, Allāh holds them accountable.

And the proof for that is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَنَقَلِبُ أَفْسَدَهُمْ وَابْصُرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ

فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

“And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.”

[Sūratul-An’ām 6:110]

And He said,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

“And when they deviated, Allāh caused their hearts to deviate.” [Sūratul-Saff 61:5]

And from the necessary implications of their statement is that there occurs in the dominion of Allāh that which He does not want. So He is helpless with regards to it. And this statement is a false statement and Ibn ‘Umar¹ (رَضِيَ اللَّهُ عَنْهُمَا) refuted the proponents of this statement when that man said to him, “Indeed, there have emerged amongst us a people who recite the *Qur’ān* and seek knowledge,” and he mentioned their affair, “and they claim that there is no *Qadr* and that the affair is one of absolute free will.” He replied, “So when you meet those people, then inform them that I am free from them and that they are free from me. And by the One whom ‘Abdullāh Ibn ‘Umar swears by, if

¹ He is ‘Abdullāh Ibn ‘Umar Ibnul-Khattāb al-‘Adawī (رَضِيَ اللَّهُ عَنْهُمَا), Abū ‘Abdur-Rahmān. He was born shortly after the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent. And he was young on the day of Uhud, he was a young man of fourteen years. And he was one of the *mukaththirīn* from the Companions and one of the *‘Abādilah* (Companions named ‘Abdullāh). And he was from the staunchest of people in following the narrations. He died in the year 73H - either at the end of it or at the beginning of the next year.

one of them were to spend the likes of the mountain of Uhud, Allāh would not accept it from him up until he believes in the *Qadr*.¹

[2]: And on the other side, there are the *Qadariyyah al-Mujbirah*.² They are those who say that the servant is forced to commit evil deeds, forced to commit *kufir* (disbelief) and *Shirk* (polytheism), but they lie. So this *madhhab* of theirs is false. And from the necessary implications of this is that Allāh oppresses them, since He compels them to disbelief and *Shirk* and then He punishes them for that. And there is a refutation upon that in numerous *āyāt* from the Book of Allāh. Allāh (جَلَّ جَلَالُهُ) said,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

“Indeed, Allāh does not do injustice, even as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.”

[Sūratun-Nisā‘ 4:40]

And Allāh (جَلَّ وَعَلَا) said,

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

¹ Related by Muslim (no. 8), Abū Dāwūd (no. 4695), at-Tirmidhī (no. 2610) and Ibn Mandah in *al-Imān* (no. 1-2, 4-5, 7-8, 10-11).

² **Mujbirah:** The belief of *al-Jabar* negates the reality of action from the servant and attaches it to Allāh (سُبْحَانَهُ وَتَعَالَى) by saying that Allāh is the exclusive Creator and Willer of everything in existence. Thereafter, they - and at the head of them is Jahm Ibn Safwān (k.128H) - say the individual is compelled to perform his actions and he has no capability, will or power of his own to do anything. And they have split up into a number of sects. Refer to *al-Milal wan-Nihal* (1/97) of ash-Shahrastānī and *al-Fisal fil-Milal* (3/33) of Ibn Hazm.

“And your Lord is not ever unjust to His servants.”

[Sūrah Fussilat 41:46]

And there are other than these from *āyāt*.

So Allāh (عَزَّوَجَلَّ) is just. He does not punish anyone, except for their own sin. And Allāh (عَزَّوَجَلَّ) proportioned earning (of deeds) and free choice for the servants; He will punish them and reward them for this. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ أَصْلُوهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُ مَا كُنتُمْ

تَعْمَلُونَ ﴿١٦﴾

“Enter to burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed for what you used to do.” [Sūratut-Tūr 52:16]

And Allāh said about the people of Paradise,

﴿ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾

“They will be told: Eat and drink in satisfaction for what you used to do.” [Sūratut-Tūr 52:19]



The Angels

He created the creation with His Will, without any need for the creation. So He created all of the Angels for His obedience and He made them naturally inclined towards His worship. So from them are Angels who carry the Throne by His Power. And there is a group from amongst them who surround the Throne glorifying Him. And there are others who praise and venerate Him. And He chose Messengers from amongst them and some of them carry out His command.¹



Explanation:

Belief in the Angels is a pillar from amongst the pillars of *īmān* (faith), just as *īmān* in the *Qadr* is a pillar from amongst the pillars of *īmān*.

So the Angels - as the author of the text (رَحْمَةُ اللَّهِ) has described; Allāh (عَزَّوَجَلَّ) created them and all of the creation without any need for them. However, He created them for a wisdom and He brought them into existence for an objective that He (سُبْحَانَهُ وَتَعَالَى) wanted from them. So all of the Angels are naturally inclined to obey Him (جَلَّ وَعَلَا). They do not disobey Him for the

¹ Shaykh 'Ubayd al-Jābirī (عَنْهُ) said, "He mentioned *īmān* in the Angels and that Allāh created the Angels for His obedience. There is no disobedience amongst them. Indeed, Allāh described them as honourable servants. They do not precede Him in statement and they carry out His commands and they have duties. So it is obligatory to have *īmān* in the Angels - those whom Allāh has named from amongst them and those whom He has not named, such as Jibrīl, Mikā'il and Isrāfīl. Likewise, Mālik has been named as the keeper of the Fire and Ridwān is the keeper of Paradise. And they have specific duties, from them is the trustworthy spirit: Jibrīl (عَلَيْهِ السَّلَام). Likewise, the author - رَحْمَةُ اللَّهِ - mentioned that they have duties, which Allāh has entrusted them with. So they answer and obey (عَلَيْهِمُ السَّلَام). And from these Angels are the ones who carry the Throne, and Allāh has granted them the ability to carry it." Refer to the first cassette of Shaykh 'Ubayd's lessons on *Sharhus-Sunnah* of al-Muzanī.

blink of an eye. From them are the carriers of the Throne and from them are the Arch-Angels who surround the Throne.

Allāh (عَزَّوَجَلَّ) said,

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ﴾

﴿وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا﴾

“Those Angels who carry the Throne and those around it exalt Allāh with praise of their Lord and believe in Him and ask forgiveness for those who have believed.”

[Sūrah Ghāfir 40:7]

And from them are Angels whom Allāh has made into Messengers whom He commands with His command and they execute it. And from them are the guardians and from them are the punishers and from them are the treasurers of profit and from them are the safekeepers of the Fire and from them are the treasurers of Paradise. And from them are the Angels of the seas and from them are the Angels of the mountains and from them are the Angels who are entrusted with the clouds and from them are the Angels of the heavens worshipping Allāh.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The heavens creaked and they had a right to creak. There was not a single place therein the space of four fingers, except that an Angel was placing its forehead there in prostration to Allāh.”¹

¹ **Sahih:** Related by Ahmad (no. 21516), at-Tirmidhī (no. 2312), Ibn Mājah (no. 4190), al-Bazzār (no. 3524), at-Tahāwī in *Mushkilul-Āthār* (no. 1135), al-Baghawī in *Sharhus-Sunnah* (no. 4172) and al-Hākim (2/510), from the *hadīth* of Abī Dharr (رَضِيَ اللهُ عَنْهُ). It was authenticated by al-Albānī in *Sabīhul-Jāmi'* (no. 1020).

Benefit: There are also other than the types of Angels that have been mentioned here. There are the Angels who are entrusted with questioning the dead person. When he is placed in his grave, there come to him two Angels who ask him about his Lord, his Religion and his Prophet. And there is the Angel of death who is entrusted with seizing→

the souls at the time of death. And there are the Angels who attend the gatherings of *dhikr* (remembrance). And there are the Angels who are entrusted with the fetuses in the wombs. When the person reaches the fourth month in the stomach of his mother, Allāh sends to him an Angel who writes down his sustenance, his lifespan, whether he will be wretched or happy and much more than that.

Indeed, some of the names of the Angels have been mentioned, such as: Jibrīl, Mikā'īl, Isrāfīl and Mālik the keeper of the Fire. Likewise, there is the Angel who transforms into the form of a man by the command of Allāh (تَبَارَكَ وَتَعَالَى), as occurred with Jibrīl when Allāh (تَبَارَكَ وَتَعَالَى) sent him to Maryam (عَلَيْهَا السَّلَامُ). So he came to her in the form of a human being of regular build. And he came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) whilst he was sitting with his Companions in the form of a man with extremely white clothes and extremely black hair. No sign of travel could be seen upon him, and no one from amongst the Companions knew him. Likewise, there are the Angels whom Allāh sent to Ibrāhīm and Lūt (عَلَيْهِمَا السَّلَامُ), they came in the form of men. Refer to *Fathul-Bārī* (6/232) of Ibn Hajr, *Ighāthatul-Lahfān* (2/120-121) of Ibnul-Qayyim and *Sharhul-Tahāwīyyah* (p. 335) of Ibn Abil-'Izz.

Ādam

Then He created Ādam (عَلَيْهِ السَّلَامُ) with His Hand and gave him lodging in His Paradise. And before that He created the earth for him and He prohibited him from the tree. Indeed, His pre-ordainment (*qadā'*) came to pass upon him and he ate from it. Then He tried him with that which He had prohibited him from. Then his enemy (i.e. *Shaytān*) prevailed over him and led him astray. And his eating from the tree was the cause of Allāh placing him upon the earth. So he found no way to avoid eating from it, nor a way out from it.¹



Explanation:

Allāh created Ādam (عَلَيْهِ السَّلَامُ) with His Hand and He did not create anything directly with His Hand except for three things: He created Ādam with His Hand, He wrote the *Tawrāt* for Mūsā (عَلَيْهِ السَّلَامُ) with His Hand and He planted the garden of Paradise with His Hand.²

¹ Shaykh 'Ubayd al-Jābirī (رَضِيَ اللهُ عَنْهُ) said, "Indeed, Allāh created Ādam with His Hand. And this is a proof for the obligation of *īmān* in the Hand of Allāh (عَزَّ وَجَلَّ)... Indeed, when Iblīs - may the curse of Allāh be upon him - argued with Allāh after Allāh had censured him for not prostrating to Ādam as he had been commanded along with the Angels, then did he not say: You created me with your Hand?! So if the Hand was the Power, then Iblīs would not have said that! However, the enemy of Allāh knew that the Hand was not the Power. So Iblīs was more intelligent than these innovators in this topic. We do not say that he is more complete in *īmān* than them - refuge is sought with Allāh. However, in this topic, he was more intelligent than them." Refer to the first cassette of Shaykh 'Ubayd's lessons on *Sharbus-Sunnah* of al-Muzanī.

² **Jayyid:** Related by 'Uthmān Ibn Sa'īd ad-Dārimī in *ar-Radd 'alā Bishr al-Marīsī* (no. 45), Ibn Jarīr in his *Tafsīr* (1/18), as-Suyūṭī in *ad-Durrul-Manthūr* (5/599), 'Abdullāh Ibn Ahmad in *as-Sunnah* (1/296-297), Abush-Shaykh in *al-'Adhamah* (5/1555), al-Ājurri in *ash-Sharī'ah* (p. 304), from the *hadīth* of 'Abdullāh Ibn 'Umar (رَضِيَ اللهُ عَنْهُمَا). It was authenticated by al-Albānī in *Mukhtasarul-'Uluww* (no. 53).

Indeed, the *Qur'ān* speaks about the creation of Ādam (عَلِيهِ السَّلَامُ) in the beginning of Sūratul-Baqarah. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾﴾

“And (mention, O Muhammad), when your Lord said to the Angels: Indeed, I will make upon the earth a successive authority. They said: Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You? Allāh said: Indeed, I know that which you do not know.”

[Sūratul-Baqarah 2:30]

And the important point is that Allāh created him for the earth. If He had not created him for that, He would not have limited his lifespan to years. So his lifespan was one thousand years. He remained for two hundred and fifty years in the heavens. Then he ate from the tree due to the misguidance of Iblis - may the curse of Allāh be upon him and we seek refuge with Allāh from him - when Allāh permitted him authority over Ādam and his wife. So he swore to the two of them that he was a sincere advisor to the two of them,

﴿فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ﴾

“So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise.” [Sūratul-A’rāf 7:22]

Then Allāh (عَزَّوَجَلَّ) cast them down to the earth after the enmity of *ash-Shaytān* became clear to them. So this occurred by His Will.

Indeed, some of the *Salaf* said, “Allāh created Ādam for the earth.” And that was when he was asked, “Did Allāh create Ādam for the earth or the heavens?” So he replied, “Of course, the heavens.”¹ And there are benefits in him being led astray:

Firstly: He became acquainted with the consequence of opposing the command of Allāh.

Secondly: It clarified to him his arch-enemy so that he and his descendants would be cautious of him.

Thirdly: It brought to pass the *Qadā’* (pre-ordainment) concerning the two of them (i.e. Ādam and Hawā). So they were cast down to earth. And the earth became the battlefield for the truth and falsehood. And Allāh (سُبْحَانَهُ وَتَعَالَى) would not allow the people of truth to lose and He would not abandon them without clear evidence. Allāh (تَبَارَكَ وَتَعَالَى) said,

¹ **Hasan:** Abū Dāwūd relates in his *Sunan* (no. 4614): ‘Abdullāh Ibnul-Jarrāh informed us: Hammād Ibn Zayd informed us: from Khālid al-Hadhā’ who said: I said to al-Hasan, “O Abā Sa’id! Inform me about Ādam: was he created for the heavens or the earth?” He said, “Of course, for the earth.” I said, “Do you see that if he had stuck to obedience and not eaten from the tree (he would still be in the heavens)?” He said, “He had no escape from it.” I said, “Inform me about the statement of Allāh (تَبَارَكَ وَتَعَالَى),”

﴿ مَا أَنْتَرُ عَلَيْهِ بِفِتْنَيْنِ ۖ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴾ (١٦٣)

“You cannot tempt anyone away from Him except he who is to enter and burn in the Hellfire.” [Sūratuṣ-Ṣaffāt 37:162-163].”

He said, “Indeed, the devils do not put anyone to trial by their misguidance, except that Allāh obligates the Fire upon them (i.e. the devils).” Al-Albānī said, “The *isnād* is *hasan*, *maqtū’* (cut-off),” in *Sahīh Sunan Abī Dāwūd* (no. 3858).

﴿ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يَبَيِّنَ لَهُم مَّا يَتَّقُونَ ﴾

“And Allāh would not let a people stray after He has guided them until He makes clear to them what they should avoid.” [Sūratut-Tawbah 9:115]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ يٰبَنِي آدَمَ اِمَّا يٰتِيْنَكُمْ رُسُلٌ مِّنْكُمْ يَفْضُوْنَ عَلَيْكُمْ ءَاٰتِيْنَ فَمِنْ اَنْتَقٰى وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٥﴾ وَالَّذِيْنَ كَذَّبُوْا بِآٰتِيْنَا وَاَسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ اَصْحَابُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٦﴾ ﴾

“O children of Ādam, if there come to you Messengers from amongst you relating to you My *āyāt*, then whoever fears Allāh and reforms - there will be no fear concerning them, nor will they grieve. But the ones who deny Our *āyāt* and are arrogant towards them - those are the inhabitants of the Fire; they will abide therein eternally.”

[Sūratul-A'raf 7:35-36]



Paradise and Hell

Then, He created people for Paradise from the progeny of Ādam. So they perform their deeds by the Will of Allāh. And they carry out the deeds by the Might and Will of Allāh. And He created people for Hell from the progeny of Ādam. So He created for them that which no eye has ever seen, and that which no ear has ever heard and that which no heart has ever comprehended. So they are separated from guidance due to that and they commit the deeds of the people of Hell by His Pre-Ordainment.¹



Explanation:

¹ Shaykh 'Ubayd al-Jābirī (رحمته الله) said, "I say: The people of Paradise are split into two categories:

The First: The sincere people of obedience, they are the people who did not commit any major sins, though they fell into minor sins.

The Second: The disobedient people of *Tawhīd* - the sinning Believers.

So they will all enter Paradise, except that there will be those whom Allāh will punish because he meets Him with a major sin from which he did not repent, or Allāh will enter him into Paradise through His infinite mercy and His pardon, or through the intercession of the intercessors. And the intended purpose is that both of these groups of Believers in *Tawhīd* will enter Paradise. Allāh has knowledge about all of them and their outcomes have been recorded in the *Lawhul-Mahfūdh* (Preserved Tablet). And the people of the Fire are disbelievers. Allāh knew previously that they would not believe. So they committed the deeds of the Fire and they turned away from the guidance and left it. So Allāh commanded them and prohibited them, but they rejected His command and committed His prohibitions. He commanded them with *Tawhīd* and *īmān* and prohibited them from disbelief and *Shirk* and disobedience. So they refused, except to disbelieve and commit *Shirk*." Refer to the first cassette of Shaykh 'Ubayd's lessons on *Sharbus-Sunnah* of al-Muzanī.

Allāh created Paradise and Hell before He created Ādam. And He created people for Paradise and people for the Fire. So the people of Paradise will find its deeds easy and the people of the Fire will find likewise.¹ Allāh (عَزَّوَجَلَّ) said,

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَانْفَقَىٰ ۖ ﴿٥﴾ وَصَدَقَ بِالْحُسْنَىٰ ۖ ﴿٦﴾ فَسَنِيَرُهُ لِلْيُسْرَىٰ ۗ ﴿٧﴾ وَأَمَّا ﴿٨﴾ مَنْ بَخِلَ وَاسْتَغْنَىٰ ۖ ﴿٩﴾ وَكَذَّبَ بِالْحُسْنَىٰ ۖ ﴿١٠﴾ فَسَنِيَرُهُ لِلْعُسْرَىٰ ۗ ﴿١١﴾ ﴾

“As for he who gives and fears Allāh and believes in the best reward, We will ease him toward ease. And as for he who withholds and considers himself free of need and denies the best reward, We will ease him toward difficulty.” [Sūratul-Layl 92:5-10]

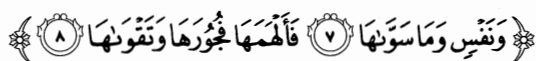
And Allāh (جَلَّ جَلَالُهُ) said,

﴿ هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۗ ﴿١﴾ إِنَّا ﴿٢﴾ خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۗ ﴿٣﴾ إِنَّا ﴿٤﴾ هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۗ ﴿٥﴾ ﴾

¹ Related by al-Bukhārī (no. 1362), Muslim (no. 2647), Ahmad in *al-Musnad* (no. 1110), 'Abd Ibn Humayd (no. 84), Abū Dāwūd (no. 4695), at-Tirmidhī (no. 2136, 3344), an-Nisā'ī in *at-Tafsīrul-Kubrā* (no. 11679), Ibn Mājah (no. 78), Abū Ya'lā (no. 610), al-Bazzār (no. 583), Ibn Hibbān (no. 334-335) and al-Ājurri in *ash-Sharī'ah* (p. 172), from the *hadith* of 'Alī (رَضِيَ اللَّهُ عَنْهُ).

“Has there not come upon man a period of time when he was not a thing even mentioned? Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. Indeed, We guided him to the way, be he grateful or be he ungrateful.” [Sūratul-Insān 76:1-3]

And the Companions said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “O Messenger of Allāh! Do you hold that whatever the people work and toil for today is something already decreed for them, or pre-ordained for them, or will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon?” So he replied, “Of course, it is something pre-ordained for them and pre-decreed for them and this view is confirmed by the Book of Allāh (عَزَّجَلَّ),



“And by the soul and He who proportioned it and inspired it with discernment of its wickedness and its righteousness.” [Sūratush-Shams 91:7-8].”¹

So the people of Paradise will find the deeds of the people of Paradise easy for them and the people of the Fire will find the deeds of the people of the Fire made easy for them.

So the author said, “Then He created people for Paradise from the progeny of Ādam.” That is, people from the progeny of Ādam. So they perform the deeds of Paradise by His Will.

Likewise, he said, “He created people for Hell from the progeny of Ādam,” to the end of what the author said. And Allāh (سُبْحَانَهُ وَتَعَالَى) has already described the disbelievers as,

¹ Related by Muslim (no. 2650), from the *badīth* of Abī Hurayrah (رَضِيَ اللهُ عَنْهُ).

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ﴾

“They have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray.”

[Sūratul-A'raf 7:179]

And Allāh (جَلَّ جَلَالُهُ) said,

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾﴾

“Indeed, the worst of living creatures in the sight of Allāh are the deaf and dumb who do not use reason. Had Allāh known any good in them, He would have made them hear. And if He had made them hear, they would still have turned away, whilst they were refusing.”

[Sūratul-Anfāl 8:22-23]

And the important point is that the people of Paradise are already known to Allāh and their deeds have been made easy for them in the worldly life. And the people of the Fire are already known to Allāh and its deeds have been made easy for them in the life of this world.



Faith - *al-Īmān*

And *al-īmān* (faith) is statement and action [along with belief in the heart, statement with the tongue and deeds with the limbs and pillars]. And they (i.e. statement and action) are two congruent equals. They are linked together, we do not differentiate between them. There is no *īmān* without action and there is no action, except with *īmān*.¹

And the Believers fluctuate in terms of *īmān* and they increase their *īmān* with righteous deeds. And they are not expelled from *īmān* due to sins and they are not declared disbelievers due to the perpetration of a major sin, nor disobedience. And we do not make Paradise incumbent for those who perform good deeds, except for those whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) declared would be in Paradise. And we do not testify that those who commit evil deeds will be in the Fire.



¹ Shaykh 'Ubayd al-Jābirī (عَنْهُ اللهُ) said, "So this passage comprises an affirmation from al-Muzanī - رَحِمَهُ اللهُ - for the statement of *Ablus-Sunnah wal-Jamā'ah* concerning the meaning of *īmān* in the *Shari'ah*. So *Ablus-Sunnah* limit the meaning of *īmān* in the *Shari'ah* to two expressions:

The first of them: *īmān* is a statement with the tongue. And the foundation of that are the two testimonies of faith. Then there are the rest of the good statements, such as *dhikr* (remembrance), recitation of the *Qur'ān*, *tasbīh*, *takbīr*, *tablīl* and praising Allāh (عَزَّوَجَلَّ). And *īmān* comprises of belief with the heart and actions with the limbs. It increases with obedience and it decreases with disobedience.

The second expression: it is that which the author has mentioned, '*al-īmān* (faith) is statement and action.' So the intended meaning of 'statement' is a statement of the heart and a statement of the tongue. And the intended meaning of 'action' is an action of the heart and an action of the limbs. So the statement of the heart is that which it believes from the truth about Allāh (سُبْحَانَهُ وَتَعَالَى) and that which emanates from it. That is truthfulness, and truth. And the action of the heart is its movement, staunch conviction and its righteous intention." Refer to the second cassette of Shaykh 'Ubayd's lessons on *Sharhus-Sunnah* of al-Muzanī.

Explanation:

The definition of *īmān* is as follows: *īmān* is belief with the heart, a statement with the tongue and an action with the limbs. It increases with obedience and it decreases with disobedience. Allāh (عَزَّوَجَلَّ) said,

﴿لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

“...that they would increase in *īmān* along with their present *īmān*.” [Sūratul-Fath 48:4]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَزَابَ الَّذِينَ ءَاتُوا الْكِتَابَ وَالْمُؤْمِنُونَ﴾

“And those who have believed will increase in *īmān* and those who were given the Book and the Believers.”

[Sūratul-Muddaththir 74:31]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿فَأَمَّا الَّذِينَ ءَامَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾

“As for those who believed, it has increased them in *īmān*, whilst they are rejoicing.” [Sūratut-Tawbah 9:124]

And other than that.

And *Ablus-Sunnah wal-Jamā'ah* have a consensus upon what has been mentioned previously, that *īmān* is belief with the heart, a statement with the tongue and an action with the limbs, and that it increases and decreases. It

increases with obedience and it decreases with disobedience. And whenever the servant increases in obedience, his *īmān* increases in completeness and strength. And whenever he falls into disobedience and shortcomings and heedlessness, his *īmān* becomes deficient. This is the *'aqīdah* of *Ablus-Sunnah wal-Jamā'ah*.

As for the *Murji'ah*,¹ then they are the ones who say that *īmān* is *tasdīq* (attestation) only. And these are the *Murji'atul-Jahmiyyah*.

And from them are those who say that *īmān* is *tasdīq* (attestation) with the heart and speech with the tongue and they defer or put off the action. And there is no good in all of *irjā'*. So likewise, extremism (*ghuluww*) is dangerous upon the Muslim, and there have been destroyed through extremism those who have been destroyed. The *Khawārij*² were destroyed by it when they declared the Muslims to be disbelievers, starting with the Companions (رضي الله عنهم), except for Abī Bakr³ and 'Umar (رضي الله عنهما).¹ And the *Shi'ah* were

¹ **Murji'ah:** They are a sect that says: No sin can harm an individual in the presence of *īmān*. So according to them, *īmān* is belief in the heart only and they believe no one will enter the Fire, except the disbelievers. The source of this belief is that they make *īmān* an indivisible entity and then they say: Our *īmān* is like the *īmān* of Abū Bakr and 'Umar. And *Ablus-Sunnah* say that *īmān* fluctuates. Refer to *al-Milal wan-Nihal* (1/162) of ash-Shahraṣṭānī and *al-Burhān fī Ma'rifaḥ 'Aqā'idil-Adyān* (p. 649-650) of as-Saksakī.

² **Khawārij:** They are the sect that revolted against 'Alī Ibn Abī Tālib (رضي الله عنه), though they used to be with him beforehand. From that which they claimed was that the perpetrator of a major sin was a disbeliever, they rebelled against the leader of the Muslims and they performed *takfīr* (declaring someone a disbeliever) of 'Alī and 'Uthmān (رضي الله عنهما). They split up into an abundance of sects, up until they reached twenty seven in number. Every one of them had a different name, such as the *Harūriyyah*, the *Shurāb*, the *Nawāsib* and the *Māriqah*. Refer to *al-Milal wan-Nihal* (1/132) of ash-Shahraṣṭānī and *Maqālātul-Islāmiyyīn* (1/167) of Abul-Hasan al-Ash'arī.

³ He is 'Abdullāh Ibn 'Uthmān Ibn 'Āmir Ibn 'Amr Ibn Ka'b Ibn Sa'd Ibn Taym Ibn Murah at-Taymī, Abū Bakr Ibn Abī Quhāfah as-Siddīq al-Akbar. And it is said that his name is 'Atīq. He was the Caliph of the Messenger of Allāh (صلى الله عليه وسلم). He died in *Jumād al-Ūlā*, in the year 13H and he was of sixty three years.

destroyed by it when they went to extremes concerning the Family of the Prophet (ﷺ) and they belittled the Companions (رضي الله عنهم) and declared them disbelievers. So just as *al-ghuluww* destroys, then likewise *al-irjā'* destroys as well.

And *Ablus-Sunnah* believe that the Believers fluctuate with regards to their deeds. Due to this, Abū Bakr was the best of the people after the Prophets, because he was the best of the people in accepting the truth.

Indeed, there occurs in a *hadīth* from the Prophet (ﷺ) - and Allāh knows best about its authenticity, "I have not invited anyone to Islām, except that he had some hesitation, except for Abā Bakr."²

And the Prophet (ﷺ) said, "If I were to take a close friend (*khalīl*) from my *Ummah*, I would surely take Abā Bakr as a *khalīl*."³

And due to precedences in terms of deeds and *tasdiq* (attestation), the Companions (رضي الله عنهم) were of various ranks with regards to preference.

¹ He is 'Umar Ibnul-Khattāb Ibn Nufayl Ibn 'Abdul-'Uzzā Ibn Riyāh Ibn 'Abdullāh Ibn Qarat Ibn Razāh Ibn 'Adiyy Ibn Ka'b al-Qurashī al-'Adawī. He was called: al-Fārūq, the Leader of the Believers. He famously gathered together many feats. He became a martyr in *Dhul-Hijjah* of the year 23H and he was in charge of the caliphate for ten and a half years.

² **Da'if:** Ibn Ishāq relates in his *Maghāzī* (p. 120) saying: Muhammad Ibn 'Abdur-Rahmān Ibn 'Abdullāh Ibnul-Husayn at-Tamīmī informed me that the Messenger of Allāh (ﷺ) said, "I have not invited anyone to Islām, except that he had with him some reluctance and required some contemplation, except for Abā Bakr. He did not resist when I mentioned it to him, nor did he hesitate with regards to it." So the *hadīth* is *mu'dall*. It was mentioned by Ibn Hishām in *as-Siyar* (1/286) from Ibn Ishāq as information and by al-Bayhaqī in *Dalā'ilun-Nubuwwah* (2/164). And Ibnul-Athīr narrated it with his *isnād* to Ibn Ishāq in *Asdul-Ghābah* (3/206). So the *hadīth* is *da'if*. Refer to *al-Bidāyah wan-Nihāyah* (3/31) of Ibn Kathīr and his *Tafsīr* (2/686).

³ Related by al-Bukhārī (no. 3656), Muslim (no. 3282), Ahmad (no. 11134) and an-Nisā'ī in *al-Kubrā* (no. 8103), from the *hadīth* of Ibn 'Abbās (رضي الله عنه).

Indeed, there occurs in an authentic *hadīth* that the Prophet (ﷺ) said, “Indeed, the inhabitants of Paradise will be shown the people within the chambers above them just as people used to be shown a twinkling star in the past on the horizon from the east or the west due to the vast distance between them.” They said, “O Messenger of Allāh! Those are the lodgings of the Prophets, no one else can reach them.” He said, “Of course! By the One in whose Hand is my soul, they will be for men who believed in Allāh and accepted the truthfulness of the Messengers.”¹

And the Believers will surely cross over the *Sirāt* like the glance of an eye, and some will cross like a flash of lightning, and like a wind, and like a bird, and like galloping racehorses and like the running of men.² And from them will be those who will have a light on the fingernail of their right large toe. It will radiate at times, so they will proceed. And it will become extinguished, so they will stop, or as he said.³

Indeed, it has been mentioned, “From them are those who will crawl upon their bellies.”⁴ This proves the falling of those who will fall in the Fire from those who affirm *Tawbīd*. All of this proves the variant ranks of the people with regards to *īmān*. We ask Allāh to fill our hearts with *īmān* and *yaqīn* (certainty).

Indeed, *Ablus-Sunnah wal-Jamā’ah* do not declare anyone a disbeliever due to a sin. And they do not make it incumbent upon anyone to enter the Fire, nor

¹ Related by al-Bukhārī (no. 7439) and Muslim (no. 2831), from the *hadīth* of Abī Sa’īd al-Khudrī (رضي الله عنه).

² The meaning of this statement is from a *hadīth* related by al-Bukhārī (no. 7439) and Muslim (no. 183), from the *hadīth* of Abī Sa’īd al-Khudrī (رضي الله عنه).

³ **Sahīh:** Related by al-Hākim in *al-Mustadrak* (no. 3424) and al-Bayhaqī in *Shu’abul-Īmān* (1/332). It was authenticated by al-Albānī in *Sharbul-’Aqīdatit-Tabāwīyyah* (p. 415).

⁴ Related by Muslim (no. 195) with the wording, “up until there will come a man who will not be able to cross, except by crawling,” from the *hadīth* of Abī Hurayrah and Hudhayfah (رضي الله عنه).

do they make it incumbent upon anyone to enter Paradise. However, they have hope for the doer of good and they fear for the doer of evil. And they do not testify that anyone is in Paradise, nor in the Fire, other than those for whom the Messenger of Allāh (صلى الله عليه وسلم) testified.



The Qur‘ān

And the Qur‘ān is the Speech of Allāh (عَزَّوَجَلَّ).¹ It emanated from Him, and it is not created so it will not perish.²



Explanation:

¹ Shaykh ‘Ubayd al-Jābirī (رحمته الله) said, “And the *Salafus-Sālih* used to say at the beginning of the affair that the Qur‘ān was the Speech of Allāh and they were not in need of adding anything else to this statement. So a need arose when the books of philosophy and Greek logic entered by way of the deviants from the people of conquered lands. And the *Jahmiyyah* and the *Mu‘tazilah* immersed themselves into the caliphate, and that was during the time of al-Ma‘mūn. He was inclined towards the *Shi‘ah* and some of the people of knowledge said that he was a *Rāfidī*. The *‘aqīdah* in the statement that the Qur‘ān is created emerged. And the major calamity was that the Caliph al-Ma‘mūn and some of his children and grandchildren from the caliphs of Banul-‘Abbās embraced this statement, defended it, fought for it and compelled the people upon it with force. So the Imāms were compelled to say, ‘The Qur‘ān is the Speech of Allāh. It is sent down from Him and it is not created.’ Why? Because some of the innovators would say that the Qur‘ān is the Speech of Allāh. However, they did not mean that Allāh spoke with it in truth. And they would say that others actually spoke it and that others actually expressed it. And they would attribute the Speech to Allāh with a metaphorical attribution. They meant it in the sense that the creation is attributed to the creator, such as the she-camel of Allāh, the *Ka‘bah* of Allāh, the House of Allāh, the Messenger of Allāh and the servants of Allāh. Likewise, *Ahlus-Sunnah* were compelled to make this elaborated statement until the deception was uncovered and the path for everyone who wanted to deceive the people with regards to their Religion was cut off.” Refer to the second cassette of Shaykh ‘Ubayd’s lessons on *Sharhus-Sunnah* of al-Muzanī.

² Abū ‘Awānah said: I entered upon Ibrāhīm al-Muzanī during his illness due to which he died. So I said to him, “What is your statement concerning the Qur‘ān?” So he said, “It is the Speech of Allāh, it is not created.” So I said, “Did you say something else before this?” He replied, “This has always been my statement and I hated to speak about it, because ash-Shāfi‘ī would prohibit speaking about it. Meaning, delving into and arguing about that.” Refer to *al-‘Uluww* (p. 57) of adh-Dhahabī. Al-Albānī said in *Mukhtasarul-‘Uluww* (p. 57), “The *isnād* is *jayyid*.”

And the *Qur'ān* is the Speech of Allāh. It emanated from Him and it will return to Him. This is the 'aqīdah of *Ablus-Sunnah wal-Jamā'ah*. They believe the *Qur'ān* is the Speech of Allāh and that it is preserved against distortion (*tabrīf*), omission (*naqs*) or addition (*ziyādah*). And they believe that it will remain. So when the people become corrupt during later times, and the Hour draws close, at that point the *Qur'ān* will be raised up to Allāh. So it will be stripped from between the covers of books and from the chests of men. And that will occur shortly before the advent of the Hour.

So there occurs in the *hadīth*, “And the Book of Allāh (عَزَّوَجَلَّ) will be raised up during the night. So not a single *āyah* from it will remain upon the earth.”¹

Allāh revealed the *Qur'ān* for the guidance of mankind. Indeed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “There is no Prophet from the Prophets, except that he was given from signs that which is similar, causing the people to believe in him. And that which I have been given is the revelation that Allāh has revealed to me. So I hope that I will have the most followers on the Day of Judgement.”²

The *Qur'ān* is unrestrictedly the greatest miracle. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ إِنَّمَا لِإِحْدَى الْكَبِيرِ ﴿٣٥﴾ نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ ﴾

“Indeed, the Fire is of the greatest afflictions as a warning to humanity - to whosoever wills amongst you to proceed or stay behind.” [Sūratul-Muddaththir 74:35-37]

¹ **Sahīh:** Related by Ibn Mājah (no. 4049) and al-Hākim (4/473) who said, “This *hadīth* is *sahīb* upon the condition of Muslim, but they did not relate it,” and adh-Dhahabī agreed. Al-Albānī said in *Silsilatus-Sahībah* (no. 87), “It is as the two of them said.”

² Related by al-Bukhārī (no. 4981, 7274), Muslim (no. 152), Ahmad (no. 8491, 9828), an-Nisā’ī in *al-Kubrā* (no. 7977), al-Bayhaqī (4/9), al-Baghawī (no. 3615) and Abū Nu’aym in *al-Hilyah* (10/233), from the *hadīth* of Abī Hurayrah (رَضِيَ اللهُ عَنْهُ).

O Allāh! Make us from those who believe in Your Book, follow its guidance, obey its commands, avoid its prohibitions and those who attest to its reports.

Indeed, the Muslims were put to trial in the beginning of the third generation by the call to the creation of the *Qur'ān*. The cause for this was that the *Mu'tazilah* convinced the Caliph al-Ma'mūn¹ of that and because they called the Scholars to that. And whosoever prevented them from that statement, then they prevailed against him by fighting him. So the Scholars entered the prison. So from them were those who died in prison and from them were those who concealed their true belief and were taken out of the prison after a long time.

And it is confirmed that Imām Ahmad Ibn Hanbal² (d.241H) was beaten for that until he lost consciousness. And he remained in prison and was banned from relating *abādīth*. And this was a great trial within which the people encountered the most evil that they had ever encountered.

¹ He is 'Abdullāh al-Ma'mūn Ibn Hārūn ar-Rashīd al-'Abbāsī al-Qurashī al-Hāshimī, Abū Ja'far, the Leader of the Believers. He was born in *Rabī'ul-Awwal*, in the year 170H. He assumed the caliphate when there were five days left in *Muharram*, after the killing of his brother, in the year 198H. And he continued as the Caliph for twenty years and five months. Indeed, he had within him some beliefs of the *Shi'ah* and the *Mu'tazilah* and he was ignorant of the authentic *Sunnah* because he had gathered a group around himself. From them was Bishr Ibn Ghiyāth al-Marīsī. So they deceived him and he took from them this false *madhhab*. And he used to love knowledge, but he did not have penetrating insight into it. So these beliefs were introduced to him through that method and he began to promote that falsehood and call to it and compelled the people to it through subjugation. He died in Tartūs on Thursday with thirteen nights left in *Rajab*, in the year 218H. And he was approximately forty eight years of age.

² He is Ahmad Ibn Muhammad Ibn Hanbal Ibn Hilāl Ibn Asad ash-Shaybānī al-Marwazī, Abū 'Abdullāh, one of the Imāms. He took up residence in Baghdād. He was born in the year 164H. He was put to trial by the creation of the *Qur'ān*, so he was patient. He was imprisoned and banned from relating *abādīth* for a time. And all along he remained as firm as a tall mountain. So he was an Imām of *Ablus-Sunnah* in truth. He died in the year 241H.

Indeed, Imām Ahmad Ibn Hanbal - رَحْمَةُ اللَّهِ - and all of *Ablus-Sunnah wal-Jamā'ah* said, “Whosoever says that the *Qur'ān* is created, then he is a disbeliever. And whosoever says, ‘My recitation of the *Qur'ān* is created,’ then he is an innovator.”¹ Rather, some of them declared him a disbeliever as well. Then after that, Allāh rescued the people of Islām with the rulership of al-Mutawakkil.² So the people and Scholars of al-Islām regained honour during his rule. And the innovators were humiliated during his time. And the praise is for Allāh, Lord of the worlds.



¹ Refer to *as-Sunnah* (no. 56-177) of ‘Abdullāh Ibn Ahmad Ibn Hanbal.

² He is Ja’far Ibnul-Mu’tasim Ibnur-Rashīd Ibn Muhammad al-Mahdī Ibnul-Mansūr al-’Abbāsī. He was born in the year 207H. He took the oath of allegiance for the caliphate after his brother al-Wāthiq in the year 232H. He was killed in the year 247H at the hand of his son al-Muntasir. And he was of forty years. And the time of his caliphate was fourteen years, ten months and three days.

The Attributes of Allāh

And the Words of Allāh, the Power of Allāh, His description and His Attributes are all perfect, they are not created things.¹ They are eternal and forever and they are not newly-created, so they will not perish. So our Lord is not deficient, so He will not increase in anything.

His Attributes are far above having any resemblance to the attributes of the creation and the most intelligent describers cannot comprehend Him. He is near with an answer for those who ask, He is far with Might that does no harm. He is above His Throne, separate from His creation (*bā'in min khalqihī*).² He is in existence and not in non-existence, nor is He absent.



Explanation:

¹ Shaykh 'Ubayd al-Jābirī (رحمة الله) said, "The basic principle (*qā'idah*) is that the Attributes of the Lord are perfect along with the perfection of His Essence (*dhāt*). And this is a comprehensive principle. And that which the author - رحمه الله - has mentioned from the Words, the Power and the Essence; these are mentioned by way of example and they are not limited to a number. So whatever has been confirmed that Allāh described Himself with in the Book or whatever He was described with in the authentic *Sunnah*, or in both of them, then it is obligatory to affirm that for Allāh (سُبْحَانَهُ وَتَعَالَى).” Refer to the second cassette of Shaykh 'Ubayd's lessons on *Sharbus-Sunnah* of al-Muzanī.

² Imām adh-Dhahabī (d.748H) said in *al-'Uluww* (p. 135), "And know that the term: *bā'in* has been mentioned abundantly in the *'aqīdah* of the *Salaf* in their statement, "He (تَبَارَكَ وَتَعَالَى) is above the Throne, separate (*bā'in*) from His creation." And it was mentioned by Abū Zur'ah ar-Rāzī (d.264H) and Abū Hātim ar-Rāzī (d.277H) from the Scholars in all of the lands. Indeed, the Scholars only spoke of it with these two terms: *bi dhātihī* and *bā'in* after they had not been known in the time of the Companions (رضي الله عنهم). When al-Jahm and his followers innovated the statement that Allāh is in every place, then it became necessary for these outstanding Imāms to clarify their statements with the term: *bā'in* and no one from amongst them objected to this term." Refer to *Mukhtasarul-'Uluww* (p. 18) of al-'Allāmah al-Albānī.

We say: The Attributes of Allāh are *tawqīfiyyah*.¹ It is obligatory upon us to describe Him with whatever He described Himself with in His Book and with whatever His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described Him with in his *Sunnah*. We affirm whatever the Book and the *Sunnah* affirm and we stop at that.

We believe in whatever these Attributes comprise from meanings, except that it is obligatory upon us to believe that the Attributes of Allāh (عَزَّوَجَلَّ) are exalted far above the attributes of the creation and they are too powerful to resemble the newly created attributes,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him and He is All-Hearing, All-Seeing.” [Sūratush-Shūrā 42:11]

We believe that He has Hearing with which He listens to everything that can be heard. And He has Sight with which He sees all perceivable things. And He is Living, He does not die. His Life does not have a beginning and it does not have an end and it does not become extinct. And every created living thing was preceded by non-existence, then it is necessary that it will become extinct at some point.

Allāh (عَزَّوَجَلَّ) said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾

¹ **Translator’s Note:** This means that “it is not permissible for anyone to legislate anything with regards to them, for which Allāh has not granted permission. And that is whatever the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions were upon.” Taken from the words of Shaykh ‘Abdus-Salām Ibn Barjiss (رَحْمَةُ اللهِ) in *al-Hujajul-Qawīyyah ‘alā Anna Wasā’ilid-Da’wah Tawqīfiyyah* (p. 54).

“Everyone upon the earth will perish, and there will remain the Face of your Lord, Owner of Majesty and Honour.” [Sūratur-Rahmān 55:26-27]

And we believe that similarities in names and attributes do not necessitate similarities in the realities. So when we say that Allāh is Living and the creation are living, then the life of the creation is preceded by non-existence and it will be followed by extinction. As for the Attributes of Allāh (عَزَّوَجَلَّ), then they are not like that. We say this about all of the Attributes. So when we affirm a Face for Allāh, then we affirm a Face for Him that befits His Majesty. And when we affirm a Hand for Him, then we believe that He has a Hand that befits His Majesty. This is what we say.

Then, the Attributes are split into two categories:

Sifāt Dhātiyyah (Attributes pertaining to the Essence of Allāh): They are the Face, the two Eyes, the Hearing, the Sight, the two Hands, the Shin, the Leg, the Foot, the Fingers, the Knowledge, the Might, the Power, the Wisdom, the Ascendancy (*al-'uluww*) and the Magnificence (*al-'adhamah*).

As for the *Sifātul-Fi'liyyah* (Attributes pertaining to the Actions of Allāh), then we believe that He is the Creator and everything else is a creation. And we believe that He ascended above His Throne with an Ascension that befits His Majesty and that He is separate (*bā'in*) from His creation and that He “descends to the lowest heaven in the middle third or last third of every night.”¹

¹ Related by al-Bukhārī in his *Sahīh* (no. 1145, 6321, 7494) and in *al-Adabul-Mufrad* (no. 753), Muslim (no. 758), Mālik (1/214), Ahmad (no. 7509, 7592, 7792, 9436, 9591) with close wordings, Abū Dāwūd (no. 1315, 4733), at-Tirmidhī (no. 3498), Ibn Mājah (no. 1366), ad-Dārimī (no. 1486), an-Nisā'ī in *al-Kubrā* (no. 7768), Ibn Abī 'Āsim in *as-Sunnah* (no. 492), Ibn Khuzaymah in *at-Tawhīd* (no. 192), Ibn Hibbān (no. 920), al-Ājurri in *ash-Sharī'ah* (p. 273), ad-Dāraquṭnī in *an-Nuzūl* (p. 108-112, 114) and al-Lālikā'ī in *Sharh Usūlil-'Itiqād* (no. 742-744).

So the act of creating, the *istiwa'* (ascension) and the *nuzul* (descension) are all Attributes pertaining to action.

The author said, "He is near with an answer for those who ask."¹ This passage bears witness to the statement of Allāh (عَزَّوَجَلَّ),

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“And when My servants ask you, (O Muhammad), concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.”

[Sūratul-Baqarah 2:186]

¹ Shaykh 'Ubayd al-Jābirī (رحمته الله) said, "*Ablus-Sunnah* affirm that Allāh is near and far above (His creation). So they say that just as He is high above His creation, He is likewise near as well. So they combine with regards to Allāh (سُبْحَانَهُ وَتَعَالَى) that which is impossible with regards to the creation. Nearness and *al-'uluww* (ascendancy) are both combined with Allāh. And this is not impossible with regards to Allāh - I am referring to nearness and *al-'uluww* - because this has occurred in the revelation, in that which He revealed to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the *Sunnah*. And the revelation of Allāh is the same, regardless of whether it is the *Qur'ān* that is recited, or the authentic *Sunnah* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). All of it is true and truthful, it does not contradict or oppose itself. This is contrary to the creation, they can never combine nearness and *al-'uluww* in the manner of Allāh." Refer to the second cassette of Shaykh 'Ubayd's lessons on *Sharbus-Sunnah* of al-Muzanī.

So He is near to the people with His Knowledge and Cognizance. He is separate (*bā'in*) from them in His Essence (*dhāt*), Exalted High in His Essence above His Throne. And His Throne is above the seven heavens and His Knowledge is in every place. And Allāh knows best.



The Appointed Times of Death

And the creation die at their appointed times of death when their sustenance is depleted and their deeds are cut off.



Explanation:

Every person will die at his appointed time of death. This one will die upon his bed and this one will be killed and this one will be bitten and this one will die in a traffic accident and so on. Likewise, every individual will have whatever has been decreed for him. However, this cause of death has been pre-decreed in the *Lawbul-Mahfūdh* (Preserved Tablet) and nothing will ever exceed it.

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Acquainted.” [Sūrah Luqmān 31:34]

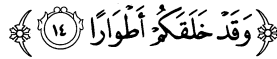
So Allāh (سُبْحَانَهُ وَتَعَالَى) already knew that in the future, today on the twenty first of the month of *Rabi'uth-Thānī*, in the year 1423 from the *Hijrah* (migration),¹ He knew that you would eat such and such, or that you would drink such and such, or that you would walk to such and such a place. All of

¹ The author says this because this lesson took place on the twentieth day of *Rabi'uth-Thānī*, in the year 1423H.

this is written with Allāh (عَزَّوَجَلَّ). And when will your end be - O servant of Allāh? It will be when your sustenance has been depleted and your deeds - that is, when your footsteps that you will walk have run out - death will come to you. And when you have died, you will be made to stand for your Resurrection - O human being.

And there occurs in the *hadīth* of al-Barā' Ibn 'Āzib (رَضِيَ اللَّهُ عَنْهُ)¹ how the Angel of death will come to the righteous person and the evil doer, the Believer and the disbeliever and so on.² Then, what happens in the grave after death?

The grave is a level between two levels. The human being becomes a foetus. Then he is born, so he becomes an infant. Then after that he is weaned and he remains in infancy, then he becomes a prepubescent youth. Then he becomes sexually mature. Then after that he becomes an adult who is accountable for his deeds. Likewise,

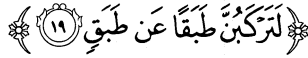


“While He has created you in stages?”

[Sūrah Nūh 71:14]

¹ He is al-Barā' Ibn 'Āzib Ibnul-Hārith Ibn 'Adiyy al-Ansārī al-Awsī, a Companion and the son of a Companion. He resided in al-Kūfah. He was young on the day of Badr. He and Ibn 'Umar were of the same age. He died in the year 27H.

² **Sahīh:** Related by 'Abdur-Razzāq (no. 6737), at-Tiyālīsī (no. 753), Ibn Abī Shaybah (2/272-380), Ahmad in *al-Musnad* (no. 18534-18536) and in *as-Sunnah* (no. 1365), Hanād in *az-Zuhd* (no. 339), al-Marwazī in his *Zawā'id* (no. 1219), Abū Dāwūd (no. 4853), ad-Dārimī in *ar-Radd 'alal-Jahmiyyah* (p. 29), ar-Ruwayānī (no. 388-392), Abū 'Awānah as occurs in *Ittihāful-Mahrah* (2/459), at-Tabarī (no. 14614), Ibn Khuzaymah in *at-Tawhīd* (no. 175), Ibn Mandah in *al-Īmān* (no. 1064), al-Ājurrī in *ash-Sharī'ah* (no. 878), al-Lālikā'ī (no. 2140), al-Hākīm in *al-Mustadrak* (1/37-38), al-Bayhaqī in *Ithbāt 'Adhābil-Qabr* (no. 20-21, 44) and in *Shu'abul-Īmān* (no. 395) and Abū Nu'aym in *al-Hilyah* (9/56). It was authenticated in *Abkāmul-Janā'iz* (p. 159) of al-Albānī.



“You will surely experience state after state.”

[Sūratul-Inshiqāq 84:19]

So from these phases that the human being passes through are those that are a time of preparation, such as the infant who is preparing for his life at that point. Due to this, the infants study in the condition of infancy. And whosoever Allāh facilitates to learn goodness, then he learns that and leaves this phase upon goodness. And whosoever Allāh has fore-ordained for him to learn evil - and refuge is sought with Allāh - leaves this phase in evil.

After that he becomes a young man. Then he becomes a man of mature age and then he dies. These are the stages of life and after it is death. And after death is the *barzakh*, and it is the median life after death in this life and before the Hereafter - it is a partition. However, the servant will experience in it whatever he will experience after the establishment of the Resurrection. The people of misfortune will experience some of it in their graves. So in the *barzakh*, they will experience some of what they will experience from the punishment - and refuge is sought with Allāh.

And that will be from the introductions to the punishment of the Hereafter, as occurs in the *hadīth* of Samurah,¹ which is related in the *Sahīh* of al-Bukhārī,² that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Has anyone from amongst you had a dream?” We said, “No.” He said, “However, two men came to me last night. So they took me to the Sacred Land (i.e. Jerusalem). So there I saw a man sitting and a man standing with an iron hook in his hand. Some of our

¹ He is Samurah Ibn Jundub Ibn Hilāl al-Fazārī, an ally of the Ansār, a famous Companion. He had many *ahādīth*. He died in al-Basrah, in the year 58H.

² He is Muhammad Ibn Ismā‘il Ibnul-Mughīrah al-Ja‘fī, Abū ‘Abdullāh al-Bukhārī, a mountain of memorization and an Imām of the world in the *fiqh* (understanding) of *hadīth*. He was born in the year 194H and he died in the year 256H. And he was sixty two years of age.

companions said about Mūsā that he would enter that hook inside the mouth of the other man until it reached the jaw bone. Then he tore off one side of his cheek and then he did the same on the other side of his face. And by that time, the first cheek would return to normal, so he would do the same action again. I said, "What is this?" They replied, "Proceed."

So we went until we came to a man lying flat on his back. And a man was standing over his head with a rock or a piece of stone. He would crush the head of the lying man with that stone. So the stone would then roll away. And he would not return with the stone until the head of the man had returned to how it originally was. So he would return and strike it again. I said, "What is this?" They replied, "Proceed."

So we went until we came to a pit like an oven. Its top part was narrow and its bottom was wide. A fire was kindling underneath it. So whenever the flames drew closer, the naked men and women inside it were raised up until they were about to escape from it. Then the flames would become quieter, so they would go back down into it. So I said, "Who are these?" They replied, "Proceed."

So we went until we reached a river of blood. There was a man standing in the middle of the river." Yazīd and Wahb Ibn Jarīr, from Jarīr Ibn Hāzim, "And at the bank of the river was a man with rocks in his hands. So he was facing the man who was in the river. So whenever he wanted to come out, the man at the bank would throw a rock into his mouth, so he would return to where he was. So I said, "What is this?" They replied, "Proceed."

So we went until we came to a garden of greens within which was a huge tree. And sitting near its root was an old man with some children. And I saw another man near the tree with a fire in front of him and he was kindling it up. So they (i.e. the two companions) climbed up the tree with me and entered me into a house, more beautiful than which, I had never seen before. In it were old men, young men, women and children. Then they took me out of it. So they climbed higher up the tree with me and entered me into another house, which was better and superior to the first. In it were old men and

youth. I said, "You have made me ramble all night. So inform me about what I have seen."

They replied, "Yes. As for the one whose cheek you saw being torn away, then he was a liar. He used to narrate lies up until they reached all over the world. So this will be done to him until the Day of Judgement. And the one whose head you saw being crushed, then he was a man whom Allāh taught the *Qur'ān*, but he would sleep the entire night and he would not act in accordance to it during the day. This action will be done to him up until the Day of Judgement. And those whom you saw in the pit, then they are the fornicators. And the one whom you saw in the river of blood used to eat usury.

And the old man near the root of the tree was Ibrāhīm (عَبْدُ الصَّلَاةِ وَالسَّلَامِ) and the children around him were the offspring of the people. And the one who was kindling the Fire was Mālik - the keeper of the Fire. And the first house that you entered was the house of the common Believers. As for this house, then it is the house of the martyrs. And I am Jibrīl and this is Mikā'īl. So raise your head." So I raised my head and saw that there was something like a cloud above me. They said, "That is your place." I said, "Leave me to enter my place." They said, "Indeed, you have a life left that you have not completed. So once you have completed it, you will reach your place."¹

And in the grave, Nakīr and Munkar will ask: Who is your Lord? What is your Religion? Who was this man that was sent amongst you?

Likewise, the pressure of the grave has been mentioned in the *hadīth*, "If anyone is saved from the pressure of the grave, then Sa'd Ibn Mu'adh² is

¹ Related by al-Bukhārī (no. 1386), Ahmad in *al-Musnad* (no. 20165), Abū 'Awānah as occurs in *Ittihāful-Mabrah* (6/24), al-Baghawī (no. 2053), at-Tabarānī in *al-Kabīr* (no. 6986, 6988-6990) and al-Bayhaqī (5/275).

² He is Sa'd Ibn Mu'adh Ibnun-Nu'mān al-Ansārī al-Ashhalī, Abū 'Amr, the leader of al-Aws. He accepted Islām before the *Hijrah* at the hand of Mus'ab Ibn 'Umayr. He →

saved.¹ And this *hadīth* is *sahīh* as far as I know. We ask Allāh to pardon us and forgive us.



participated in al-Badr and he became a martyr from an arrow that struck him during the battle of al-Khandaq in the fifth year from the *Hijrah* - ﷺ.

¹ **Sahīh:** Related by Ahmad (no. 24283-24663), 'Abdullāh Ibn Ahmad in *as-Sunnah* (no. 1412), Ishāq Ibn Rāhawayh (no. 1114), at-Tahāwī in *Sharh Mushkilul-Āthār* (no. 273, 274-276), at-Tabarī in *Tabdhībul-Āthār* (no. 897), al-Bayhaqī in *Ithbāt 'Adbābil-Qabr* (no. 106-108, 110), 'Ali Ibnul-Ja'd as occurs in *al-Ja'diyyāt* (no. 1566), Ibn Hibbān (no. 3112), at-Tabarānī in *al-Awsat* (no. 4624) and al-Haythamī in *Majma'uz-Zawā'id* (3/46). It was authenticated by al-Albānī in *Silsilatus-Sahībah* (no. 1695).

The Resurrection and the Reckoning

And afterwards, they become decomposed and widespread. And on the Day of Judgement, they will be gathered together in front of their Lord. And in His presence, they will be exposed to Him during their Reckoning. In the presence of the scales and the unfolding scrolls of records, Allāh will count up the deeds and the people will have forgotten their deeds. This will occur on a Day whose length would be fifty thousand years if anyone other than Allāh (عَزَّوَجَلَّ) were the judge between His creation.¹

However, Allāh will deliver the judgement between them with justice in a length of time known in the worldly life.² And He is the fastest of Reckoners.

¹ This is one of the statements in the *tafsīr* (exegesis) of the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

“The Angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.” [Sūratul-Ma’ārij 70:4]

Imām ash-Shawkānī (d.1250H) said in *Fathul-Qadīr* (5/357), “Meaning, the length of the Day would be fifty thousand years if anyone other than Allāh (سُبْحَانَهُ وَتَعَالَى) were to be the judge. And He will be finished with it in an hour. And it is said that the servants’ length of standing for the Reckoning will be for this length. Then after that, the people of Paradise will settle down in Paradise and the people of Fire will be in the Fire. And it is said that the length of the Day of Judgement for the disbeliever is fifty thousand years and the length for the Believers is like the time between the *Dhuhr* and *’Asr* Prayers...”

² From Suwayd Ibn Nasr: Ibnul-Mubārak informed us, from Ma’mar, from Qatādah, from Zarārah Ibn Awfā, from Abī Hurayrah, from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said, “The length of the Day of Judgement is like the time between the *Dhuhr* and *’Asr* Prayers.” **Marfū’**: Related by al-Hākīm (1/84), Ibn Kathīr in *an-Nihāyah* (1/235) and ad-Daylamī in *Musnadul-Firdaws* (4/337). It was authenticated by al-Albānī in *Silsilatus-Sahībah* (5/584).

Just as He began them from misfortune and happiness, so shall they return on that Day - a group in Paradise and a group in Hell.¹



Explanation:

This universe has an appointed time of extinction. The days of the worldly life will elapse one by one up until they end. So when the days of the worldly life have ended, Allāh (عَزَّوَجَلَّ) will command Isrāfil. So he will blow into the horn a blow of fear. So he will prolong it. Allāh (تَبَارَكَوَتَعَالَى) said,

﴿ وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوْاقِ حُورٍ ﴾

“And these (disbelievers) await not but one blast (of the Horn); there will be no delay for it.” [Sūrah Sād 38:15]

Then after that, there will occur a thunderous blow that will cause the people to die following it. And every living thing will die by this blow. And no one from the living will remain after that. And there shall come an interpretation for the statement of Allāh (تَبَارَكَوَتَعَالَى),

﴿ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٣٦﴾ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٣٧﴾ ﴾

¹ Shaykh 'Ubayd al-Jābirī (رحمته الله) said, “So in these sentences, the Shaykh - رحمه الله - sums up that which Allāh (عَزَّوَجَلَّ) has prepared for the people of *imān* and those who are His *awliyā'* (close allies), from the people of *taqwā* (piety) and the people of good deeds from the believing servants of Allāh. And the author ended this passage with his statement, ‘...a group in Paradise and a group in Hell.’ So it is as if this passage is an answer to the pre-decreed question, ‘Who is the faction from the servants of Allāh that will be in Paradise?’ And the Shaykh mentioned these sentences. And every sentence from this passage has a proof from the Book and the *Sunnah*.” Refer to the third cassette of Shaykh 'Ubayd's lessons on *Sharhus-Sunnah* of al-Muzanī.

“Everyone upon the earth will perish, and there will remain the Face of your Lord, Owner of Majesty and Honour.” [Sūrat-ur-Rahmān 55:26-27]

Then after that, there will occur whatever will occur from the events, such as the mountains being blasted into dust and the skies and the earth folding up. Then Allāh will command the skies to rain. So they will pour down rain like the semen of men upon the earth. So the people will sprout up out of their graves, just as plants sprout up. So when they have grown and the promise of Resurrection comes, at that point Allāh (عَزَّوَجَلَّ) will command Isrāfil. So he will blow into the horn after the souls have gathered into its opening. So the souls will fly into their bodies. Every soul will know its body, regardless of where it is and the soul will go to it. So it will enter its body.

Then they will stand in their graves when the earth splits for them.¹ At that point, they will make their way to the place of assembly.

﴿يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

“That Day, everyone will follow the call of the Caller with no deviation therefrom, and all voices will be stilled before the Most Merciful, so you will not hear except a whisper of footsteps.” [Sūrah Tā Hā 20:108]

Allāh is great! So they will be gathered together for judgement on a Day whose length is fifty thousand years. And they will stand in it for a long time. And this is what the *Qur’ān* alludes to in the statement of Allāh (تَبَارَكَ وَتَعَالَى),

¹ **Da’if:** Related by Ibn Jarīr in his *Tafsīr* (2/330-331), Ishāq Ibn Rāhawayh in his *Musnad* (no. 10), at-Tabarānī in *Abādīrbut-Tuwāl* (no. 36) and Ibn Kathīr in his *Tafsīr* (2/139). It was declared *da’if* by al-Albānī in *Sharhbut-Tahāwīyyah* (p. 410).

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ ٦

“The Day when mankind will stand before the Lord of the worlds.” [Sūratul-Mutaffifin 83:6]

Then, the Believers will walk, some of them with others. So they will say, ‘Go to the one who will intercede for you in front of your Lord.’ So they will go to Ādam, then to Nūh, then to Ibrāhīm, then to Mūsā, then to ‘Isā (عليهم السلام). And all of them will refer the Believers to another, until they reach Muhammad (صلى الله عليه وعلى آله وسلم).

So when they come to the Prophet (صلى الله عليه وسلم), he will say, “I will do it. I will do it.” So he will go to his Lord and prostrate in front of Him for the length of the Friday Prayer. Then he will say, “My Lord! My *Ummah*, my *Ummah*.”¹ And at that point, Allāh will command that the judgement be executed.

And that which has been mentioned will take place when the scrolls are passed out. So a person will take his record in his right hand and another will take his record in his left hand and the deeds will be weighed.

﴿فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ١٠٢ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

¹ Related by al-Bukhārī (no. 3340, 3361, 4712), Muslim (no. 194), Ibnul-Mubāarak in his *Musnad* (no. 101), Ibn Abī Shaybah in *al-Musannaf* (11/444), Ishāq Ibn Rāhawayh (no. 185), Ahmad (no. 9623), at-Tirmidhī (no. 2434), an-Nisā’ī in *al-Kubrā* (no. 11286), Ibn Abī ‘Āsim in *as-Sunnah* (no. 811), Ibn Khuzaymah in *at-Tawhīd* (no. 348), Abū ‘Awānah (1/170, 173-174), Ibn Hibbān (no. 6465, 7389), Ibn Mandah in *al-Īmān* (no. 879-882), Abū Nu‘aym in *Sifatul-Jannah* (no. 175), al-Bayhaqī in *ad-Dalā’il* (5/476-478) and in *al-Asmā’ was-Sifāt* (p. 315) and al-Baghawī (no. 4332).

“And those whose scales are heavy with good deeds - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, being in Hell, abiding eternally. The Fire will sear their faces, and they therein will have taut smiles.”

[Sūratul-Mu‘minūn 23:102-104]

And there is nothing after the life of this world, except for the abode of Paradise or the Fire.



Paradise (*al-Jannah*)

And the people of *Jannah* (Paradise) will be enjoying themselves in Paradise on that Day. And they will be delighting in all sorts of pleasures and they will have the most excellent favours bestowed upon them.



Explanation:

Paradise (*al-Jannah*) has within it that which no eye has seen and no ears have heard and that which no heart of a human being has ever experienced.¹ Whosoever enters Paradise will live forever, so he will not die. He will remain healthy, so he will not become ill. He will remain young, so he will not become senile. He will remain happy, so he will not be miserable.²

¹ Related by al-Bukhārī (no. 3244), Muslim (no. 2824), 'Abdur-Razzāq in *al-Musannaf* (no. 20874), al-Baghawī (no. 4370), 'Abdullāh Ibnul-Mubārak in *az-Zuhd* (no. 273), al-Humaydī (no. 1133), Ahmad (no. 8143), at-Tirmidhī (no. 3797), Abū Ya'lā (no. 6276), Ibn Hibbān (no. 369), from the *hadīth* of Abī Hurayrah (رضي الله عنه).

² Related by Muslim (no. 2837), 'Abd Ibn Humayd in *al-Muntakhib* (no. 942), Ahmad (no. 8258, 11332, 11905), Abū Nu'aym in *Sifatul-Jannah* (no. 290), at-Tirmidhī (no. 3246), an-Nisā'ī in *al-Kubrā* (no. 11184), al-Bayhaqī in *al-Ba'ith wan-Nushūr* (no. 240, 443), from the *hadīth* of Abī Hurayrah and Abī Sa'īd (رضي الله عنه). And it was related by 'Abdullāh Ibnul-Mubārak in *az-Zuhd* (no. 428), with the additions of Nu'aym Ibn Hammād, from Sufyān ath-Thawrī in *mawqūf* (stopped) form.

Paradise is nothing but swaying basil and a steady river and ripe fruits and erected castles and beautiful women and a joy that does not resemble the joy in this world.¹ Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ
 عَلَى الْأَرَآئِكِ مُتَكِهِونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَنَكِهِةٌ وَهُمْ مَا يَدْعُونِ ﴿٥٧﴾
 سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾﴾

“Indeed, the inhabitants of Paradise, that Day, will be amused in joyful occupation - they and their spouses - in shade, reclining on adorned couches. For them therein is fruit, and for them is whatever they request or wish and “Peace,” a word from a Merciful Lord.”

[Sūrah Yā Sīn 36:55-55]

What is the price of Paradise? Its price is obedience to Allāh and obedience to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon the understanding of the *Salafus-Sālih*,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
 وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦١﴾﴾

¹ **Da'if:** Related by Ibn Mājah (no. 4332), Ibn Hibbān (no. 2620), at-Tabarānī in *al-Kabīr* (1/377), Abū Nu'aym in *Sīfatul-Jannah* (no. 43-45), al-Baghawī in *Sharbus-Sunnah* (15/4386), ad-Diyā' al-Maqdisī in *al-Ahādīthul-Mukbtārah* (4/1343-1345), Ibn 'Asākir (8/231), al-Harbī in *al-Gharīb* (5/166/1), Abul-Qāsim al-Hanā'ī in *al-Fawā'id* (1/88), from the *hadīth* of Usāmah Ibn Zayd (رضي الله عنه). It was declared *da'if* by al-Albānī in *Silsilatud-Da'ifab* (no. 3357).

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favour of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.” [Sūratun-Nisā’ 4:69]

This is the price of Paradise. This is what will cause one to reach it. As for whoever obeys this one and that one and follows this one and that one in disobedience to Allāh (عَزَّوَجَلَّ), then he will be remorseful on the Day of Judgement,

﴿ وَيَوْمَ بَعْضُ الظَّالِمِ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَنَاخَذْتُ مَعَ الرَّسُولِ سَيْبًا ﴿٢٧﴾ يَوْمَئِذٍ لِيَتَنَى لِيَتَنَى لَمْ أَنُحِذْ فَلَانَاخِلِيًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ ﴾

“And the Day the wrongdoer will bite on his hands in regret he will say: I wish I had taken with the Messenger a way. Woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is *Shaytān*, to man, a deserter.”

[Sūratul-Furqān 25:27-29]

It is said to you - O servant of Allāh: Follow the Book of Allāh. Follow the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Follow the *Salafus-Sālih*, from the *tābi'īn* and the *atbā'ut-tābi'īn* from the people of the first three generations of Muslims whom the Prophet of guidance praised, those with radiant faces, arms and feet, to Paradise. So you say, ‘No,’ and turn away for the sake of following the people of innovation in their innovations and the people of desires upon their misguidance. Do you not know that those who love one another, the followers and those who are followed, the leadership and the subordinates will be cursing one another on the Day of Judgement and that allegiance will turn into enmity? Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾ ﴿١٧﴾

“Close friends, that Day, will be enemies to each other, except for the righteous.” [Sūratuz-Zukhruf 43:67]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنتم لَكُنَّا مُؤْمِنِينَ﴾

“If you could see when the wrongdoers are made to stand before their Lord, refuting each other’s words. Those who were oppressed will say to those who were arrogant: If not for you, we would have been Believers.”

[Sūrah Saba‘ 34:31]

And refer to the two *āyāt* after it from Sūrah Saba‘.

So fear Allāh concerning yourself - O servant of Allāh - and follow the truth. You will be saved and rightly-guided and receive Paradise, the best residence.



Ar-Ru'yah Seeing Allāh in the Hereafter

So at that point, they will look upon their Lord. They will not be glancing here and there whilst looking at Him and they will not be in doubt. So their faces will be shining by His Generosity and their eyes will be gazing upon Him by His excellence. They will reside there in a state of perpetual happiness and,

﴿ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴾ ﴿١٨﴾

“No fatigue will touch them therein, nor from it will they ever be removed.” [Sūratul-Hijr 15:48]

﴿ أَكُلُّهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ
النَّارُ ﴾

“Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.” [Sūratul-Ra'd 13:35]

And the people of *jubd* (obstinate rejection) will be veiled from their Lord on that Day¹ and they will be burned in the Fire,

¹ From al-Muzanī: I heard Ibrāhīm Ibn Haram al-Qurashī who said: I heard ash-Shāfi'ī (d.204H) speaking about the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ ﴾ ﴿١٥﴾

“No! Indeed, from their Lord, that Day, they will be partitioned.”
[Sūratul-Mutaffifin 83:15] →

﴿لَيْسَ مَا قَدَّمَتْ هُمْ أَنْفُسَهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾

“How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally.”

[Sūratul-Mā'idah 5:80]

And,

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ﴾

“And for those who disbelieve will be the fire of Hell. Death is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one.” [Sūrah Fātir 35:36]

And Allāh will take out from it whosoever He wills from the people of *Tawhīd*.



Explanation:

“So when those whom He is angry with will be veiled, then this is a proof that those with whom He is pleased will see Him.” So Abun-Nu'aym al-Qazwīnī said to him, “O Abā Ibrāhīm - do you say it?” He said, “Yes, and I practice this as my Religion.” So 'Isām stood up in front of him and kissed his head and said, “O leader of the *Shāfi'īyyīn*! Today you have made our faces white.” It was mentioned by al-Maqrīzī in his book, *al-Maqfā al-Kabīr* (5/346) and it was mentioned by way of summary by al-Bayhaqī in *Manāqibush-Shāfi'ī* (2/353).

The Believers will be gazing upon their Lord with a look of happiness and delight, as occurs in the *hadīth*, “When the people of Paradise are enjoying their delights, a radiant light will manifest itself to them. So they will raise their heads. So the Lord will be looking down upon them from above them. So He will say, “May peace be upon you - O people of Paradise.” He said: And that is the statement of Allāh,

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾

“And “Peace,” a word from a Merciful Lord.”

[Sūrah Yā Sin 26:58]

He said: So they will gaze upon Him. And they will be looking at Him and they will not turn to anything from the delights as long as they are looking at Him, up until He conceals Himself. And His light and His blessing will remain upon them when they are in their dwellings.”¹

This is the statement of *Ablus-Sunnah wal-Jamā'ah*, they use as proofs the *āyāt* which prove that. From them is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾

“Some faces, that Day, will be radiant (*nādirah*), looking (*nādhirah*) at their Lord.” [Sūratul-Qiyāmah 75:22-23]

The first term comes from *an-nadārah* and it is beauty and brilliancy and the second term is from *an-nadhīr* (vision).

¹ **Da'if:** Related by Ibn Mājah (no. 184), Abū Nu'aym in *al-Hilyah* (6/208-209), al-Bazzār (no. 2253), al-Haythamī in *al-Majma'uz-Zawā'id* (7/98), as-Suyūṭī in *ad-Durrul-Manthūr* (5/266-267) and Ibn Adiy in *al-Kāmil* (6/2039), from the *hadīth* of Jābir Ibn 'Abdullāh (رَضِيَ اللَّهُ عَنْهُ). It was declared *da'if* by al-Albānī in *Da'iful-Jāmi'* (no. 2363).

The author said, “They will reside there in a state of perpetual happiness and,

﴿ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴾

“No fatigue will touch them therein, nor from it will they ever be removed.” [Sūratul-Hijr 15:48].”

This is the final outcome for the Believers, those who believe in *Tawhīd*, those who follow the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the followers of the *Salaf* of this *Ummah* - the Companions and the *tābi'īn*.

As for the people of obstinate rejection (*juhd*), then the author spoke eloquently about them with his statement, “And the people of *juhd* (obstinate rejection) will be veiled from their Lord on that Day and they will be burned in the Fire.” Meaning, they will be consumed by fire and punished.

﴿ لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ

هُمْ خَالِدُونَ ﴾

“How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally.”

[Sūratul-Mā'idah 5:80]

They will abide therein always and forever, eternally.

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ
وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِمْ بَغْتَةً
فَتَبْهُتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾﴾

“If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided. Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.”

[Sūratul-Anbiyā‘ 21:39-40]

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوْتُوهُمْ وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ﴿٣٧﴾ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾﴾

“And for those who disbelieve will be the fire of Hell. Death is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one. And they will cry out therein, “Our Lord, remove us; we will do righteousness - other than what we were doing!” But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste the punishment, for there is not for the wrongdoers any helper.” [Sūrah Fātir 35:36-37]

The author said, "And Allāh will take out from it whosoever He wills from the people of *Tawhīd*." There are authentic and concurrent (*mutawātir*) reports relating that there will be from the people of *Tawhīd* those whom Allāh will pardon. So He will enter them into Paradise without a punishment. And from them are those who will enter the Fire. So they will die a death. So the intercessors will come and enter upon them. So the intercessors will find them burned to such an extent that they will have become charcoal.¹ So the intercessors will not recognize them, except by their marks of prostration.² And it is *harām* (unlawful) for the Fire to consume the marks of prostration.

The places of prostration are seven: the forehead, the nose, the two palms, the two knees and the ends of the feet. These seven places of prostration are *harām* (unlawful) for the Fire to consume.



¹ This is the meaning of a *hadīth* related by Muslim (no. 183).

² Related by al-Bukhārī (no. 6573, 7437), Muslim (no. 182), Ahmad (no. 7717), ad-Dārimī (no. 2801), an-Nisā'ī in *al-Mujtabā* (no. 1140) and in *al-Kubrā* (no. 11477), Ibn Abī 'Āsim in *as-Sunnah* (no. 475), Abū 'Awānah (1/162), Ibn Mandah in *al-Īmān* (803, 805, 807), Ibn Hibbān (no. 7429), al-Ājurri in *ash-Sharī'ah* (p. 259-260), al-Lālikā'ī in *Sharh Usūlul-'Iṭiqād* (no. 813-816) and al-Baghawī (no. 4346).

Obedience to the Leaders and Rulers and The Prohibition of Revolting Against Them

And obedience to the ruler in whatever is pleasing to Allāh (عَزَّوَجَلَّ) and remaining far away from whatever is displeasing to Him. And abandoning revolt in response to their hostility and oppression. And repenting to Allāh (عَزَّوَجَلَّ) in order that they become inclined towards their subjects.¹

¹ Ibn Abil-'Izz (d.792H) - رَحِمَهُ اللهُ - said in *Sharhut-Tahāwiyyah* (2/578), "As for sticking to obedience even if the rulers are oppressive, then the harms that result from rebelling against them are several times greater than that which occurs from their oppression. Rather, patiently bearing their oppression is expiation for evil deeds and it increases by many times for the oppressed. So Allāh (تَبَارَكَ وَتَعَالَى) would not grant them authority over us, except due to the corruptness of our deeds and as a retribution for similar deeds. So it is upon us to strive in seeking forgiveness, repentance and rectifying the deeds. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴾ (٢٠)

"And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much." [Sūratush-Shūrā 42:30]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ أَوْلَمَّا أَصَبْتُمْ مُمْصِيَةً فَذُكِرْتُمْ بِهَا قُلْتُمْ إِنَّ هَذَا قُلٌّ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ﴾

"Why is it that when a single disaster struck you (on the day of Uhud), although you had struck (the enemy in the Battle of Badr) with one twice as great, you said, "From where is this?" Say: It is from your own selves." [Sūrah Āli-'Imrān 3:165]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَرَأَى اللَّهُ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَرَأَى نَفْسِكَ ﴾

→

Explanation:

Meaning, obedience to the rulers in the truth is obligatory and it is unlawful (*harām*) to disobey them when they command with that which Allāh has commanded from the truth. However, when they command with disobedience, then there is no obedience to the creation in disobedience to the Creator. This is what the Prophet (صلى الله عليه وسلم) said, “There is no obedience to the creation in disobedience to the Creator.”¹

The author said, “And repenting to Allāh (عز وجل) in order that they become inclined towards their subjects.”

Revolting against the rulers is unlawful (*harām*). Indeed, authentic and clear *ahādīth* have been mentioned about this, from them:

“What comes to you of good is from Allāh, but what comes to you of evil, is from yourself.” [Sūratun-Nisā’ 4:79]

And Allāh (سبحانه وتعالى) said,

﴿وَكَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾

“And thus will We make some of the wrongdoers allies of others for what they used to earn.” [Sūratul-An’ām 6:129]

So if the subjects want to be liberated from the oppression of the oppressive ruler, then let them abandon oppression themselves.”

¹ **Sahih:** Related by at-Tabarānī in *al-Kabīr* (18/381), Ibn Abī Hātim in *al-Marāsīl* (p. 40), Ibn Abī Shaybah in *al-Musannaf* (no. 12), Ahmad (no. 19880), al-Bazzār (no. 3614), al-Qadā’ī in *Musnadush-Shihāb* (no. 873) and at-Tabarānī in *al-Awsat* (no. 1374), from the *hadīth* of ‘Imrān Ibn Husayn (رضي الله عنه). It was authenticated by al-Albānī in *Sabīhul-Jāmi’* (no. 7520).

[1]: There occurs in the *Sahih* of Muslim,¹ from Nāfi² who said: 'Abdullāh Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) came to 'Abdullāh Ibn Mutī³ during the days of al-Harrah in the time of Yazīd Ibn Mu'āwiyah,⁴ so he said, "Place a pillow for Abū 'Abdur-Rahmān." So he said, 'I have not come to sit with you, I have come to relate a *hadīth* to you that I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say. I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying, 'Whosoever withdraws his hand from obedience will meet Allāh on the Day of Judgement having no argument for himself. And whosoever dies without having bound himself by an oath of allegiance (*bay'ah*), then he dies the death of one belonging to the days of *jābiliyyah* (pre-Islāmic times of ignorance)."⁵

[2]: From Ibn 'Abbās⁶ (رَضِيَ اللَّهُ عَنْهُمَا) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said, "Whosoever detests something from his leader, then let him bear it patiently.

¹ He is Muslim Ibnul-Hajjāj Ibn Muslim al-Qushayrī an-Naysābūrī, Abul-Hasan. He was one of the Imāms from the *huffādh* (preservers) of *hadīth*. He was the author of the *Sahih*, which is second only to the *Sahih* of al-Bukhārī according to many of the Scholars. He died in the year 261H and he was of 57 years.

² He is Nāfi', the freed slave of Ibn 'Umar, Abū 'Abdullāh al-Madanī. He was originally from the country of Morocco. He was one of the distinguished *thiqāt* (reliable narrators) and from the eminent Imāms. Al-Bukhārī said, "The most authentic of *asānid* is Mālik, from Nāfi', from Ibn 'Umar." He died in the year 117H according to what is commonly known.

³ He is 'Abdullāh Ibn Mutī' Ibnul-Aswad Ibn Hārithah al-Qurashī al-'Adawī al-Madanī. He had a vision. And he was the leader of the Quraysh on the day of al-Harrah. And Ibnuz-Zubayr appointed him with the leadership of al-Kūfah. Then he was killed along with him in the year 73H.

⁴ He is Yazīd Ibn Mu'āwiyah Ibn Abī Sufyān al-Amawī, Abū Khālid. He was born in the year 5H or 6H or 27H. He attained the caliphate in the year 60H. He is not in need that any more be related about him. He died in the year 64H.

⁵ Related by Muslim (no. 1751), Ahmad (no. 5551, 6423), Abū 'Awānah (4/470), Ibn Abī 'Āsim in *as-Sunnah* (no. 91, 1075), al-Hākim in *al-Mustadrak* (1/77) and al-Bayhaqī in *as-Sunan* (no. 16612).

⁶ He is 'Abdullāh Ibn 'Abbās Ibn 'Abdul-Muttalib Ibn Hāshim Ibn 'Abd Manāf, he was the nephew of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He was born three years before the *Hijrah* (migration). And the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) supplicated for him to attain understanding of the *Qur'ān*. So he was referred to as an ocean and a Scholar due to the →

Since, there is no one who removes his obedience from the ruler by a handspan and then dies, except that he dies a death of one belonging to the days of *jāhiliyyah* (pre-Islāmic times of ignorance).”¹

[3]: From Abī Hurayrah² (رضي الله عنه), from the Prophet (صلى الله عليه وسلم) that he said, “Whosoever defects from obedience and separates from the *Jamā’ah* (united body of Muslims) and then dies, then he dies a death belonging to the days of *jāhiliyyah*. And whosoever is killed fighting under the banner of man who is blind (to the cause for which he is fighting), who gets enraged with tribal pride, or who calls to tribal pride, or aids tribal pride and then he is killed, then his killing is a killing belonging to the days of *jāhiliyyah*. And whosoever comes out against my *Ummah*, striking its righteous and its wicked ones, not sparing its staunch Believers (*mu’min*) and not fulfilling his obligation towards those of them who have been given a pledge of security, then he is not from me and I am not from him.”³

[4]: From Hudhayfah Ibnul-Yamān⁴ (رضي الله عنه) said, ‘I said, “O Messenger of Allāh! Indeed, we were in a time of evil. So Allāh came with goodness and

vastness of his knowledge. He died in the year 68H in Tā’if. He was one of the *mukaththireen* (narrators of many *ahādīth*) from the Companions. And he was one of the *’Abādilah* (Companions named ’Abdullāh), he was from the *fuqahā’* (jurists) of the Companions.

¹ Related by al-Bukhārī (no. 7054, 7143) and Muslim (no. 1849).

² He is ’Abdur-Rahmān Ibn Sakhr - according to what is correct - ad-Dawsī, the noble Companion. He accepted Islām in the year of Khaybar, the seventh year after the *Hijrah*. He was a memorizer from the Companions, he narrated 5374 *ahādīth*. He died in the year 7H, and it is said that he died in the year 8H, and it is said that he died in the year 59H. He was seventy eight years old.

³ Related by Muslim (no. 1848), ’Abdur-Razzāq (no. 20707), Ahmad (no. 7944, 8061), an-Nisā’ī (no. 4114), Ibn Mājah (no. 3948), Ibn Abī Āsim (no. 90), Ibn Hibbān (no. 4580) and al-Bayhaqī in *as-Sunan* (no. 16611).

⁴ He is Hudhayfah Ibnul-Yamān. And the name al-Yamān is Hasīl. And it is called: Hasal al-’Abasī. He was an ally of the *Ansār*, a noble Companion from the *sābiqīn* (the first ones to embrace Islām). He died during the early part of ’Alī’s (رضي الله عنه) caliphate in the year 36H.

that is what we are living now. So is there any evil after this goodness?” He said, “Yes.” I said, “So is there after that evil any goodness?” He said, “Yes.” I said, “So is there any evil after that goodness?” He said, “Yes.” I said, “How?” He said, “There will be leaders after me who will not guide with my guidance. And they will not follow my *Sunnah*. And there will emerge amongst them men whose hearts will be the hearts of devils within the bodies of human beings.” I said, “What shall I do - O Messenger of Allāh - if I should reach that time?” He said, ‘Listen to and obey the leader, even if he beats your back and takes your wealth. So listen and obey.’¹

[5]: From ‘Arfajah² who said, ‘I heard the Messenger of Allāh (ﷺ) saying, ‘Whosoever comes to you whilst you are united under one leader, wanting you to renounce your allegiance and thus split up your *Jamā’ah*, then kill him.’³

[6]: From Abī Sa’id al-Khudrī⁴ (رضي الله عنه) who said, ‘The Messenger of Allāh (ﷺ) said, ‘If two leaders request the pledge of allegiance, then kill the second of the two.’⁵

¹ Related by Muslim (no. 1847) and al-Bayhaqī in *as-Sunan* (no. 16617).

² He is ‘Arfajah Ibn Shurayh, Abū Sharāhīl, or Sharīk, or Darīh al-Ashja’ī. He was a Companion. There is a difference of opinion about the name of his father. Muslim, Abū Dāwūd and an-Nisā’ī narrated from him.

³ Related by Muslim (no. 1852), ‘Abdur-Razzāq (no. 20714), at-Tiyālīsī (no. 1320), Ahmad (no. 18323, 19021-19022), Abū Dāwūd (no. 3762), an-Nisā’ī (no. 4020), Ibn Hibbān (no. 4577), at-Tabarānī in *al-Kabīr* (17/141-145) and al-Hākim *al-Mustadrak* (2/156).

⁴ Sa’d Ibn Mālik Ibn Sinān Ibn ‘Ubayd al-Ansārī al-Khazrajī, Abī Sa’id al-Khudrī. He and his father were Companions. He was young on the day of Uhud, then he became the first of those who participated in al-Khandaq. He narrated many *ahādīth*. He died in al-Madīnah in the year 63H, or 64H, or 65H. And it is said that he died in the year 74H.

⁵ Related by Muslim (no. 1853).

[7]: From Umm Salamah¹ (رَضِيَ اللَّهُ عَنْهَا) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “There shall come leaders. So you will approve of some of their deeds and you will object to some of their deeds. So whoever recognizes their evil deeds is absolved from blame and whosoever disapproves of their evil deeds is safe. However, whoever is pleased with their deeds and follows them is ruined.” They said, “Should we not fight them?” He replied, “No, as long as they pray.”²

[8]: From 'Awf Ibn Mālik³ (رَضِيَ اللَّهُ عَنْهُ), from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said, “The best of your leaders are those whom you love and who love you and they supplicate for you and you supplicate for them. And the most evil of your leaders are those whom you hate and those who hate you and you curse them and they curse you.” They said, “O Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! Should we not overthrow them for this?” He said, “No, as long as they establish the Prayer amongst you. Indeed, whosoever has a leader appointed over him and he sees from him something from disobedience to Allāh, then let him detest whatever is in disobedience to Allāh, but let him not remove his hand from obedience to the leader.”⁴

¹ She is Hind Bint Abī Umayyah Ibnul-Mughīrah Ibn 'Abdullāh Ibn 'Umar Ibn Makhzūm al-Makhzūmiyyah, Umm Salamah. She is a Mother of the Believers, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married her after Abī Salamah in the year 4H, and it is said this was in the year 3H. And she lived for sixty years after that. She died in the year 62H, and it is said she died in the year 61H, and it is said she died earlier than that. And the first view is the most correct.

² Related by Muslim (no. 1854), at-Tiyālisī (no. 1700), Ibn Abī Shaybah (15/71), Ahmad (no. 26528, 26577, 26728), Abū Dāwūd (no. 4760-4761), at-Tirmidhī (no. 2265), Ibn Abī Āsim (no. 1083), Abū Ya'la (no. 6980), Abū 'Awānah (4/471), at-Tabarānī in *al-Kabīr* (23/760), al-Baghawī in *Sharhus-Sunnah* (no. 2459) and al-Bayhaqī in *as-Sunan* (no. 16620).

³ He is 'Awf Ibn Mālik Ibn Abī 'Awf al-Ashja'ī al-Ghatfānī, Abū Hammād and he is called other than that. He was a noble and famous Companion. He participated in the Battle of Mu'tah along with Khālid Ibn Walīd and the leaders before him. And he participated in the Conquest of Makkah and he held the banner of his people that day. And he participated in the Conquest of Shām and lived in Damascus. He died in the year 73H.

⁴ Related by Muslim (no. 1755), Ibnul-Mubārak in his *Musnad* (no. 243), at-Tabarānī in *al-Kabīr* (18/119), Ahmad (no. 23981), al-Bukhārī in *at-Tārikhul-Kabīr* (7/271), →

[9]: From 'Ubādah Ibnus-Sāmit¹ (رَضِيَ اللَّهُ عَنْهُ) who said, "The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called us. So we took an oath of allegiance with him. So from that which we pledged to him was to listen and obey in our pleasure and our displeasure and in our adversity and in our prosperity, even if someone else were to be given precedence over us, and that we would not dispute the delegation of authority. He said, 'Except if you see clear disbelief (*kufr bawāh*) for which you have a proof from Allāh."²

[10]: And there occurs in the long *marfū'* (raised) *hadīth* of 'Abdullāh Ibn 'Amr Ibnul-Ās³ (رَضِيَ اللَّهُ عَنْهُ), "And whosoever gives the oath of allegiance to a leader such that he gives him the palm of his hand and allegiance of his heart, then let him give it to the leader if he is capable. So if another person comes to dispute his leadership, then strike the neck of that other person."⁴

And revolting against the rulers is split up into two categories:

1. The actual revolt with the sword and whatever that entails;

ad-Dārimī (no. 2799), Ibn Abī Āsim (no. 1071), al-Bazzār (no. 2752), Abū 'Awānah (no. 7182) and al-Ājurri in *ash-Sharī'ah* (p. 41).

¹ He is 'Ubādah Ibnus-Sāmit Ibn Qays al-Ansārī al-Khazrajī, Abul-Walīd al-Madanī. He was one of the chiefs, a famous participant in the Battle of Badr. He died in ar-Ramlah in the year 34H. He was of seventy-two years, and it is said that he lived up until the caliphate of Mu'āwiyah. Sa'd Ibn 'Afir said: His height was ten handspans.

² Related by al-Bukhārī (no. 7055, 8056, 7199, 8200), Muslim (42/1709), an-Nisā'ī (no. 4149-4154) and Ibn Mājah (no. 2866).

³ He is 'Abdullāh Ibn 'Amr Ibnul-Ās Ibn Wā'il Ibn Hāshim Ibn Sa'd Ibn Sa'd Ibn Sahn as-Sahmī, Abū Muhammad. And it is said he was Abū 'Abdur-Rahmān. He was one of the *sābiqīn* (early ones to embrace Islām), *al-mukaththirīn* (narrators of many *abādīth*) from the Companions. And he was one of the *fuqahā'* (jurists) from the '*Abādilah* (Companions named 'Abdullāh). He died in *Dhul-Hijjah* during the nights of al-Harrah according to the most correct view in at-Tā'if. This was the preponderant view according to Ibn Hajr (d.852H). And Ahmad Shākīr (d.1377H) - رَضِيَ اللَّهُ عَنْهُ - held the preponderant view that he died in in the year 56H in Egypt. Refer to his checking of *al-Musnad* (9/188).

⁴ Related by Muslim (no. 1844), Ibn Abī Shaybah (12/214), Ahmad (no. 6501, 6503, 6793), Abū Dāwūd (no. 4248), an-Nisā'ī (no. 4191) and Ibn Mājah (no. 3956).

2. The verbal rebellion is when the person speaks about the rulers, defames them and maligns them calling to revolt against them.

All of this is not permissible, because the verbal rebellion is a cause for the actual revolt. So it is not permissible for the servant to do anything from that. If he objects to something, then let him write a secret letter about that advising the rulers and relieve his conscience with that. This is the deed that is befitting and it is advice (*nasīḥah*).¹



¹ This is due to what is related by Ahmad in *al-Musnad* (no. 15333) and Ibn Abī Āsim in *as-Sunnah* (no. 1096) and the wording is from him: From 'Iyād Ibn Ghunm that he said to Hishām Ibn Hakīm, 'Have you not heard the statement of the Messenger of Allāh (صلى الله عليه وسلم), 'Whosoever desires to advise the ruler, then let him not do so publicly. Rather, he must take him by the hand into seclusion for it. So if he accepts from him, then he has achieved his objective, and if not, then he has fulfilled the duty that was upon him.' **Sahīh:** al-Albānī said in *Dhīlālul-Jannah* (5/229), "Its *isnād* is *sahīh* and its narrators are trustworthy."

Refraining from *Takfir* of *Ablul-Qiblah*

And refraining from *takfir* (excommunication) of the people of the *Qiblah* and absolving oneself from them in terms of whatever they invent, as long as they do not innovate misguidance. So whoever from amongst them innovates misguidance, then he is a dissident against the people of the *Qiblah* and a renegade from the Religion.¹ And one must draw closer to Allāh (عَزَّوَجَلَّ) by freeing himself from such a person. He must be boycotted, held in contempt and his gland must be avoided, since it is more hostile than the germ infested gland.



Explanation:

We say: Refraining from *takfir* of the *Ablul-Qiblah* is obligatory. No one from amongst the Muslims is declared a disbeliever due to a sin that he committed, except if he declares something lawful (*halāl*) whose prohibition is agreed upon. So if there is a consensus upon its lawfulness, but he declares it unlawful, then he is declared a disbeliever due to that. And if there is

¹ Shaykh 'Ubayd al-Jābirī (رحمته الله) said, "Whosoever innovates misguidance, then this is a notification that innovation vary in their levels. All of them are called innovations (*bida'*) and all of them are misguidance, as the Prophet (صلى الله عليه وسلم) said, "...and every newly invented matter is an innovation." And there occurs in a narration, "...and every innovation is misguidance." However, they vary in their levels. So from them is that which amounts to disbelief, such as *ar-Rafid* (i.e. the *Rāfidah*), *at-Tajahhum* (i.e. the *Jahmiyyah*) and *wahdatul-wujūd* (belief that Allāh is everywhere). And from the innovations is that which amounts to disobedience (*fisq*), such as attending innovated gatherings, and from them are those that are merely sins, such as the circles of collective *dhikr* (remembrance)... And the intended purpose here is that the Muslim must free himself from innovations and their people at the outset. The Muslim must free himself from every innovation and from every person of innovation. And this freeing of oneself must be emphasized for the major innovations that amount to disobedience and disbelief." Refer to the third cassette of Shaykh 'Ubayd's lessons on *Sharhus-Sunnah* of al-Muzanī.

something that is agreed upon to be unlawful (*harām*), but he declares it *halāl*, then he has disbelieved by consensus, like the one who declares usury (*ribā*) lawful for example, or the drinking of intoxicants, or other than that from the unlawful things. However, even if he does this deed numerous times, then it is not permissible for us to declare him a disbeliever. We do not say that he is a *kāfir* (disbeliever), except if he says that he believes this deed is lawful. However, if he has declared it permissible by way of his action, then we still do not declare him a disbeliever.

The proof for that is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبَغَى حَتَّى تَفِيءَ إِلَى اللَّهِ أَمْرًا فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

“And if two factions amongst the Believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly. The Believers are but brothers.”

[Sūratul-Hujurāt 49:9-10]

So He called the two fighting factions: brothers, even though they were spilling each other’s blood.

And there occurs in *Sabīhul-Bukhārī*, from Abī Hurayrah (رضي الله عنه) who said: The Prophet (صلى الله عليه وسلم) came with a drunkard. So he commanded that he be beaten. So there were from amongst us those who beat him with their

hands and there were from amongst us those who beat him their shoes and there were from amongst us those who beat him with their clothes. So when he had left, a man said, “What is with him? May Allāh disgrace him.” So the Messenger of Allāh (ﷺ) said, “Do not be a helper for *Shaytān* against your brother.”¹

So he called him a brother, even though he had drunk intoxicants a number of times, as occurs in some of the narrations. So we say: Indeed, whosoever commits a major sin, even if he repeats it numerous times, then we do not declare him a disbeliever due to this deed. We only declare him a disbeliever if he declares this deed lawful.

The author said, “And absolving oneself from them in terms of whatever they invent.” And the Prophet (ﷺ) said, “The curse of Allāh is upon whosoever accommodates an innovator (*mubdith*).”²

And the intended meaning of *al-mubdith* is the one who comes with an innovation from the major grievous sins, and it is as if he has declared it lawful or whatever resembles that. So one must free himself from such a person.

And from invention (*al-ibdāth*) is the invention of *bida'* (innovations).

The author said, “As long as they do not innovate misguidance.” Whosoever innovates an innovation into the Religion, then he is considered misguided due to the statement of the Prophet (ﷺ), “And every innovation is misguidance.”³

¹ Related by al-Bukhārī (no. 6781), Abū Dāwūd (no. 4477) and an-Nisā'ī in *al-Kubrā* (no. 5287).

² Related by Muslim (no. 1978), Ibn Abī Shaybah (6/566-567), Ahmad (no. 558, 855, 954, 1307), an-Nisā'ī (no. 4422), Abū Ya'lā (no. 602), al-Bazzār (no. 491) and al-Bayhaqī (6/99), from the *hadīth* of 'Alī (رضي الله عنه).

³ **Sahih:** Related by Ahmad (no. 17144-17145), ad-Dārimī (no. 96), Abū Dāwūd (no. 4607), at-Tirmidhī (no. 2676), Ibn Mājah (no. 42), Ibn Hibbān (no. 5), al-Baghawī (no. 102), at-Tahāwī in *Mushkilul-Āthār* (no. 1186), al-Ājurri in *ash-Sharī'ah* (1/86), →

He said, “So whoever from amongst them innovates misguidance, then he is a dissident against the people of the *Qiblah* and a renegade from the Religion.” We do not say that he is a disbeliever, except if the innovation is one that removes a person from the Religion, such as the statement that the *Qur‘ān* is created, or negating the Attributes, or denying them (*ta‘tīl*) or whatever resembles that.

Likewise, whosoever holds the permissibility of revolting against the rulers, then he is an innovator with a misguided innovation. And he is considered a renegade due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “They will shoot through the Religion like the arrow shoots through the game.”¹

The author said, “And one must draw closer to Allāh (عَزَّوَجَلَّ) by freeing himself from such a person. He must be boycotted, held in contempt and his gland must be avoided, since it is more hostile than the germ infested gland.”²

The intended meaning that is apparent is: And avoid his friendship, or his innovation. Allāh (تَبَارَكَ وَتَعَالَى) said,

at-Tabarānī in *al-Kabīr* (18/617), al-Hākīm in *al-Mustadrak* (1/65-96), Ibn Abī ‘Āsim (no. 31, 54), al-Bayhaqī in *Manāqibush-Shāfi‘ī* (1/10/11) and in *al-Itiqād* (p. 113), Ibn ‘Abdul-Barr in *Jāmi’ Bayānūl-‘Ilm* (p. 482-483) and al-Mizzī in *Tahdhībūl-Kamāl* (5/473), from the *hadīth* of al-‘Irbād Ibn Sāriyah (رَضِيَ اللهُ عَنْهُ). It was authenticated by al-Albānī in *Sahīhūl-Jāmi’* (no. 2549).

¹ Related by al-Bukhārī (no. 3610, 5058, 6163, 6931, 6933), Muslim (no. 1064), an-Nisā‘ī in *al-Kubrā* (no. 8089, 11220) and Ibn Mājah (no. 169).

² Shaykh ‘Ubayd al-Jābirī (رَضِيَ اللهُ عَنْهُ) said, “By Allāh, I do not know what he means by the term, *ghaddah* (gland). However, the intended purpose is to clarify that basic principle (*asl*). So the basic principle is to boycott the innovators and to draw closer to Allāh through that, just as hatred for them and separating oneself from them will draw one closer to Allāh. So this is the basic principle and some of the proofs for that have already preceded.” Refer to the third cassette of Shaykh ‘Ubayd’s lessons on *Sharbus-Sunnah* of al-Muzanī.

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ

وَرَسُولَهُ﴾

“You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger.” [Sūratul-Mujādilah 58:22]

And it is possible that by ‘gland’ he is referring to the germ.



The Companions

And Abū Bakr as-Siddiq (رَضِيَ اللهُ عَنْهُ), the Caliph of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), is mentioned with excellence. So he is the most excellent of the creation¹ and the best of them after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And after him we praise al-Fārūq and he is 'Umar Ibnul-Khattāb (رَضِيَ اللهُ عَنْهُ). So they are the two ministers of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions in his gravesite and they will be his companions in Paradise.

And we count as third: Dhun-Nūrayn 'Uthmān Ibn 'Affān (رَضِيَ اللهُ عَنْهُ).² Then there is the possessor of excellence and righteousness: 'Alī Ibn Abī Tālib³ (رَضِيَ اللهُ عَنْهُ).

¹ Meaning, from this *Ummah*, because the most excellent of the creation are the Prophets (عَلَيْهِمُ السَّلَامُ) and after them is Abū Bakr (رَضِيَ اللهُ عَنْهُ).

² He is 'Uthmān Ibn 'Affān Ibn Abil-'Ās Ibn Umayyah Ibn 'Abd Shams al-Amawī, Abū 'Abdullāh, Abū 'Amr, the Leader of the Believers, Dhun-Nūrayn. He was one of the early Companions to embrace Islām, one of the four Caliphs and one of the ten promised Paradise. He accepted Islām early at the hands of as-Siddiq. He performed the *hijratayn* (two migrations). He did not participate in Badr because he was nursing his sick wife Ruqayyah. So the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) shot arrows on his behalf during that battle and the reward reached 'Uthmān. So he was counted amongst those who participated in the battle. And the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) took the *bay'ah* (oath of allegiance) with him on the day of al-Hudaybiyyah. He took over the caliphate after 'Umar with the agreement of the rest of the consultative body. And he was martyred in *Dhul-Hijjah* after *'Īdul-Adhā* in the year 35H. And he held the caliphate for twelve years and he was of eighty years when he passed. And it is said that he was older and it is said that he was younger.

³ He is 'Alī Ibn Abī Tālib Ibn 'Abdul-Muttalib Ibn Hishām al-Hāshimī - Haydarah, Abū Turāb, Abul-Hasanayn - the nephew of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the husband of his daughter. He was from the early Companions to embrace Islām and a group holds that he was the first to embrace Islām, so he was the first of the Arabs. And he was one of the ten Companions promised Paradise. He took over the caliphate in *Dhul-Hijjah* in the year 35H. He died in *Ramadān* in the year 40H. And at that point, he was the most excellent from the children of Ādam who were upon the earth by consensus of *Ablus-Sunnah*. And he was of sixty three years according to the most correct opinion.

And they are mentioned with excellence and their good deeds are mentioned.¹ And we withhold from delving into whatever disagreements occurred between them.² So they are the best people upon the earth after their Prophet. Allāh (عَزَّوَجَلَّ) was pleased with them to accompany His Prophet and He made them supporters of His Religion. So they are Imāms of the Religion and outstanding Muslims (رَحْمَةُ اللَّهِ).



Explanation:

[1]: The Succession of the Companions:

Firstly, there are the Rightly-Guided Caliphs. Then after them are the rest of the ten whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) testified that they would be in

¹ Shaykh 'Ubayd al-Jābirī (مَنْعَةُ الرَّعْبِ) said, "Loving all of the Companions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), protecting them and being pleased with them is from the obligations. Likewise, one must believe that they are the purest and best of the people after their Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And each one of them must be given his appropriate status. So one must not go to an extreme with regards to a Companion, such that he goes beyond that which was revealed to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and one must also not belittle anything from these rights. So just as they vary in their levels, they also vary in their excellence in accordance to their time of accepting Islām. This is a comprehensive principle with regards to all of the Companions (رَضِيَ اللَّهُ عَنْهُمْ)." Refer to the third cassette of Shaykh 'Ubayd's lessons on *Sharhus-Sunnah* of al-Muzanī.

² Shaykh 'Ubayd al-Jābirī (مَنْعَةُ الرَّعْبِ) said, "And these are more sentences concerning the right of the Companions. It must be said about each of them that he is a person of excellence. And one must testify to the excellence of all of them, regardless of whether he is from the early ones who embraced Islām, or from those who came after them. And the most excellent of them are the ten who were promised Paradise. And the most excellent of the ten are the four Caliphs. And the most excellent of the four is as-Siddiq (رَضِيَ اللَّهُ عَنْهُ). Then after them are the people of Badr from the *Muhājirīn* (emigrants), then the people of Badr from the *Ansār* (helpers). Then there are those who came after them. And it is obligatory to affirm and attest to the excellence of each one of them." Refer to the third cassette of Shaykh 'Ubayd's lessons on *Sharhus-Sunnah* of al-Muzanī.

Paradise. And they are: az-Zubayr Ibnul-'Awām,¹ Abū 'Ubaydah Ibnul-Jarrāh,² Talhah Ibn 'Ubaydullāh,³ Sa'd Ibn Abī Waqqās,⁴ Sa'īd Ibn Zayd⁵ and 'Abdur-Rahmān Ibn 'Awf⁶ (رَضِيَ اللَّهُ عَنْهُمْ).

And after these ten, we say that the most excellent of the Companions are those who performed the *hijratayn* (two migrations): the *hijrah* to Abyssinia and the *hijrah* to al-Madīnah. And after those ones are the people of Badr. And after them are the people who took the oath of allegiance at ar-Ridwān. Then there are the ones who accepted Islām before the conquest of Makkah

¹ He is az-Zubayr Ibnul-'Awām Ibn Khaldūn Ibn Asad Ibn 'Abdul-'Uzzā Ibn Qusay Ibn Kullāb, Abū 'Abdullāh al-Qurashī al-Asadī. He was one of the ten Companions promised Paradise. He accepted Islām at the age of fifteen and it is said that he was younger and it is said that he was older. He performed the *hijratayn* (two migrations). He witnessed all of the major events. 'Amr Ibn Jarmūz killed him in the year 36H after his departure from the battle of al-Jamal.

² He is 'Āmir Ibn 'Abdullāh Ibnul-Jarrāh Ibn Hilāl Ibn Uhayb Ibn Dabah Ibnul-Hārith Ibn Fahr al-Qurashī al-Fahrī, Abū 'Ubaydah Ibnul-Jarrāh. He was the trustworthy one of this *Ummah*. He was one of the ten Companions promised Paradise. He accepted Islām early and participated in Badr and whatever came after it. He died a martyr during the plague of 'Amwās in the year 18H and he was of fifty eight years.

³ He is Talhah Ibn 'Ubaydullāh Ibn 'Uthmān Ibn 'Amr Ibn Ka'b Ibn Sa'd Ibn Taym Ibn Murah at-Taymī, Abū Muhammad al-Madanī, commonly known as Talhah al-Khayr and Talhah al-Fayād (the exuberant) due to his great generosity. He accepted Islām early at the hands of Abū Bakr. And he was one of the ten Companions promised Paradise. He became a martyr on the day of al-Jamal in the year 36H and he was sixty three years old.

⁴ He is Sa'd Ibn Abī Waqqās Mālik Ibn Uhayb, or Wuhayb Ibn 'Abd Manāf Ibn Zahrah Ibn Kullāb, Abū Ishāq az-Zuhrī. He was one of the ten Companions promised Paradise. And he was one of the six Companions on the *Shūrā* (consultative body). He accepted Islām early. And he was the first to be struck by an arrow in the path of Allāh. He witnessed Badr and whatever came after it. He died at al-'Atīq in the year 55H according to what is popular. And he was the last of the ten to pass away.

⁵ He is Sa'īd Ibn Zayd Ibn 'Amr Ibn Nufayl al-'Adawī al-Qurashī. He was one of the ten Companions promised Paradise. He died in the year 50H, or a year or two after it.

⁶ He is 'Abdur-Rahmān Ibn 'Awf Ibn 'Abdul-Hārith Ibn Zahrah Ibn Kullāb al-Qurashī az-Zuhrī. He accepted Islām early at the hands of Abū Bakr. And he performed the *hijratayn* (two migrations). And he witnessed Badr and whatever came after it. And he was one of the ten Companions promised Paradise. He died at al-Madīnah in the year 32H.

and fought. Then there are those who accepted Islām after the conquest and fought. Then there are the younger Companions. This is their succession.

The author said, “And they are mentioned with excellence.” That is, whoever has a virtue, then it is obligatory to know his virtue. And if he does not have one, then his Companionship of the Prophet (صلى الله عليه وسلم) is in and of itself a virtue.

He said, “And their good deeds are mentioned. And we withhold from delving into whatever disagreements occurred between them.”

It is not permissible for us to publicize and delve into and speak about whatever disagreements occurred between the Companions, because that may perhaps lead you to blame some of them in some of their positions, since they are not infallible.

So it is obligatory that our position towards them be a position of respect, admiration, honour and reverence.



Prayer behind the Leaders and *Jihād* and *Hajj* Along with Them

And the Friday Prayer must not be abandoned and praying it behind the righteous and sinful person of this *Ummah* is binding, as long as he is free from innovation. So if he innovates misguidance, then there is no Prayer behind him.¹ And *Jihād* and the *Hajj* (pilgrimage) must be performed along with every leader, regardless of whether he is just or oppressive.



Explanation:

¹ Ibn Taymiyyah (d.728H) said in *Majmū'ul-Fatāwā* (3/280), "When an innovation becomes apparent from the one praying - that is, the *imām*, or disobedience, and it is possible to pray behind one who is known to be an innovator or a disobedient sinner and along with that, it is also possible to pray behind someone else, then the majority of the people of knowledge hold that the Prayer of the followers is correct. And this is the *madhhab* of ash-Shāfi'i and Abū Hanīfah (d.150H) and it is one of the two statements in the *madhhab* of Mālik (d.179H) and Ahmad. As for when it is not possible to pray, except behind the innovator, or the disobedient sinner, such as the Friday Prayer whose *imām* is an innovator or a disobedient sinner and there is no other Friday Prayer, then in this case one must pray behind the innovator and the disobedient sinner according to the common opinion of *Ablus-Sunnah wal-Jamā'ah*. This is the *madhhab* of ash-Shāfi'i, Abū Hanīfah, Ahmad Ibn Hanbal and others from the Imāms of *Ablus-Sunnah*. So there is no disagreement amongst them."

Then he said in *Majmū'ul-Fatāwā* (3/281), "Indeed, the Companions (رضي الله عنهم) prayed behind the one whom they knew was a disobedient sinner, such as when 'Abdullāh Ibn Mas'ūd and other than him from the Companions prayed behind al-Walid Ibn 'Uqbah Ibn Abī Mu'īt, even though he used to drink intoxicants. And one time he prayed the *Fajr* Prayer as four units and 'Uthmān Ibn 'Affān flogged him for that. And 'Abdullāh Ibn 'Umar and other than him from the Companions used to pray behind al-Hajjāj Ibn Yūsuf. And the Companions and the *tābi'ūn* used to pray behind Ibn Abī 'Ubayd, even though he was accused of heresy and was a caller to misguidance."

I speak with regards to this statement, “So if he innovates misguidance, then there is no Prayer behind him.” The statement that the *Qur’ān* is created is enough of a call to misguidance and it occurred in the time of the Imāms: Ahmad Ibn Hanbal (d.241H), ‘Alī Ibnul-Madīnī (d.234H),¹ Yahyā Ibn Ma’īn (d.233H),² Abū ‘Ubayd al-Qāsim Ibn Sallām (d.224H)³ and al-Bukhārī (d.256H), even though he was young at that time, and other than them from the people of knowledge.

Despite all of that, they did not prohibit the Prayer behind those who called to the innovated statement that the *Qur’ān* was created. The *Salaf* did not prohibit that. So if such an innovator was the *imām*, then the Prayer behind him is a desired affair, because abandonment of that obligates disunity of the word and perhaps that would lead to fighting and whatever resembles that.

Therefore, if the *imām* is an innovator and he calls to an innovation, then it must not be said, ‘You must not pray behind him.’ If you are able to find protection, then go to it as long as you are able. And if not, then pray behind him. Offer the Prayer first in your house, then go and pray with him as a *nāfilah* (supererogatory) Prayer, as was statement by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And this is specific to the rulers.

¹ He is ‘Alī Ibn ‘Abdullāh Ibn Ja’far Ibn Najīh as-Sa’dī, Abul-Hasan Ibnul-Madīnī al-Basrī. He was *thiqah*, *thabt* (reliable, precise), an Imām. He was the most knowledgeable of the people in his time with regards to *hadīth* and its defects, to the extent that al-Bukhārī said, “I did not consider myself small, except with ‘Alī Ibnul-Madīnī.” And his Shaykh, Ibn ‘Uyaynah (d.197H) said about him, “I used to learn from him more than he would learn from me.” And an-Nisā’ī (d.303H) said, “It is as if Allāh created him for *hadīth*.” He died in the year 234H.

² He is Yahyā Ibn Ma’īn Ibn ‘Awn al-Ghatfānī, Abū Zakariyyā al-Baghdādī. He was *thiqah* (reliable), *hāfidh* (memorizer), famous and an Imām of *al-Jarb wat-Ta’dīl*. He was born in the year 158H and he died in the year 233H in al-Madīnatun-Nabawiyyah and he was of seventy five years.

³ He is Abū ‘Ubayd al-Qāsim al-Baghdādī, one of the Imāms of the Arabic language, *fiqh*, *hadīth*, *Qur’ān*, narrations and biographies of people. He has books like *al-Amwāl* and *Fadā’ilul-Qur’ān wa Ma’ānibi*. He died in the year 224H.

The author said, “And *Jihād* and the *Hajj* (pilgrimage) must be performed along with every leader, regardless of whether he is just or oppressive.”

I say: *Hajj* under the leadership of the ruler is what occurred from the Imāms of Islām. So they held that to be correct, regardless of whether the ruler was just or oppressive. So the *zakāt* (alms) was paid to him, *Jihād* was performed under his banner, the Prayer was offered behind him and *Hajj* was performed under his leadership. All of this is binding upon those who are under his authority.¹



¹ Ibn Abil-'Izz explained in *Sharhut-Tabāwīyyah* (2/591) the statement of at-Tahāwī, “And the *Hajj* and *Jihād* are continuous with the ruler of the Muslims, the righteous and the disobedient sinner from amongst them up until the establishment of the Hour. Nothing nullifies or invalidates these acts.” So Ibn Abil-'Izz (d.792H) commented, “This is because the *Hajj* and *Jihād* are two obligatory duties connected to travel. So it is inevitable that there be a leader to lead the people in them and face the enemy. And this is applicable to the sinful ruler, just as it is applicable to the righteous ruler.”

Shortening the Prayer and Choosing Between Fasting and Fast Breaking During Travel

And shortening the Prayer during travels and having the choice between fasting and fast breaking during travels. If an individual wishes, he may fast and if he wishes, he may break his fast.



Explanation:

Shortening the Prayer is a *Sunnah* and it is not obligatory. And it is not a condition for the correctness of the Prayer during travel. Rather, if the traveler prays the full Prayer during travel, then he has disregarded the *Sunnah*, but his Prayer is still correct.

The case is the same with breaking the fast during travel. So you may continue to fast and you can also break your fast. And breaking the fast is the most correct position. And if any difficulty is afflicted upon the traveler, then the fast is *makrūh* (disliked).

And when the difficulty is severe, then the fast can reach the level of being *harām* (unlawful). If the traveler fears for himself with regards to continuing the fast, then it becomes obligatory upon him to break it.

And when the *mujāhidūn* are approaching the enemy and the time of meeting with the enemy has drawn close, then it is obligatory for them to break their fast.¹ This is the ruling concerning the obligatory fast. As for the *tatawwu'*

¹ This is due to what Muslim relates in his *Sabīh* (no. 1120), from Qaz'ah who said: I came to Abū Sa'īd al-Khudrī and he had several people around him. So when the people had separated from him, I said, "I will not ask you about what these people asked." I asked him about fasting whilst traveling. So he said, "We traveled with the Messenger of Allāh (صلى الله عليه وسلم) to Makkah whilst we were fasting." He said, "So we settled at a place. So →

(supererogatory) fast, then the servant has a choice concerning it, due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when Hamzah Ibn 'Amr al-Aslamī¹ asked about fasting during travel, "If you wish, then fast and if you wish, then break the fast."² And this addresses the person who does not find any difficulty whilst fasting.

So if he finds difficulty, then it is better for him to break the fast, due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "It is not from righteousness to fast whilst traveling."³

And when the people who have broken their fast undertake some work and serve those who are fasting, they have a more abundant reward than the

the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Indeed, you have come close to your enemy and breaking the fast will make you stronger." So it was a concession. So there were from amongst us those who fasted and there were from amongst us those who broke the fast. Then we reached another place, so he said, "Indeed, you shall reach your enemy in the morning. Breaking the fast will make you stronger, so break your fasts." And it had been determined, so we broke our fasts. Then Abū Sa'īd said, "Indeed, you saw us fasting with the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during travel after that." It was also related by Abū Dāwūd (no. 2406).

¹ He is Hamzah Ibn 'Amr Ibn 'Uwaymir al-Aslamī, Abū Sālih or Abū Muhammad al-Madanī, the noble Companion. He witnessed the conquest of ash-Shām. And he was the one who gave as-Siddiq the good news on the day of Ajnādīn. Al-Wāqidī said, "And he was the one who gave Ka'b Ibn Mālik the good news that Allāh had accepted his repentance. So he gave him his clothes." He died in the year 61H and he was of seventy one years of age, and it is said that he was eighty.

² Related by al-Bukhārī (no. 1943), Muslim (no. 1121), Mālik (no. 794), ash-Shāfi'ī in his *Musnad* (1/267), Ahmad (no. 24196), Ibn Rāhawayh (no. 668), Abū Dāwūd (no. 2402), an-Nisā'ī (no. 2294-2302, 2304-2308), at-Tirmidhī (no. 711), Ibn Mājah (no. 1662), at-Tahāwī in *Sharh Ma'āniyyul-Āthār* (2/69), al-Baghawī (no. 1760), at-Tabarānī in *al-Kabīr* (no. 2963), al-Bayhaqī in *as-Sunanul-Kubrā* (4/243) and in *Ma'rīfatus-Sunan wal-Āthār* (6/295).

³ Related by al-Bukhārī (no. 1946), Muslim (no. 1115), at-Tiyālīsī (no. 1721), 'Abd Ibn Humayd (no. 1079), Ibn Abī Shaybah (3/14), Ahmad (no. 14193), ad-Dārimī (no. 1709), Abū Dāwūd (no. 2407), an-Nisā'ī (no. 2257-2258), at-Tabarānī (2/155), Ibn Khuzaymah (no. 2017), Ibn Hibbān (no. 3552), at-Tahāwī (2/62), al-Baghawī (no. 1764), al-Bayhaqī in *as-Sunanul-Kubrā* (4/242) and in *as-Sunanus-Sughrā* (no. 1393).

people who are fasting. So from Anas¹ (رَضِيَ اللَّهُ عَنْهُ) who said, ‘We were with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during travel. So there were from amongst us those who fasted and there were from amongst us those who broke their fast. He said: So we settled upon a place during a hot day. Those who had garments from amongst us would have more shade. And there were those from amongst us who protected themselves from the sun with their hands. He said: So the fasters did not have to do any work, those who broke their fast took care of it. So they fed the camels and brought them drink. So the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Today those who are not fasting have gone away with the reward.”²



¹ He is Anas Ibn Mālik Ibnun-Nadr al-Ansārī al-Khazrajī. He was a servant of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he served him for ten years. He was a famous Companion. He died at al-Basrah in the year 93H according to the most correct opinion and he had exceeded one hundred years of age.

² Related by al-Bukhārī (no. 2890), Muslim (no. 1119) and an-Nisā’ī (mo. 2283).

Consensus of the Past Imāms Of Guidance upon these Statements

The early Imāms of guidance from the past have a consensus (*ijmā'*) upon these statements and deeds. And with guidance from Allāh, the *tābi'ūn* held onto them and took them as examples to be followed and were pleased with them. And they stayed far away from whatever exceeded these statements. So they remained upon the correct path with the help of Allāh and were successful. They did not turn away from *al-ittibā'* (following), such that they fell short. And they did not go beyond these statements, such that they became extreme and exceeded the bounds.

So we trust in Allāh and rely upon Him and we desire to reach Allāh by following these Imāms' narrations.¹



Explanation:

¹ Shaykh 'Ubayd al-Jābirī (رحمته الله) said, "Indeed, we have noticed from our early Imāms and Scholars that they would conclude their treatises with this topic. After mentioning the *usūl* (foundations) from the *'aqā'id*, they would conclude with the issues that complete the *'aqīdab*. And from that is the encouragement to adopt noble moral character, from truthful speech, keeping the trust, endeavouring to bring the hearts together and unite the word. Likewise, they would warn against the vices and poor moral character, such as lying, backbiting, tale-carrying and foul and evil speech. This is a tradition that our *Salafus-Sālih* would proceed upon. So it has continued up until today. And with this *Ablus-Sunnah* are known, as Shaykhul-Islām Ibn Taymiyyah (d.728H) - رحمه الله - said, "They are the most knowledgeable of the people with regards to the truth, just as they are the most merciful of the people with the creation." So their politics with the people are the call to Allāh by traversing the path of the Messenger of Allāh (صلى الله عليه وسلم) and those who came after him from the Believers. And they warn against whosoever muddies the clarity of the Religion of Allāh (شبه حائنة وتعالى)." Refer to the fourth cassette of Shaykh 'Ubayd's lessons on *Sharhus-Sunnah* of al-Muzanī.

I say: What a beautiful conclusion al-Muzanī concluded his *'aqīdah* with! And he was pleased for himself with whatever the people of the past were pleased for themselves. So he said, summing up what has been previously mentioned, that the *tābi'īn* held onto and followed what those who came before them were upon in terms of this *'aqīdah* and they abandoned overburdening themselves. So they remained upon the correct path with the help of Allāh and were successful. So the praise is for Allāh for that. And the author must be thanked for this clear *'aqīdah* and path. And we hold onto Allāh and rely upon Him. And we ask Him - جَلَّ جَلَالُهُ - to gather us with the group of our past *Salaf* and to enter us along with them into the blessed gardens, along with those whom,

﴿أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

“Allāh has bestowed favour upon from the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

[Sūratun-Nisā' 4:69]



Preserving the Observance of the Obligatory and Supererogatory Deeds And Avoidance of the Unlawful Deeds

So I have this explanation of the *Sunnab* in order to clarify it and elucidate it. So whoever Allāh grants success will carry out that which I have clarified, along with the assistance of Allāh in performing the obligatory duties and taking precautionary measures against the impurities, performing the purification properly in obedience, *Hajj* (pilgrimage) for the people of diligence and ability, fasting a month for the people who have health and five Prayers that were prescribed by the Messenger of Allāh (صلى الله عليه وسلم). After those Prayers, there is the Prayer of *al-Witr* during every night and the two units (*raka'āt*) of *al-Fajr* and the Prayers of *al-Fitr* and *an-Nabr* (i.e. the two 'Id Prayers) and the Prayers of solar and lunar eclipses when they occur and the Prayer for rain when it becomes obligatory.

And one must avoid the unlawful affairs and take caution against *an-namīmab* (tale-carrying), lying, backbiting and transgressing against others. And it is unlawful to speak about Allāh without knowledge. All of these are major unlawful sins.



Explanation:

I say: This speech from the author of the '*ʿaqīdah*' and his advice calls one to examine this '*ʿaqīdah*' and traverse upon it. So whoever Allāh grants success to do that and aids him upon it, then that is from the benevolence of Allāh upon him. And whosoever hesitates from that, or is negligent in some of it, then his affair is with Allāh.

And the author - رحمة الله - commands the reader to examine and preserve the purification and to remain far away from impurity, as long as the servant is

able to find a means for that. And the author commands him to perfect the ablution (*wudū*) and to act in accordance to whatever has been legislated with regards to the *ghusl* (ritual bath), from the *ghusl* of *janābah* (major impurity resulting from sexual intercourse) and other than it.

Indeed, there occurs in a *hadīth* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said, “Shall I not direct you to that by which Allāh will erase the sins and raise you up levels?” They said, “Of course - O Messenger of Allāh!” He said, “Perfect the *wudū*’ (ablution) during a time of difficulty and take many steps to the mosques and wait from a Prayer to a Prayer. So that is mindfulness.”¹

And one must offer the five obligatory Prayers in the mosques, as Allāh (عَزَّوَجَلَّ) commanded with His statement,

﴿ فِي بُيُوتٍ أذنَ اللهُ أن تُرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ، يُسَبِّحُ لَهُ، فِيهَا بِالْغُدُوِّ
وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يُخَافُونَ يَوْمًا نُنْقَلِبُ فِيهِ الْقُلُوبَ وَالْأَبْصَارَ ﴿٣٧﴾ ﴾

“Such niches are in mosques which Allāh has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings are men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of Prayer and giving of *zakāt*. They fear a Day in which the hearts and eyes will fearfully turn about.” [Sūratun-Nūr 24:36-37]

¹ Related by Muslim (no. 251), Ahmad (no. 7209), at-Tirmidhī (no. 51), an-Nisā’ī (no. 143), Abū Ya’lā (no. 6503) and Ibn Khuzaymah (no. 5), from the *hadīth* of Abī Hurayrah (رَضِيَ اللهُ عَنْهُ).

So if you do not have the ability to offer them in the mosques, then at that point it becomes permissible for you to offer them in the house. The ruling is the same with regards to praying whilst standing - and this is a pillar from the obligations. Your obligatory Prayer is not correct whilst sitting as long as you have the ability to stand. Indeed, Allāh (عَزَّوَجَلَّ) revealed in His Book,

﴿فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

“So remember Allāh standing, sitting, or lying upon your sides.” [Sūratun-Nisā’ 4:103]

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to ‘Imrān Ibn Husayn¹ (رَضِيَ اللَّهُ عَنْهُ), “Pray standing. So if you are not able to do that, then pray sitting. So if you are not able to do that, then pray upon your side.”²

And the author commands and encourages the payment of the mandatory *zakāt* (alms) that is obligatory upon the people who possess wealth whose minimum amount is known in the *Shari’ah*. So if it is in leafy greens, then it is obligatory for it to be in the amount of one hundred dirhams or more. And if it is in gold, then it is obligatory for it to be in the amount of twenty four carats or more. And if it is in livestock, then in the case of camels, if they are less than twenty five in number and a female in every five. So if the livestock reach twenty five to thirty five in number, then there must be a female capable

¹ He is ‘Imrān Ibn Husayn Ibn ‘Ubayd Ibn Khalf al-Khuzā’i, Abū Najīd. He and Abū Hurayrah accepted Islām in the year of Khaybar. And he witnessed the military expeditions. And he was from the leaders of the Companions. He died in the year 52H in al-Basrah.

² Related by al-Bukhārī (no. 1117), Ahmad (no. 19819), Abū Dāwūd (no. 952), at-Tirmidhī (no. 382), Ibn Mājah (no. 1223), al-Bazzār (no. 3515), Ibnul-Jārūd in *al-Muntaqā* (no. 231), Ibn Khuzaymah (no. 125, 979), Ibnul-Mundhir in *al-Awsat* (no. 2306), at-Tahāwī in *Sharh Mushkilul-Āthār* (no. 1693), al-Baghawī in *Sharh-us-Sunnah* (no. 983) and in his *Tafsīr* (1/385), ad-Dāraqutnī (1/380), al-Hākim (1/315), al-Bayhaqī in *as-Sunanul-Kubrā* (2/304) and in *as-Sunanus-Sughrā* (no. 588), Ibn ‘Abdul-Barr in *at-Tamhīd* (1/135) and al-Khatīb in his *Tārikh* (6/24).

of childbirth in the herd. So if the livestock reaches thirty six to forty five in number, then there must be a female who gives milk in the herd. So if the livestock reaches forty six to sixty in number, then it must have an animal able to carry a load in the herd. So if the livestock reaches sixty one to seventy five in number, then there must be a young male in the herd. So if the livestock reaches seventy six to ninety in number, then there must be two females that give milk in the herd. So if the livestock reaches ninety one to one hundred and twenty in number, then there must be two animals able to carry a load in the herd. So if the livestock exceeds one hundred and twenty in number, then there must a female who gives milk in every forty and an animal able to carry a load in every fifty in the herd.

And with regards to sheep, then if they reach forty to one hundred and twenty, then there must be one female. So if they exceed one hundred and twenty, up to two hundred in number, then there must be two females. So if they exceed two hundred, up to three hundred in number, then there must be three females in the herd. So if they exceed three hundred, then there must be a female for every hundred.

And with regards to cows, then in every three hundred from amongst them there must be a male that can be sold or a female that can be sold. And in every forty, there must be one that is older. So in every thirty there must be one that can be sold and in every forty there must be one that is older.

And the *zakāt* is obligatory upon all types of grains once they reach five loads.

And the *Hajj* is obligatory upon the people who have the ability, along with the presence of provision and transportation and the presence of finances for the pilgrims to return.

And fasting in the month of *Ramadān* is an obligatory duty upon anyone who is healthy enough to remain safe from illnesses and a resident amongst the people.

And the author advised with the *Witr* Prayer and the night Prayer and preserving them every night and preserving the two *raka'at* of *Fajr* and the two *'Id* Prayers - *'Idul-Fitr* and *'Idun-Nahr* - and the Prayer for the solar and lunar eclipse and the Prayer for rain once the Imām has commanded it and the need has arisen for it.

And the author advised with avoiding the unlawful affairs. That is, the unlawful deeds pertaining to the private parts and unlawful wealth. It is not permissible to appropriate the private parts with *zinā* (adultery, fornication) and it is not permissible to take wealth through theft, robbery or cheating, lying, trickery and deception.

And the author holds the unlawfulness of tale-carrying, lying and transgressing the rights of others. And he prohibited the servant from speaking about Allāh without knowledge, because Allāh coupled speaking about Him without knowledge along with *Shirk* with Him. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ

الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا

تَعْمَلُونَ ﴿٣٣﴾

“Say: My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allāh that for which He has not sent down authority, and that you say about Allāh that which you do not know.”¹

[Sūratul-A'rāf 7:33]

And he advised that all of these affairs are major unlawful sins. It is obligatory to avoid them and remain far away from them.



¹ **Translator’s Note:** Imām Ibnul-Qayyim (d.751H) - رَحِمَهُ اللهُ - said about this *āyah*, “So Allāh ranked the prohibitions into four levels. He began with the lightest of them, and that is the obscenities (*al-fawābish*). Then, He placed at the second level that which is more severe in prohibition than it, and that is sin and transgression. Then, He placed at the third level that which is greater in prohibition than the first two, and that is *Shirk* with Allāh (سُبْحَانَهُ وَتَعَالَى). Then, He placed at the fourth level that which is more severe in prohibition than all of that, and that is to speak about Him without knowledge. It is to utter ambiguous speech about Him (سُبْحَانَهُ وَتَعَالَى) without knowledge of His Names, His Attributes and His Actions, as well as ambiguous speech about His Religion and His *Shari’ah*.” Refer to *I’lāmul-Muwaqqi’in* (p. 56) of Ibnul-Qayyim.

Conclusion of the Treatise

And inquiring about earnings, foods, spouses, drinks and clothes and avoiding desires, since they lead to the commitment of unlawful acts.

So whoever waivers around the unlawful is in danger of falling into it. So whoever finds it easy to avoid unlawful acts, then he is upon guidance from the Religion and he is upon hope from mercy. And may Allāh grant us and you the success to follow His Straight Path through His Eternally Abundant Honour and His Most Generous and Lofty Glory. And may the peace, mercy and blessings of Allāh be upon you and upon those who recite the greeting of peace upon us. And the greeting of peace is not presented to the misguided ones. And the praise is for Allāh, Lord of the worlds.

We have completed this treatise with the praise and blessing of Allāh. And may the abundant and plentiful peace and salutations of Allāh be upon Muhammad, his Family, his Companions and his chaste wives.”



Explanation:

The obligation upon the human being is to inquire into the earnings. So he must earn a *halāl* earning whose lawfulness is clear and he must abandon that which is *harām* and doubtful. So inquiring into the earnings, the foods, the drinks and the clothes - all of that is from *al-wara'* (godfearing caution) that Allāh has obligated upon His believing servants.

Likewise, one must avoid the unlawful acts, as has proceeded.

The author said, “spouses,” by which he is referring to marriage.

He said, "...and avoiding desires." Meaning, you must avoid these things. Since, if you were to participate in them, *Shaytān* would throw you in along with them into ruin.

He said, "So whoever waivers around the unlawful is in danger of falling into it."

I say: Yes, just as was stated in the *hadīth* of an-Nu'mān Ibn Bashīr¹ (رَضِيَ اللَّهُ عَنْهُ) who said, 'I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say, 'Indeed, the *halāl* is clear and the *harām* is clear. And between the two of them are doubtful affairs that the majority of the people do not know. So whoever guards against the doubtful affairs has kept his Religion and his honour pure. And whosoever falls into the doubtful affairs has fallen into the *harām*, just as a shepherd who allows his herd to graze around a preserve is in danger of having them graze within it. Indeed, every king has a preserve. Indeed, the preserve of Allāh is whatever He has declared unlawful. Indeed, there is a piece of flesh within the body; if it is sound, the whole body will be sound. And if it becomes corrupt, the entire body becomes corrupt. Indeed, it is the heart."²

So it has been commanded to avoid the doubtful affairs. As for many of the doubtful affairs in these times of ours, especially with regards to bank transactions, then it is befitting for the Muslim to be cautious of everything whose lawfulness he doubts. And if the unlawfulness of an affair is not clear, then he must be cautious for his Religion with regards to it and he must place

¹ He is an-Nu'mān Ibn Bashīr Ibn Sa'd Ibn Tha'labah al-Ansārī al-Khazrajī. His parents were Companions as well. And he was the first child born in al-Madīnah after the *Hijrah* to the *Ansār* in *Jumād al-Ūlā*, in the year 2H. He became the governor of al-Kūfah, then he lived in ash-Shām and became a judge there. He was killed at Emesa in the year 65H and he was of sixty four years.

² Related by al-Bukhārī (no. 52), Muslim (no. 1599) and the wording is his, Ibn Abī Shaybah (6/560-561), Ahmad (no. 18384), ad-Dārimī (2/245), al-Qadā'ī in *Musnadush-Shihāb* (no. 1030) Abū Dāwūd (no. 3329-3330), at-Tirmidhī (no. 1205), an-Nisā'ī (no. 4453), Ibn Mājah (no. 3984), at-Tahāwī in *Mushkilul-Āthār* (no. 750), Abū Nu'aym in *al-Hilyah* (4/336) and al-Bayhaqī in *as-Sunan* (5/334) and *Shu'abul-Imān* (5840-5841).

a barrier between himself and the unlawful affairs. And these are the doubtful affairs, since if he avoids the doubtful affairs, he will have avoided the unlawful affairs. And if he falls into the doubtful affairs and becomes negligent with regards to them, then he is in danger of falling into the unlawful affairs.

Then the author - رَحْمَةُ اللَّهِ - said, "So whoever finds it easy to avoid unlawful acts, then he is upon guidance from the Religion and he is upon hope from mercy."

O Allāh! Make goodness easy for us and keep us away from all evil and harm. You are our Protector and in control of our affairs. We ask you to defend us against all *fitan* (trials, tribulations), whatever is apparent from them and whatever is hidden. And we ask You to protect us from their evil and to grant us the success to be upright upon the truth when You test us with it, with Your Blessing and Your Generosity - O Most Merciful of those who show mercy.

And may the peace and salutations of Allāh be upon our Prophet and our beloved and our leader and our example and his Family, His Companions and all those who follow them in goodness until the Day of Judgement. And the praise is for Allāh, Lord of the worlds.



Glossary

A

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

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

Ahādīth: see *hadīth*.

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

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

ʾArsh: Throne of Allāh (جَلَّ جَلَالُهُ).

ʾAsr: the afternoon Prayer.

Awliyāʾ: see *Walī*.

B

Bidʾah: Heresy (any innovatory practice).

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

D

Dāʾī: one engaged in *daʾwah*, caller.

Daʾaef: “weak,” unauthentic narration.

Daʾwah: invitation, call to Allāh (عَزَّ وَجَلَّ).

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

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

E

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

F

Fāhish: one who uses foul language.

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

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

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

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

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

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

H

Hadīth: (pl. *ahādīth*) the saying, actions and approvals narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Halāl: lawful.

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

Harām: unlawful and forbidden.

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

Harj: killing.

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

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

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

I

'Ibādah: worship, worship of Allāh.

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

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

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

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

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

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

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

J

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

Janāzah: (pl. *janā'iz*): Funeral.

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

Jumu'ah: Friday.

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

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

K

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

Al-Kabā'ir: the major sins.

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

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

Khilāfah: an Islāmic state.

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

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

M

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

Makrūh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet (صلى الله عليه وسلم).

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

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

Muhaddith: scholar of the science of *hadīth*.

Muftī: one who gives *fatāwā*.

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

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

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

Muqallid: one who practices *taqlid*.

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

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

Muttaqūn: those who are pious.

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

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

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

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

Mawsūl: "connected;" a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

N

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

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q

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

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfiḍī: the correct title for the extreme *Shī'ah*. Those who bear malice and grudges against the noble Companions (رَضِيَ اللَّهُ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: Muslims who met the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth*.

Salaf/Salafus-Sāliḥīn: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafi: one who ascribes oneself to the *salaf* and follows their way.

Sīrah: the life story of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān*.

Shaytān: Satan

Shī'ah: (see *Rāfiḍī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawḥīd*.

Sūrah: a chapter of the *Qur'ān*

Sunnah: “example, practice;” the way of life of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Tafsīr: explanation of the *Qur'ān*.

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnāds*.

Taqīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth*.

Tawwāf: the circumambulation of the *ka'bah*.

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.

W

Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

Wakīl: disposer of affairs.

Witr: “odd;” the last Prayer at the night, which consists of odd number of *raka’āt* (units).

Walimah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū’: an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *’Īdul-Fitr*.

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: atheists, heretics.

OUR CALL TO THE UMMAH¹

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (تَبَارَكَ وَتَعَالَى), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Shari'ah*. 'Imrān Ibn Husayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."²

[3]: We love the People of *Hadīth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imām ash-Shātībī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salafus-Sālih*, the Companions, the *tābi'in* and their successors knew the *Qur'an*, its sciences and its meanings the best."³

[4]: We despise *'ilmul-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the Books of *fiqh* (jurisprudence), nor from the Books of *tafsīr* (explanation of the *Qur'an*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except

¹ This explanation of our call has been summarized from *Tarjumah Abi 'Abdur-Rahmān Muqbil Ibn Hādī al-Wādī'ī* (p. 135-142) of Muqbil Ibn Hādī with minor additions from other sources.

² Refer to *al-Kifāyah* (p. 15) of al-Khatib al-Baghdādī.

³ Refer to *al-Muwāfiqāt* (2/79) of ash-Shātībī.

that which has been confirmed from Allāh or from His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our Books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *hadīth*. And we detest what emanates from many Books and admonishers in terms of false stories and weak and fabricated *ahādīth*. 'Abdullāh Ibnul-Mubāarak (d.181H) - رَحِمَهُ اللهُ - said, "The authentic *ahādīth* are sufficient and the weak *ahādīth* are not needed."¹

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh (سُبْحَانَهُ وَتَعَالَى), or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh (عَزَّوَجَلَّ), it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (جَلَّ وَعَلَا), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.² 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'³

¹ Refer to *al-Jāmi' li-Akhlāqir-Rāwī* (2/159) of as-Suyūṭī.

² From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allāmah 'Abdul-'Azīz Ibn Bāz, Shaykh 'Abdul-'Azīz Ibn 'Abdullāh alush-Shaykh, Shaykh 'Abdullāh Ibn 'Abdur-Rahmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Sālih Ibn Fawzān al-Fawzān.

³ From the words of Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'¹

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadith*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyah*, yet *Salafiyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'²

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

¹ From *Fiqhul-Wāqi'* (p. 49) of al-Albānī.

² From *Fiqhul-Wāqi'* (p. 51) of al-Albānī.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqidah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، "The knowledge of *hadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."¹

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqidah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

¹ Refer to *al-Muhaddithul-Fāsīl* (p. 416) and *al-Kifāyah* (p. 21) of al-Khatīb.