

شرح
العقيدة الواسطية

Explanation of
**AL-AQEEDAT
AL-WAASITIYYAH**

of *Shaykh al-Islam Ahmad Ibn Taimiyyah*

Explanation by ash-Shaykh, Dr.,
Saalih al-Fawzaan



دار مكتبة العلم للنشر والتوزيع

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

شَرْحُ

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(d. 728 AH)

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Saalih al-Fawzaan

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دار المکتبة العلمیة للنشر والتوزیع

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In the Name of Allah, the Most Compassionate, the Most Merciful

All praise belongs to Allah, the Lord of all that exists. And peace and blessings be upon our Prophet, Muhammad, and upon his household and his entire companions.

To proceed:

This is a summarized commentary on *Al-'Aqeedat Al-Waasitiyyah* of *Shaykh al-Islam* Ibn Taimiyyah, and I have prepared it from the sources that follow:

1. *Ar-Rawdat an-Nadiyyah Sharh al-'Aqeedat il-Waasitiyyah* by Shaykh Zayd bin Abdil-'Azeez bin Fayyaad.
2. *At-Tanbeehaat as-Sanniyyah 'alaa al-'Aqeedat al-Waasitiyyah* by Shaykh Abdul-'Azeez bin Naasir ar-Rasheed.
3. *At-Tanbeehaat al-Lateefah feemaa htawat 'alayhi al-Waasitiyyah min al-Mabaahith al-Maneefah* by Shaykh Abdur-Rahman bin Naasir as-Si'dee.

I have also quoted from the points of benefits I annotated on my copy while still a student.

4. Pertaining to the matters of the meanings of the verses, I have quoted from the books of *Tafseer* like: *Fath al-Qadeer* by Imam Muhammad 'Alee ash-Shawkaaniy, and *Tafseer al-Qur'aan al-'Adheem* by Shaykh Ismaa'eel Ibn Katheer.

I ask Allah to make it beneficial, and make it fulfill the desired explanation of this great Creed. May He forgive me any error I may commit and grant me steadfastness upon the rightness it contains, certainly He Hears and Grants supplications.

May Allah's salutations be upon our Prophet, Muhammad, his household and companions. And all praises belong to Allah, the Lord of all that exists.

The Author.

The author said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the most Compassionate, the most Merciful

COMMENTARY:

The author – may Allah shower blessings on him – began his book with the *Basmalah* (the saying: *Bismillah ar-Rahmaan ar-Raheem*, meaning: In the Name of Allah, the most Compassionate, the most Merciful), by way of emulating the Noble Book in which the *Basmalah* occurs at the beginning of every *Soorah* except *Soorah al-Baraa’*. He was also emulating the Prophet (sallAllahu alayhi wasallam) in that who would begin his correspondences with it.¹

And his saying: *Bismillah (In the Name of Allah)*, the letter *baa* (as it occurs in *Bismillah* in its Arabic text) expresses “seeking aid”. And lexically, *Ism (Name)* means: what points to the named thing. However, in the parlance of Arabic grammarians, it refers to what essentially points to a meaning and has no connection with time.² As for the preposition and the governed noun (*Bi-sm* as in the Arabic text), they are both connected to an omitted word which should necessarily be considered brought backwards (in the Arabic syntax) to express a restrictive.

And **Allah**: is a proper noun for the Divine Essence, it means: The Possessor of worship and servitude of His entire creatures. It is derived from the word, *Alaha – ya’lahu – Uloohatan*, meaning: He worshipped – He worships – worship. Hence, Allah means, a Deity: One who is worshipped, One to Whom servitude is directed.

And *Ar-Rahmaan ar-Raheem (the most Compassionate, the most Merciful)*: are two Noble Names among His Beautiful Names both of which indicate His Attribute of Mercy as it befits His Sublimity. So, *ar-Rahmaan* means: the Possessor of General Mercy for all His creatures, while *ar-Raheem* means: the Possessor of Special Mercy for the believers³ according to His saying – the Exalted -:

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

﴿٤٣﴾ الأحزاب: ٤٣

“He it is Who sends His blessings on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief

¹ Refer to something connected to the wordings of his correspondences – sallAllahu alayhi wasallam – in *Zaad al-Ma’ad* (3/688) by Ibn al-Qayyim – may Allah shower blessings on him - and *ar-Raheeq al-Makhtoom* by Mubarkfooree (p. 350).

² *Sharh Ibn ‘Aqeel* (1/15), *at-Ta’reefaat* by al-Jurjaaniy (28) and *Mu’jam al-Waseet* (1/452).

³ Refer to the views of the scholars regarding the difference between these two Names in *An-Nahj al-Asmaa fee Sharh Asmaillah al-Husnaa* by Muhammad al-Mahmood (1/70).

and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.”(al-Ahzaab: 43).

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا. وَأَشْهَدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِفْرَارًا بِهِ وَتَوْحِيدًا. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. صَلَّى اللَّهُ
عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا مَزِيدًا.

All praise is due to Allah Who has sent His Messenger with guidance and the religion of truth to make it prevail over all other religions, and Allah is Sufficient as a Witness.

And I testify that there is no deity worthy of worship except Allah Alone, He has no partners, affirming Him and declaring His Oneness. I testify that Muhammad is His servant and Messenger – may Allah’s peace and abundant blessings be upon him and his household and companions.

COMMENTARY:

He opened this noble treatise with this introduction including Allah’s praise and the two statements of testimony, and sending peace and blessings upon His Messenger, following the way of the Messenger (sallAllahu ‘alayhi wasallam) in his talks and sermons and by way of complying with his saying:

«كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَقْطَعُ»

“Every crucial matter that is not commenced with Allah’s praise is bereft of blessings.”Reported by Aboo Daawood and others.⁴

It is reported as well with the wording: “...(not commenced) with *Bismillah ar-Rahmaan ar-Raheem*).”⁵

Aqta’ (lit. cut-off) means: stripped of blessings; and the two reports could be harmonized by saying: beginning with the *Bismillah* in the actual sense and with *Alhamdulillah* (Allah’s praise) in the relative sense.

His saying: “**All praise is due to Allah**”, *Alhamdulillah*: the letters *alif* and *laam* (the definite article in the Arabic grammar) here expresses all-inclusiveness;⁶ i.e., the entire praise are for Allah by way of His possessing and deserving them. And Al-

⁴ Reported by Aboo Daawood (4840), an-Nasaaee in ‘*Amal al-Yaom wal-Laylah* (494), Ibn al-A’raabee (362) and others.

⁵ Reported by Abdul-Qaadir ar-Rahhaawee in *al-Arba’een*, al-Khateeb al-Bagdaadee in his *Tareekh*, but the hadeeth is very weak. Refer to *al-Irwaa* no. 1.

⁶ *Al-Istigraaq* (all-inclusiveness): translates to entailment and generalness because it will include all the things that word would encompass. It is one of the imports of the kind of *alif* and *laam* (the Arabic definite article) that defines kinds. Refer to: *Mu’jam al-Mustalahaat an-Nahwiyyah was-Sarfiyyah* by Muhammad al-Labdee (165). Refer to as well, *Majmoo’ al-Fataawah* (1/102).

Hamd linguistically means: to praise using beautiful attributes and beautiful deeds. However technically, it refers to an action that shows veneration for the Bestower of favours owing to His being the Bestower of favour. (The word, *Hamd*) is the opposite of *Dhamm* (disparage).⁷

“To Allah”: Explanation had been given on the Word of Divinity.

“Who sent His Messenger”: Allah – glorious is He – should be praised for His favours which are uncountable and among the most paramount of these favours is that, **“He sent”**; i.e., appointed **“His Messenger”**, Muhammad (sallAllahu ‘alayhi wasallam).

Rasool (Messenger) lexically refers to whoever is charged with a message.

But in the *Sharee’ah*: he is a human being, male, to whom a *Sharee’ah* was revealed, who was also ordered to transmit it. **“...with guidance”**, i.e., beneficial knowledge; and that is the entirety of the true information, orders, prohibitions and other beneficial legislations that the Prophet (sallAllahu ‘alayhi wasallam) has come with.

Guidance is of two forms⁸:

The first form: the guidance that refers to directions and explanations; and from that is His saying:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذْنَا مِنْهُمُ صَاعِقَةً الْعَذَابِ الْهُونِ بِمَا كَانُوا﴾

يَكْسِبُونَ ﴿١٧﴾ فصلت: ١٧

“And as for Thamûd, We showed and made clear to them the Path of Truth, but they preferred blindness to guidance...”(*Fusillat*: 17).

This is carried out by the Messenger (sallAllahu ‘alayhi wasallam) as in His saying – the Exalted:

﴿وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ الشورى: ٥٢﴾

“And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path.”(*ash-Shoorah*: 52).

The second form: guidance that means being granted success and divine direction. This is that which was negated regarding the Messenger (sallAllahu ‘alayhi wasallam), and no one has the ability to give it except Allah the Exalted as in His saying – the Mighty and Sublime :-

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَئِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴿٥٦﴾ القصص: ٥٦﴾

⁷ Ibn Taimiyyah (6/69) – as in the Marwan Kajk Print - would say, “*Al-Hamd* (praising Allah) is of two forms: Praising (Him) for His favours upon His servants, and that is from the aspects of giving thanks, and praising Him because He Himself deserves from the Attributes of His being Perfect. And this form of praise is only exclusive to Him due His Attributes which deserve the praise.

⁸ Refer to *Tahdheeb Madaarij as-Saalikeen* by Ibn al-Qayyim (31) summarized and edited by ‘Abdul-Mu’im Saalih al-‘Alaa and *Mufradaat al-Faadh al-Qur’aan* by al-Asbahaanee (835) and so on, checked and edited by Safwaan ‘Adnaan.

“Verily! You (O Muhammad) guide not whom you like, but Allah guides whom He wills.”(*al-Qasas*: 56)

“and the true religion”: that is good deeds. The word, *deen* (religion) could be generally employed to mean “recompense” such as His saying – the Exalted:

﴿مَلِكِ يَوْمِ الدِّينِ﴾ الفاتحة: ٤

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense.”(*al-Faatihah*: 4)

It may also be employed generally to refer to submission and obedience⁹. Connecting the *Deen* (religion) to *Haqq* (truth) here is from the aspects of joining the described noun to its adjective; that is to say: “the true religion.” As for the *Haqq* (truth) is an infinitive of the verb, *haqqa – yahiqqu*, meaning that, it is established and incumbent and its opposite is *Baatil* (void).

“... to make it prevail over all other religions”: i.e., to make it reign over all other religions with proof, evidence and Jihad so that it triumphs over its rivals among the people of the earth¹⁰; whether Arabs or non-Arabs, the people of particular religions or pagans. And this has occurred; the Muslims have strived in the path of Allah rightly until the boundaries of the Islamic cities expanded and the religion got spread to the eastern and western lands.

“... and Allah is Sufficient as a Witness”: that is, a Witness that he is His Messenger, Well-aware of his entire actions and his Helper against his foes. This contains clear-cut evidence for the truthfulness of this Messenger because if he were a mere claimant, Allah would have hastened his punishment as He the Exalted said:

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ الحاقة: ٤٤ -

٤٦

“And if he (Muhammad) had forged a false saying concerning Us (Allâh), We surely should have seized him by his right hand (or with power and might), and then certainly should have cut off his life artery (Aorta).”(*al-Haaqqah*: 44-46).

“And I testify that there is no deity worthy of worship except Allah”: meaning, I affirm and acknowledge that there is no deity deserving of being worshipped except Allah.

“Alone, He has no partners”: these two phrases emphasize the import of testifying that, *Laa ilaaha illa Allah* (there is no deity worthy of worship except Allah) in terms

⁹ The word, *Deen* has other meanings lexically, such as “custom, obedience, ruling, domination...”. Mahmood Muhammad Shaakir has carefully researched its etymology in history since the days of ignorance until the advent of Islam in his book, *Abaateel wa Asmaar* (520, 534).

¹⁰ As He – glorious is He – has said: **“It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the polytheists (or pagans) hate (it).”**(*At-Tawbah*: 33)

of rejection and affirmation. Rejecting the right to be worshipped regarding any other than Allah and affirming it for Allah. So, his saying, “... **Alone**” is emphasis for affirmation, while his words, “**He has no partners**” is an emphasis for rejection.

“... **affirming Him and declaring His Oneness**”: are two infinitives that further emphasize the preceding expression: “**And I testify that there is no deity worthy of worship except Allah...** (to the end)”. That is to say; affirming with the tongue, “**and declaring His Oneness**”; i.e., sincerely dedicating every act of worship to Him; whether such is speech-related or action-related or creed-related.

His saying: “**And I testify that Muhammad is His servant and Messenger**”: I affirm with my tongue and believe in my heart that Allah has sent His servant, Muhammad (sallAllahu ‘alayhi wasallam), to the entire mankind because testifying that this Messenger was given the message is connected to testifying to Allah’s Oneness; no one of them both would suffice without the other.

His saying: “**His servant and Messenger**” contains refutation against the people of laxity and extremism pertaining to the rights of the Messenger (sallAllahu ‘alayhi wasallam). The extremists exceeded bounds regarding his rights and raised him beyond the rank of servitude; while the people of laxity shoved aside what he has brought behind their backs as if he was not a messenger! Therefore, testifying that he is Allah’s servant rejects the extremism about him and raising him beyond his status while testifying that he is Allah’s Messenger necessitates believing in him and obeying his orders, accepting what he informs about, abstaining from what he prohibits and following what he legislates.

His saying: “**may Allah’s peace and abundant blessings be upon him**”: *as-Salaat* (as in the Arabic text, rendered here as *peace*) lexically means: *Du’aa* (supplication), and the most preponderant of what is explained regarding the meaning of *as-salaat* from Allah to the Messenger is what al-Bukhaaree cited in his *Saheeh* from Aboo al-‘Aaliyyah that he said¹¹: “Allah’s *Salaat* upon His Messenger is His praising him in the highest-ranking assembly.”

“**and his household**”: the *Aal*(household) of a man are those who depend on him due to some strong connection such as family ties and the likes. The best of what is said about the *Aal* of the Messenger (sallAllahu ‘alayhi wasallam) here is that: they are his followers upon his religion.¹²

“**and his companions**”: *Ashaab*, the plural of *Saahib* (companion). (Connecting *Aal* which refers to “his followers” *Ashaab* which means, “his companions” as in the

¹¹ *Fath al-Baaree* (8/676), the Book of *Tafseer*, Chapter on Allah sends His *Salaat* on the Prophet and also His angels too. O you who believe! Send your *Salaat* on him and (you should) greet (salute) him with the Islaamic way of greeting” (*al-Ahzaab*: 56) with the wording: “Allah’s *Salaat* is His praising him before the angels, and the angel’s *Salaat* is supplication (for him).” Refer to *Jalaa al-Afhaam* (253) by Ibn Jawzee Publishing.

¹² Ibn al-Qayyim cited four views regarding the meaning of *Aal*; refer to, *Jalaa al-Afhaam* by Ibn al-Qayyim (737) by Ibn Jawzee Publishing, *Tadreeb ar-Raawee* (1/56) the checking and editing of al-Faryaabee and *Ahkaam al-Qur’aan* by al-Bayhaqee (85).

Arabic text) is from the aspects of connecting¹³ the specific to the general. The *Sahaabiyy*: is the person who met the Prophet (sallAllahu ‘alayhi wasallam), believed in him and died upon that.¹⁴

“**abundant blessings**”: *as-Salaam* (rendered here as *blessings*) means: greetings or being free from deficiencies and lowly things. And his saying: *Mazeedan*(as in the Arabic text rendered *asabundant*), is a passive participle from the word, *Ziyaadah* which refers to “increase.”

And he has combined *as-Salaat* and *as-Salaam* by way of following Allah’s saying – Exalted is He - that:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

﴿٥٦﴾ الأحزاب: ٥٦

“**O you who believe! Send your Salaat on him and (you should) greet (salute) him with the Islaamic way of greeting.**” (*al-Ahzaab*: 56)



أَمَّا بَعْدُ؛ فَهَذَا اِعْتِقَادُ الْفِرْقَةِ التَّاجِيَةِ الْمَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ: أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ:

This is the creed of the saved and aided Sect till the Hour will be established, the People of the *Sunnah* and the *Jamaa’ah*.

COMMENTARY:

Amma ba’d (To proceed): this phrase is used to indicate change from one method to another, and it actually means: “no matter how a thing is”. It is encouraged to employ it¹⁵ during sermons and in correspondences by way of following the Prophet (sallAllahu ‘alayhi wasallam) who would do that.

“**This is**”: points to the faith-related matters of creed that this treatise contains which he summarizes in his words: “**and that is: Eeman (belief) in Allah...**(to the end).”

“**the creed**”: is an infinitive, “*’itaqada* such-and-such” is used when the person adopts that thing as a creed. As for the word, *al-’Aqeedah*, it refers to what a person holds in his mind such that he would say: “I believe such-and-such”, meaning: “I conceive of it in the mind and heart.” It is derived etymologically from: *’aqada al-habl*

¹³ Refer to the forms of this conjunction in *Jalaa al-Afhaam* (338).

¹⁴ Refer to; *Tadreeb ar-Raawee* (667) checked and edited by al-Faryaabee, and the book, *Tahqeeq Maneef ar-Rutbah liman thabata lahu Shareef as-Suhbah* by al-’Allaaee (pg) by Al-’Aasimah Publishing.

¹⁵ Its mention is numerous in the *Sunnah* such as in *al-Bukhaaree* no. (7197) and *Muslim* (1781).

when he ties it (i.e. the thread), and it was later used for what the heart holds and solemnly asserts.

“the Sect”: i.e., the party and group, **“saved”**: that is, which is guarded from destruction and evils in this world and the Hereafter and attains success. This attribute was derived from the hadith of the Messenger (sallAllahu ‘alayhi wasallam):

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةٌ، لَا يَضُرُّهُمْ مَنْ خَدَّهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ»

“A party in my Ummah will continue to remain aided upon the truth; whoever deserts them will not harm them till Allah’s order comes.” Reported by al-Bukhaaree and Muslim.¹⁶

“... aided”: i.e., assisted against whomever opposes it. **“till the Hour is established”** i.e., the coming of the time of their death when the breeze that will take the soul of every believer will blow. This is the Hour with respect to the believers. As for the Hour at which the world will cease to exist, it will not be established except upon the worst of people based on what is reported in *Saheeh Muslim* that:

«لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ»

“The Hour will not be established until it will cease to be said on the earth that: Allah, Allah.”¹⁷

Al-Haakim¹⁸ reported as well from the hadith of Abdillah bin ‘Amr – may Allah be pleased with them both – that:

«ثُمَّ يَبْعَثُ اللَّهُ رِيحًا رِيحُهَا رِيحُ الْمِسْكِ وَمِسْمُهَا مَسُّ الْحَرِيرِ، فَلَا تَذْرُكُ أَحَدًا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ الْإِيمَانِ إِلَّا قَبَضَتْهُ، ثُمَّ يَبْقَى شِرَارُ النَّاسِ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ»

“Then Allah will send a breeze with the scent musk and feel like the touch of silk. It will not leave anyone with the speck weight of *Eemaan* in his heart except that it takes him. Thereafter, the worst of people will remain and the Hour will be established upon them.”

“the People of the Sunnah”: *Ahl as-Sunnah* (in the Arabic text) with the letter *laam* having a *Kasrah* on the premise that it is an apposition for the word, *Firqah* (**sect**). It may as well occur in the nominative case on the premise that it is the predicate of an omitted subject which will read in full as, *hum* (they are the...). As for the word, *as-Sunnah*,¹⁹ it refers to the path upon which the Messenger of Allah (sallAllahu ‘alayhi wasallam) was upon, pertaining to his statements, actions, and his approvals.

¹⁶ Reported by al-Bukhaaree (7311), Muslim (1923), at-Tirmidhee (2229) and Ibn Maajah (10).

¹⁷ No. (148)

¹⁸ In the *Mustdarak* (4/456). Muslim reported it as well no. (1924)

¹⁹ Refer to: *As-Sunnah an-Nabawiyyah; Ta’reefuhaa wa Hujjiyyatuhaa wa Balaagatuhaa* (10), *As-Sunnah Qablah at-Tadween* (16), *‘Ilmu Usool al-Jarh wat-Ta’del* by Ameen Abou Laawee (15) and *Usool al-Hadeeth wa ‘Uloomuhu wa Mustalihuhu* by Muhammad ‘Ijjaj al-Khateeb (19).

They were named “People of the *Sunnah*” because of their ascription to the *Sunnah* of the Messenger (sallAllahu ‘alayhi wasallam) and not any other opinion and views. Contrariwise, the people of Innovations would rather ascribe to their Innovations and forms of misguidance like the *Qadariyyah* and the *Murji’ah*. Sometimes, they are ascribed to their leaders, like the *Jahmiyyah*, and at other times, they are associated to their reprehensible actions, such as the *Raafidah* and the *Khawaarij*.

“... the *Jamaa’ah*”: lexically means: a group of people, and what that means here is that: they refer to those who join upon the established truth according to the Book and the *Sunnah*, and those are the companions and those who follow them upon righteousness even if they are few as stated by Ibn Mas’ood – may Allah be pleased with him²⁰ -:

الْجَمَاعَةُ مَا وَافَقَ الْحَقَّ وَإِنْ كُنْتَ وَحْدَكَ

“The *Jamaa’ah* is what conforms with the truth even if you are alone”; you are the *Jamaa’ah* then.



وَهُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْإِيمَانِ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

And it is *Eemaan* in Allah, His angels, His books, His messengers, the Resurrection after death and *Eemaan* in the preordainment - the good of it and bad of it.

COMMENTARY:

“And it is” i.e., the creed of the saved sect is, “*Eemaan*”: *Eemaan* lexically means, “Affirming”, Allah the Exalted said in the 17th verse of *Soorat Yoosuf*:

﴿ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا ﴾

“... but you will never believe us”; that is to say, “(you will not) accept...”

As for its definition in the *Sharee’ah* it is utterance with the tongue, belief with the heart and acting with the limbs.²¹

His saying: “... in Allah, His angels, His books, His messengers, the Resurrection after death and *Eemaan* in the preordainment - the good of it and bad of it”: These are the six pillars of *Eemaan* without any of which no person’s *Eemaan* will be sound

²⁰ Reported by al-Laalkaaee in *Sharh Usool al-I’tiqaad Ahl as-Sunnah wal-Jamaa’ah* (1/108-109), Aboo Shaamah in the book, *Al-Baa’t’h ‘alaa Inkaar al-Bida’ wal-Hawaadith* (92) and al-Mizzee in *Tahdheeb al-Kamaal* (22/264). Al-Albaanee said in *Mishkat al-Masaabih* (1/61); Ibn ‘Asaakir reported it in *Tareekh ad-Dimashq* (2/322/13) with a *Saheeh* (authentic) chain.”

²¹ Refer to explanations regarding this issue in *Sharh Usool I’tiqaad Ahl as-Sunnah wal-Jamaa’ah* (830), and the book *As-Sunnah* by Abdullah bin Ahmad bin Hanbal (307) – with the checking and editing of Muhammad Sa’eed al-Qahtanee -, and the Book of *Eemaan* in *Majmoo’ al-Fataawah* (7/251).

until he believes them all correctly in the manner it is proven by the Book and the *Sunnah*. These pillars are²²:

1. **Eemaan in Allah:** It is the firm belief that He is the Lord of all things and its Owner, and that He possesses the attributes of perfection, free from every fault and deficiency, and that He Alone deserves to be given worship - He has no partners. This should be fulfilled out of knowledge and in action.
2. **Eemaan in the angels:** i.e., affirming their existence and that they are as Allah described them in His Book as in the two verses, 26 and 27, in *Soorat al-Anbiyaa* that (they are):

﴿عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾﴾

“Honoured slaves. They speak not until He has spoken, and they act on His Command.”

The Qur’an and the *Sunnah* have pointed to the various groups of the angels and their attributes; that they are charged with duties they discharge as Allah commands them. So, it is incumbent to believe in the entirety of that.

3. **Eemaan in the Books:** i.e., believing the books that Allah has revealed to His messengers, and that they are His Speech, that they are truth, light and guidance. So, it is obligatory to believe those Allah has named among them the *Tawraah*, *Injeel*, the *Zaboor* and the Qur’an. We must also believe those Allah has not named among them.
4. **Eemaan in the messengers Allah has sent to His creatures:** that is, believing in them all; and that they are truthful in all what they tell and that they conveyed the messages of their Lord. We must not make distinction between any one among them. We rather must believe in them all; those Allah has named among them in His Book and those He has not named among them as He the Exalted said in verse 164 of *Soorat an-Nisaa*:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

“And Messengers We have mentioned to you before, and Messengers We have not mentioned to you...”

The best of them are those of the Strong Covenant, and they are: Nooh, Ibraaheem, Moosaa, ‘Eesaa and Muhammad – may Allah’s peace and blessings be upon them. Then the rest of the messengers and the prophets. The most excellent of them all is the end of the messengers, our prophet, Muhammad (sallAllahu ‘alayhi wasallam).

²² The noble Shaykh, the author – may Allah preserve him upon goodness -, gave explanations and details regarding these six foundational matters in his outstanding piece, *Al-Irshaad ilaa Saheeh al-l’itiqaad wa Ar-Radd ‘ala Ahl ash-Shirk wal-Ilhaad*. Likewise the eminent Shaykh, al-‘Uthaymeen – may Allah shower blessings on him – in *Rasaail fil ‘Aqeedah*. In fact, hardly would discussions on these foundational matters miss out in any of the books of the leading scholars upon the call of the Imam, the reviver, Muhammad bin Abdil-Wahhab – may Allah shower blessings on him.

The most preponderant of what has been mentioned pertaining to the difference between a prophet and a messenger is that: the prophet is one to whom a particular legal code was given but was not ordered to convey it, while the messenger is whoever was given the revelation of specific legal code and ordered to convey it.²³

5. **Eemaan in the Resurrection:** that is to believe in the bringing out of the dead from their graves alive on the Day of Standing in order for judgement to be made between them and for them to be rewarded according to their deeds in the manner that has been explained by Allah in His Book and given elaboration by the Messenger (sallAllahu ‘alayhi wasallam) in his *Sunnah*.
6. **Eemaan in the Preordainment - the good of it and bad of it:** that means believing that Allah – glorious is He – knew the decrees on things and their times before their occurrence, then He wrote it down in the *Lawh al-Mahfoodh* (the Preserved Tablet) and later brought them to occurrence by His Decree and Will in their appropriate and ordained times. So, every occurrence – good or bad – originates according to His knowledge and decree, Will and Wish. What He Wills occurs and what He does not Will cannot occur.

This is a concise explanation of the mainstays of *Eemaan* and its elaborate commentary shall come –Allah willing –.



وَمِنَ الْإِيمَانِ بِاللَّهِ: الْإِيمَانُ بِمَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ، وَمَا وَصَفَهُ بِهِ رَسُولُهُ مُحَمَّدٌ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . مِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمَثِيلٍ .

And from *Eemaan* in Allah is: belief in what He has described Himself with in His Book and which His Messenger (sallAllahu ‘alayhi wasallam) has described Him with without *Tahreef* (Distortion) or *Ta’teel* (Denial), and without *Takyeeef* (Depiction) nor *Tamtheel* (Likening).

COMMENTARY;

After the author – may Allah shower blessings on him – concisely mentioned the foundations the individual must believe, he went on to cite them giving elaborations. He began with the first foundation, and that is: Belief in Allah the Exalted and mentioned that it includes believing His Attributes with which He

²³ Refer to: *Sharh al-Aqeedat at-Tahaawiyyah* (167), and *Sharh Mulaa ‘Alee Qaaree ‘alaa al-Fiqh al-Akbar* (60).

Some of the scholars view that the *Rasool* (Messenger) is the one to whom a new legal code was revealed while the *Nabiyy* (Prophet) is the one sent to affirm the legal code of his predecessor. Refer to: *Tafseer al-Alloosee* (17/157), *Tadreeb ar-Raawee* (56) - with the checking and editing of al-Faariyaabee.

described Himself in His Book or that His Messenger (sallAllahu ‘alayhi wasallam) described Him with in his *Sunnah*.

And that by we affirming them regarding Him as they occur in the Book and the *Sunnah* with their wordings and meanings without making neither *Tahreef* (Distortion) of its wordings nor *Ta’teel* (Denial) of their meanings, and without giving *Tashbeeh* (resemblance) of them with the attributes of creatures. And that we must depend only on the Book and the *Sunnah* regarding their affirmation- we should not exceed the Qur’an and the hadeeth – because they (i.e. the Attributes) are only text-based.

As for “*Tahreef* (Distortion)”²⁴: it means changing and twisting a thing away from its actual meaning. It is said (in Arabic) that, “*inharafa ‘an kadha*” when he deviates.

Tahreef occurs in two forms:

The first form: distortion of the wordings: that is twisting it away from its actual meaning to something else whether by adding word or letter or removing or changing a sign such as the statement of the people of misguidance regarding the saying of Allah – the Exalted - that:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ طه: ٥

“**Ar-Rahmaan (The Most Beneficent, Allâh), Istawâ (rose over) the (Mighty) Throne.**” (*Taha*: 5)

means: “*Istawlaa*(He took over (the Throne))”; so they added a letter to the verse.

And such as the statement of Allah – the Exalted -:

﴿وَجَاءَ رَبُّكَ﴾ الفجر: ٢٢

“**And your Lord comes...**” (*al-Fajr*: 22)

(They say it) means: “Your Lord’s order...”, and so, they added a word. Likewise their saying regarding Allah’s statement:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ النساء: ١٦٤

“**...and to Moosa Allâh spoke directly**” (*an-Nisaa*: 164)

with the Word of Divinity occurring in the nominative. But they changed the sign from the nominative so that it comes in the accusative.

The second form: distortion of the meaning: and that is to twist it away from its true and real meaning and giving the word the meaning of another word. An example is

²⁴ Refer to what explains the difference between *Tahreef* (Distortion) and *Ta’teel* (Denial) and between *Takyeef* (Depiction) and *Tamtheel* (Likening) in *Al-As-ilatu wal Ajwibat al-Usooliyyah* by As-Salman (pg. 32 onwards), *At-Tanbihaat al-Lateefah* by As-Sa’dee (23), *Al-Irshaad ilaa Saheeh al-I’tiqaad* (134) and *Sharh al-Aqeedat al-Waasitiyyah* by al-Harraas (20) among the books of the leading scholars upon the call.

the statement of the people of Innovations that: *ar-Rahmah* means: “intention to grant favour” and that *al-gadab* means: “intention to punish.”

As regards “**Ta’teel (Denial)**”: lexically it is “to depart from”, so it is said: “*attalahu*” to mean, “he abandoned it”. However, it here refers to rejecting the Attributes of Allah – glorious and exalted is He -.

The difference between *Tahreef* (distortion) and *Ta’teel* (denial) is that: *Tahreef* is to reject the correct meaning pointed to by the texts and replacing it with another wrong meaning. (On the other hand), *Ta’teel* is to deny the correct meaning without giving another meaning like what the *Mufawwidah*²⁵ do. Therefore, every person whoever makes *Tahreef*, makes *Ta’teel* but not every person who makes *Ta’teel* makes *Tahreef*.

“**Takyeef (Depiction)**”: is giving particular portrayal of the Attribute. It is said that, “*Kayyafa ash-shay*” if he gives it a known representation. So making *Takyeef* of Allah’s Attributes is to specify its “how” and “form” of it. And to do so is beyond the ability of humans because it is from the things whose knowledge Allah – the Exalted – has made exclusive to His own knowledge, and as such, there is no way of knowing it since the Attributes go with the Essence. So as humans know not the “how” of Allah’s Essence, likewise His Attributes – glorious is He -, the “how” of them are not known.

Consequently, when Imam Malik - may Allah shower blessings on him – was asked:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ طه: ٥

“**Ar-Rahmaan (The Most Beneficent, Allāh), Istawā (rose over) the (Mighty) Throne**”,

“how” did He *Istawaa*? He said, “The *Istiwaa* (rising over) is known, the ‘how’ is unknown; but believing it is obligatory and asking about it is Innovation (in the religion).”²⁶ Similar explanation is given regarding the rest of the Attributes.

“**Tamtheel (Likening)**”: is comparing, to say (for instance): the Attributes of Allah are like the attributes of the creatures. For example, to say: “the Hand of Allah is like our hand; and His Hearing is like our hearing” – Exalted is Allah above all that -. He the Exalted said in verse 11 of *Soorat ash-Shoorah*:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“**There is nothing like unto Him, and He is the All-Hearer, the All-Seer.**”

So, it should not be said pertaining to His Attributes that: they are like our own attributes or something resembling it or similar to our own attributes such as it is said that: “Allah’s Essence resembles our own essence”! The believer who declares

²⁵ They are those who completely reject that the Attributes have particular meanings.(TN)

²⁶ Reported by Al-Laalkaaee in *Sharh Usool I’tiqaad Ahl as-Sunnah* (664), Al-Bayhaqee in *Al-Asmaa was-Sifaat*(408), ad-Daarimee in *Ar-Radd ‘alaa al-Jahmiyyah*(no. 104) and others. The great scholar of hadith, Ibn Hajar graded the chain “Good” in *al-Fath* (13/500). Refer to: *Majmoo’ al-Fataawah* (5/282).

Allah's Oneness must affirm the entire Attributes as it suits Allah's Sublimity and Magnificence. But the deniers reject them or some of them, those who give the Attributes resemblance and like affirm them in a manner that does not befit Allah, they only suit the creatures.



بَلْ يُؤْمِنُونَ بِأَنَّ اللَّهَ سُبْحَانَهُ ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ الشورى: ١١ أَفَلَا يَنْفُونَ عَنْهُ مَا
وَصَفَّ بِهِ نَفْسَهُ، وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ،

They rather believe that Allah –glorious is He -: ‘There is nothing like unto Him, and He is the All-Hearer, the All-Seer’. (ash-Shoorah: 11). So, they do neither reject what He describes Himself with nor distort the words from their places.

COMMENTARY:

After the author – may Allah shower blessings on him – mentioned that what is incumbent is to believe in Allah's Attributes as established in the Book and the Sunnah without *Tahreef* or *Ta'teel* and without *Takyeef* or *Tamtheel*, he expressed the position of the People of the Sunnah and the *Jamaa'ah* regarding that: they believe in those Attributes upon this straight methodology. They affirm them to be real while rejecting *Tamtheel* (likening). Consequently, they do not make *Ta'teel* nor do they make *Tamtheel* (likening the Attributes) by way of following His saying in verse 11 of Soorat ash-Shooraa:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

So Allah's saying: “There is nothing like unto Him” is refutation against those whomake *Tamtheel* (likening), while His saying: “and He is the All-Hearer, the All-Seer” is rebuttal against those who make *Ta'teel* (Denying the Attributes) because it contains affirmation of “Hearing” and “Seeing”. Hence, the noble verse is a clear rule on the subject of the Names and Attributes of Allah because of it combines affirming Allah's Attributes and rejection of likening them. The elaboration on this will come later – Allah willing.

His saying: “so, they do neither reject what He describes Himself with”: i.e., the belief of the People of the Sunnah and the *Jamaa'ah* in “there is nothing like unto Him” will not make them reject what He describes Himself with. Those who exceeded bounds about declaring His being free from imperfection (rejected what He describes Himself with) until they disconnected between Him and His Attributes claiming to be avoiding to liken them with the attributes of the creatures.

Conversely, the People of the *Sunnah* hold that: Allah – glorious is He - has Attributes exclusive and befitting to Him, and the creatures too have attributes that are particular to them and that befits them. There is no resemblance between the Attributes of the Creator and the attributes of the created. So, the excuse you give is not necessary; O Deniers!

His saying: “**nor distort the words from their places**”: the meaning of *Tahreef* had been given; so this means, they do not twist Allah’s Words, changing its wordings or twist its meanings and then give it interpretations other than its true meanings as the people of *Ta’teel* (the Deniers) do; those who say: “*Istawaa*” rather means “*Istawlaa*” and that “**Your Lord comes**” means, “the order of your Lord comes”, they interpret the *Rahmah* of Allah to mean: “intention of giving favour” and so on.



وَلَا يُلْحِدُونَ فِي أَسْمَاءِ اللَّهِ وَآيَاتِهِ، وَلَا يَكْفُونَ، وَلَا يَمْتَلُونَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ.

And they do not make *Ilhaad* regarding the Names of Allah and His signs; neither do they make *Takyeef*(depiction) nor *Tamtheel*(Likening) of His Attributes with those of His creatures.

COMMENTARY:

Ilhaad: Lexically means to deviate and turn away from a thing; just like the *Lahad* with respect to graves. It was so named because of its diversion and deviation towards the direction of the *Qiblah* from the path of excavation. *Ilhaad* regarding Allah’s Names and His signs means, deviating and departing with it away from its realities and correct meanings towards something baseless.

And *Al-Ilhaad* regarding the Names of Allah and His Attributes has forms²⁷:

The first form: to give the names to idols; such as naming *al-laah* from *Al-Ilaah*, and *al-’uzza* from *Al-’Azeez* and *manaah* from *Al-Mannaan*.

The second form: giving Him – and glorious is He and Exalted – names that do not befit Him such as the Christians’ naming Him *Abb* (father) and the philosophers’ calling Him “Cause” or “Active Cause”!

The third form: attributing to Him –glorious and Exalted is He – things above which He is Exalted of deficiencies, such as the Jews’ saying:

²⁷Regarding the forms of *Ilhaad* refer to: *Bada’ at-Tafeer* by Ibn Qayyim al-Jawziyyah (2/314) – Dar Ibn Jawziy print -, *Mufradaat Alfaadh al-Qur’aan* by al-Asfahaanee (737), *Tayseer al-’Azeez al-Hameed* (645) and *Al-As-ilat wal-Ajwibat al-Usooliyyah* by Salman (51, 52).

﴿اللَّهُ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾ آل عمران: ١٨١

“Allah is poor but we are rich”

And their saying that:

﴿يَدُ اللَّهِ مَغْلُوبَةٌ﴾ المائدة: ٦٤

“Allah’s Hand is tied up”,

And that He rested on Saturday – Exalted is Allah above what they say.

The fourth form: rejecting their meanings and realities such as the position of the *Jahmiyyah* that: they are mere words; they do not connote any attribute or meaning! (So in their view the word), *As-Samee’* (meaning: the all-Hearing) does not point to any form of ‘hearing’, *Al-Baseer* (the All-Seeing) does not indicate ‘sight’, *al-Hayyu* (the Ever-Living) does not show life and so on!

The fifth form: Giving resemblances for His Attributes with those of His creatures; such as the view of those who make *Tamtheel* (Likening) that: His Hand is like my hand and so on – Exalted is Allah.

Allah has threatened the most severe punishment for those who make *Ilhaad* regarding His Names and signs; He – glorious and exalted is He – said in verse 180 of *Soorat al-A’raaf*:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُّوا الَّذِينَ يَلْحَدُونَ فِي أَسْمَائِهِ سَيُجْرُونَ مَا كَانُوا يَعْمَلُونَ﴾

“And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.”

Similarly, He said in verse 40 in *Soorat Fussilat*:

﴿إِنَّ الَّذِينَ يُلْحَدُونَ فِي آيَاتِنَا لَا يَخَفُونَ عَلَيْنَا﴾ فصلت: ٤٠

“Verily, those who turn away from Our signs are not hidden from Us”

His saying: “... neither do they make *Takyeef* nor *Tamtheel*...” the explanation on the meaning of *Takyeef* and *Tamtheel* had come earlier.



لَأَنَّهُ سُبْحَانَهُ لَا سَمِيَّ لَهُ، وَلَا كُفَّءَ لَهُ، وَلَا نَدَّ لَهُ. وَلَا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى. فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ
وَبِعَبْرِهِ، وَأَصْدَقُ قِيلاً، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ.

That is because nothing is similar to Him – glorious is He –, none is equal to Him and he has not any rival. And He – glorious is He – should not be compared with His creatures, because He – glorious is He – is most knowledgeable about Himself and others, most truthful in speech and best in utterance than His creatures.

COMMENTARY:

“And that is because nothing is similar to Him – glorious is He”: this is by way of explaining the grounds for what he had mentioned regarding the People of the *Sunnah*, that: “neither do they make *Takyeef* nor *Tamtheel* of His Attributes with those of His creatures.”

As for *Subhaanahu* (as in the Arabic text, translated as *glorious is He*), *Subhaan* is an infinitive similar to *Gufraan* from the word, *at-Tasbeeh*, and it refers to *at-Tanzeehu* (to be too exalted for a thing).

“... nothing is similar to Him”: that is, He has no like who deserves the like of His Names, such as His saying – and exalted is He – in verse 65 of *Soorah Maryam*:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

“Do you know of any who is similar to Him?...” (*Maryam*: 65)

Which is an interrogation, expressing²⁸ rejection: that is to say, no one is similar to Him or resembles Him.

“None is equal to Him”: *al-Kufu* (as in the Arabic text) refers to “matching”, “equating”; meaning that, He has no equal; similar to His saying – the Exalted – in *Soorah al-Ikhlaas*:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“And there is none co-equal or comparable to Him.” (*Al-Ikhlaas*: 4)

“and he has not any rival”: *an-Nidd* (as it occurs in the Arabic text) refers to “counterpart”, “mate”. He – the Exalted – says in verse 22 of *Soorah al-Baqarah*:

﴿وَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

“Then do not set up rivals unto Allah (in worship) while You know (that He alone has the Right to be worshipped).” (*Al-Baqarah*: 22)

“And He should not be compared with His creatures”: *Qiyas* (as in the Arabic text and employed in the verb form in the text under explanation) lexically means:

²⁸*Al-Istifhaam* (Interrogation) is asking for knowledge of something not previously known; the *Istifhaam* (Interrogation) may refer to something other than its actual meaning due to a particular purpose (such as: reproach, restrain, guidance, boasting, command, rejection, affirmation, demean and so on). And these purposes are variously mentioned in the books of Arabic Grammar, Literature and Lexicology. The scholars of Arabic Rhetorics even compiled them and arranged them under the topics on Interrogatives. *Mu'jam al-Mustalahaat al-Balaagiyah wa Tatawwurihaa* by Dr. Ahmad Matloob (1/181).

Comparison²⁹ - that is, He should not be given resemblance or likening to them. He said – glorious is He - in verse 74 of Soorah an-Nahl:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

“So put not forward similitudes for Allah.” (An-Nahl: 74)

Hence, He – glorious is He -, should not be compared to His creatures; not in His Essence, or in His Names and Attributes, or in His Actions. And how should the Perfect Creator be compared with the imperfect creatures – far Exalted is Allah above that.

“Because He – glorious is He - is most knowledgeable about Himself and others”: this is by of giving the reason for what had come earlier of affirming what He affirms for Himself of Attributes and warning against comparing Him with His creatures. Because if He knows best about Himself and others, then it becomes mandatory to affirm for Him of Attributes those He has affirmed regarding Himself and those His Messenger (sallallahu ‘alayhi wasallam) has affirmed concerning Him.

More so, the creatures cannot entirely comprehend Him. He has been described with perfect Attributes the intellect of the creatures would not entirely comprehend. Hence, it becomes mandatory upon us to be content with that which He is pleased with for Himself. He knows best what fits Him; we do not know that. He – glorious is He - : **“most truthful in speech and best in utterance than His creatures.”**

Therefore, whatever He informs of is the truth and the fact; it is mandatory on us to accept it and not contradict it. And His expressions are the best, most eloquent and lucid of phrases. He has perfectly mentioned the Names and Attributes that befit Him; so it becomes obligatory to accept that and submit to it.

﴿ثُمَّ رُسُلُهُ صَادِقُونَ مُصَدِّقُونَ؛ بِخِلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ﴾

And then His Messengers who are ever truthful and dependable, unlike those who say regarding Allah what they know not.

COMMENTARY:

“And then His Messengers who are ever truthful and dependable”: this is connected to his saying, **“because He – glorious is He - is most knowledgeable about Himself... (to the end)”**.

As-Sidq (truthfulness) is conformance of an information with reality, meaning that, they are Saadiqoon (as in the Arabic text and translated as, ever truthful) in what they tell regarding Allah the Exalted. Musaddaqaon (as in the Arabic text, rendered as

²⁹ That is, to consider a thing with respect to its like. Al-Mu'jam al-Waseet, Also refer to, Majmoo' al-Fataawah (14/44).

dependable); i.e., regarding the revelation that comes to them through the angels since it is from Allah. So they do not speak from desires.

This is by way of affirming the reliability of the chain of the Messengers – peace and blessings be upon them all -; the truth had been told to them and they conveyed it to the creatures. Hence, it becomes obligatory to accept what they describe Allah with.

They are **“unlike those who say regarding Allah what they know not.”** That is, in contrast to those who make ascriptions to Allah in His legislations and religion, and regarding His Names and Attributes without knowledge but based on their own sheer illusions and impressions or based on what they receive from the devils, like the lying claimants of prophethood³⁰ and the heretics³¹, the infidels³², the sorcerers³³ and fortunetellers, the astrologists³⁴ and the evil scholars as Allah the exalted says in verses 221-223 of Soorah ash-Shu'araa:

﴿هَلْ أَنْتُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيْطَانُ ﴿٢٢١﴾ تَنْزِيلٌ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّمْعَ وَأَكْتُمُوهُمْ

كذِبُونَ ﴿٢٢٣﴾ الشعراء: ٢٢١ - ٢٢٣

“Shall I inform you (O people!) upon whom the Shaytaan (devils) descend? They descend on every lying, sinful person. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.” (Ash-Shu'araa: 221-223)

And He – the Exalted – also said in verse 79 of Soorah al-Baqarah:

﴿فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ ﴿٧٩﴾ البقرة: ٧٩

³⁰ Al-Mutanabbi'oon: those who falsely claim prophethood such as the fortune-tellers, the *Kuhhan*, the singular occurs as *Kaahin*; that is the person who tells about the Unseen future events. It is also said that he even tells of the thoughts of the mind. *Tayseer al-'Azeez al-Hameed* (411) and *Fathu al-Majeed* (295).

³¹ Al-Mubtadi'ah: An ascription to *Bid'ah* (innovations, heresy) which is an innovated path in the religion which contradicts established legislations and is followed for the same purpose the established legislations are followed. *Al-'tisaam* by Ash-Shaatibee (1/51) – the Print of Ibn 'Affan Publishing.

³² *Az-Zanaadiqah*: *Zindeeq* in its singular form, refers to the one who falsely claims eternity for time, or belief in light and darkness (to be responsible for good and evil respectively), or the one who does not believe in the Hereafter and Allah's Lordship, or the individual who actually disbelieves in his heart but shows belief. An Arabic word with persian origin. Refer to: *Al-Qaamoos al-Muheet* (891) and *Lisaan al-'Arab* (10/147).

³³ *As-Sihr* are charms, incantations and knots that affect the minds and bodies. So they cause sicknesses, kill, separate between a man and his wife or usurp one of the spouse from the partner. They may manifest as make-believes and delusions and hallucinating desires consequent upon some hoaxes the individual would perform to make falsehoods appear as truth. Refer to: *Tayseer al-'Azeez al-Hameed* (382), *At-Ta'reefaat* by al-Jurjaanee (121), *al-Mawsoo'at al-'Arabiyyah al-Muyassarah* (1/972). *Al-Mulakhkhas fee Sharh Kitab at-Tawheed* by this author, (p. 199).

³⁴ *Al-Munajjmoon*: *Shaykh al-Islam* Ibn Taimiyyah said: “*At-Tanjeem* means predicting future worldly events based on astrological conditions.” Refer to: *Fath al-Majeed* (314), *Majmoo' al-Fataawah* (35/141).

“Then woe to those who write the Book with their own hands and then say, ‘This is from Allah...’” (Al-Baqarah: 79)

So, since Allah – glorious is He – is most knowledgeable regarding Himself and others, and He is most truthful in speech and best in utterance than His creatures, and His Messengers – peace and blessings be upon them – are ever truthful about whatever they tell concerning Him, while the connection between them and Allah that conveyed revelation to them from Him is trustworthy, being among the noble angels, then reliance upon whatever Allah and His Messengers say becomes mandatory.

And more so in the aspects of Allah’s Names and Attributes, in terms of affirming and rejecting, and keeping away from all that the heretics and straying onessay, those who claim that Allah’s Names and Attributes are rather allegorical and consequently reject them through various means, turning away from what the Messengers have brought and depending on their own desires or blindly-following those undeserving of being models, those who are already astray.



وَهَذَا قَالُ:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾﴾
الصفات: ١٨٠-١٨٢، فَسَبَّحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالَفُونَ لِلرُّسُلِ، وَسَلَّمْ عَلَى الْمُرْسَلِينَ؛ لِسَلَامَةِ مَا قَالُوهُ مِنَ النَّقْصِ وَالْعَيْبِ.

Hence, He – glorious He – says:

“Glorified is your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be upon the Messengers! And all praises and thanks are to Allah, Lord of all that exists.” (As-Saafaat: 180-182)

So, He affirmed Himself far Exalted above what those who oppose the Messengers ascribe to Him, and He proclaimed well-being upon the Messengers since what they say is free from any deficiency and blemish.

COMMENTARY:

Vocabulary:

Wa Lihaadha(as in the Arabic text, rendered as **hence**): this is a way of giving reasons for had come earlier, that Allah’s Words and the words of His Messengers are the truest and best.

Subhaana (as in the Arabic text, rendered in the verse as *Glorified*), is a *nomen verbi* from the word, *Tasbeeh*, meaning: to declare His being too exalted above any deficiency.

Rabbika: -*Rabb* is the Absolute Owner, the Master, the Sustainer of His creatures out of His favours.

Al-'Izzah (as in the Arabic text, rendered as *Honour and Power*) refers to power, supremacy and strength. And to connect the word, *Rabb* (Lord) to *Al-'Izzah* (honour and power) is from the aspects of connecting the adjectives to the noun it describes.

Yasifoon (as in the Arabic text; translated as, *they attribute*): that is, those who oppose the Messengers describe Him with those things which are incongruous with His Majesty and Sublimity.

Salaamun (as in the Arabic text; translated as *peace*); it is said to be from the word, *as-Salaam* (Peace), referring to *at-Tahiyyah* (the greeting of *salam*). It is also said to be from *as-Salaamah* (well-being and safety) from dislikes.

'Ala al-Mursaleen (as in the Arabic text, rendered as *upon the Messengers*): they are those Allah sent to His creatures and they conveyed the messages from their Lord. The word is the plural of *Mursalun* and its definition had come earlier.

Rabbil-'Aalameen (as in the Arabic text; rendered as *the Lord of all that exists*): It is (i.e. *Al-'Alameen*), the plural of the word, *'Aalam* and that refers to all things except Allah.

Lessons from the verses:

1. Allah's being far Exalted above what the straying ones and the ignoramuses ascribe to Him of those attributes that are incompatible with His Mightiness.
2. The honesty of the Messengers, and the obligation of accepting the entirety of what they brought and whatever they inform of regarding Allah.
3. The rightfulness of proclaiming peace upon the Messengers – peace and blessings be upon them -, and regarding them with admiration and deep respect.
4. Rejecting whatever contradicts what the Messengers have brought; especially those regarding the Names of Allah and His Attributes.
5. The rightfulness of praising Allah, thanking Him over His favours among the noblest of which is our affirming His Oneness.



وَهُوَ سُبْحَانَهُ قَدْ جَمَعَ فِيهَا وَصَفَ وَسَمَّى بِهِ نَفْسَهُ بَيْنَ التَّنْفِي وَالْإِثْبَاتِ. فَلَا عُدُولَ لِأَهْلِ السُّنَّةِ
وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ الْمُرْسَلُونَ؛ فَإِنَّهُ الصِّرَاطُ الْمُسْتَقِيمُ،

And He - glorious is He - has combined between rejection and affirmation regarding what He describes Himself with and Names Himself. Therefore, the People of the *Sunnah* and the *Jama'ah* do not deviate from what the Messengers have brought because it is the Straight Path.

COMMENTARY:

“And He - glorified is He - has combined...”: this is a declaration of the methodology Allah has described in His Book to affirm His Names and Attributes. And it is the methodology that is mandatory on the believers to employ regarding this all-important subject because He - glorious is He -, “has combined between rejection and affirmation regarding what He Describes Himself with and Names Himself”; that is to say, regarding all His Names and Attributes.

“...between rejection and affirmation”: that is, rejection of whatever contradicts perfection of the various forms of defects and deficiencies such as rejection of a co-equal or associate or slumber, sleep, death and exhaustion.

As for “Affirmation”: that refers to affirming the Attributes of perfection and the Qualities of majesty for Allah such as His saying - Exalted is He - in the two verses in *Soorah al-Hashr*:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾﴾ الحشر: ٢٣ - ٢٤

“He is Allah beside Whom none has the right to be worshipped but He, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.” (Al-Hashr: 23-24)

And others among other examples for study the author will mention later on.

His saying: “Therefore, the People of the *Sunnah* and the *Jama'ah* do not deviate from what the Messengers have brought”: that is, they do not digress or stray in

any bit from that. They rather follow their ways, guided by their light. From that is the affirmation of Attributes of perfection for Allah and acknowledging His being far exalted above whatever does not befit Him, for the Messengers have already established this great foundation.

But as for the enemies of the Messengers, they have wandered off that.

His saying: **“because it is the Straight Path”**: is an elucidation for his saying, **“Therefore, the People of the Sunnah and the Jamaa’ah do not deviate”**.

And that is for the reason that what the Messengers have brought is the Straight Path; and the Straight Path is the balanced path which has not variety and sorts. It is what was mentioned in His saying – Exalted is He -, in Soorah al-Faatihah:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

“ Guide us to the Straight Way” (Al-Faatihah: 6)

And His saying in verse 153 of Soorah al-An’aam:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” (Al-An’aam: 153)

And that is what we beg Allah for in every unit of our Prayers to guide us upon it.



صِرَاطُ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ.

The Path of those Allah has showered His favour upon of the Prophets, Siddeeqoon, the Martyrs and the Righteous.

COMMENTARY:

That is, the Straight Path that the Messengers have brought concerning the matters of Creed and others upon which are the People of the Sunnah and the Jamaa’ah, is **“the Path of those Allah has showered His favour upon”**. That is, Allah bestowed on them, His absolute, perfect and endless favour by granting them eternal success. They are those Allah has commanded us to supplicate unto Him in order for Him to guide us unto their Path.

The categories of these people are four; they are the bearers of this absolute favour; they are:

1. The *Nabbiyyoon* (Prophets): the plural of the word, *Nabiyy* (Prophet). They are those Allah chose and gave His Prophethood and Messengership. The explanation regarding them had preceded.
2. The *Siddeeqoon* (the Honest and faithful): the plural of the word, *Siddeeq* (honest and faithful); he is the extremely honest and believing. That is to say, the person who very readily submits to the Messenger (sallAllahu ‘alayhi wasallam) while giving perfect sincerity to Allah.
3. The *Shuhadaa*(Matyrs): the plural of the word, *Shaheed* (Martyr); he is the person who was slain in Allah’s Path. He was so named because he is assured of entrance into the Paradise, and because the angels of mercy also testify to it.³⁵
4. The *Saalihoon* (Pious): the plural of the word, *Saalih*(Pious); he is the individual who promptly fulfills the rights of Allah and the rights of His servants.

And the word, *Siraat* (Path), would sometimes be linked to Allah – the Exalted -, such as in His saying in verse 153 of *Soorah al-An’aam*:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾

“And verily, this is my Straight Path, so follow it...” (Al-An’aam: 153)

That is because He legislated it and laid it down.

At other times, *Siraat* may be connected to the servants as in His saying – Exalted is He -,

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾ الفاتحة: ٧

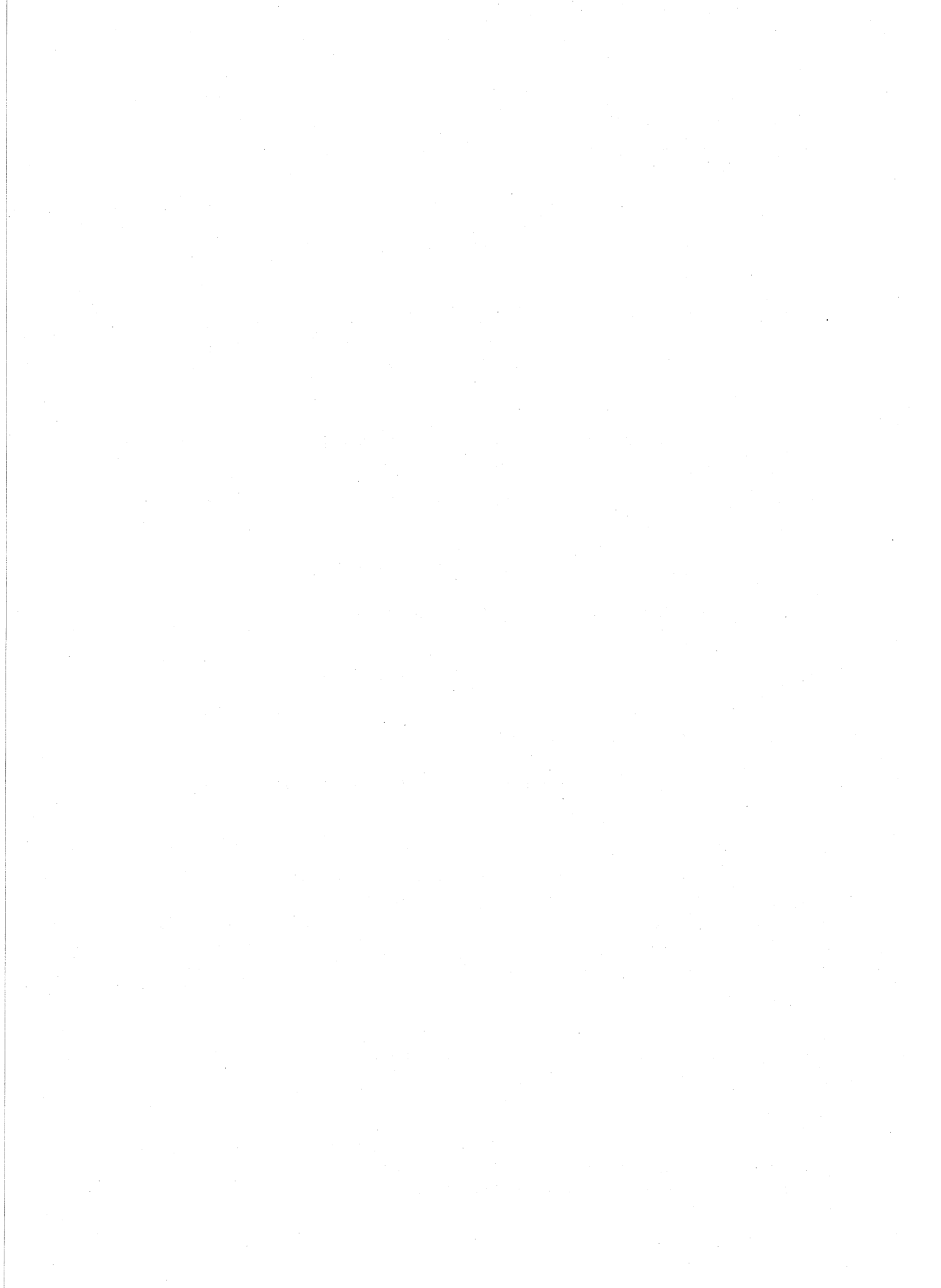
“The way of those on whom You have bestowed Your Grace”(al-Faatihah: 7),

because they follow it.

And His saying: **“The way of those on whom You have bestowed Your Grace”** contains a notification regarding the companions upon this Path; and that they are those Allah has bestowed His favours on of the Prophets, the Honest and Faithful, the Martyrs and the Righteous by way of relieving the person following the Path of the worries of estrangement from the people of his times when he calls to mind that his fellow travelers upon this Path are: the Prophets, the Honest and Faithful, the Martyrs and the Righteous.

Then the Shaykh – may Allah shower blessings on him -, mentioned in what will follow, examples from the Book and the *Sunnah* which entail Affirming the Names of Allah and His Attributes, and that is presented as follow:

³⁵ Ibn al-Anbaaree said, “The Martyr was named *Shaheed* because Allah and His angels affirm that they will enter the Paradise. Refer to: *Lisaan al-Arab* (242), *an-Nihaayah* (493) and *at-Tadhkirah fee Ahwaal al-Mawtaa wa Umoor al-Aakhirah* by al-Qurtubee (1/203).



THE FIRST CATEGORY:

EVIDENCES THAT PROVE AFFIRMING ALLAH'S NAMES AND ATTRIBUTES FROM THE NOBLE QUR'AN

1 – Combining Negation and Affirmation Regarding His Attributes – Exalted is He.

وَقَدْ دَخَلَ فِي هَذِهِ الْجُمْلَةِ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فِي سُورَةِ الْإِخْلَاصِ الَّتِي تَعْدِلُ ثُلُثَ الْقُرْآنِ،
حَيْثُ يَقُولُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝۱ اللَّهُ الصَّمَدُ ۝۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝۴﴾

الإخلاص: ١ - ٤

And the entirety of what Allah describes Himself with in Soorah *al-Ikhlāas* which equals one-third of the Qur'an comes under this category; wherein He says:

“Say: ‘He is Allah, the One! Allah the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him.’” (Al-Ikhlāas:1-4)

COMMENTARY:

“...comes under this category”: that is, (the category) previously explained, referring to his saying that, “And He – glorious is He - has combined between rejection and affirmation regarding what He Describes Himself with and Names Himself.”

So here, he sought to mention the evidences for that from the Book and the *Sunnah*. He then commenced with Soorah *al-Ikhlāas* considering its excellence. And the Soorah was so named because it was devoted to the Attributes of Allah, and for the fact that it will remove its reader from joining partners with Allah.

His saying: “which equals one-third of the Qur'an”: means that, it is equivalent to it, and that is because the meanings of the Qur'an have three categories: Oneness of Allah, Stories and Rulings.

This Soorah entails the Attributes of the Most Merciful; it only discusses Allah's Oneness and so, it equals one-third of the Qur'an. And the evidence that this Soorah equals one-third of the Qur'an is the report collected by Al-Bukhaari³⁶ on the authority of Aboo Sa'eed al-Khudri – may Allah be pleased with him -, that: “A man heard another reciting “*Qul huwa Allahu Ahad (Say: He is Allah, the One)*” and repeating it. When he woke up in the morning, he came to the Prophet (sallAllahu

³⁶ The Book of Excellence of the Qur'an, Chapter on the Excellence of “*Qul huwa Allahu Ahad (Say, 'He is Allah, the One.)*”; no. 5013.

‘alayhi wasallam) and mentioned that to him, as if to consider it less significant. So, the Prophet (sallallahu ‘alayhi wasallam) said,

وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ

“By the One in Whose Hand is my soul! It equals one-third of the Qur’an.”

Imam Ibn Al-Qayyim³⁷ said, “The narrations that show that it is equivalent to one-third of the Qur’an almost reach the level of a *Mutawaatir* report.”

“...wherein He says”, that is, Allah – Sublime is His Eminence: “Say”: i.e., “O Muhammad”. This contains proof that the Qur’an is Allah’s Speech because if it were the speech of Muhammad or any other person, it will not say, “Say”.

“Allah, the One”: that is, He is One, without any equal or assistant, or any like or associate. “Allah the Independent and the Besought of all”: meaning, the Master, perfect in His dominion, graciousness and greatness. He possesses the all the Attributes of perfection, and He is the One to Whom the creatures depend for all their needs and provisions.

“He begets not, nor was He begotten”: i.e., He has not any child nor parent. This contains refutation for the Christians and the polytheists among the Arabs who ascribe children to Allah.

“And there is none like unto Him”: that is, He has not any co-equal or like or peer.

The point of reference in this Soorah:

It entails and combines between Rejection and Affirmation. His saying: “He is Allah, the One! Allah the Independent and Besought of all” is Affirmation, while His saying, “He begets not, nor is He begotten. And there is none like unto Him” is Rejection.



وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَكْثَرِ آيَاتِهِ فِي كِتَابِهِ؛ حَيْثُ يَقُولُ:

﴿لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ البقرة: ٢٥٥ ولهذا كَانَ مَنْ قَرَأَ هَذِهِ الْآيَةَ فِي لَيْلَةٍ لَمْ يَزَلْ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ حَتَّى يُصْبِحَ.

³⁷Badaai’ at-Tafseer by Ibn al-Qayyim (5/368) – Ibn Jawzee print.

And what He describes Himself with in the greatest verse of His Book wherein He says:

“Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His *Kursi* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the most High the most Great.” (Al-Baqarah: 255)

For this reason, whoever reads this verse in the night will continue to have a protector from Allah, and no devil will come near him till he wakes up in the morning.

COMMENTARY:

“And what He describes Himself with in the greatest verse of His Book”: that is to say, and it comes under the previously discussed category, what Allah describes His Noble Self with, “in the greatest verse.”

Linguistically, the word, *Aayah* means, ‘*Alaamah* (sign), but here, it is intended to refer to some expressions of the Qur’an separate from others with a separator³⁸. And this particular verse the author mentioned here is called *Aayat al-Kursiyy* (the Verse of the *Kursiyy*) because of the mentioning of the *Kursiyy* in it.

And the evidence that it is the greatest verse of the Qur’an is the authentic statement from the sound hadeeth collected by Muslim³⁹ on the authority of Ubayy bin Ka’b - may Allah be pleased with him -, that the Prophet (sallAllahu ‘alayhi wasallam) asked him,

أَيُّ آيَةٍ فِي كِتَابِ اللَّهِ أَعْظَمُ؟

“Which is the greatest verse in Allah’s Book?”

He answered, “Allah and His Messenger know best.” He repeated it a number of times, and then ‘Ubayy answered that, “*Aayat al-Kursiyy*”. Thereupon, the Prophet (sallAllahu ‘alayhi wasallam) said,

لِيَهْنِكَ الْعِلْمَ أَبَا الْمُنْذِرِ

“May you be delighted with knowledge, O Abu Mundhir.”

³⁸ *Al-Faasilah* (separator) is the end parts of the verses in Allah’s Book similar to the last words of poetic stanzas – and far exalted is the Book of Allah, the Mighty and Sublime -. It occurs as *Faasilah* in its singular.

³⁹ No. 810.

The reason for its being the greatest verse is that it includes Affirmation of the Names of Allah and His Attributes and proclamations of His being far exalted above whatever does not befit Him.

So, His saying – Exalted is He -: **“Allah! None has the right to be worshipped but He”**: means that, there is no true deity except Him. As for any other thing except Him, worshipping them is of the worst of vanities.

“the Ever Living”: that is, the One Who perpetually remains; Who has perfect Life and One Who can never be reached by extinction.

“The One Who sustains and protects all that exists”: i.e., the Self-Sufficient Who sustains all others. Hence, He is self-sufficient away from His creatures while the entirety of His creatures is all in need of Him. It has been reported that, *“Al-Hayyu al-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)”* is the *“Ism al-‘A‘zam (the Greatest Name)”*⁴⁰ with which when Allah is begged, He answers, and when He is asked with, He grants.

And that is because *“al-Hayyu (the Ever-Living)”* points at the Attributes of His Essence, and *“al-Qayyoom (the One Who sustains and protects all that exists)”* indicates the Attributes of Actions, and the entirety of the Attributes falls under these two Great Noble Names⁴¹ and because of His perfect Self-Sufficiency.

“Neither slumber nor sleep overtakes Him”: *As-Sinat* (as in the Arabic text) means slumber; and that is some light sleep that stops at the eyes only; but sleep is deeper than slumber and similar to death. It goes deep involving the heart.

“To Him belongs whatever is in the heavens and is on the earth”: in terms of actually owning them, creating them and their deservingly serving Him. So He owns the whole universe, up above the skies and deep in the earth.

“Who is he that”: that is, no one, **“can intercede with Him”**: *as-Shafaa’a* (as in the Arabic text) was derived from the word, *ash-Shaf’* (lit. even) which is the opposite of *Witr* (odd). It is as if the interceding person combines his own request with that of another and made it even, after it was just odd. And *Ash-Shafaa’ah* refers to requesting benefit for someone else; that is to say, that the believer supplicates that Allah should forgive the sins and inequities of some others among the believers. However, it is something that belongs to Allah – glorious is He -, and so, it cannot happen, **“except with His permission.”**

That is to say, “by His order”, and that is owing to His Mightiness and Greatness – glorious and exalted is He -. No one can advance before Him to intercede with Him for anyone except after He permits it.

⁴⁰ As is reported in Aboo Daawood (1496), at-Tirmidhee (3478) and Ahmad no. 28163 on the authority of Asmaa bint Yazeed – may Allah be pleased with her -, and Al-Albaani graded its chain *Hasan* (good).

⁴¹ Ibn al-Qayyim said while quoting *Shaykh al-Islam Ibn Taimiyyah* – may Allah shower blessings on him -, “He said to me one day: ‘These Two Names – *al-Hayy* and *al-Qayyoom* – have great impacts on the soundness of the soul.’” *Tahdheeb Madaarij as-Saalikeen* (1/388).

“He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter”: meaning that, His knowledge and conversance encompasses all past, present and future events; nothing of that is hidden from Him. **“And they will never compass anything of His knowledge except that which He wills”**: That is, the servants know not anything of the knowledge of Allah except what Allah teaches them from the utterances of His Messengers or through the various other means and ways.

“His Kursiyy extends over the heavens and the earth”: concerning His Kursiyy – glorious is He -, it is said to be the ‘Arsh (Throne), and mentioned to be something else. It is reported likewise that it is, “the place of the Feet.”⁴² It is a Kursiyy that extends in its immenseness and vastness over the heavens and the earth.

“... and He feels no fatigue in guarding and preserving them”: that is, maintaining the universe up above the skies and deep down the earth does not get Him exhausted or unpleasant or inconvenient owing to His perfect Ability and Power.

“And He is the most High”: meaning that, He has absolute exaltedness; High above in His Essence by His being high above the entire creatures, **“... He rose over (Istawa) the (Mighty) Throne”** (Taha: 5), and exaltedness in Eminence. So every attribute of perfection and the quality of sublimity belong to Him. Likewise, the exaltedness of Dominance; hence, He is Able to do all things; He disposes all affairs, for Him, nothing is unachievable.

“The most Great”: the One with all great attributes, and He is magnificent reverence in the minds of His Prophets, Angels and believing servants.

Hence, a verse with these meanings is deservedly the greatest verse in the Qur’an, and a means of protecting the one who reads it from the evils and devils.

The point of reference therefrom:

Allah has combined in it regarding what He describes and names Himself with, between Rejection and Affirmation. It entails affirmation of the Attributes of perfection and rejection of deficiency regarding Allah. His saying: **“None has the right to be worshipped but He”** is rejection of divinity regarding any other than Him, and affirming it for Him.

His saying, **“the Ever Living, the One Who sustains and protects all that exists”**: affirms life and self-sufficiency regarding Him.

His saying: **“Neither slumber nor sleep overtakes Him”**: is a rejection of slumber and sleep regarding Him, and His saying: **“To Him belongs whatever is in the heavens and**

⁴²Ibn Abbass said, “The Kursiyy is the place of the Two Feet, and as for the ‘Arsh, no one has the ability to give its immenseness.” Reported by al-Hakim (2/282), ad-Daarimee in *ar-Radd ‘alaa Bishr al-Mireesee* (pg. 71, 73, 74), Ibn Khuzaymah in *At-Tawheed* (pg 107-108), Ibn Jareer in his *Tafseer* (3/10), At-Tabaraanee in *al-Kabeer* (12404), al-Bayhaqee in *Al-Asmaa was-Sifaat* (pg. 354), al-Khateeb in his *Taarikh* (9/251-252) and *Al-Azamah* (no. 216) – Dar ‘Aasimah print -, and *As-Sunnah* by Abdullah bin al-Imam Ahmad (301) – checking and editing of al-Qahtanee. Also Refer to: *Mukhtasar al-Uluww* by Adh-Dhahabee (124) and al-Albaanee said, “Its chain is Mawqoof and sound.”

is on the earth”: is affirmation of His perfect Dominion over the two aspects of the universe, that above the skies and that below the earth. Similarly, in His saying, **“Who is he that can intercede with Him except with His permission?”** is a rejection of Intercession before Him without His permission owing to His perfect sublimity and absolute self-sufficiency from His creatures.

His saying, **“He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter”** contains affirmation of His perfect knowledge of everything, whether past or present and future.

“And they will never compass anything of His knowledge except that which He wills” contains expression of the creatures’ need of Him, and an affirmation of His self-sufficiency from them.

His saying that, **“His Kursiyy extends over the heavens and the earth”** affirms His Kursiyy and affirms His perfect mightiness and sublimity, and the minuteness of the creatures with respect to Him.

His statement, **“and He feels no fatigue in guarding and preserving them”**: includes rejection of inability and exhaustion regarding Him – glorious is He -, and His saying, **“And He is the most High the most Great”**: entails affirmation of exaltedness and greatness for Him – glorious is He.

The author’s saying – may Allah shower blessings on him -, that, **“For this reason, whoever reads this verse in the night will continue to have a protector from Allah, and no devil will come near him till he wakes up in the morning”** points to what Al-Bukhaari reported in his *Saheeh*⁴³ on the authority of Aboo Hurayrah – may Allah be pleased with him -, which includes that:

"إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ حَتَّى تَخْتُمَ الْآيَةَ،
فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظًا وَلَا يَفْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ."

“When you lie on your bed (to sleep), you should recite the Verse of the Kursiyy - Allah, none has the right to be worshipped but He the Ever Living, the One Who sustains and protects all that exists- till you complete the verse. A protector from Allah will continue to be with you, and no devil will come near you till you wake up in the morning.”

The word, *Ash-Shaytaan* is generally used regarding every wicked and violent among the jinn and humans. Taken from (the word), *sha-ta-na* when he goes far away; and he is so named due to his distance from Allah’s Mercy. It might have been deduced likewise from, *shaa-ta – ya-shee-tu* when he becomes hard.⁴⁴



⁴³ Chapter on the Description of the Satan and His Soldiers (6/404) in the *Mu’allaq* form, and an-Nasaaee reported it with a linked chain in *‘Amal al-Yaom wal-Laylah* (959), and al-Ismaa’eelee and others. Refer to: *Fath al-Baari* (4/614).

⁴⁴Refer to: *An-Nihaayah* by Ibn al-Atheer (475) – with the checking and editing of Raaid Ibn Abee ‘Alfah.

2- COMBINING BETWEEN HIS BEING HIGH ABOVE AND NEAR, AND BETWEEN BEING ETERNAL AND EVERLASTING

وَقَوْلُهُ سُبْحَانَهُ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (الحديد: ٣)

Allah's saying – glorious is He - :

“He is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything.” (Al-Hadeed: 3)

COMMENTARY:

His saying: **“He is the First and the Last”**:this noble verse has been explained by the Prophet (sallAllahu ‘alayhi wasallam) in the hadeeth reported by Muslim⁴⁵ that he – peace and blessings be upon him - said,

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ،
وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

“O Allah! You are the First, nothing is before You, and You are the Last, nothing is after You. You are the Most High, nothing is above You, and you are the Most Near, nothing is nearer than You.”

The Prophet – sallAllahu ‘alayhi wasallam – has explained these four Names with such concise and lucid explanation. These Blessed Names entail His being all-encompassing – glorious is He - from all angles. His Names, *Al-Awwal* (the First) and *al-Aakhir* (the Last) entail His being encompassing in relation to time, *Adh-Dhaahir* (the Most High) and *Al-Baatin* (the Most Near) include His being encompassing with respect to place.

Al-Imam Ibn al-Qayyim – may Allah shower blessings on him – said, “These four Names compliment themselves: two Names are concerning His eternity and everlastingness – glorious is He -, while two Names are with respect to His exaltedness and nearness. His being the First – glorious is He -, precedes the beginning of every other thing besides Him, and His being the Last – glorious is He -, is established even after the end of all things except Him.

Hence, His being the First refers to His being before all things, and His being the Last means His remaining after all things, and His exaltedness refers to His being above and exalted above all things. In addition, the meaning of *Adh-Dhuhoor* necessitates being high above, and the *dhaahir* of a thing refers to its lofty sides. His being *al-Baatin* (the Near) – glorious is He -, refers to His being encompassing of everything by way of being nearer to it than itself, and this is the nearness of general encompassment.”⁴⁶

⁴⁵ A part of a hadeeth reported by Muslim no. (2713).

⁴⁶ Refer to: *as-Sawaa’iq al-Mursilah* pg. 412.

His saying – exalted is He - that, “**And He is the All-Knower of everything**”: means that His knowledge fully covers all things among the things of the past, the present and the future, the heavenly existence and the earthly. And from the aspects of being high above and near is that nothing of the weight of the smallest thing in the heaven or the earth will escape His knowledge.

The point of reference from the noble verse:

Affirming regarding Allah, these Noble Names that necessarily imply His encompassment of all things with respect to time, place, knowledge, preordainment and disposing affairs – Blessed and Magnificently Exalted is He.



وَقَوْلُهُ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ الفرقان: ٥٨.
 وَقَوْلُهُ: ﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ التحريم: ٢. ﴿وَهُوَ الْحَكِيمُ الْحَيُّ﴾ سبأ: ١.

And His saying – glorious is He - :

“**And put your trust in the Ever-Living, One Who dies not...**”(al-Furqan:58)

And His saying:

“**And He is the All-Knower, the All-Wise. ”** (at-Tahreem: 2)

And His saying:

“**And He is All-Wise, the All- Aware.”** (as-Sabai: 1)

COMMENTARY:

“**And put your trust in the Ever-Living, One Who dies not**” forever, meaning: entrust your affairs to Him.

At-Tawakkul⁴⁷ linguistically means: giving responsibility (for something to someone); it may be said that: *Wakkaltu amree ilaa Fulaan*, to mean that I have assigned it (to him). And its meaning in the *Sharee’ahis* the mind’s reliance upon Allah to gain benefit and avert evil.

Having *Tawakkulin* Allah is one of the compulsory forms of worship, and it does not conflict with following means; it in fact conforms perfectly with it.

⁴⁷An-Nahj al-Asma pg. 455, Tahdheeb Madaarij as-Saalikeen pg. 533, Ma’aalim at-Tawheed by Marwaan al-Qeese pg. 76. Refer to a concise research work in *Basaa’ir Dhawi-tTamyeez* by Fayrooz-Aabaadee (5/266)

Here, He specifically mentioned the Attribute of Life by way of indicating that the Ever-Living is the One deserving of being trusted for the attainment of benefits. And there is no living permanently except for Allah – glorious and exalted is He -. As for those who are only temporarily alive, when they die, whoever had placed reliance on them becomes disappointed.

The point of reference in the noble verse: is that it entails affirming Perfect Life regarding Allah – glorious is He - and rejecting death regarding Him. So, it contains a combination of rejection and affirmation regarding the Attributes of Allah – the exalted.

His saying: **“and He is the All-Wise”**: has two meanings⁴⁸:

First: that He is the Ruler among His creatures with universe-related and His legislation-related orders in this world and in the Hereafter.

Secondly: that He is the *Muhkim* (One Who perfects) and *Al-Mutqin* (One Who absolutely completes) all things; derived from the word, *Hikmah* (wisdom) which refers to placing things in their rightful places. So, He – glorious is He - is the Judge among His servants, the One Who has wisdom in His creation and commands. He never created anything for frivolity nor gave any legislation except that such it is essentially beneficial.

“The All-Aware”⁴⁹: derived from the word, *al-Khibrah* which refers to comprehending the deeper meanings of things along with their literal meanings. It is said, *“Khabirtu”* regarding a thing, if I actually and really comprehend it. So, He – glorious is He - is the *Khabeer* (the All-Aware); that is, the One Who comprehends the inner and hidden meanings of all things just as He also comprehends their apparent meanings.

The point of reference from the verse:

It entails affirmation of two among His Names – glorious is He -: *Al-Hakeem* (the All-Wise) and *Al-Khabeer* (the All-Aware); and they both include two of His Attributes: Wisdom and Awareness.



⁴⁸ *An-Nahj al-Asma* pg. 228.

⁴⁹ *Ma'aalim al-Tawheed* by al-Qeese pg. 136.

3 – HIS KNOWLEDGE ENCOMPASSING HIS ENTIRE CREATURES

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا﴾ سبأ: ٢.

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا

يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ الأنعام: ٥٩.

And His Saying,

“He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it.”(as-Sabai: 2)

“And with Him are the keys of the Unseen; none knows them but He. And He knows whatever is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but it is written in a Clear Record.” (al-An’aam:59)

COMMENTARY:

“He knows that which goes into the earth”:that is, all that goes into it of drops of water, seeds, treasures, the dead and other things, “and that which comes forth from it”: i.e., from the earth, such as plants and minerals and others,“and that which descends from the heaven”, of rains, the angels and others, “and that which ascends to it”: that is to say,what ascends the heavens such as the angels, good deeds and other things.

The point in the noble verse is that: It entails affirmation of the knowledge of Allah – glorious is He – which encompasses all things.

His saying: “And with Him are the keys of the Unseen”: that is, the treasures of the Unseen are with Allah Alone, or what by means of which the knowledge of it will be attained (are all with Allah Alone).“none knows them but He”: so whoever claims the knowledge of anything of it has disbelieved. The meaning of “the keys of the Unseen” has been mentioned in the hadeeth reported by Ibn ‘Umar as in the two Books of Saheeh⁵⁰ on his authority, that the Prophet (sallAllahu ‘alayhi wasallam) said:

مَفَاتِحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ

ثم قرأ هذه الآية: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ

مَاذَا تَكْسِبُ عَدَاوَاتِ نَفْسٍ بِأَيِّ أَرْضٍ تَمُوتُ﴾ لقمان: ٣٤

⁵⁰ Collected by al-Bukhaari no. 4778, and Muslim, no. 9.

“The keys of the Unseen are five, no one knows them except Allah – and then he recited the verse:-‘Verily Allah, with Him Alone is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person what he will earn tomorrow, and no person knows in what land he will die.’”

“And He knows whatever is in the land”: that is, the solid earth, both the inhabited area and wilderness, including its dwellers, the vegetation, animals and other things, **“and in the sea”**: i.e., He knows the animals, the pearls and so on.

“not a leaf falls”: that is, from the trees on the land and in the sea and others, **“but He knows it”**: He knows them along with the time of fall and its location.

Likewise, **“there is not a grain in the darkness of the earth”**: there is not a grain in the dark places or deep in the earth, **“nor anything fresh or dry”**: of all living things; some generalization after specifying, **“but it is written in a Clear Record”**: meaning, not any of that happens except that it is recorded in the *Lawh al-Mahfoodh*(the Preserved Tablet).

The point of reference in the verse: it contains affirmation that no one knows the Unseen except Allah, and that His knowledge encompasses all things. It also includes affirmation of Preordainment and the Recording in the *Lawh al-Mahfoodh* (Preserved Tablet).



﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾ فاطر: ١١

﴿لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ الطلاق: ١٢

﴿إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ الدَّهْرِيَّات: ٥٨

“...and no female conceives or gives birth but with His knowledge.” (Al-Faatir: 11),

“... that you may know that Allah has power over all things, and that Allah encompasses all things in His knowledge.” (at-Talaaq: 12)

And His saying:

“Verily, Allah is the All-Provider, Owner of Power, the Most Strong.” (Adh-Dhaariyaat: 58)

COMMENTARY:

“and no female conceives or gives birth but with His knowledge”: meaning, there will not be any pregnancy or child delivery except that Allah is well-aware of it. So, nothing escapes His knowledge and control. He knows – glorious is He -, on which

day the woman will conceive and the day she will deliver and the kind of her pregnancy, whether it is male or female.

“that you may know that Allah has power over all things”: the letter, *laam* (in the Arabic text of the verse) is connected to His saying – exalted is He -,

﴿حَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

“Who has created seven heavens and of the earth the like thereof”

That is, He has done that in order for you to recognize His perfect Ability, **“and that Allah encompasses all things in His knowledge”**: meaning, and that you may know that His knowledge surrounds all things. So, nothing of it goes out of His knowledge, no matter what it is.

The word, *‘Ilman* (as in the Arabic text, rendered *asknowledge*) occurs in the accusative being a specification or a verbal noun (used for emphasis) since the word, *ahaata* (as in the text, meaningsurrounds) already entails the fact that He knows.

The point of reference from the two verses:

They both entail affirmation of the knowledge of Allah which encompasses all things, and affirmation of His Power over all things.

His saying: **“Verily, Allah is the All-Provider”**: that is, there is no one who is all-providing except Him, He it is Who sustains His creatures and provides them benefit. So, He is tremendously and immensely rich; so do not worship any other than Him.

“Owner of Power”: i.e., possessor of absolute power that cannot be afflicted by any weakness. **“the Most Strong”**: meaning, the One Extremely Strong and Able; hence, no hardship will reach Him in His actions or any inconvenience or exhaustion. *Al-Mataanah* (as in the Arabic text, from which the word *al-Mateen* was derived), means strength and power.

The point of reference in the noble verse:

It entails affirmation of His Name, *Ar-Razaaq* (the All-Provider). It also describes Him with absolute power that cannot be affected by any weakness or exhaustion – glorious and exalted is He -.

It contains evidence likewise, for the obligation of worshipping Him Alone, He has not any associate.



4-AFFIRMING THE ATTRIBUTES OF HEARING AND SIGHT REGARDING ALLAH

وَقَوْلُهُ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (الشورى: ١١).
وَقَوْلُهُ: ﴿إِنَّ اللَّهَ نِعْمَ الْعَظِيمُ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ (النساء: ٥٨).

His saying:

“There is nothing like Him; and He is the All-Hearer, the All-Seer.” (ash-Shoora :11)

“Verily, how excellent is the teaching which He gives you. Allah is All-Hearing, All-Seeing.” (an-Nisaa: 58)

COMMENTARY:

And His Saying, **“There is nothing like Him”**: the beginning of the verse is His saying – exalted is He -,

﴿فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا مِنَ الْأَنْعَامِ أَزْوَاجًا﴾ (الشورى: ١١)

“The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also), mates.”

Al-Imam Ibn Katheer said in his *Tafseer*⁵¹ : “that is, there is not anything like the Creator of all mates; because He is the Unique and Independent of all and He has no match.”

“and He is the All-Hearer”: HeWho hears all sounds, **“the All-Seer”**: Who sees all things, and nothing is hidden from Him on the earth and in the heavens.

Al-Imam Ash-Shawkaanee said in his *Tafseer*⁵²: “Whoever correctly understands this noble verse and appropriately contemplates it will proceed with it upon the correct, perfect and clear path when different parties hold variously regarding the Attributes, and his foresight will increase when he considers the meaning of His saying: **“and He is the All-Hearer, the All-Seer.”** Because this is affirmation followed thereafter by rejection of any resemblance, it thus involves downright certainty, tranquility and delight. O seeker of the truth, imagine the strength of this glowing proof and hard evidence, with it, you will shut off many of the Innovations and trounce many of the heads of misguidance.

With it, you will put down many of the groups of the theological rhetoricians and more so if you add to it, the statement of Allah – Exalted is He -, that:

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾ (طه: ١١٠)

“... but they will never compass anything of His Knowledge.” (Taha: 110)”

⁵¹ (5/493)

⁵² (4/507)

And His Saying, **“Verily, how excellent is the teaching which He gives you”**: it was preceded by His saying:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ النساء: ٥٨

“Verily! Allah commands that you should render back the trusts to those whom they are due; and that when you judge between men, you judge with justice.”

Ni'ma (as in the Arabic text) is from the particles of praise, and *maa* (in the Arabic text connected to *Ni'ma*) is said to be an indefinite noun described by an adjective, as if to say, “*Ni'ama shay-an ya'idhukum bihi* (an excellent thing is this that He admonishes you with).” But it is also mentioned that the particle, *maa* is a relative pronoun⁵³; meaning, “*Ni'ma ash-Shay'u aladhee ya'idhukum bihi* (it is the excellent thing that he admonishes you).”

His saying: *Ya'idhukum* (as in the Arabic text); means, He orders you (to do), such as rendering trust and judging between people based on justice.

His saying: **“Allah is All-Hearing, All-Seeing”**: means that, He – glorious He -, absolutely Hears all that you say and perfectly sees everything you do.

The point of reference from these two noble verses:

They both contain affirmation of hearing and seeing regarding Allah; and the first verse entails rejection of resemblance with the creatures. Hence, that involves combining - regarding what He describes and names Himself with -, between rejection and affirmation.



⁵³ Refer to: *Mugnee al-Labeeb* by Ibn Hisham pg. 391.

وَقَوْلُهُ :

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾ الكهف: ٣٩ ﴿وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنْ

اللَّهُ يَفْعَلُ مَا يُرِيدُ﴾ البقرة: ٢٥٣. وَقَوْلُهُ:

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾

المائدة: ١.

His saying:

“It was better for you to say, when you entered your garden: ‘That which Allah wills (will come to pass)! There is no power but with Allah’” (al-Kahf :39).

“And if Allah had willed, they would not have fought against one another; but Allah does what He likes.” (al-Baqarah).

“Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume consecration for the pilgrimage. Verily, Allah commands that which He wills.” (al-Maaidah :1)

COMMENTARY:

His saying: **“It was better for you to say, when you entered your garden”**: that is, shouldn’t you have when you entered your garden, **“say:‘That which Allah wills (will come to pass)! There is no power but with Allah’”**: Meaning that, if He wills He will leave it to remain, and if He so wills, He may wipe it out, by way of acknowledging your own weakness and the fact that the ultimate power is with Allah – glorious is He. Some of the pious predecessors⁵⁴ would say, **“Whoever becomes impressed by a thing should say: ‘Maa shaa Allahu laa quwwata illa billah (As Allah Wills, and there is no power except by Him).’”**

His saying: **“And if Allah had willed, they would not have fought against one another; but Allah does what He likes”**: that is, if He had willed – glorious is He – that they should not fight against one another they would not have fought because nothing goes on in His dominion except what He willed: No one can reject His order, and no one can change His decrees.

His saying – Exalted is He -: **“Lawful to you (for food)”**: i.e., made permissible, the expression is directed to the believers. **“are all the beasts of cattle”**: i.e., the camel,

⁵⁴Tafseer Ibn Katheer (4/214)

cows and sheep, “except that which will be announced to you (herein)”: that is, an exemption from the “beasts of cattle”. What is intended here are those mentioned in His saying: “Forbidden to you (for food) are: animals that fall dead...” [al-Maaidah: 3] which occurs shortly after it.

His saying: “game being unlawful when you assume consecration for pilgrimage” is another exemption from the beasts of cattle. Meaning that: The entirety of the beasts of cattle are permissible for you (for food), except those of them that are of the wild; they are games not allowed for you in the state of consecration for pilgrimage.

Hence, His saying: “when you assume consecration for pilgrimage” occurs in the accusative, expressing their circumstance.⁵⁵ And the meaning of Hurum (as in the Arabic text), refers to those who assume consecration for the pilgrimage or the lesser pilgrimage or both.

“Verily, Allah commands that which He wills”: of giving permissions and prohibitions; He cannot be countered.

The point of reference from the verses:

They entail affirmation of Power, Ruling and Will as from the Attributes of Allah – Exalted is He -, in the manner that befits His Majesty.



وَقَوْلُهُ: ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّ يَصْعَدُ فِي السَّمَاءِ﴾ الأنعام: ١٢٥.

And His saying:

“So, whomsoever Allah wills to guide; He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast narrow and close, as if he is climbing up to the sky.” (al-An’am :125)

COMMENTARY:

“So, whomsoever Allah wills to guide”: that is, whomever Allah wills – glorious is He – to grant success, He makes his mind consenting to goodness. And the particle, *man* (in the Arabic text rendered as *whomsoever*) occurs as a conditional which makes

⁵⁵ That is, a noun-based sentence and the letter, *waw* (as it occurs in the Arabic text), is one that indicates circumstance.

the verb that follows it occur in the jussive. The word, *yurid* (as in the Arabic text) occurs in the jussive as the verb following the conditional.

“He opens his breast to Islam”: (based on the rules of Arabic grammar), occurs in the jussive as response to the conditional. *Sharh* (as in the Arabic text), means *Ash-Shaqq* (opening), and it basically refers to expanding a thing. So, “*Sharah-tual-Amra*” would mean that, I explained it and elucidated it. The verse would then mean that Allah will expand his breast to the truth which is Islam till he accepts it wholeheartedly.

“and whomsoever He wills to send astray”: that is, whomever He wills – Glorious is He – to turn away from accepting the truth, **“He makes his breast narrow”:** that is, it will not be open to accept the truth, **“and close”:** meaning, very tight, leaving no passage for goodness. This emphasises the meaning of **“narrow”**. **“as if he is climbing up to the sky”:** as if he repeatedly burdens himself with something beyond his ability, like the person climbing up the sky would encumber. He compared the disbeliever – considering how Faith is difficult for him -, with the individual weighing down himself with something beyond him such as climbing up the sky.

The point of reference in the noble verse:

It contains affirmation of Will regarding Allah – glorious is He -, and that it includes guidance and misguidance. That is to say, He wills guidance and also wills misguidance to be in existence and within His decrees due to an all-pervading wisdom.

So, Divine Will⁵⁶ has two forms:

The first form: Universe-related preordained Will also referred to as *al-Mashee’ah* examples of which are:

His saying – Exalted is He -:

﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا﴾ الإسراء: ١٦

And when We decide to destroy a town (population), We first send a definite order (to obey Allah and be righteous) to those among them who live a life of luxury. Then, they transgress therein...” (Al-Israa: 16)

And His saying – Exalted is He -:

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ أَفْلا مَرَدٍّ لَهُ﴾ الرعد: ١١

“But when Allah wills a people’s punishment, there can be no turning back to it...” (Ar-Ra’d: 11)

﴿وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا﴾ الأنعام: ١٢٥

“And whomsoever He wills to send astray, He makes his breast narrow and close...” (al-An’am :125)

⁵⁶Sharh al-’Aqeedat at-Tahaawiiyyah pg. 505, and Majmoo’ al-Fataawah 8/157-165.

The second form: The religion-related legislated Will, and among the examples of that is His saying – Exalted is He -:

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ﴾ النساء: ٢٧

“Allah wishes to accept your repentance” (An-Nisaa: 27)

And His saying:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ﴾ المائدة: ٦

“Allah does not want to place you in difficulty, but He wants to purify you.” (Al-Maaidah: 6)

And His saying – Exalted is He -:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ﴾ الأحزاب: ٣٣

“Allah wishes only to Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet – sallallahu ‘alayhi wasallam).” (Al-Ahzaab: 33)

The difference between the two forms of Will:

1. As regards the Universe-related Will, Allah may like it and be pleased with it, and He may not like it and He may not be pleased with it. But in the Legislation-related Will, He certainly likes it and is pleased with it. Allah wills sins to be in the universe, but He is not pleased with it in terms of His legislations.

2. The Universe-related Will are intended for other reasons. For instance, the creation of *Iblees* and other evils is for the purpose of having struggles towards the path of Allah, seeking repentance and forgiveness among other cherished purposes. But as for the Legislation-related Will, it is intended in itself. So, Allah wills obedience, that it should be in the universe and in His legislations; and He likes and is pleased with it.

3. The Universe-related Will must occur while the Legislation-related Will may not necessarily occur; it may and may not occur.

Note:the two forms of Will – the Universe-related and the Legislation-related – are with regards to the sincere and obedient while the Universe-related Will solely concerns the disobedient.

A second note:Whoever does not affirm the two forms of Will and differentiate between them both has gone astray like the *Jabariyyah* and the *Qadariyyah*⁵⁷. The *Jabariyyah* only affirm the Universe-related Will, while the *Qadariyyah* only affirm the Legislation-related Will. As for the *Ahlus-Sunnah wal-Jamaa’ah*, they affirm the two forms of Will and differentiate between them both.



⁵⁷ Refer to the explanations regarding these two sects on pg. 132 in this book.

6 – AFFIRMING ALLAH’S LOVE AND FRIENDSHIP WITH HIS BELOVED FRIENDS AS IT BEFITS HIS MAJESTY

- وَقَوْلُهُ: ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (البقرة: ١٩٥).
- ﴿وَأَقْسِمُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (الحجرات: ٩).
- ﴿فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (التوبة: ٧).
- ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ (البقرة: ٢٢٢).
- وَقَوْلُهُ: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ (آل عمران: ٣١).
- وَقَوْلُهُ: ﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ (المائدة: ٥٤).
- وَقَوْلُهُ: ﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَأَنَّهُمْ بُيُوتٌ مَرْصُوصٌ﴾ (الصف: ٤).
- وَقَوْلُهُ: ﴿وَهُوَ الْغَفُورُ الْودُودُ﴾ (البروج: ١٤).

His saying:

- “And do good; surely Allah loves the good-doers.” (al-Baqarah:195)
- “Be equitable. Verily, Allah loves those who are equitable.” (al-Hujurah: 9)
- “So long as they are true to you, stand you true to them. Verily, Allah loves the pious.” (at-Tawbah: 7)
- “Verily Allah loves those who turn unto Him in repentance and loves those who purify themselves.” (al-Baqarah: 222)
- “Say: ‘If you love Allah, follow me; then will Allah love you.’” (Aal-‘Imran:31).
- “Allah will bring a people whom He will love and they will love Him.” (al-Maidah: 54)
- “Verily, Allah loves those who fight in His cause in rows (ranks) as if they were a solid structure.” (as-Saff: 4)
- “And He is Oft-Forgiving, Full of love.” (al-Burooj: 14)

COMMENTARY:

After the Shaykh – may Allah shower blessings on him – mentioned the verses that prove affirmation of the Attributes of Will and Wish, he then cited those that point to affirmation of the Attribute of Love regarding Allah – glorious is He -. And that entails refutation against those who consider Will and Love to be the same, opining that: “They are related; whatever Allah wills, He certainly likes it.”

We had explained that that requires giving some details: Allah may will something He does not like such as the disbelief of a disbeliever among other acts of disobedience, and likewise, He may will something He likes like *Eemaan* (Faith) and other acts of obedience.

His saying – Exalted is He -: **“And do good”**: this is an order from Allah – the Exalted – to do good deeds; that is to observe good deeds in the best manner and most perfect sense. And *Al-Ihsaan* (as in the Arabic text, meaning *perfecting good deeds*) is the highest rank of giving obedience.⁵⁸

“Surely Allah loves the good-doers”: this gives the reason for the order to carry out good deeds perfectly; He commanded it because He loves it and He loves those who do it such that that would serve as motivation towards following the given order to do it.

His saying – Exalted is He -, **“Be equitable”**: is a command to be fair; being just in dealings and rulings with those near and distant. **“Verily, Allah loves those who are equitable”**: gives the grounds for the command to be equitable; he has ordered it because, He **“loves those who are equitable”**: that is, the just ones. And His loving them – glorious is He - would necessitate that He grants them the best of rewards.

His saying – Exalted is He -: **“So long as they are true to you, stand you true to them”**: that is, as long as the polytheists are true to you regarding the pacts not having violated them, then you must fulfill and comply with them too and not attack them, **“Verily, Allah loves the pious”**: expresses the reason for the command to be true to pacts. So He ordered it owing to its being among the deeds of the righteous, those whom Allah loves. It contains proof that fulfilling pacts and strictly complying with them are from the deeds of the righteous.

And *at-Taqwa*⁵⁹ (as in the Arabic text), means taking safeguards through obedience to Allah and avoidance of sins hoping for His rewards and fearing His punishments therewith.

His saying – Exalted is He -: **“Verily Allah loves those who turn unto Him in repentance”**: *At-Tawwaabeen* (as in the Arabic text), is the plural of the word, *at-Tawwaab* which is the stressed deeper meaning from the word, *at-Tawbah* (repentance) which literally means, returning. However, in the *Sharee’ah*, it means turning away from sins.

This is its explanation with respect to the servant. But as regards Allah, *at-Tawwaabis* among the Names of Allah – the Exalted -, Ibn al-Qayyim⁶⁰ said, “The servant is *Tawwaab* and Allah is *Tawwaab*; regarding the servant it refers to his return to His Master, and regarding Allah, it is in two forms: granting permission and success, and acceptance and reckoning.

⁵⁸ Refer to: *Ma’aarij al-Qabool* pg. 1169 by Ibn Jawzee Publishing.

⁵⁹ For more benefits, refer to: *Jaami’u al-Uloom wal-Hikam* 1/413 – the checking and editig by Shaykh Taariq ‘Iwadullah.

⁶⁰ *Madaarij as-Saalikeen* (1/313); and Refer to: *At-Tanbeehaat as-Saniyyah* pg. 72.

“and loves those who purify themselves”: *al-Mutatahhireen* (as in the Arabic text), is the plural of the word, *Mutatahhir* which is the active participle form of the word, *Tahaarah* (purification) which refers to keeping away from and cleaning off filth whether physical or abstract. The noble verse contains information from Allah – glorious is He -, about His loving these two classes among His slaves: the regularly repenting ones and those who clean up frequently.

His saying – the Exalted -: **“Say: ‘If you love Allah, follow me; then will Allah love you’”**: the background to the revelation of this noble verse as mentioned by Ibn Katheer⁶¹ and others was that: Some of the people claimed that they love Allah. So Allah tried them with this verse. Consequently, it became the ruling verse against whosoever would claim to love Allah while not being upon the path of the Prophet showing that such a person is a liar regarding his claim.

His saying – Exalted is He -: **“then Allah will love you”**: means that, you will gain much more than the love of Him that you seek; you will gain His love which is far greater than your love of Him.

His saying – the Exalted -: **“Allah will bring a people whom He will love and they will love Him”**: this is the response for the conditional phrase (at the beginning of the verse),

﴿مَنْ يَرْتَدَّ مِنكُمْ عَنْ دِينِهِ﴾

“Whoever from among you turns back from his religion (Islam)...”

Allah – the Exalted – spoke informing of His great Ability, that whoever abandons supporting His religion and establishing His legislations, He will replace him with those better than him. They are a people who have great noble attributes among the best of which is that Allah will love them and they will love Him. And those intended in this verse were Abu Bakr as-Siddeeq and his soldiers among the companions and the *Taabi’oon* – may Allah be pleased with them all -, who fought against those who apostated. Thereafter, it applies to everyone who comes after them of those who fight renegades till the Day of Resurrection.

His saying – Exalted is He -: **“Verily, Allah loves those who fight in His cause”**: is information from Him emphasising that He loves those who have this attribute, **“those who fight in His cause”**; that is, they fight with their wealth and selves to ensure that Allah’s Word is raised. **“in rows (ranks)”**: i.e., they arrange themselves in rows during the fight and will never abscond their positions.

“as if they were a solid structure”: they have strengthened each other, connected closely not leaving any space or loophole.

His saying: **“And He is Oft-Forgiving”**: means, He grants abundant forgiveness, *al-Gafuru* (as in the Arabic text), means *as-Satru* (covering); so He – glorious is He -, grants forgiveness to whosoever turns to Him in repentance. That is to say, He conceals his sins and overlooks his errors.

⁶¹Tafseer Ibn Katheer (2/29)

“Full of love”: *al-Wadood* (as in the text), was derived from the word, *Wudd* which refers to pure love. So, He – glorious is He -, is *Wadood* meaning that: He loves those who observe obedience to Him.

There is a little secret behind the mentioning of these two noble Names together, and that is: that He loves His slave after forgiveness; so He would grant him forgiveness and love him thereafter.

The point of reference from these noble verses:

They contain affirmation of the Attributes of Love and Friendship for Allah – glorious is He -, and that He loves and friends some persons, deeds and manners. So He loves some things and not some others as His All-pervading Wisdom necessitates.

Hence, He loves those who do good, He loves those who are just and He loves the pious. Likewise, He loves those who follow His Messenger (*sallAllahu ‘alayhi wasallam*), and He loves those who fight in His cause. He loves those who regularly turn to Him in repentance and those who frequently clean up themselves.

The verses also entail affirmation of love from both sides; from the side of the slave and that of the *Rabb* (Lord), **“He loves them and they love Him”**, **“If you love Allah, follow me; then will Allah love you”**. That contains refutation against those who reject love from both sides such as the *Jahmiyyah* and the *Mu’tazilah*⁶², they claim that: “He neither loves nor is He loved”!⁶³ Consequently, they misinterpret the slaves’ love of Him to mean their love for worshipping and obeying Him, and His love for the slaves to refer to His granting favours on them and rewarding them, and things like that.

This is a warped and otiose interpretation because His friendship and love – glorious and exalted is He – for His slaves are real and actual, as they befit His Majesty. And like His other Attributes, they are not like the friendship and love of the creatures.



⁶² Refer to: *At-Tanbeehaat as-Saniyyah ‘ala al-‘Aqeedah al-Waasitiyyah* by ar-Rasheed pg. 76.

⁶³ For further explanations about these sects, refer to pg. 133 and the pages that followed it in this book and in *Ma’aarij al-Qabool* (1/481).

7 – AFFIRMING HIS ATTRIBUTES OF MERCY AND FORGIVENESS – GLORIOUS IS HE AND EXALTED

وَقَوْلُهُ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ النمل: ٣٠. ﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا﴾ غافر: ٧.
 ﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ الأحزاب: ٤٣. ﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ الأعراف: ١٥٦.
 ﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾ الأنعام: ٥٤. ﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ يونس: ١٠٧.
 ﴿فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ﴾ يوسف: ٦٤.

His saying:

“In the Name of Allah, the Most Gracious, the Most Merciful.” (an-Naml:30)

“Our Lord, you comprehend all things in mercy and knowledge.” (al-Ghaafir: 7)

“and He is ever Most Merciful to the believers.” (al-Ahzaab: 43)

“And my mercy embraces all things.” (al-A’raaf: 156)

“Your Lord has written Mercy for Himself.” (al-An’aam: 54)

“And He is Oft-forgiving and Most merciful.” (Yoonus: 107)

“But Allah is the best to guard and He is the Most Merciful of those who show mercy.” (Yoosuf: 64)

COMMENTARY:

His saying: “In the Name of Allah, the Most Gracious, the Most Merciful”: its explanation had preceded at the beginning of the Book, but it is suitable mentioning it here because: It entails affirming the Attribute of Mercy regarding Allah – the exalted – as one of His Attributes as in the verses that were cited after it.

Imam Ibn al-Qayyim⁶⁴ said: “Ar-Rahmaan (the Most Gracious) points to the Attribute that He possesses – Glorious is He -, and ar-Raheem (the Most Merciful) points to its connection with those shown mercy just as He – Exalted is He – said:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

“And He is Raheem (Ever Most Merciful) to the believers.”

It is never mentioned of Him that: ‘He is Rahmaanto them.’ So, the first Attribute, (ar-Rahmaan) describes the Attribute Itself, while the second (Attribute, Ar-Raheem), concerns the action. The first shows that Mercy is among His Attributes while the second proves that He shows His mercy to His creatures.”

⁶⁴Badaai’u al-Fawaaid (1/24)

His saying: **“Our Lord, you comprehend all things in mercy and knowledge”**: this is report regarding the angels who carry the ‘Arsh and those of them around it, that they regularly seek forgiveness for those who believe, they say: **“Our Lord, you comprehend all things in mercy and knowledge”**: meaning, Your Mercy and Knowledge surround all things. So, **“in mercy and knowledge”** both occur (according Arabic grammar rules) in the accusative being specifications that were coined from the doer (in the verb, *wasi’ta* in the Arabic text, rendered as you comprehend).

That contains evidence that the mercy of Allah is wide-ranging and all-encompassing; there is not a Muslim or disbeliever except that Allah’s Mercy reaches him in this world. But in the Hereafter, it will be solely for the believers.

His saying: **“And He is Raheem (ever Most Merciful) to the believers”**: this is information from Allah – glorious is He -, that He is *Raheem*(ever most Merciful) to the believers. He shows His mercy on them both in this world and the Hereafter. In this world, He would guide them to the truth that others are ignorant of, He would grant them foresight to recognise the path others have strayed from. As regards His mercy to them in the Hereafter, He will grant them safety from the greatest scare and admit them into the Paradise.

And His saying: **“Your Lord has written Mercy for Himself”**: means that, He made it obligatory upon His Noble Self out of His kindness and compassion. And this “writing”, (mentioned here), is Universe-related and preordained, no one has mandated it on Him.

His saying: **“And He is Oft-forgiving and Most merciful”**: He – Glorious is He – tells regarding Himself that He possesses the Attributes of forgiveness and mercy for anyone that turns to Him in repentance and relies on Him, no matter the sin even it be polytheism. He will grant him pardon, forgive him and grant him mercy.

His saying: **“But Allah is the best to guard”**: this is from what Allah – the Exalted – related regarding His prophet, Ya’qoob – peace be upon him -, when his children requested him to send their brother along with them and they promised to protect him. He answered them that: the protection of Allah – glorious is He - for him is far better than your own protection.

This shows Ya’qoob’s entrusting his child’s protection to Allah. And among His Names – Exalted is He -, is *al-Hafeedh* (meaning): the One Who guards His slaves from destruction and harm by His general protection. He also preserves their deeds for them, and protects His believing slaves by His special protection against whatever may spoil their Faith, and whatever may negatively affect their religion and their worldly affairs.

The point of reference from the noble verses:

It entails describing Allah – glorious is He – with the Attributes of mercy and forgiveness as they both befit His majesty, like the rest of His Attributes.

It also contains refutation against the *Jahmiyyah* and the *Mu'tazilah* and others like them among those who reject Allah's possessing the Attributes of mercy and forgiveness by way of avoiding to give Him resemblance as they claim.

The say: because the creatures have the attribute of mercy,so they interpret these verse to be metaphorical. But this is fallacious because Allah – glorious is He – has affirmed these Attributes for Himself, and His Mercy is not like the mercy of the creatures such that it would imply giving Him any resemblance as they claim. For certainly, Allah – the Exalted -says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like Him; and He is the All-Hearer, the All-Seer.” (ash-Shoora :11)

And similarity of names does not necessarily mean similarity between the two named essence. Hence, the Creator has Attributes that befit Him and are unique to Him, and the creatures also have attributes that befit them and are unique to them.

And Allah knows Best.



8 – ALLAH’S PLEASURE, ANGER,DISPLEASURE, AND HIS DISLIKE IN THE NOBLE QUR’AN AND THE FACT THAT HE POSSESSES THE ATTRIBUTES

قَوْلُهُ: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ المائدة: ١١٩. ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ

جَهَنَّمَ خَالِدًا فِيهَا وَعَذِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ﴾ النساء: ٩٣.

﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَلَكِنْ هُوَ رِضْوَانُهُ﴾ محمد: ٢٨

﴿فَلَمَّا آسَفُونَا انتقمنا منهم﴾ الزخرف: ٥٥.

وَقَوْلُهُ: ﴿وَلَكِنَّ كَرِهَ اللَّهُ ابْتِغَاءَهُمْ فَبَشَّطَهُمْ﴾ التوبة: ٤٦.

وَقَوْلُهُ: ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ الصف: ٣.

His saying:

“Allah is pleased with them and they with Him.” (al-Maa’idah: 119)

And His saying:

“And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Anger and Curse of Allah are upon him...” (an-Nisaa: 93)

And His saying:

“That is because they followed that which angered Allah and hated that which pleased Him.” (Muhammad:28)

And His saying:

“So when they angered us, We punished them and drowned them all.” (az-Zukruf: 55)

And His saying:

“But Allah was averse to their being sent so He made them the lag behind.” (at-Tawbah: 46)

And His saying:

“Most hateful it is with Allah that you say that which you do not do.” (as-Saff :3)

COMMENTARY:

His saying: **“Allah is pleased with them and they with Him”**: means that, He is pleased with them owing to the acts of obedience they carried out sincerely for Him Alone, and they are pleased with Him for the bliss He recompensed them with. And His pleasure is the greatest level of of bliss; Allah – the Exalted - said,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾ التوبة: ٧٢

“And the greatest bliss is the Good Pleasure of Allah.” (At-Tawbah: 72)

And their pleasure towards Him is the pleasure of each of them with his rank to the extent that he thinks no other person is given anything better than he has been given.

His saying: **“And whoever kills a believer intentionally”**: He gave a safeguard in His saying, **“a believer”** to differentiate killing a disbeliever, and by His saying, **“intentionally”** to exclude the killing by error. The *Muta’ammid* (as in the Arabic text), is the person who actually targets an individual he knows to be an innocent human being and kills him through a means that will most probably bring about his death.

His saying: **“his recompense”**: i.e., his punishment in the Hereafter, **“is Hell”**: one of the levels in the Fire. **“to abide therein”**: i.e., dwelling in the Hell, and *al-Khulood* refers to a long-lasting stay. **“and the Anger of Allah is upon him”**: is connected with an omission proven by the context (based on the rules of Arabic grammar) which will read as: He has made his recompense to be the Hell, and His Anger is upon him.

“and His Curse”: meaning, He will distance from His Mercy. *Al-La’n* (as in the Arabic text) refers to being distanced and removed far from Allah’s Mercy.

His saying: **“That is because they”**: i.e., what He mentioned in the preceding verse regarding how toughly the angels take the souls of the disbelievers at death because they **“followed that which angered Allah”**: getting engrossed in sins and unwholesome activities which were all prohibited, **“and hated that which pleased Him”**: i.e., they abhorred whatever would please Him of Faith and good deeds.

His saying: **“So when they angered us”**: that is, they made us angry, **“We punished them”**: i.e., We chastised them; and *Intiqam* (as in the Arabic text) is the worst of punishments.

His saying: **“But Allah was averse to their being sent”**: i.e., Allah disliked their marching out along with you for the battle, **“so He made them lag behind”**: that is, He made them hold back from going out with you, and He disgraced them according to His decree and preordainment even though He had ordered them in His legislations to advance for the battle and had empowered them physically. But He did not aid them upon it for a wisdom He knows and which He made clear in the verse that followed, in His saying:

﴿لَوْ خَرَجُوا فِئَكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا﴾ التوبة: ٤٧

“Had they marched out with you, they would have added to you nothing except disorder...” (At-Tawbah: 47)

His saying: **“Most hateful it is”**: i.e., it is highly loathed; that is to say, disliked. The word, *Maktan* (as in the Arabic text) occurs in the accusative by way giving a specification (based on the rules of Arabic grammar).

“that you say that which you do not do”: that you would give a promise willingly to do good deed and then you fail to fulfill what you have promised. It has been

reported that its revelation occurred in the circumstance that: Some among the Muslims desired that an order be given to fight in the path of Allah, saying that, "If Allah tells us the most beloved of good deeds, we will certainly carry them out."

So, Allah informed His Prophet (sallallahu 'alayhi wasallam) that the best good deeds are belief in Allah devoid of any doubts, fighting against the sinful people, those who contradict Eeman and do not affirm it. But when fighting in Allah's cause was ordained, some among the believers disliked it; the ordainment became hard on them. Thereupon, Allah said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ الصّف: ٢

"O you who believe! Why do you say that which you do not do."(As-Saff: 2)⁶⁵

The main point from the verses:

It entails describing Allah with anger, pleasure, wrath, punishment, dislike, annoying, aversion, and all of these are among the Action-related Attributes that He does –Mighty and Sublime is He – whenever He Wills, if He Wills and how He Wills.

The People of the *Sunnah* and the *Jamaa'ah* affirm them all regarding Allah as He has affirmed for Himself and as they befit His Majesty.



⁶⁵Tafseer Ibn Katheer (6/203)

9 – THE COMING OF ALLAH – GLORIOUS IS HE – TO JUDGE AMONG HIS SLAVES AS IT BEFITS HIS MAJESTY

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ﴾ البقرة: ٢١٠ .

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ﴾ الأنعام: ١٥٨ .

﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾﴾

﴿وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمَمِ وَنُزِلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾﴾ الفرقان: ٢٥ .

His saying:

“Do they then await for anything other than that Allah should come to them in the shadows of the clouds and the angels?(Then) the case would be already judged.” (al-Baqarah:210)

And His saying:

“Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come or that some of the signs of your Lord should come?” (al-An’am: 158)

And His saying:

“Nay! When the earth is ground to powder. And your Lord comes with the angels in rows.” (al-Fajr 21:22)

And His saying:

“And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.” (al-Furqaan: 25)

COMMENTARY:

“Do they then await”: this is warning to the disbelievers who reject accepting Peace – Islam -, followers of the footsteps of the Satan. And *yandhuroon* (in the Arabic text) here means, *yantadhiroon* (they await). it is said that: *nadhartuhu*(as in this verse), would also mean *intadhartuhu* (I awaited him).

“anything other than that Allah should come to them”: His Self – glorious is He – to give the judgement between them on the Day of Resurrection so that He rewards every person according to his deeds.

“in the shadows of the clouds”: *adh-Dhill*(as in the Arabic text) is the plural of the word, *dhullat* referring to what shades you, and *al-Gamaam* are the tender white clouds so named because *yagummu*(they cover) means *yasturu*(it shields).⁶⁶

⁶⁶Lisaan al-‘Arab (12/444)

“and the angels”: and the angels would come in the shadows of the clouds. **“(Then) the case would be already judged”**: the matter would have ended: they would have been destroyed.

His saying: **“Do they then wait for anything other than that the angels should come to them”**: to take away their souls, **“or that your Lord (Allah) should come”** Himself – glorious is He – to give the judgements among the slaves.

“or that some of the signs of your Lord should come?”: that refers to the rising of the sun from its place of set which is one of the Major Signs of the Last Hour. When it happens, the doors of repentance will be closed and it no more be accepted.

His saying: **“Nay!”** (*Kallaa* in Arabic grammar) is a particle of restraint and deterrent against what was mentioned before it; that is to say, you should not have acted in that way; not caring for the orphan, failing to encourage feeding the poor, eating up inheritance and having much love for wealth (as is apparent from the preceding verse in the Qur’an).

“When the earth is ground to powder”: i.e., shaken and repeatedly moved till every building upon it tears down becoming like scattered specks of dust.

“And your Lord comes”: Himself – glorious is He – to give judgement among His slaves, **“with the angels”**: i.e., the class of angels, **“in rows”**: *Saffan saffan* (as in the Arabic text, rendered as *in rows*) occurs in the accusative as a circumstantial phrase.⁶⁷ That is to say, they will arrange in rows, one after the other, surrounding the jinns and humans. The entirety of the people of a heaven will be in a single row with the earth and those on it and they will all make seven rows.

His saying: **“And (remember) the Day when the heaven shall be rent asunder”**: i.e., the Day of Resurrection, **“the heaven shall be rent asunder”**: that is, it will break up and split, **“with clouds”**: which are the shades of the tremendously great light that will dazzle sights, **“and the angels will be sent down, with a grand descending”**: to the earth. They will surround the creatures at the Plane of Resurrection; and then, the Lord will Come to give judgement between His slaves.

The point of reference in the verses:

It entails affirming the Attribute of *al-Majj’* and *Ityan* (Coming and to come) for Allah on the Day of Resurrection by Himself as it befits His Majesty to give judgement between His slaves. His *Majj’* and *Ityan* (Coming and to Come) – glorious is He – are among His Action-based Attributes in their real senses and we must be affirm them. It is not permissible to interpret them to refer to the coming of His command as the rejecters of the Attributes do. So, they say: **“And your Lord Comes”** means, “His command comes”; this is undoubtedly from the aspects of distorting the verses of Allah.

Al-Imam Ibn al-Qayyim – may Allah shower blessings on him – said: **“Al-Ityan and Majj’** (to come and coming) with respect to Him – glorious is He – are in two forms:

⁶⁷ It is (according to the rules of Arabic grammar), a defective circumstantial phrase caused to change by etymology and expressing sequence.

general and specific: If the intended thing was coming of His Mercy or punishment and the like, it will be specifically mentioned along with it as in the hadeeth:

"حَتَّىٰ جَاءَ اللَّهُ بِالرَّحْمَةِ وَالْخَيْرِ"

"Till Allah came with mercy and good."

Likewise His saying:

﴿وَلَقَدْ جِئْتَهُم بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ﴾ الأعراف: ٥٢

"Certainly, We have brought them a book (the Qur'an) which We have explained in detail with knowledge." (al-A'raaf: 52)

The second form: *Al-Ityan* and *Maji'* mentioned in the general sense. This will only ever refer to His Coming – glorious is He - such as in His saying:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ﴾

"Do they then await for anything other than that Allah should come to them in the shadows of the clouds"

And His saying:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

"And your Lord comes with the angels in rows.""



10 – AFFIRMING FACE REGARDING ALLAH – GLORIOUS IS HE

وَقَوْلُهُ: ﴿وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾ (ar-Rahman:27). ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ (al-Qasas:88).

His saying:

“And the Face of your Lord full of Majesty and Honour will remain forever.”
(ar-Rahman:27)

“Everything will perish save His Face.” (Al-Qasas:88)

COMMENTARY:

“And the Face of your Lord full of Majesty and Honour will remain forever”: this verse occurs after His saying – Exalted is He -:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾ (ar-Rahman:26)

“Whatsoever is on it (the earth) will perish.”

He – the Exalted – informs that the entirety of the dwellers of the earth will go away and die and not anyone will remain except His Noble Face, because the Lord – glorious is He -, will never die. He is the Ever-Living Who will never die forever.

“full of Majesty”: that is, the Magnificence and glory, “and Honour”: i.e., the One Who honours His prophets and pious servants. It is considered to mean: He is the One deserving to be venerated away from whatever does not befit Him.

His saying: “Everything will perish”: i.e., everything in the heaven and on the earth will go away and die, “save His face”: *Wajhah* (in the Arabic text) occurs in the accusative as a particle of exclusion. This is information that He is the Everlasting and Eternal Who will remain when the entire creatures die.

The point of reference from the two verses:

It entails affirming Face regarding Allah – glorious is He -, and that it is from His Essence-related Attributes. So it is Face in its true and actual sense as it befits His Majesty:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (al-Shورى: 11)

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

It is not as those who deny the Attributes claim, that the Face is not in its real sense, and that it only means the Essence or Reward or Direction and the like. These are baseless interpretations as would be proven from many angles⁶⁸:

⁶⁸ Refer to: *Mukhtasar as-Sawaa'iq al-Mursalah* pg. 339 and 386; it contains full explanations.

From which is that: the Face (in the Arabic text) occurs in a conjunction with the Essence as in the hadeeth:

"أَعُوذُ بِاللَّهِ الْعَظِيمِ وَيُوجِّهُهُ الْكَرِيمِ"

"I seek refuge with Allah the Sublime and with His Noble Face"⁶⁹

And conjunctions express difference.

Among that also is: that He connected the Face to the Essence (as in the Arabic text) He said: **"the Face of your Lord"**, and then described the Face as: **"full of Majesty and Honour"**. If the Face is the same Essence, the word, *al-Wajhu* (as in the Arabic text, meaning *Face*) in the verse would have been connecting phrase, and then He would have said: **"Dhil-Jalaal wal-Ikraam"**. But when He said, *Dhil-Jalaal* (as in the Arabic text), it becomes clear that it is a description of the Face and not the Essence, and that the Face is an attribute of the Essence.

Among that is: It is not known in the lexicon of any people that the face of a thing means the essence of it or its reward. Face lexically⁷⁰ refers to the part of everything that is turned to since it is the first aspect of it to be faced. And with respect to all things it would depend on what was connected with it.



⁶⁹ Collected by Aboo Daawood (466) from the hadeeth of Abdullah bin 'Amr – may Allah be pleased with them both -, and its chain is *Saheeh* (Authentic).

⁷⁰ Refer to: *Mukhtasar as-Sawaa'iq al-Mursalah* pg.388.

11 –AFFIRMING THE TWO HANDS REGARDING ALLAH, THE EXALTED, IN THE NOBLE QUR’AN

﴿مَنْعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾ ص: ٧٥ .

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا إِمَّا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾ المائدة: ٦٤ .

His saying:

“What prevents you from prostrating yourself to one whom I have created with Both My Hands?” (Sad :75)

And His saying:

“The Jews say: ‘Allah’s Hand is tied up.’ Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.” (al-Maidah: 64)

COMMENTARY:

“What prevents you from prostrating yourself”: the address was directed to Iblees – may Allah curse him -, when he refused to bow to Aadam – peace be upon him -. That is to say, what was it that kept you away and prevented you from prostrating? “to one whom I have created with Both My Hands?”: i.e., I directly created him with my Two Hands without any intermediary. This entails bringing honour and dignity to Aadam.

His saying: “The Jews say”: the word, *al-Yahood* (as in the Arabic text, meaning, Jews) was originally from their saying:

﴿إِنَّا هَدَيْنَاكَ إِلَيْكَ﴾ الأعراف: ١٥٦

“Certainly we *Hudnaa* (we have turned) to you.” (al-A’raaf: 156)

It was an encomium but later on after the abrogation of their *Sharee’ah*, it stuck to them even though it did not still imply praise. It is also said that: they were so named as an ascription to Yahooda bin Ya’qoob – peace be upon him.

“Allah’s Hand is tied up”: He – Exalted is He -, tells regarding them that they described Him to be stingy just as they also described Him to be poor while they are rich! They did not intend to say therewith that His Hand was fastened up. “Be their hands tied up”: this is refutation against them from Allah – the Exalted – regarding what they have said, and a counter to their allegations and fabrications. And so did it happen to them; they are so miserly and green with envy, you would not find a Jew except that he is among the worst tightfisted creatures of Allah.

“and be they accursed for what they uttered”: occurs in conjunction with what comes before it (as in the Arabic text). And the letter, *Baa* (in the Arabic text),

expresses reason, i.e., they were distanced from the mercy of Allah because of this statement.

Then He – glorious is He - refuted them by His saying: **“Nay, both His Hands are widely outstretched”**: i.e., He is rather in the extremes of openhandedness and beneficence. His Hands are widely open, **“He spends (of His Bounty) as He wills”**: is a newly commenced expression affirming His perfect openhandedness. His spending is as His Will necessitates: If He wills, He gives profusely, and if He wills He limits it. He is the absolutely Generous and the One Who holds back favour as His Wisdom necessitates.

The point from the two noble verses:

They both affirm Hand regarding Allah – glorious is He and exalted -, and that they are Two Actual, Real Hands as they fit His Majesty and Sublimity; they are not like the hands of the creatures:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

And that contains refutation against those who deny the Two Actual Hands regarding Allah and claim that the hands refer to “ability” or “favour”. This is a baseless interpretation and distortion of the Noble Qur’an.

So the meaning is: Hand essentially and not Hand referring to “ability” and “favour”⁷¹ because, if the hand intended was “ability” – as they claim -, then specially creating Aadam with them both will be meaningless since the entire creatures including Iblees (the devil) were created by His Ability. So, what uniqueness will Aadam have over Iblees regarding His saying: **“... to one whom I have created with Both My Hands”**?

In fact, Iblees could have just replied that: “But you also created me with Your Hand!” if the intended meaning (of *Hand* in the verse) was “ability”.

Similarly, if the meaning (of *Hand* in the verse) is “ability”, it would be incumbent that “ability” with Allah are two; and the Muslims are agreed that such is vain. Likewise, if the meaning (of *Hand* in the verse) was “favour”, it would certainly have meant that He created Aadam with two “favours” and that is groundless owing to the fact that Allah’s favours are abundant, countless and not just two “favours”.



⁷¹ Shaykh Abdul-Azeez ar-Rasheed said in *at-Tanbeehaat as-Sanniyyah* pg. 92: “Ibn al-Qayyim has refuted the heretics – those who deny the Attribute of Hand and claim that the meaning of “Hand” is “ability” or “favour” or some other things among the groundless and false interpretations – from different angles, up to twenty viewpoints. Refer to: *As-Sawaa’iq al-Mursalah* pg. 370.

12 – AFFIRMING THE TWO EYES REGARDING ALLAH – THE EXALTED

وَقَوْلُهُ: ﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾ الطور: ٤٨ .

﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿١٤﴾﴾ القمر: ١٣ - ١٤ .

﴿وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾﴾ طه: ٣٩ .

His saying:

“So wait patiently for the Decision of your Lord, for verily, you are under Our Eyes.” (at-Tur: 48)

“And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected.” (Al-Qamar: 13-14)

“And I endued you with love from me, in order that you may be brought under my Eye.” (Taha:39)

COMMENTARY:

“So wait patiently”: *as-Sabr* (as in the Arabic text) literally means: Holding back and barring; it means, restraining the self from annoyance, and containing the tongue from complaints and anger, holding back the limbs from wailing, beating the cheeks and tearing the clothes.⁷² “for the Decision of your Lord”: i.e., for His preordainment, both the Universe and the Legislation-related, “for verily, you are under Our Eyes”: that is, you are seen by us and under our watch. So do not fear being harmed by the disbelievers, they will not reach you.

“And We carried him”: referring to Nooh – peace be upon him -, “on a (ship) made of planks and nails”: that is, on a ship built from flat timber and nails with which the planks were joined. *Dusur* (nails) occurs in the singular form as *disaar*. “Floating under Our Eyes”: under the sight and view by Us and our protection for it. “reward for him who had been rejected”: We did that to Nooh – peace be upon him – and his people, saving him and drowning them by means of rewarding the one who was belied and whose affairs were rejected, Nooh – peace be upon him.

His saying: “And I endued you with love from me”: the address was directed to Moosa – peace be upon him -, that is to say, I placed it on you; I loved you and made my creatures love you. “and in order that you may be brought under my Eye”: so

⁷²Uddat as-Saabireen by Ibn al-Qayyim pg. 33 – Ibn al-Jawzee print, and at-Tanbeehaat as-Sanniyyah by ar-Rasheed pg. 93.

that you will be raised and nurtured under sight from Me; I would See you and protect you.

The point of reference from the verses:

It entails affirming the Two Eyes regarding Allah – the Exalted – actually and really as it befits Him – glorious is He. The Qur’an has spoken the word, “Eye”, connecting it to Him in the singular and plural form. The *Sunnah* spoke about it connecting it to Him in the dual. The Prophet (sallAllahu ‘alayhi wasallam):

إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ

“Certainly your Lord is not one-eyed.”⁷³

This is clearcut that what was intended to be affirmed was not a single eye because that would clearly be blindness and Exalted is Allah far above that. In Arabic language, the annexed word (in an annexation word form) would occur in the singular or dual or plural depending on the condition of the governed noun. If they annex a singular to a singular, they leave it in the singular form, and if they annex it to an plural -whether apparent or concealed in a pronoun -, it better occurs in the plural form to maintain the word format such as in the saying of Allah – glorious is He:

﴿تَجْرِي بِأَعْيُنِنَا﴾

“Floating under Our Eyes.” And like His saying:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا﴾ يس: ٧١

“Do they not see that We have created for them of what Our Hands have created the cattle...” (Yaaseen: 71)

But if they annex it to a dual noun, the most correct view according to grammar rules is to give it in the plural form such as His saying:

﴿فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ التحريم: ٤

“...your hearts are indeed so inclined.” But they were just actually two hearts.

Hence, it would not confuse the listener to hear the speaker saying:

تَرَاكَ بِأَعْيُنِنَا

“We will see you with our eyes”

نَأْخُذُكَ بِأَيْدِينَا

“We will receive you with our hands”

⁷³ Collected by al-Bukhaaree no. 7127, and Muslim (169).

No human being on the earth's surface will understand from that that it refers to many eyes on a single face. And Allah knows Best.⁷⁴

13 – AFFIRMING SEEING AND HEARING REGARDING ALLAH – THE EXALTED

وَقَوْلُهُ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ المجادلة: ١. وَقَوْلُهُ: ﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾ آل عمران: ١٨١. وَقَوْلُهُ: ﴿أَمْ يَحْسَبُونَ أَنَا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ﴾ الزخرف: ٨٠. ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ طه: ٤٦ ﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾ العلق: ١٤. ﴿الَّذِي يَرِيكَ حِينَ تَقُومُ﴾ وَتَقَلُّبِكَ فِي السَّجْدِينَ ﴿الشعراء: ٢١٨-٢١٩. ﴿وَقُلْ أَعْمَلُوا بِسِرِّي اللَّهُ عَمَلِكُمْ وَرَسُولِهِ وَالْمُؤْمِنُونَ﴾ التوبة: ١٠٥.

Attribute of Hearing and Seeing of Allah – the most High

His Saying:

“Indeed Allah heard the statement of her that disputes with you concerning her husband and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer” (Mujadilah :1),

and His Saying:

“And surely, Allah has heard the utterance of those who said: “Allah is poor and we are rich.” (Aal-‘Imran :181),

and His Saying:

“Do they think that We hear not their secrets and their private counsels? Yea! and Our Messengers remain with them recording everything.” (Zukhruf :80),

and His Saying:

“I am with both of you, hearing and seeing” (Taha: 46),

and His Saying:

“Knows he not that Allâh does see (What He does)?” (‘Alaq: 14),

and His Saying:

“Who sees you when you stand up (alone at night for Tahajjud prayers) and your movement when you fall prostrate (to Allah in the five compulsory

⁷⁴ Refer to: *ar-Risaalah al-Madeenah* by Ibn Taimiyyah pg. 61, *Fath Rabb al-Bariyyah bi Talkhees al-Hamawiyah* by al-‘Uthaymeen pg. 71, *al-Kawaashif al-Jaliyyah* pg. 253 and *Sharh al-‘Aqeedah al-Waasitiyyah* by al-‘Uthaymeen 1/312.

congregational prayers). Verily, He, only He, is the All-Hearer, the All-Knower” (Shu’araa: 218-220)

and His Saying:

“And say: “Do deeds! Allah will see your deeds and (so will) His Messenger and the believers” (Tawbah :105)

COMMENTARY

And His Saying: “**Indeed Allah heard the statement of her that..**” that was Khawlah bint Tha’labah, “**disputes with you**” O Prophet, conversing with you regarding the issue of “**her husband**”, Aws bn Saamit. And that was when he made *Ziha* to her (saying that her back becomes like that of his own mother).

“**and she complains to Allah**” occurs in conjunction with “**disputes with you**”. And that was because whenever the Messenger of Allah said to her that:

“قَدْ حُرِّمْتَ عَلَيْهِ”

“You are forbidden for him”, she replied that, ‘By Allah! He has not pronounced divorce.’ And then she would say, “I complain my need and loneliness to Allah Alone. I also have little children who become uncatered if I should leave them with him. If I assume to keep them too they will suffer hunger.” She would then raise her head to the heavens, and say: “O my Lord, I direct my complaints unto you.”⁷⁵

“**And Allah hears the argument between you both**”: that is, your conversations. “**Verily, Allah is All-Hearer, All-Seer**”: He hears all voices and He sees and sights the entire creation from which is your arguments with this woman.

His saying: “**And surely, Allah has heard the utterance of those who said: ‘Allah is poor and we are rich’**”: they are a group among the Jews who uttered the statement when Allah revealed:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾ البقرة: ٢٤٥

“**Who is he that will lend to Allâh a goodly loan**” (Al-Baqarah: 245)

They said that in order to deceive the weak among them, not because they themselves believed it since they are a people who had received revelation (which necessitates that they understand the evil in the expression). They were only saying that by way of casting doubts on the religion of Islam.

His saying: “**Do they think that We hear not their secrets**”: what they conceal in their hearts or what they discuss in their privacies. “**And their private counsels**”: the matters they secretly discuss among themselves. *An-Najwa* (as in the Arabic text)

⁷⁵ The mainpoint in the story is established and authentic. Al-Bukhaaree reported it in *Mu’allaq* form under: Book of *Tawheed*, Chapter Concerning the Statement of Allah: “**Verily, Allah is All-Hearer, All-Seer**, an-Nasaa’ee (3460), Ibn Maajah (88), and Al-Albaanee graded it Authentic. Refer to the details of the reports in *Tafseer Ibn Katheer* – checking and editing of Abdur-Razzaaq al-Mahdee.

refers to the private discussions of an individual with his friend which he keeps hidden from others.

“Yea!”: We hear that and are Aware of it. **“and Our Messengers remain with them recording everything”**: those are the scribes with them who document all that they do of actions and statements.

And His Saying, **“I am with both of you, hearing and seeing”**: Allah told Moosaa and his brother Haaroon – peace be upon the both -, when He sent them to Fir’awn: **“I am with both of you”**, that is, in terms of My protection, guard and help for both of you. **“hearing and seeing”**: meaning that, I hear your sayings and those of your enemies. I see your place and theirs and all that transpires between both of you and him. This is the reason for His saying: **“Both of you should not panic”**.

His saying: **“knows he not”**: referring to Abu Jahl when he prevented the Messenger – peace and blessings be upon him - from observing the Prayers, **“that Allâh does see?”**: that is to say, does he not know that Allah sees him and hears his words and shall reward him fully for his deeds? The interrogative expresses rebuke and reproach.

His saying: **“Who sees you”**; He sights you, **“when you stand up”** alone for the Prayers. **“And your movement when you fall prostrate”**: that is, He sees you when you observe the Prayers in congregation; bowing, prostrating and standing up. **“Verily, He, only He, is the All-Hearer”** of all that you say, **“the All-Knower”** of it.

His saying: **“And say: ‘Do deeds!’”**, that is, O Muhammad, tell those hypocrites: do as you wish, continue upon your evil deeds, but do not think that they are hidden.

“Allah will see your deeds and (so will) His Messenger and the believers”: meaning, your deeds will become manifest to people in this world. **“and You will be brought back”** after death **“to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do”** and then He shall reward you accordingly.

The point of reference from the noble verses:

In these verses, Allah – glorious is He - is described with (the Attributes of) Seeing and Hearing, and that he – exalted is He - sees and hears truly and actually as they befit Him: exalted is He above the attributes of the creatures and their resemblance.

The verses explicitly establish the attributes of Hearing and Seeing (regarding Allah); hearing was affirmed regarding Allah in past and perfect tenses and the active participle: *sami’ayasma’u* and *samee’un*. It is not correct in the Arabic Language to refer to something as being *samee’* (hearing) and *baseer* (seeing) except that that thing truly sees and really hears. This is the basic rule; and as such, it would not be said regarding a mountain that it is **“samiun, baseer (hearing and seeing)”** because that is only possible regarding the one who truly hears and sees.



14 – AFFIRMING PLOT AND SECRET PLAN REGARDING ALLAH THE EXALTED AS IT BEFITS HIM

وَقَوْلُهُ: ﴿وَهُوَ شَدِيدُ الْمِحَالِ﴾ الرعد: ١٣،
وَقَوْلُهُ: ﴿وَمَكْرُؤًا وَمَكْرًا لِلَّهِ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾ آل عمران: ٥٤،
وَقَوْلُهُ: ﴿وَمَكَرُوا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾ النمل: ٥٠،
وَقَوْلُهُ: ﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾﴾ الطارق: ١٥ - ١٦.

His Saying:

“And He is Mighty in strenght and Severe in punishment” (R’ad :13)

And his saying:

“They plotted and Allah also plotted. And Allah is the Best of those who plot” Aal-’Imran :54)

and His Saying:

“And they planned a plan, and We also planned a plan, but they perceived it not” (Naml :50),

and His Saying:

“Verily, they are but plotting a plot. And I (too) am planning a plan” (Taariq :15-16)

COMMENTARY

His Saying: “**And He**” that is, Allah – glorious is He -, “**is Mighty in strenght and Severe in punishment**”: *Al-Mahl*(as it occurs in the Arabic text) lexically means “severity”; meaning that, He is severe in His plots. Az-Zajaaj said: *maahaltahu mahaalan*(in Arabic) is employed when you struggle to overpower an individual till it becomes clear which of them both is stronger. Ibn al-A’raabee said: *al-mihaal* means plots.

So, He – glorious is He – is very severe in plotting and planning. And plotting from Allah⁷⁶ refers to bringing afflictions to those who deserve them from angles they never expect.

⁷⁶ This is the view an-Nahaas, check it in *Tafseer al-Qurtubee* (9/299).

His saying, **“They plotted”**: those regarding whom ‘Eesaa sensed disbelief, the disbelievers among the Children of Israel who plotted to kill ‘Eesaa and crucify him – peace be upon him. And plotting implies carrying out an action while actually intending its opposite.

“and Allah also plotted”: That is, He gradually brought them to trials and rewarded them accordingly for their plots. So He casted the look ‘Eesaa on another person and raised ‘Eesaa unto Himself.

His Saying, **“And Allah is the Best of those who plot”**: that is, He is the Strongest and Most Capable than them to afflict harm to those who deserve from angles they never imagine or expect.

His saying, **“They planned”** that is, the disbelievers who had connived to kill the Prophet of Allah, Saalih – peace be upon him - and his household secretly out of fear of his companions. **“And We also planned a plan”**, We rewarded them for this action of theirs; We destroyed them and saved our Prophet. **“but they perceived it not”**: that is, our plans.

His saying: **“Verily, they”**: refers to the infidels among the Quraysh, **“are but plotting a plot”**: that is, they are plotting to destroy the true religion Muhammad (sallallahu alayhi was Sallam) has brought, **“And I (too) am planning a plan”**: I am gradually bringing them to trial and recompense for their plots. I will seize them suddenly while they perceive not.

Point of reference from the verses:

The above verses mention the Attributes of plotting and planning regarding Allah really and truly. Plotting means bring a thing to a person surreptitiously; likewise Secret Planning and Trickery. Plott and Secret Plans are of two forms⁷⁷: that which is reprehensible which is to cause that to someone who does not deserve it, and that which is good that involves bringing it to those who deserve it by way of punishing him.

The first is condemnable while the other is praiseworthy. And *Ar-Rabb* – exalted is He – will only do that which is the praiseworthy out of His justice and wisdom. He – exalted is He - seizes the wrongdoer and the unjust from angles they never perceive, not as the wrongdoers do with the slaves of Allah. And Allah knows Best.

And Allah – glorious is He – has not described Himself with plots, plans and deceit except from the aspects of recompense for whoever does that without right. And It is known that good rewards come from the creatures, so how about the Creator – glorious and exalted is He -?!

Note: Attribution of plot and secret plan and the likes to Him – glorious is He – is from the aspects of generally mentioning the actions regarding Him – exalted is He - .And actions have wider applications than names. Consequently, Allah generally mentioned some actions regarding Himself He did not name Himself with the noun

⁷⁷ Refer to *as-Sawaa’iqul Mursalah* by Ibn al-Qayyim (291) and *At-Tanbeehaat as-Saniyyah* by Rasheed pg. 103.

forms of the same actions. For example, *Araada* (He willed), *Shaa'a* (He wished); but He did not name Himself *Mureed* (The Willing) and *Shaa'ee* (The Wishing). Likewise, *makara* (He plotted), *yamkuru* (He will plot), *Akeed kaydan* (I plan a plan); so it should not be said that he is *al-Maakir* (The Plotter) and *al-Kaaid* (The Secret Planner) because things of these names may be either praiseworthy or reprehensible.



15 – ATTRIBUTING PARDON, FORGIVENESS, MERCY, HONOUR AND MIGHT TO ALLAH

وَقَوْلُهُ: ﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفْوَاقِدِيرًا﴾ النساء: ١٤٩ .
 ﴿وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ﴾ النور: ٢٢ .
 وَقَوْلُهُ: ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾ المنافقون: ٨ ،
 وَقَوْلُهُ عَنِ إِبْلِيسَ: ﴿قَالَ فِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾ ص: ٨٢ .

His saying:

“Whether you (mankind) disclose a good deed, or conceal it, or pardon an evil, verily, Allâh is ever Oft-Pardoning, All-Powerful.” (An Nisaa’, 149)

and His saying:

“Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving , Most Merciful” (Nur: 22)

And His saying:

“... But honour, power and glory belong to Allah, and to His Messenger and to the believers” (Munafiqun: 8)

And His saying about Iblee:

“He said: ‘By your Might, then I will surely mislead them all.’” (Sad: 82)

COMMENTARY

His Saying, “**Whether You (mankind) disclose a good deed**”:that is whether you show it “**or conceal it**” by doing them secretly. “**or Pardon an evil**”:i.e.,you forgive anyone who hurts you, “**Verily, Allâh is ever Oft-Pardoning**” towards His slaves, He repeatedly pardons them. “**All-Powerful**”:that is, He is absolutely Able to punish them for their misdeeds. So, follow His path – glorious is He -, He pardons even though and He is absolutely Able (to punish).

His Saying, **“Let them pardon”**: that is, let those blessed with grace and wealth mentioned at the beginning of the verse pardon and overlook **“and forgive”** by turning away from the offender and let go of his offence.

“Do you not love that Allah should forgive you?” as a result of your pardon and forgiveness for those who offend you. **“And Allah is Oft-Forgiving”**: that is, He grants forgiveness a great deal, **“Most Merciful”**: full of compassion.

His Saying, **“But honour, power and glory belong to Allah, and to His Messenger”**: this is a refutation against the hypocrites who claim to have honour over the believers. **‘Izza** (as in the Arabic text, rendered as **honour**) refers to strength and victory and they rightly belong to Allah Alone and to whomever He bestows them among His Messengers and His righteous slaves; not any other than them.

As for His Saying regarding Iblees: **“He said: ‘By your Might’**”: that is, I swear by the Honour of Allah – exalted is He -, **“I will surely mislead them all”**: I will certainly mislead the children of Aadam by making the desires extremely attractive to them and bringing doubts to them until they all go astray. Then after realising that his plots will not be successful except over his adherents among the disbelievers and sinners, he himself gave an exemption, and then said: **“except Your chosen slaves among them.”**

Point of reference from the verses:

They contain describing Allah with the attributes of pardon, ability, forgiveness, mercy and honour. They are attributes of perfection that befit Him.



16- AFFIRMING NAME FOR ALLAH AND NEGATING RESEMBLANCE OF HIM

وَقَوْلُهُ: ﴿تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾ الرحمن: ٧٨ .
وَقَوْلُهُ: ﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَمَلٌ تَعَلَّمَهُ وَسَمِيًّا﴾ مريم: ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾
الإخلاص: ٤ . وَقَوْلُهُ: ﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ البقرة: ٢٢ .
﴿وَمَنْ النَّاسُ مِنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ البقرة: ١٦٥ ،

His saying:

“Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honour” (Rahman: 78)

And His saying:

“So worship Him (Alone) and be constant and patient in His worship. Do you know of any who is Similar to Him?” (Maryam: 65)

“And there is none co-equal unto Him” (Iklaas: 4)

And His saying:

“Then, do not set up rivals unto Allah while you know” (Baqarah: 22)

And His saying:

“And of mankind are some who take (for worship) others besides Allah as rivals. They love them as they love Allah” (Baqarah: 165)

COMMENTARY

His Saying, “Blessed be the Name of your Lord”: *al-Barakah* (as in the Arabic text rendered as *blissing*) linguistically refers to “growth” and “increment”. *At-Tabreek* (as in the Arabic text) is the supplication for blessings, and so, “Blessed be the Name

of your Lord" would mean, exalted or lofty and high Mighty is its status and rank. And this expression, is not employed regarding anyone except Allah Alone.⁷⁸

"the Owner of Majesty and Honour": Its explanation had come under the verses that affirm the Face (regarding Allah).

His Saying, **"So worship Him"**: that is, direct your worship to Him Alone and do not worship any other than Him. *Al-'Ibaadah* linguistically is humility and submissiveness. But in the *Sharee'ah*, it is a compound word for all that Allah loves and is pleased with of actions and sayings, both manifest and hidden.

"And be constant and patient in His worship": That is, be steadfast and unceasing upon His worship and persevere with the hardship connected to it. **"Do you know of any who is Similar to Him?"**: an interrogative that expresses abhorrence; meaning, He has not any like or equal that will now deserve worshipped together with Him.

His Saying, **"And there is none co-equal unto Him"**: *al-Kuf'u* (as in the Arabic text, rendered as *co-equal*) means "counterpart", i.e., He has no like or peer or partner among His creatures.

His Saying, **"Then, do not set up rivals unto Allah"**, an *Nidd* (as in the Arabic text, rendered as *rival*) linguistically means, like, equal, peer or like. Meaning, do not take likes and coequals with Allah you will give worship along with him, equating them with Him in your love and reverence. **"while you know"**: that He is your Lord, Your Creator and the Creator of all things and that He has not any partners who made creation along with Him.

His Saying, **"And of mankind are some who take (for worship) others besides Allah as rivals. They love them as they love Allah"**: After mentioning the proof of His Oneness – glorious is He – in the verse before this, He mentions that even with these clear proofs of His great Dominion, sublime Might and sole responsibility of making creation, it is still found among people those who take Partners in worship with Him – glorious is He – of powerless idols which **"they love them as they love Allah"**. Meaning that, those disbelievers have not restricted themselves to the worship of those equals, they have also loved them so greatly and even going overboard in their love for them in the manner they love Allah!

They have equalled them with Allah concerning love and not in terms of creation, provisions and control (of existence).

Points of reference in the verses:

They affirm Names regarding Allah and its exaltedness and sublimity. They also entail negation of coequals, partners with Allah – glorious is He – in a general sense which is the approach employed in the Book and the Sunnah concerning what is negated regarding Allah the Exalted.

⁷⁸ Raaghib al-Asfahaanee said in *Mufradaatal-faadhi al-Qur'aan* pg. 120: "Every place the word *Tabaaraka* is used, it expresses the entire goodness being mentioned to be exclusively belong to Allah."

And that is by negating regarding Allah – the Mighty and Sublime - the various forms of deficiencies and imperfections which contradict His absolutely imperative perfection.



17 - NEGATING ANY EQUAL WITH ALLAH THE EXALTED

وَقَوْلُهُ: ﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وُكُوفٌ مِنَ الدُّنْيَا وَالْآخِرَةِ تَكْبِيرًا ﴾ الإسراء: ١١١ .

﴿ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ التغابن: ١
 قَوْلُهُ: ﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ وَتَقْدِيرًا ﴾ الفرقان: ١-٢ ،
 وَقَوْلُهُ: ﴿ مَا آتَاخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴾ المؤمنون: ٩١ .

﴿ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ ﴾ المؤمنون: ٩٢ ،

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾ النحل: ٧٤ .

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾ الأعراف: ٣٣ .

His saying:

“And say: "All the praises and thanks be to Allâh, who has not begotten a son (nor an offspring), and who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with All the Magnificence." (Israa, 111).

And His saying:

“Whatever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things” (Taghaabun :1)

And His saying:

“Blessed is He who has sent down Al-Furqaan to His servant, that he may be a warner to all the worlds. He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom, and He has created everything, and has determined its proper measure.” (Furqaan :1,2)

And His saying:

“Allah has not taken unto Himself any son, nor is there any other god along with Him; in that case each god would have taken away what he had created, and some of them would, surely, have sought domination over others. Glorified be Allah far above that which they allege; Knower alike of the unseen and of the seen. Exalted is He above all that which they associate with Him !” (Mu’minun :91,92)

And His saying:

“So coin not similitudes for Allah. Surely Allah knows and you know not.” (Nahl :74)

And His saying:

“Say: ‘My Lord has only forbidden indecencies, open or secret and sin and wrongful transgression and that you associate with Allah that for which He has sent down no authority, and that you say of Allah what you know not.’” (A’raaf :33)

COMMENTARY

“And say: “All the praises and thanks be to Allah”:*Al-hamd*(as in the Arabic text) means praise, the definite particle connected to the word express inclusiveness. Meaning that, “praise in its entirety be to Allah.”

“who has not begotten a son:that is, he has no son as the Jews, the Christians and some of the Arab idolaters claim. **“and who has no partner in (His) Dominion”:**He has no associate in His Sovereignty and the right to Lordship as the *Thanawiyyah*⁷⁹ and other polytheistic religions like them claim.

“Nor He is low to have a Wali”:that is, He is not lowly needing to have a helper or minister or any guide such that He may be contradicting anyone or seeking help from any. **“And magnify Him with All the Magnificence”:** meaning, declare His greatness and exalt Him high above that which the wrongdoers say.

His Saying, **“Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah”:** That is, the entirety of the creatures in His heavens and His earth exalt Him high above deficiencies and imperfections. **“His is the dominion, and to Him belong all the praises and thanks”:**both are exclusive for Him, no one has any share of any of them. Whatever dominion any of His creatures have are from what He gave. **“and He is Able to do all things”:**nothing incapacitates Him.

His Saying, **“Blessed is He”:***Tabarak* (as in the Arabic text) is a verb in the past tense derived from the word, *al-Barakah*⁸⁰which refers to established and continuous growth and increment. And this expression is not employed⁸¹except for Allah – glorious is He -, and it is not used except in the past tense form.

⁷⁹They are the beliefs of the Fire worshippers that: the universe was formed and built from two origins: Light and Darkness. And that they have both ever been such as in the beliefs like Zoroastrianism, *Mathooniyyah*, *Eesaaniyyah* and *Mazdakiyyah*. *Al-Milalwan-Nihal* (2/72).

⁸⁰*At-Tanbeehat as-Sanniyyah* by ar-Rasheed pg. 107.

⁸¹*Badaai’ al-Fawaaid* by Ibn al-Qayyim (2/185).

“who has sent down Al-Furqan”:that is, Al Qur’aan, named *Furqaan*⁸² (the Criterion) because it differentiates between truth and falsehood, **“to His servant”**:that is, Muhammad (sallAllahu ‘alayhi wasallam). This is an attribute of praise and encomium because He connected it to it him in a manner that expresses honour and praise: in the circumstance of the coming down of the Qur’aan to him.

“that he may be a Warner to all the worlds”:mankind and the Jinnkind. And this is from his uniqueness – peace and blessings be upon him -. **“a Warner”**: that is, one who cautions, derived from the word, *indhaar* (as in the Arabic text) which is announcement of a means of worry and grief.

And His Saying, **“that he may be”** occurs to give the reason for the revelation of the Fur’qaan unto him; that is to say, he specially selected him to convey the general Message (to all creation).

Then, He – glorious is He – mentioned four attributes regarding Himself:

The first is His saying: **“He to Whom belongs the Kingdom of the heavens and the earth”** not any other than Him; He directs their affairs Alone.

The second attribute: **“And He has taken unto Himself no son”**: as the Christians and Jews claim, and that is owing to His Perfect Independence while provisions of every creature lies with Him.

The third attribute: **“and has no partner in the Kingdom”**:entails refutation against some groups of the idolaters, the polytheists and others.

The fourth attribute: **“He has created everything”**: all the creatures.

Among His creations are the deeds of the slaves, they are Allah’s creation and (at the same time), deeds of the slave. **“and has determined its proper measure”**: that is, He made all that He has created to be in measures: lifespans, provisions, success and failure, and provided all things for his benefit.

Ibn Katheer⁸³ said: “He declared Himself free from having a child and having a partner, and then informed that He created all things and determined their proper measures. That is, all other than Him are created and nurtured; He is the Creator of all things, their Sustainer and Provider, their Owner and Deity. All things are under His control, management, supervision and ordainment.” End of Quote.

His Saying, **“Allah has not taken unto Himself any son, nor is there any other god along with Him”**: in this verse, Allah declares Himself – exalted is He - free from having a son or partner in His Dominion, Control and worship. The word *min* (as in the Arabic text)occurring in two places in the verse expresses emphasis for the negation.

“in that case each god would have taken away what he had created”:this is giving evidence for the negation of having a child and partners deserving worship that occur at the beginning of the verse; meaning that, if it were possible to have many

⁸² Refer to: *Tafseer Ibn Katheer* (4/581) and *Basaair Dhawat-Tamyeez* by Fayrouz Abaadee (1/83).

⁸³ In *At-Tafseer* (4/582).

Gods, each of them would have gone away from the other with what he has created and as such, the universe wouldn't have been in order owing to the break. But the reality that's clearly seen is a universe in a perfect order showing that there are no plurality (of creators) or divisions.

“and some of them would, surely, have sought domination over others”: That is, if there were other gods besides Him, each would have sought dominance and variance with others. They would have dominated one another as with the kings in this world. And in that case, the one dominated would not deserve to be a deity.

Having established the nullity of a possibility of a partner, it becomes imperatively clear that there is only One Deity, Allah Alone. This is why He said: **“Glorified be Allah far above that which they allege”** of having a partner and son.

“Knower alike of the unseen and of the seen”: That is, He Alone has the Knowledge of what is hidden from the slaves and He what they witness too. But as for other than Him, even if he knows anything of the seen, he certainly does not know the hidden. **“Exalted is He”** that is, free is Allah from all imperfections, glorious is He **“above all that which they associate”** with Him. So, He – glorious is He – is exalted above having a partner in His dominion.

His Saying, **“So coin not similitudes for Allah”**, Allah forbids coining a similitude for Him. And coining a similitude refers to means comparing one condition with the other. The idolaters would say: Allah is too Magnificent to be worshipped by any of us, so we have to take an intermediary between us and Him. Consequently, they would seek the intercession of idols and others to reach Him by way of comparing Him to the worldly kings.

Hence, Allah – glorious is He - forbade that because He has no similitude. He should then not be compared or likened to them. **“Surely Allah knows”**: that He certainly has no similitude. **“and you know not”**: therefore, these actions of yours stem from a wrong, vile and futile assumption. You also do not also know the evil repercussions of idolatory.

His Saying: **“Say”**: the address was to the Prophet (sallAllahu 'alayhi wasallam), and that is an evidence that the Qur'aan is Allah's Word and that the Prophet (sallAllahu 'alayhi wasallam) is only a conveyer from Allah⁸⁴.

‘Innamaa’ (as in the Arabic text) is a particle of restriction, **“My Lord has only forbidden indecencies”**: **Al-Fawaahish** (as in the Arabic text) is the plural of the word, **Faahishah** and it refers to all repugnant sins, **“open or secret”**: whether shown openly or kept secret, **“and sin”**: all acts of disobedience to Allah result in sins. It is also interpreted to specifically refer to alcohol.

“and wrongful transgression” that is, oppression that go beyond limits and aggression against people. **“and that you associate with Allah”**: joining partners with Him in worship **“that for which He has sent down no authority”**: i.e., proof or evidence. And this is the point of reference in the verse: **“and that you say of Allah**

⁸⁴ Refer to *at-Tanbeehaat as-Saniyyah* (120).

what you know not” of fabrications and sheer lies of claims that He took a son and the likes you have no knowledge of. And the like of what they ascribe to Him of things they allow and prohibit He did not approved of.

Point of reference from the noble verses:

They contain the Negation of partners regarding Allah – exalted is He – and affirming perfection for Him Alone, and rejecting having a son or similitude and that the entirety of His creatures declare Him exalted above that and glorify Him.

It also entail establishing proofs to show the nullity of joining partners in worship with Him, and that such is based on ignorance and mere assumptions. And that He – glorious is He – has no coequal, like or similitude.

And Allah knows best.



18 - AFFIRMINGALLAH'S RISING OVER HIS THRONE

- وَقَوْلُهُ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ طه: ٥. في سبعة مَوَاضِعَ: في سُورَةِ الْأَعْرَافِ؛
قَوْلُهُ: ﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ الأعراف: ٥٤.
وَقَالَ فِي سُورَةِ يُونُسَ عَلَيْهِ السَّلَامُ ::
﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ يونس: ٣.
وَقَالَ فِي سُورَةِ الرَّعْدِ: ﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ الرعد: ٢.
وَقَالَ فِي سُورَةِ طه: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ طه: ٥.
وَقَالَ فِي سُورَةِ الْفُرْقَانِ: ﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ الفرقان: ٥٩. وَقَالَ فِي سُورَةِ آلم السَّجْدَةِ:
﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ السجدة: ٤.
وَقَالَ فِي سُورَةِ الْحَدِيدِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ الحديد: ٤.

And His saying:

“He is the Gracious God Istawa (rose over) the (Mighty) throne”

in seven places.

And in Soorah al-A'raaf, His saying:

“Surely, your Lord is Allah, who created the heavens and the earth in six days, then He rose over the Throne.” (A'raaf :54)

And He said in Soorah Yoonus – peace be upon him - :

“Verily, your Lord is Allah Who created the heavens and the earth in six days, then He rose over the Throne” (Yunus :3)

And he said in Soorah ar-Ra'd:

“Allah is He Who raised up the heavens without any pillars that you can see. Then He rose above the Throne.” (R'ad :2)

And He said in Soorah Taha:

“He is the Gracious God Who has rose above the throne.” (Taha :5)

And He said in Soorah al-Furqaan:

“Then He rose over the Throne - the Most Gracious” (Furqaan :59)

and in Soorah as-Sajdah: He said:

“Allah is He Who created the heavens and the earth, and that which is between them, in six days, then He rose over the Throne.” (Sajdah: 4)

And in Soorah al-Hadeed:

“Allah is He Who created the heavens and the earth, in six days, then He rose over the Throne.” (al-Hadeed :4)

COMMENTARY

Affirmation of Allah's *Istiwa'a* (rising over) His Throne has occurred in seven verses in the Book of Allah, and in all the verses, it affirmation *Istiwa'a* (rising over) occurs with the same expression: **“He rose over the Throne.”** This is a clearcut text for its true and real meaning. It does not accommodate any other interpretations.

Al-Istiwa'a (as in the Arabic text) is an established action-related attribute of Allah – glorious is He - as it befits His Majesty as with His other attributes. And in the Arabic lexicon it has four meanings:⁸⁵to rise, to ascend, go up and to be established. The interpretations of the pious predecessors (*Salaf*) for the word *Istiwa'a* in these noble verses have all centered around these four meanings.

His saying in the first and second verses: **“Surely, your Lord is Allah”**:that is, He is your creator, your sustainer; the One you must all only worship. **“who created the heavens and the earth”**: that is,He is the Creator of the universe; its heavens and earth and all that is between them. **“in six days”**:Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday the entire creation had gathered. He created Aadam – peace be upon him -on it.⁸⁶

“then He rose over the Throne”: that is, He rose and ascended over the Throne as it befits His Majesty. And this is the point of reference in the verse. *Al-'Arsh* (as in the Arabic text) lexically refers to the king's throne⁸⁷. But here – as is pointed by the texts -, it refers to a throne with stands carried by angels occurring like a dome over the entire universe: the roof over the entire creation.

His Saying in the third verse: **“Allah is He Who raised up the heavens”**:that is, He raised them far above the earth, they could neither be reached nor can their extent

⁸⁵ Ibn al-Qayyim – may Allah shower blessings on him - designated an entire chapter in his book, *Ijtima'at al-Juyooth al-Islaamiyyah* about the views of the erudite scholars of Arabic Grammar concerning the meanings of the word, *al-Istiwa'a*' (p.167). Likewise Usaamah al Qassaas in his book: *'Ithbaatu Uluwwa Al-Ilah 'alaa Khalqih war ar-Raddu 'Alaa al-Mukhaalifeen* (1/137) and al-Laalaka'ee in *Sharhu Usuli I'tiqaad Ahl as-Sunnah* (399-400).

⁸⁶ As it occurs in the hadeeth reported by Ibn Maajah (1084), Ahmad (24187) and al-Albaanee graded its chain Sound in *Saheeh at-Targeeb wat-Tarheeb* (hadeeth no. 692).

⁸⁷ Refer to *Kitaab al-'Arsh* by Muhammad bin Uthmaan bn Abee Shaybah (25) , and *at-Tanbeehaat as-Saniyyah* (p. 128).

be known. **“Without any pillars that you can see”**:*al-‘Amad* (as in the Arabic text), refers to poles, the plural form of *‘Imaad*. That is, the heavens are high up without lying over any pillars but rather by His Might – glorious is He.

His statement, **“that you can see”**:is emphasis for the absence of pillars. It is also viewed that it has pillars we cannot see; but the first position more preponderant. **“Then He rose above the Throne”**:This is the point of reference in the noble verse to establish *al-Istiwa* (rising over).

The explanations for the rest of the verses are the same as those on this verse too.

Benefits from all the verses:

Affirming Allah’s Rising over His Throne in the form that befits His Majesty. It also contains refutation for those who misinterpreted *al-Istiwa* to mean *Isteelaa*: taking over and dominating, and interpreted *Al-‘Arsh* to mean “Kingdom”! So he says **“Istawaa ‘alaa al-‘Arsh”** means, “He took over the kingdom and dominated others”!⁸⁸ This is absolutely wrong for several reasons such as:

Firstly: This is a newly-invented interpretation which contradicts the interpretation of the *Salaf* among the Companions, the *Taabi’oon* and those who followed them. The first people who gave that view were the *Jahmiyyah* and the *Mu’tazillah*, it is therefore invalid.

Secondly, if *Istiwa* on the Throne was rather intended to mean *al-Isteelaa* (taking over) the kingdom, there wouldn’t have been any difference between the Throne and the lowest seventh earth, the animals and all other creatures since He is in control of them all and their actual Owner. Hence, connecting it to the Throne would have been immaterial.

Thirdly: this expression, **“Istawaa ‘aa al-‘Arsh”** (as in the verses), has repeatedly occurred in the Qur’an and the Sunnah and never occurred even in a single wording as *Istawlaa ‘alaa al-‘Arsh* (as the heretics claim) such it may be employed to interpret the other wordings.

Fourthly: He – glorious is He - used the particle, *thumma* (as in the Arabic text rendered as, then) which expresses an orderly sequence. If *Istiwa* truly means taking over and dominating Throne, that wouldn’t have to occur after the creation of the

⁸⁸ Daawud bin ‘Alee al-Asbahaanee said: “I was with Ibn al-A’raabee when a man approached him and asked, ‘What is the meaning Allah’s saying – the Mighty and Sublime :**‘Ar-Rahmaan, He rose (istawaa) over the Throne’?** Ibn al-A’raabee answered, ‘He is over His Throne as He has informed’. Thereupon the man retorted, ‘O Abu Abdillaah! Its meaning is no other than *Istawlaa* (took over and dominated)!’ At that, Ibn al-A’raabee remarked, ‘How did you arrive at that? The Arabs would never say (a person) made *Istawlaa* over a thing unless he has an opponent and whoever among them that overruns the other then is said to have *Istawlaa*. Have you not heard the statement of Naabigah:

Look! Are you the kind or against whom do you compete

The benevolent overran forever whenever he made *Istawlaa* (took control)

Lisaan al-‘Arab (14/414), also refer to: *Mukhtasar al-‘Uluww* (190).

heavens and earth since the Throne even existed fifty thousand years before the creation of heavens and the earth as is authentically reported in *Saheeh Muslim*.⁸⁹

So how will it be accepted that He was not able and in control and dominating on it till He created the heavens and the earth?! This from worst of baseless nullity.

And Allah knows best.



19 – AFFIRMING ALLAH’S BEING HIGH ABOVE HIS CREATURES

وَقَوْلُهُ: ﴿يَلْعِينِي إِنْ مَتَّوَيْتُكَ وَرَافَعْتُكَ إِلَيَّ﴾ آل عمران: ٥٥. ﴿بَل رَفَعَهُ اللَّهُ إِلَيْهِ﴾ النساء: ١٥٨.

﴿يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ فاطر: ١٠.

﴿يَهَيِّئْ لِي سُرًّا لَعَلِّي أَبْلُغُ الْأَسْبَابَ﴾ ﴿أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعُ إِلَى آلِهٍ مُوسَى وَإِنِّي

لَأَظُنُّهُ كَذِبًا﴾ غافر: ٣٦ - ٣٧.

وَقَوْلُهُ: ﴿أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ﴾ ﴿١٦﴾ الملك: ١٦.

﴿أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ﴾ ﴿١٧﴾ الملك: ١٧.

And His saying:

“O Eesaa, I will take you and raise you to Myself” (Aal-‘Imraan: 55)

“But Allah raised him up unto Himself” (Nisaai: 158)

“To Him ascend the goodly words and the righteous deeds exalt it” (Faatir: 10)

“O Haamaan! Build me a tower that I may arrive at the ways. The means of access to the heavens, so that I may have a look at the God of Musa, and I, surely, consider him to be a liar”. (Ghaafir: 36, 37)

“Do you feel secure from Him Who is in the heaven that He will not cause the earth to sink with you ? When lo ! it begins to shake. Do you feel secure from Him Who is in the heaven that He will not send against you a heavy sand-storm ? Then will you know how terrible was My Warning !” (Mulk: 16,17)

COMMENTARY

“O Eesaa”:this is an address from Allah – blessed and exalted is He - to ‘Eesaa the son of Maryam – peace and blessings be upon him -. “I will take you”:the most

⁸⁹ Reported by Muslim (2653), at-Timidhee (2156), al-Bayhaqee in *al-Asmaa was-Sifaat* (2/114) and others.

(among the scholars) hold that *al-Wafaat* (as in the text) here refers to “sleep”⁹⁰ as Allah – exalted is He – said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ﴾ الأنعام: ٦٠

“It is he, who takes Your souls by night (when You are asleep)...” (al An’aam, 60)

He also says:

﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا﴾ الزمر: ٤٢

“It is Allah who takes away the souls at the time of their death, and those that die not during their sleep...” (az-Zumar, 42)

“**and raise you to Myself**”: that is, Allah raised him to Himself in the heavens while he was still alive. And this is the point of reference in the verse: Affirming Allah’s being high above His creatures since raising (as in the verse) can only be a higher place.

And His saying, “**But Allah raised him up unto Himself**”: this is refutation against the Jews who claimed they killed the *Masih*, ‘Eesaa bin Maryam. Hence, He – the exalted – says:

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ

عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا﴾ النساء: ١٥٧

“...but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. they have no (certain) knowledge, they follow nothing but conjecture. for surely; they killed Him not .” (Nisaa: 157)

“**But Allah raised him up unto Himself**”: that is, Allah – glorious and exalted is He – raised the *Masih* – peace be upon him - to Himself while he was still alive; he was not killed. And this is the point of reference because it entails an affirmation of Allah’s being high above His creatures since raising will only ever occur to a higher place.

And His saying, “**To Him it ascends...**” meaning, to Allah – glorious is He – and not unto other than Him was it ascending, “**the goodly words**” such as Remembrance of Allah, recitation of the Qur’an and supplication, “**and the righteous deeds exalt it**” that is, righteous deeds exalt the goodly words. This is because goodly words will not be acceptable except with righteous deeds. Hence, whoever gives remembrance of Allah but does not carry-out His obligations, his utterances will be rejected. ‘Iyyaash bin Mu’aawiyah said:

“Were it not for righteous deeds, utterances will not be raised.”

Al-Hasan and Qataadah would say:

“No utterance will be accepted without good deeds.”

⁹⁰Tafseer Ibn Katheer (2/42).

The point of reference from the verse is that it entails an affirmation of Allah's being high above His creatures since ascension and going up will only occur towards the higher place.

And His saying, "**O Haamaan! Build me a tower that I may arrive at the ways**" this is a statement of Fir'awn to his minister, Haamaan, ordering him to build a grandiose and lofty tower, "**that I may attain to the means of access. The means of access to the heavens**": that is, the paths of the heavens or their doors, "**so that I may have a look at the God of Musa**".

The phrase *fa attali'a* (as in the Arabic text rendered as, *that I may take a look*) occurs in the accusative (based on the rules of Arabic grammar), having the particle, "*an*" concealed after the letter "*fa*" that expresses cause. And the meaning of this statement of his would be that he sought to belie Moosaa – peace be upon him – regarding the fact that Allah sent him, and that he has a God in the heavens. Hence, he said: "**and I, surely, consider him to be a liar**": that is, concerning his claim of being a messenger or regarding his claim that he has a God in the heavens.

The point of reference from the verse is that it entails an affirmation of Allah's being high above His creatures considering Moosa's telling of it and Fir'awn trying to belie him.

And His saying: "**Do you feel secure**", security is the opposite of fear. "**From Him Who is in the heaven**": that is, the punishment of He Who is in the heavens, Allah – glorious is He -. And "**In the heavens**" means "over the heaven" as in the His saying – exalted is He -:

﴿وَلَا صَلْبَتَكَ فِي جُدُوعِ النَّخْلِ﴾ طه: ٧١

"...and I will surely crucify You on the trunks of date-palms." (Taahaa, 71)⁹¹

This is if "heaven" in the verse refers to the built heaven, but if it refers generally to transcendence, then the preposition, "*fee*" (in the Arabic text) would express an adverbial of place, meaning, "in the transcendence."

"**that He will not cause the earth to sink with you**?" that is, He will sink it along with you as he did with Qaaroon. "**When lo! it begins to shake**": it will tremble and shake.

"**Do you feel secure from Him Who is in the heaven that He will not send against you a heavy sand-storm**?" : stones from the heavens as He sent against the people of Lut and the Companions of the Elephant. It is also interpreted to mean "clouds containing stones."

"**Then will you know how terrible was My Warning!**" that is, My threats when you witness the punishment and the knowledge of it will not benefit you then.

The points of reference in the two verses:

⁹¹ Refer to: 'Ithbaatu 'Uluwwullaah 'alaa Khalqihee' by Usaamah al Qassaas (1/119), it has a more detailed explanation.

They entail affirmation of Allah's being high above His creatures considering the fact that they explicitly state that He – glorious is He - is in the heavens. These verses cited by the author – may Allah's blessings be upon him – evidence the affirmation of Allah's being high above all just as the verses before them affirm Allah's rising over His Throne.

The difference between *al-Istiwa* (rising over) and *al-'Uluww*' (being high above all):

- 1- *Uluww* is of the Attributes of His Self while *Istiwa* is from the Attributes of His actions. As such, the '*Uluww* of Allah over His creations is an Intrinsic Attribute of His Essence while *Istiwa* is an action among His actions – glorious is He - He – glorious and exalted is He - would will do it according to His Will and Wish, whenever He wishes. So, He said: "**then, He rose**" and that was after the creation of the Heavens and the Earth.
- 2- *Al-'Uluww* is from the Attributes that are established by the sound intellect and texts; and *al-'Istiwa* is established by the texts and not the intellect.



20 –AFFIRMING ALLAH’S BEING WITH HIS CREATURES

وقوله: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ الحديد: ٤ .

وقوله: ﴿مَا يَكُونُ مِنْ نَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آذَنٌ مِنْ ذَلِكَ وَلَا آكْرَهٌ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾ المجادلة: ٧ .

﴿لَا تَخْزَنَ إِنَّ اللَّهَ مَعَنَا﴾ التوبة: ٤٠ . وقوله: ﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿٦١﴾ طه: ٤٦ .

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ النحل: ١٢٨ .

﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ الأنفال: ٤٦ .

﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٤٩﴾ البقرة: ٢٤٩ .

His saying:

"He it is Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He knows what enters the earth and what comes out of it, and what comes down from the heaven and what goes up into it. And He is with you wheresoever you may be. And Allah sees all that you do." (Hadeed :4)

And His saying:

"There is no secret counsel of three, but He is their fourth, nor of five but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be. Then on the Day of Resurrection He will inform

them of what they did. Surely, Allah has full knowledge of all things".
(Mujaadilah :7)

And His saying:

"Be not sad, Surely Allah is with us." (at-Tawbah :40)

"Verily, I am with you both, hearing and seeing." (Ta-ha :46)

"Verily, Allah is with those who are righteous and those who do good." (Nahl :128)

"And be steadfast; surely, Allah is with the steadfast" (al-Anfal :46)

"How many a small party has triumphed over a large party by Allah's command ! And Allah is with the steadfast." (al-Baqarah :249)

COMMENTARY:

Concerning His Saying - exalted is He -:"**He it is Who created the heavens**": up till to His saying: "**and what goes up into it**", its explanations had preceded.⁹²

And His saying, "**And He is with you wheresoever you may be**":that is, He is with you with His Knowledge, watching over you and your action whenever and wherever you may be; whether on the land or in the sea, during the day or in the night, at home or in the desert. He knows all equally and all are under His Hearing and Sight. He hears your statements and sees your whereabouts. This is the point of reference in the noble verse as it entails affirmation of His being with His creatures (*Ma'iyyah*) in the general sense.

"**And Allah sees all that you do**": nothing of your deeds is hidden from Him.

And His saying, "**There is no secret counsel of three**":*AnNajwaa* (as in the Arabic text rendered as, *secretcounsel*) means,"secret". That is to say, no private conversation of any three occurs, "**but He is their fourth, nor of five but He is their sixth**":that is, He makes up four, and then six considering that He - glorious is He - partakes with them with His fully knowing of that secret conversation.

And specifically mentioning those numbers was because most of those who have secret talks number up to three or five or perhaps because the incidence that leading to the revelation of the verse was an actual secret conversation among three or five persons. It might also have been so mentioned for some other reasons. Else, He - glorious is He - is with any number (of persons in a private talk), whether more or less.

For this reason, He says: "**nor of less than that, nor of more, but He is with them**": that is, not of any number less than the mentioned such as one or two, or even more than that such as six and seven "**but He is with them**" with His Knowledge; He knows what their secret counsels are all about and nothing evades Him from them.

⁹² In the sections on Affirming the Attribute of Knowledge (pg. 40) and Affirming Allah's Being High Above His Creatures (pg. 85).

The scholars of *Tafseer* say: the⁹³ hypocrites and the Jews were making secret counsels among themselves, making the believers feel that they were making counsels on matters that will cause them harm, and so the believers would grieve. When this continued for a long time and became much, the believers brought up the matter with the Messenger (sallAllahu 'alayhi wasallam) and he forbade them (i.e., the hypocrites and the Jews) to make secret counsels behind the believers.

But they did not desist, they continued their secret meetings and then Allah revealed these verses.

And His saying, "**wheresoever they may be**": means that His knowledge – glorious is He – envelopes all their resolutions at any place. "**Then He will inform them**", He – glorious is He – will inform them "**of what they did on the day of resurrection**", and reward them accordingly. This is a way of threatening and reproaching them. "**Surely, Allah has full knowledge of all things**": Nothing is hidden from Him.

The point of reference from the verse:

It contains affirmation Allah's being with His creatures, and that is a kind of being with them that is general which is implied by His knowledge encompassing all their actions. Hence, al-Imaam Ahmad – may Allah shower blessings on him – said: "*Allah began the verse with 'having knowlegde' and ended it with 'having knowledge.'*"

And His saying, "**Be not sad, Surely Allah is with us**", this is an address from the Prophet (sallAllahu 'alayhi wasallam) to his companion Abu Bakr – may Allah be pleased with him – while they were both in the cave during the *Hijrah*. The idolaters had reached them; so Abu Bakr – may Allah be pleased with him – out of worry that the idolaters may hurt the Prophet – sallAllahu alayhi wasallam – became apprehensive. Thereupon, the Prophet – peace and blessings be upon him – said him, "**be not sad**": that is, don't be sad, "**Surely, Allah is with Us**": with His Help, Assistance and Support.

Whoever has Allah with him can never be defeated, and the one who cannot be defeted has no cause to be sad.

The point of reference from the verse:

It entails an affirmation of Allah's being with the believers in the special sense which implies help and support.

Concerning His saying to Moosaa and Haaron – peace be upon them both -, "**Verily, I am with you both, hearing and seeing**": that is, do not fear Fir'awn. The phrase, "**I am with you both**" gives the reason for the prohibition, and it means: I am with you with help and support against Fir'awn, "**hearing**" your sayings and his, "**and seeing**" your place and his; none of your affairs evades Me.

The point of reference from the verse:

⁹³Refer to *Tafseer Ibn Katheer* (6/148) and *Tafseer ash-Shawkaanee* (5/184)

It contains an affirmation of Allah's being with His friends in the special sense with help and support. It also entails affirmation of hearing and seeing regarding Him – glorious is He.

Concerning His Saying - exalted is He: "**Verily, Allah is with those who are righteous**": that is, those who shun forbidden things and sins of various forms, "**and those who do good**" by giving obedience and carrying out what they have been ordered. He – glorious is He - is with such persons with His Help, Assistance and Support; this is referred to as *Ma'iyatun Khaassah* (Allah's being with the servant specially); and that forms the point of reference from the noble verse.

And His saying, "**And be steadfast**": this is an order to be patient; self-control, here meaning perseverance over the severity of war between the Muslims and the Disbelievers. He then gave a reason for the the commandment: "**surely, Allah is with the steadfast**", He – glorious is He - is with those who are patient in every matter requiring patience.

The point of reference from the noble verse:

It contains affirmation of Allah's being with those who are patient regarding obedience to Him and those fighting in his cause. Al-Imaam ash-Shawkaanee said:

يَا حَبْدًا هَذِهِ الْمَعِيَّةُ الَّتِي لَا يَغْلِبُ مَنْ رَزَقَهَا غَالِبٌ وَلَا يَأْتِي صَاحِبُهَا مِنْ جِهَةٍ مِنَ الْجِهَاتِ وَإِنْ كَانَتْ كَثِيرَةً

"How excellent is this *Ma'iyah* by which the one who is bestowed can never be overrun and neither can the one who has it be attacked from any direction no matter how numerous!"

And His Saying, "**How many a small party has triumphed over a large party**": the word, *Al-fi'ah* (as in the Arabic text) means, "group of people" or "a section therefrom", "**by Allah's command**": by His Will, Preordainment and Wish. "**And Allah is with the steadfast**": this is the point of reference in the noble verse, and that is affirming Allah's being with those who are steadfast in fighting in His cause. And it is in the special sense of Allah's being with His creatures which implies His Help and Support.

Benefits from the entire verses cited above:

They point to the affirmation of Allah's being with His creatures and it has two forms:

The first form: Allah's being with us in the genral sense as in the first two verses, and the implication of this is His encompassing His creatures – glorious is He – and His knowing all their actions – good and bad –, and rewarding them accordingly.

The second form: Allah's being with His believing slaves in the special sense which implies His help, support and protection. This form is evinced by the five remaining verses the author – may Allah shower blessings on him – has cited.

And Allah's being with His ceatures – glorious is He -, does not contradict His being High above His creatures and His *Istiwaah* (rising over) His Throne. This is because His being – glorious is He – high above and being with His creatures are not like the

nearing of the creatures and the creatures' being with other creatures since He – glorious is He - :

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

And then, because *Ma'iyah* (being with someone or a thing) is a general relativeness which does not necessarily imply being in direct touch or side-by-side. The Arabs would say:

مَا زَلْنَا تَمَشِي وَالْقَمَرُ مَعَنَا

“We continued to move while the moon was with us” even though it is far above them and the distance between them is wide apart. So the Allah's being above His creatures – mighty and sublime is He – and His being with His creatures do not contradict. More explanations on this shall come later Allah willing.



21 –AFFIRMING SPEECH REGARDINGALLAH – EXALTED BE HE.

- ﴿وَقَوْلُهُ: ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ النساء: ٨٧. ﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ النساء: ١٢٢.
- ﴿وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ﴾ المائدة: ١١٦. ﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾ الأنعام: ١١٥.
- ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ النساء: ١٦٤. ﴿مِنْهُمْ مَنْ كَلَّمَ اللَّهُ﴾ البقرة: ٢٥٣.
- ﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾ الأعراف: ١٤٣.
- ﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾ مريم: ٥٢.
- ﴿وَقَوْلُهُ: ﴿وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتِ الْقَوْمَ الظَّالِمِينَ﴾ الشعراء: ١٠.
- ﴿وَنَادَاهُمَا أَنْ هَذَا إِلَهُكُمْ أَعْرَبْتُمَا أَنَّ تِلْكَ الْأَشْجَارَ﴾ الأعراف: ٢٢.
- ﴿وَقَوْلُهُ: ﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ القصص: ٦٥.
- ﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجْرُهُ حَتَّى يَسْمَعَ كَلِمَةَ اللَّهِ﴾ التوبة: ٦.
- ﴿وَكَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَةَ اللَّهِ ثُمَّ يَحْرُفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ البقرة: ٧٥.
- ﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَةَ اللَّهِ قُل لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ﴾ الفتح: ١٥.

﴿وَأْتَلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾ الكهف: ٢٧.
 ﴿إِنَّ هَذَا الْقُرْآنَ يَفُضُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾ النمل: ٧٦.

And His saying:

"And who is truer in speech than Allah?" (an-Nisaai:87)

"And whose words can be truer than those of Allah?" (an-Nisaai: 122)

"And (remember) what Allah will say: O 'Eesa, son of Maryam..." (Al-Maaidah: 116)

"And the word of your Lord has been fulfilled in truth and in justice." (Al-An'aam :115)

"And to Musa Allah spoke directly." (an-Nisaai: 164)

"... to some of them Allah spoke..." (al-Baqarah: 253)

"And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him..." (al-A'raf: 143)

"And We called him from the right side of the Mount, and made him draw near to us for a talk with him (Moosa)." (Maryam: 52)

"And (remember) when your Lord called Musa (saying): "Go to the people who are dhalimun (the polytheists and the wrong-doers)." (ash-Shu'araa: 10)

"And their Lord called out to (both of) them (saying): "Did I not forbid you that tree." (al-A'raf: 22)

"And (remember) the Day (Allah) will call to them and say: "What answer gave you to the Messengers?" (al-Qasas: 65)

"And if any of the polytheists (and other disbelievers in the oneness of Allah) seeks your protection, then grant him protection so that he may hear the word of Allah (the Qur'aan)." (at-Tawbah: 6)

"In spite of the fact that a party of them (Jewish rabbis) used to hear the word of Allah (the Tourat) then they used to change it knowingly after they understood it?" (al-Baqarah: 75)

"... they want to change Allah's words. Say: "You shall not follow us; Thus Allâh has said beforehand." (al-Fath: 15)

"And recite what has been revealed to you (O Muhammad) of the Book (the Qur'aan) of your Lord. None can change His words." (al-Kahf: 27)

"Verily, this Qur'aan narrates to the children of Israel most of that in which they differ." (an-Naml: 76)

COMMENTARY

Concerning His saying – exalted is He: **"And who is truer in speech than Allah?"**:that is, no one is truer than Him – glorious is He -. This is an interrogative that expresses reproach. **"in speech"**: that is, in his narrations, information, commandments, promises and threats.

His saying, **"And whose words can be truer than those of Allah?"**:*al-Qeel* (occurring in the text in the accusative *Qeelan* rendered as *words*) is the verbal noun form of *qaala* (a verb, meaning – *he said*) such as to say, *Qawl* (speech). That is to say: No one is truer in words than Allah – the Mighty and Sublime.

The point of reference from the two noble verses:

They contain affirmation of speaking and words regarding Allah – glorious is He – and hence entail affirmation of speech regarding Him – glorious is He.

And His saying, **"And (remember) what Allah will say: 'O 'Eesa, son of Maryam'"**:that is, bring to mind.

As for **"And (remember) what Allah will say"**, the majority⁹⁴ of the scholars of *Tafseer* hold that this saying from Him – glorious is He - will be on the Day of Resurrection. It is condemnation for those who worship *al-Masih* and his mother among the Christians. As with the first two verses before it, it entails affirmation of the attribute of Speech regarding Allah – exalted is He-, and that He speaks whenever He wills.

And His saying, **"And the word of your Lord has been fulfilled in truth and in justice"**:the **"the word"** here refers to His Speech - glorious is He -. And His saying, **"in truth"** refers to His information – glorious is He - **"andin justice"** relates to His rulings. *Sidqan* and *'Adlan*(as in the Arabic text) both occur in the accusative to express sort and kind (regarding **the word**.i.e., the word is truth and of justice). The verse also entails an affirmation of the attribute of speech regarding Allah – exalted is He.

And His saying, **"And to Musa Allah spoke directly"**:this is a way of honouring *Moosaa* – peace be upon him - that Allah spoke to him. Meaning, He made him hear His Speech, and for this reason, he is called **"al-Kaleem"** (the one Allah spoke to). And **"takleeman"** (as in the Arabic text rendered as *directly*) is a verbal noun and an emphasis to reject (any possible thoughts that) the speaking to was figurative.

Hence, the verse entails affirming the attribute of speech regarding Allah, and that He spoke with *Moosaa* – peace be upon him -.

And His saying, **"to some of them Allah spoke"**:that is, among the Messengers – peace and blessings be upon them -. He made them hear His words without any intermediary, referring to *Moosaa* and *Muhammad* – peace and blessings be upon them both -. Likewise *Aadam* as the hadeeth mentioned it in *Saheeh Ibn Hibbaan*⁹⁵.

⁹⁴ Refer to *Tafseer Ibn Katheer* (2/651) and *Fath al-Qadeer* (2/95).

⁹⁵ The Book of History, Chapter on The Beginning of Creation no. (6162). And *Al-Bukhaaree* (3326) and *Muslim* (2841) both reported it.

So, the verse entails affirmation of speech regarding Allah – the exalted -, and that He spoke with some Messengers.

And His saying, "**And when Musa came at the time and place appointed by Us**":that is his coming was at the time Allah promised him, "**and his Lord (Allah) spoke to him**":meaning, He made him hear his words without an intermediary.

So the verses contain affirmation of speech regarding Allah, and that He speaks whenever He wills – glorious is He -, and that he spoke to Moosaa – peace be upon him - without an intermediary.

And His saying, "**And We called him**": that is, Allah called Moosaa – peace be upon him -, "**from the right side of the mount**":the Tur is a mountain between Egypt and Madyan, "**the right side**"that is, by the right side of Moosaa when he went to seek any smouldering remains from the fire he saw. It does not mean the right side of the mountain itself since mountains do not have any right or left sides.

"**And We made him draw near to Us**":that is, We brought him close to Us to speak with him, "**for a talk with him**":meaning, privately conversing; and private talks are the very opposites of open conversations.

The point of reference from the verse:

Affirming speech regarding Allah – exalted is He - and that He speaks loudly and privately: and they are both forms of talks, either with loud voice called *Munaadaat*, or *Munaajaat*, in low voices.

And His saying, "**And (remember) when your Lord called Moosaa**":that is, recite or mention that, "**(saying):Go to**": the particle, 'an(as it appears in the Arabic text, an l'ti) could be an explanatory⁹⁶ or an infinitive⁹⁷which will mean, "move to" "**the people who are zalimun (the polytheists and the wrong-doers)**": Allah described them with *dhulm* (wrongdoing and sinfulness) because they combine disbelief with which they wronged their own soul and with sins with which they wronged others such as their enslaving the Children of Israil and killing their children.

The noble verse contains affirmation of speech regarding Allah –the exalted -, and that He calls unto whomever He wills among His slaves and makes him hear His speech.

And His Saying, "**And their Lord called out to (both of) them**":meaning, Allah – exalted is He - called upon Adam and Hawwaa– peace be upon him - telling them

⁹⁶ The particle 'an which is an active explanatory in status of the particle, "ay" (that is) which explains the intended. In most cases, an imperative tense follows it such as His saying – exalted is He -:

﴿ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَ يَا عِيسَى ابْنَ مَرْيَمَ خذْ زِينَتَكَ وَارْحَبْ سِدْرَكَ وَاصْبِرْ لِحُكْمِ رَبِّكَ ۚ إِنَّكَ أَنتَ الْكَافِرُ ۗ ۚ ﴿۲۷﴾ المؤمنون: ۲۷

"So we inspired him (saying): 'Construct the ship under Our Eyes and under Our Revelation...'"(Al-Mu'minoon: 27)

Refer to: *al-Mu'jam al-Waafee* authored by Dr. Alee al-Hamd and Yoosuf az-Za'bee (p. 77).

⁹⁷ Refer to: *Mu'jam al-Huroof wal-Ma'aanee fil Qur'aan al-Kareem* authored by Muhammad Hasan ash-Shareef (1/374) and *Tafseer ash-Shawkaanee* (4/93).

both, "**Did I not forbid you that tree**":i.e., from eating therefrom? This is a reproach and condemnation from Allah to them both because they failed to refrain from what He forbade.

The noble verse entails affirmation of speech regarding Allah – the exalted -, and His call unto Aadam and his wife.

And His saying, "**And (remember) the Day (Allah) will call to them**":that is, Allah – glorious is He - will call upon these polytheists on the Day of Ressurrection, "**and say**" to them: "**What answer gave you to the Messengers?**" that is, what were your responses to those sent to you among the Prophets after they conveyed My Message?

The point of reference from the verse is the affirmation of speech regarding Allah, and that He will call upon (the people) on the Day of Ressurrection.

And His saying, "**And if any of the Mushrikeen**" whom you were commanded to fight "**seeks your protection**", O Muhammad; that is to say, he seeks being with you, your protection and security, "**then grant him protection**":be a safe neighbour for him "**so that he may hear the word of Allah (the Qur'aan)**" from you and ponder over it and realise the essence of what you invite unto.

The point of reference from the verse:

It contains affirmation of speech regarding Allah – the exalted -, and that what is being read is Allah's word.

And His Saying, "**Inspite of the fact that a party of them**":that is, the Jews. The word *fareeq*⁹⁸ (as in the Arabic text rendered as *a party*) is a collective noun which has no singular form. "**used to hear the word of Allah**" referring to the *Tawraat*, "**then they used to change it**":they gave it wrong interpretations, "**after they understood it**" that is, after they comprehended it. Yet they would deliberately contradict it "**knowingly**":that they are wrong in their views regarding it about its interpretations and misrepresentations.

The point of reference from the noble verse:

It contains affirmation of speech regarding Allah – exalted is He -, and that the *Tawraat*among His words – exalted is He -, and that the Jews twisted it, misrepresented and altered it.

And His saying, "**they want to change Allah's words. Say: 'You shall not follow us; Thus Allâh has said beforehand**": "**they want**", that is, those who lagged behind among the bedouins who chose to stay with their families and engagements, and avoided to advance along with the Messenger of Allah (sallAllahu 'alayhi wasallam) when he set forth in the year of Hudaybiyyah.

"**want to change Allah's words**": they want to alter Allah's word which He gave the people of Hudaybiyyah concerning the booty from Khaybar. "**Say: 'You shall not**

⁹⁸ Refer to *Mu'jam 'Uluumi al-Lugat al-l'Arabiyyah 'an al-A'immah* by Dr. Muhammad Sulaymaan al-Ashqar (40).

follow us”: this is a negation expressing prohibition, meaning, “Do come along with us.” **“Thus Allah has said beforehand”**: Allah promised the people of Hudaybiyyah that the booty from Kahybar will be exclusive for them.

The point of reference from the noble verse:

It contains affirmation of speech regarding Allah, and affirmation of talking. And that Allah – glorious is He – speaks and talks whenever He so wishes and at in the circumstance He wishes, and that it is not allowed to alter His Word – glorious is He -, it is rather obligatory to act upon and follow it.

And His Saying, **“And recite what has been revealed to you”**:Allah commanded His Prophet (sallAllahu 'alayhi wasallam) to stick to reading the book revealed unto him. And *Al-Wah’y* (as in the Arabic text) lexically refers to giving information swiftly and privately; and it of different forms as is mentioned in the books of the sciences of *Tafseer*⁹⁹.

“Of the Book of your Lord”:is an explanation about what has been revealed unto him, **“None can change His words”**: no one can change it or alter or remove from it.

The point of reference from the verse:Affirming words regarding Allah –exalted is He -.

And His saying, **“Verily, this Qur’aan narrates to the children of Israel”**:they are the bearers of the *Tawraat* and *Injeel*, **“most of that in which they differ”**, such as their difference concerning ‘Eesaa: the Jews concocted lies regarding him while the Christians went overboard about him. So, the Qur’aan came with the true and balanced position that he is a slave of Allah, His Messenger, His word which He breathed unto Maryam and a spirit He has sent.

The point of reference from the noble verse:

It contains affirmation of the fact that the Qur’aan is the Word of Allah – the exalted – for its encompassing the previous Books. It is a criterion concerning the differences among the sects of The People of The Book with justice; this cannot be except from Allah.

The following are deduced from the verses cited by the Author:

The affirmation of speech regarding Allah; and the position of the *Ahl as-Sunnah wal-Jama’ah* is to affirm all that the Book and the Sunnah point to that Allah is has the attribute of speech. And that His speech – glorious is He – is of the Attributes of His Self; He does it and it is of Him. It is also among His Action-based Attributes that occur out of His absolute Ability; so speaks when He wills, how He wills, about what He wills, and has never seized to speak because He remains Perfect and to speak is of the attributes of perfection He described Himself with and His Messengers described Him with it.

⁹⁹ Regarding the meaning of *al-Wah’y*, and its forms, refer to: *Mufradaat al-Faadh al-Qur’aan* (808), and *Basaair Dhawit at-Tamyeez* by Fayrooz-Aabaadee (5/177) and *Mabaahith fee ‘Uloom al-Qur’aan* by Manna’u al-Qattaan (30).

The mention of the positions of those who contradict this school of thought and the refutations against it will come later – Allah willing¹⁰⁰.



22 – AFFIRMING THE REVELATION OF THE QUR'AAN FROM ALLAH –THE EXALTED

وَقَوْلُهُ: ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾ (الأنعام: ٩٢).
﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾ (الحشر: ٢١)،
﴿وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ (١٣) قُلْ نَزَّلَهُ رُوحُ الْقُدُّسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى
لِّلْمُسْلِمِينَ (١٤) وَلَقَدْ نَعَلُمْ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّلسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ
أَعْجَبِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾ (النحل: ١٠١ - ١٠٣).

And His saying:

"And this is a Blessed Book which We have sent down..." (Al-An'am: 155)

"Had We sent down this Qur'aan on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah" (Al-Hashr: 21)

"And when We change a verse (of the Quran) in place of another –and Allah knows best what He sends down- they (the disbelievers) say: 'You (O

¹⁰⁰ Refer to (pg. 143) in this book.

Muhammad) are but a *Muftari* (forger, liar)!" Nay, but most of them know not. Say (O Muhammad), '*Ruh al-Qudus* (Jibreel) has brought it down from your Lord with truth, that it may, make firm and strengthen (the faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allah as Muslims).' And indeed We know that they (polytheists and pagans) say: 'It is only a human being who teaches him (Muhammad – *salla llahu alai wa salam*).' The tongue of the man they refer to is foreign, while this (the Qur'aan) is a clear Arabic tongue.'" (An-Nahl: 101-103)

COMMENTARY:

After the author cited the verses that point to the affirmation of speech regarding Allah – exalted is He -, and that the Glorious Qur'aan is of His Words – glorious is He -, he proceeded to verses to prove that the Qur'aan is from Allah.

So, His Saying, "***And this***": is in reference to the Glorious Qur'aan. The descriptive pronoun (*haadhaa* in the Arabic text) is the subject (in the nominal clause) and its predicate is, "***a Book***". "***Which We have sent down, blessed***": are two adjectives describing the Book. He mentioned first because the disbelievers deny it. *Al-Mubaarak* (in the Arabic text rendered as *Blessed*) means: much good fortunes of religious and worldly benefits.

And His saying, "***Had We sent down this Qur'aan on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah***": is information about the greatness of the Qur'aan and that it is so deserving that souls humble themselves for it, for if it were to be revealed upon the mountain which is so hard and firm and it would understand this Qur'aan, it will humble and cleave out of the fear of Allah, avoiding His punishment.

So, how does it befit you, O mankind, that your souls do not succumb and tremble after having understood the commandments of Allah and pondered over His Book?!

And His saying, "***And when We change a verse (of the Quran) in place of another***": ***Here he – glorious is He*** - began to mention doubt related to disbelief regarding the Glorious Qur'aan along with their refutations.

And His saying, "***We changed***": *Tabdeel* (as in the Arabic text which is the infinitive case of the verb in the verse, *baddala* rendered as, *changed*) refers to removing something and putting another in its place. So, to change a verse means, removing it and putting another in its place; abrogating it with another.

"***they say***": that is, the disbelievers of Quraysh who are ignorant about the wisdom behind abrogation, "***You***", O Muhammad, "***are but a Muftari!*** That is, a forger, liar, speaking falsely about Allah that He commanded you something and then you claim later that He gave you another order contrary to it. So, Allah refuted them with what the of their ignorance by saying: "***Nay, but most of them know not***" of a thing of knowledge basically or that they know not the wisdom behind abrogations which something based on the benefits known to Allah – glorious is He -.

Legislating a thing may have temporary advantage restricted to a particular time, and then the benefit would be that other than the first is legislated. If the cover were to be removed for these disbelievers, they would know that that is the correct position, the fair, easy and compassionate approach.

He then refuted them regarding their notion that the abrogation was from Muhammad (sallallahu 'alayhi wasallam) and as such, he is a liar about Allah!

He – glorious is He -, "**Say (O Muhammad): 'Ruh al-Qudus'**", that is, Jibreel. "**al-Qudus'**" (as in the Arabic text) means purity. That is to say, the Pure Soul brought it down; from the aspects of giving an adjective and the governed noun in an apposition (in Arabic grammar). "**from your Lord'**": that is, the source of its revelation is from Allah – glorious is He -, "**with truth'**": *bil-haqq* occurs in the accusative expressing circumstance (as in the Arabic grammar), meaning, "having the attribute of being the truth".

"That it may, make firm and strengthen (the faith of) those who believe" upon their Eemaan and they would say: both of the abrogating and the abrogated verses are from our Lord. And because when they understand the benefits in the abrogation they remain firm upon Eemaan. **"And as a guidance and glad tidings to those who have submitted (to Allah as Muslims)'**: to make them firm, guide them and to give them glad tidings.

He – glorious is He - then mentioned another confusion of theirs, He says: **"And indeed We know that they (polytheists and pagans) say: 'It is only a human being who teaches him'"'**: we are aware that these disbelievers say: Muhammad is only been taught the Qur'aan by a man and not and not an angel, and that person teaching him had learnt the *Tawraat*, the *Injeel* and the books of the non-Arabs.

They reasoned (unfortunately), that since Muhammad is unlettered, he could not have possibly been mentioning narrations of the earlier generations.

So Allah refuted them saying: **"The tongue of the man they refer to is foreign"**: the tongue of the person they inadvertently refer to and claim that he teaches you, O Muhammad, is foreign, he is a non-Arab; he does not speak Arabic, **"While this (the Quran) is a clear Arabic tongue"**: and this Qur'aan is of eloquent Arabic and rare clarity.

So, how would you claim that a man among the non-Arabs teaches the Prophet (sallallahu 'alayhi wasallam) and even you the Arabs, masters of fluency and eloquence have been unable to confront him and bring up even a single chapter like it?!

Benefits from the verses:

It is derived from this noble verse: affirmation that the Qur'aan is a revelation from Allah – exalted is He -, and that it is His word and not that of any other than Him among the angels or mankind.

They also refute those who claim that it is an invented statement.

The verses also entail affirmation of Allah's being high above His creatures – glorious is He -; since revelation does not occur except from a higher place.

And Allah knows best.



23 - AFFIRMING THE BELIEVERS' SEEING THEIR LORD ON THE DAY OF RESSURECTION

وَقَوْلُهُ: ﴿وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾ القيامة: ٢٢ - ٢٣.

﴿عَلَىٰ الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾﴾ المطففين: ٢٣، ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴿٢٦﴾﴾ يونس: ٢٦،

وَقَوْلُهُ: ﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾﴾ ق: ٣٥.

وَهَذَا الْبَابُ فِي كِتَابِ اللَّهِ كَثِيرٌ، مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلْهُدَىٰ مِنْهُ؛ تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ.

And His saying:

"Some faces that Day shall be *Naadirah* (shining and radiant) looking at their Lord (Allah)" (al-Qiyaamah: 22,23)

"On thrones, looking (at all things)" (al-Mutaffifeen: 23)

"For those who have done good is the best (reward, i.e. Paradise) and even more." (Yoonus: 26)

"There they will have all that they desire –and We have more (for them i.e. a glance at the All-Mighty, All-Majestic)." (Qaf: 35)

This topic widely occurs in the Book of Allah; whoever painstakingly reflects upon the Qur'aan, seeking guidance, the path of the truth will become evidently clear to him.

COMMENTARY:

And His saying, "*Some faces*" means, the faces of the believers, "*that Day*": on the Day of Resurrection, "*shall be Naadirah*": from the Arabic word, *Nadaarah*, which means radiance and beauty. That is to say, (the faces) shall be attractive, fresh, beautiful, radiant and shining, "*looking at their Lord*": their Creator. *Naadhiraah* (as in the Arabic text) means that they shall be looking at Him with their eyes as widely reported authentic hadeeths have established. And the companions, the *taabi'oon*, the early Muslims and scholars of the Muslims are unanimously agreed upon it¹⁰¹.

¹⁰¹ The erudite Shaykh Haafidh al-Hakamee mentioned in *Ma'aarij al-Qabool* (1/393): The hadeeths widely occur affirming the meaning of these verses: the believers' seeing their Lord on the Day of Resurrection. The leading scholars of Sunnah have reported them, and the hadeeth in the compilations of Islaam on the authority esteemed and revered companions such as: Aboo Bakr As-Siddeeq, Aboo Hurayrah, Aboo Sa'eed, Jareer bn Abdillaah, Suhayb, Ibn Mas'ood, Alee bn Abee Taalib, Aboo Moosaa, Anas bn Maalik, Buraydah bn Husayb, Aboo Ruzayn, Jaabir bn Abdillaah, Aboo Umaamah, Zayd bn Thaabit, 'Ammaar bn Yaasir, 'Aa'ishah, Abdullaah bn 'Umar, 'Ammaar bn Ruwaybah, Salmaan al Faarisee, Hudhayfah bn al-Yamaan, Abdullaah bn 'Abbaas, Abdullaah bn 'Amr bn Al-'Aas, 'Ubaadah bn Saamit, Ubayy bn Ka'b, Ka'b bn 'Ujrah, Aboo Dardaa', Fadaalah bn 'Ubayd, 'Adee bn Artaa' - and he was among the *Taabioon*-, Aboo Moosaa al-Ash'aree and others - may Allah be pleased with them all.

The point of reference from the noble verse:

The affirmation of the believers' seeing their Lord on the Day of Resurrection.

And His saying, "**On thrones**": *Araaik* (as in the Arabic text) is the plural of *Areekah* which means, to couch, "**looking**" at Allah – the Mighty and Sublime - . But as for the disbelievers, it has occurred in the verses before this that they:

﴿عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ﴾ المطففين: ١٥

"... will be veiled from Seeing their Lord that Day." (Mutaffifeen: 15)

The point of reference from the verse: Affirming the believers' seeing their Lord – the Mighty and Sublime -.

Concerning His saying –exalted is He -: "**For those who have done good**": by carrying out what Allah has made obligatory upon them of deeds and refraining from what He has forbidden them of sins. "**is the best**": that is, the best rewards, and it is also said to refer to the Paradise. "**And even more**": refers to looking unto Allah's Noble Face which is so established in the explanation from the Messenger of Allah – peace and blessings be upon him - in *Saheeh Muslim*¹⁰² and others, and as has been so explained by the early Muslims.

Hence, the point of reference in the noble verse is affirmation of the believers' seeing their Lord on the Day of Resurrection.

And His saying, "**There they will have all that they desire**": the believers will have whatever they desire and their eyes delight of the kinds and sorts of enjoyment and goodness. "**And We have more**": that is, more of that: the gaze at the noble Face of Allah. And this is the point of reference in the noble verse; to affirm seeing Allah's Noble Face in the Paradise.

Benefits from the noble verses:

Affirming the believers' seeing their Lord on the Day of Resurrection is derived from the verses, and that it will be the greatest favour they will get. This is the position of the companions, the *Taabi'een* and the leading scholars of the Muslims as opposed to the *Raafidah*, the *Jahmiyyah* and the *Mu'tazillah* who negate that He will be seen and thereby opposing the Qur'aan and the Sunnah and the consensus of the early Muslims and their leading scholars. They rely on certain feeble ambiguities and baseless reasoning; such as:

- 1- Their claim that affirming the believers' seeing Allah will necessitate that Allah is in a particular *direction* and if He is to be at a particular *direction*, that will mean that He is a body and Allah is far exalted from such.

The response to this doubt is that we say: the word *direction* (*jihah*) is some general; if what it means is that He is contained in something among His

The he - may Allah shower blessings on him – then stated the hadeeths one after the other along with the statements of the companions, the *Taabi'een* and the leading scholars regarding the matter of Seeing Allah. Refer to: *Sharh al-'Aqeedah at-Tahaawiyyah* (p.210).

¹⁰² No (181), and Ibn Maajah (187).

creatures, then this is baseless; the evidences debunk that. And that is not necessarily implies in the affirmation of Seeing Him.

But if the *direction* (they refer to) is that He – glorious is He – is above and over His creatures, this is well established regarding Allah – glorious is He -. And to reject it is baseless, and it does not contradict Seeing Him – glorious is He -.

2- They also made inference from His saying to Moosaa:

﴿لَنْ تَرِنِي﴾ الأعراف: ١٤٣

“...you cannot see Me...” (A’raaf: 143)

The response to this inference is that: the noble verse came to negate seeing Allah in this world, it does not negate its affirmation in the hereafter as established in the other evidences. And the people’s condition in the hereafter will be different from their situation in this world.

3- They infer from His saying –exalted is He -:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾ الأنعام: ١٠٣

“No vision can grasp Him” (An’aam: 103)¹⁰³

The response to this inference is that: the verse only entails negation of *Idraak* (an encompassing view); nothing in reject Seeing. And *Al-Idraak* (the infinitive form of the verb *yudrik* that occurs in the Arabic text) means, “all-embracing”. Allah – glorious is He - will be seen by the believers but they will not encompass Him. In fact, negating *Idraak*, necessarily implies affirmation of the Seeing. Hence, the verse is a proof to affirm the Seeing.

And Allah –the exalted – knows best.

Concerning the saying of the author: “**This topic widely occurs in the Book of Allah**”, that is, the matters of Allah’s Names and Attributes of Allah widely occur in the Qur’aan; the author only mentioned part thereof. The Names and Attributes of Allah as befit Him – glorious is He - are affirmed in many verses, “**whoever painstakingly reflects upon the Qur’aan**”: who ponders over it and duly contemplates the guidance it points to, “**the path of the truth will become evidently clear to him**”: the path of truth will become clear to him.

Anf duly reflecting on the Qur’an is the main goal behind reciting it; Allah says:

﴿كَتَبْنَا إِلَيْكَ مَبْرُوكًا لِيَتَذَكَّرُوا أِيَّتِهِ وَيُحْكَمُوا وَلِيَتَذَكَّرُوا أُولَ الْأَلْبَابِ﴾ ص: ٢٩

“(This is) a Book (the Qur’ân) which we have sent down to you, full of blessings that they may ponder over its verses, and that men of understanding may remember.” (Saad: 29)

¹⁰³ Refer to *Majmoo’al-Fataawaa* (6/243) and *al-Kawaashif al-Jaliyyah ‘an Ma’aani al-Waasitiyyah* (540).

Allah – the exalted - also says:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ نَحْنُ عَلَّمْنَا قُلُوبَهُمْ آفَافًا﴾ محمد: ٢٤

“Do they not then think deeply in the Qur’ân, or are their hearts locked up (from understanding it)? (Muhammad: 24)

Allah – the exalted - also says:

﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ﴾ المؤمنون: ٦٨

“Have they not pondered over the word (of Allâh)?” (al-Mu’minoon: 68)



AFFIRMING ALLAH'S NAMES AND ATTRIBUTES FROM THE SUNNAH

فَصَلِّ: ثُمَّ فِي سُنَّةِ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَالْسُّنَّةُ تُفَسِّرُ الْقُرْآنَ وَتُبَيِّنُهُ، وَتَدُلُّ عَلَيْهِ،
وَتُعَبِّرُ عَنْهُ،

Section:

Then, in the Sunnah of the Messenger of Allah (sallAllahu 'alayhi wasallam); since the sunnah explains the Qur'aan and expounds it, it proves and enunciates it.

COMMENTARY

And His saying: “Then, in the Sunnah of the Messenger of Allah (sallAllahu 'alayhi wasallam)”: this is in conjunction with his previous statement that: “And the entirety of what Allah describes Himself with in Soorah al-Ikhlâas which equals one-third of the Qur'aan comes under this category...” (to the end).

And what the Messenger (sallAllahu 'alayhi wasallam) describes Him with as contained in the Authentic Sunnah also fall in that category because the Sunnah is the second foundation that must be referred to after the Book of Allah – the Mighty and Sublime -. Allah - the Exalted – says:

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ النساء: ٥٩

“...(and) if you differ in anything amongst yourselves, refer it to Allâh and his Messenger...” (an-Nisaa': 59)

Referring to Allah means coming back to His Book while reference to the Messenger of Allah – peace and blessings be upon him - after his death is returning to his Sunnah. The word, As-Sunnah linguistically means, “the path” while technically, it refers to: all that is related from the Messenger of Allah – peace and blessings be upon him - of sayings, actions or approvals¹⁰⁴.

The position of the Sunnah

He said: “the sunnah explains the Qur'aan”: that is, it clarifies its meanings and intents since since the prophet (sallAllahu 'alayhi wasallam) explains what was revealed unto him. Allah - The Most High – says:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾ النحل: ٤٤

“... And we have also sent down unto you (O Muhammad) the Reminder and the Advice (the Qur'ân), that you may explain clearly to men what is sent down to them...” (Nahl: 44)

The Sunnah also “expounds the Qur'aan”: it gives detailed description of the ordinances given in generalised form such as the Prayers, fasting, pilgrimage and

¹⁰⁴ The Sunnah has been defined in this book (pg. 13).

Zakaat. The majority of the rulings that will occur in general inside the Qur'aan are expounded by the *Sunnah* of the Prophet.

The *Sunnah* also “**it proves the Qur'aan and enunciates it**”: it points to what the Qur'aan indicates and enunciates what the Qur'aan says. So, it corresponds with the Qur'aan and as such, the rulings are the things the Book and the *Sunnah* point to such as the Names and Attributes of Allah.



وَمَا وَصَفَ الرَّسُولُ بِهِ رَبَّهُ . عَزَّ وَجَلَّ . مِنَ الْأَحَادِيثِ الصَّحِيحِ الَّتِي تَلَقَّاهَا أَهْلُ الْمَعْرِفَةِ بِالْقَبُولِ ؛
وَجَبَّ الْإِيمَانُ بِهَا كَذَلِكَ .

And whatever the Messenger has described His Lord – the Mighty and Sublime - with in authentic hadeeths accepted by the experts in the field (of hadeeth study), believing in them is obligatory accordingly.

COMMENTARY

And His Saying, “Whatever the Messenger describes...” is the subject (in a subject-predicate syntax), and its predicate is his saying: “believing in them isobligatory accordingly”: that is, as it is compulsory to believe what Allah describes Himself with in the Noble Qur’aan since the Prophet – peace and blessings be upon him -, as mentioned by His Lord – the Mighty and Sublime - in His saying:

﴿ وَمَا يَطُوعُنِ الْهُوَىٰ ۚ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾ النجم: ٣ - ٤

“Nor does He speak of (his own) desire. It is only an inspiration that is inspired.” (Najm: 3-4)

So, the *Sunnah* the Messenger (sallAllahu 'alayhi wasallam) uttered is revelation from Allah as He –exalted is He – has said:

﴿ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ ﴾ النساء: ١١٣

“...Allâh has sent down to you the Book, and Al-Hikmah...” (Nisaa’: 113)

The Book is the Qur’aan, and the *Hikmah*(mentioned in the verse above) is the *Sunnah*.Hence, it is obligatory to believe in what occurs in the *Sunnah* especially in the matters of Creed. Allah - the Exalted – says:

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَاتَّقُوا ﴾ الحشر: ٧

“...And whatsoever the Messenger (sallAllahu 'alayhi wasallam) gives you, take it, and whatsoever He forbids you, abstain (from it)...” (al-Hashr: 7)

However, accepting and believing the hadeeth is preconditioned upon its being authentically reported from the Prophet (sallAllahu 'alayhi wasallam). Consequently, the Shaykh – may Allah shower blessings on him - said: “in authentic hadeeths”: *As-Sihaah* (as in the Arabic text rendered as, *authentic*) is the plural of the word, *Saheeh* and the *Saheeh* hadeeth¹⁰⁵ is what the devout with perfect retention reports from his kind free from being *Shaadh* (Irregular)andany hidden defects. So, it is the report that fulfilsfive conditions:

- 1- Devoutness of the narrators.
- 2- Ability to perfectly preserve the narrations.

¹⁰⁵Tadreeb ar-Raawee (61) and al-Baa'ith al-Hatheeth (19).

- 3- Linked chain of narration.
- 4- Its been free from any hidden defect.
- 5- It should be free of irregularity.

And His Saying, **“accepted by the experts in the field (of hadeeth study),”** that is, the scholars of the science of Hadeeth accept and depend on it; so no consideration is given for other than them.

Then the shaykh cited examples of reports from the *Sunnah* concerning the Attributes of Allah – the Mighty and Sublime -:



1 – AFFIRMING THE DIVINE DESCENT TO THE EARTHLY HEAVEN AS IT BEFITS ALLAH’S MAJESTY

فَمِنْ ذَلِكَ: مِثْلُ قَوْلِهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . : (يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ). مُتَّفَقٌ عَلَيْهِ.

From that is his saying (sallAllahu 'alayhi wasallam):

“Our Lord descends to the earthly heaven every night when it remains the last third of the night and says: ‘Who will supplicate to Me so that I answer him? Who will ask of Me so that I may give him? Who will seek My forgiveness so that I may forgive him?’” Agreed upon.¹⁰⁶

COMMENTARY

And his saying, “Our Lord descends”: a coming down that befits His Majesty. We believe in it and do not compare it with the coming of the creatures because He – glorious is He –, “Nothing is like unto Him”.

“to the earthly heaven”: *Samaau ad-Dunyaa* (in the Arabic texts rendered as the earthly heaven) is from the aspects of connecting the governed noun to its adjective. “when it remains the lastthird of the night”: the word *Aakhir* (rendered as, *last*) occurs as an adjective for *Thuluthu* (in Arabic, a third). This entails specifying the time of the Divine Descent.

And His saying, “so that I may answer him” and “so that I may give him” and “so that I may forgive him” all occur in the accusative as response to the interrogative (according to the rules of Arabic grammar). And “so that I may answer him” means: I may grant his supplications.

The point of reference from the hadeeth:

It contains affirmation of the Divine Descent which is from the action-related attributes of Allah. The hadeeth also entails affirmation of Allah’s being high above His creatures since descent only occurs from a higher place. It has refutation for those who misinterpret the hadeeth to mean the descent of His mercy or command since the basic rule is (to hold expressions as) real and not to suggest omissions.

More so, He said: “who will supplicate to Me so that I may answer him”: is it reasonable to then that His mercy or command would say this?!¹⁰⁷

¹⁰⁶ Reported by Al-Bukhaaree (1145) and Muslim (758).

¹⁰⁷ Refer to a detailed refutation for this confusion in *Mukhtasar as-Sawad’iq al-Mursalah* (420).

The hadeeth also contains affirmation of speech regarding Allah - the Exalted – considering that it contains (the expression), “**saying:...**” (to the end).

It also contains affirmation of giving, acceptance (of prayers) and forgiveness regarding Allah – glorious is He -, and they are of the action related attributes

And his saying, “**Agreed upon**”: (means that) it is agreed upon by Al-Bukhaaree and Muslim.



2 - AFFIRMING THAT ALLAH JOYS AND LAUGHS

وَقَوْلُهُ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . : (لِللَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ بِرَأْسِهِ ...) الْحَدِيثُ . مُتَّفَقٌ عَلَيْهِ . وَقَوْلُهُ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . : (يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ؛ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ) . مُتَّفَقٌ عَلَيْهِ .

And his saying - *sallAllahu 'alayhi wasallam* -:

“Allah is deeplyjoyed over the repentance of His servant than one of you regarding his riding animal...” to the end of the hadeeth. Agreed upon¹⁰⁸.

And his saying:

“Allah laughs at two men, one of which killed the other, and each of them both will enter the Paradise.” Agreed upon¹⁰⁹.

COMMENTARY:

The word *Allah*(in the Arabic text) is preceded by letter *laam* employed to be gining expressions called, “the *laam* of beginning”, and “more delighted”: *ash-shaddufarhan* (rendered as *deeply joyed*) occurs in the accusative expressing specification. And lexically, *Farh* means, happiness and joy.

“over the repentance of His servant”:*at-Tawbah* refers to refraining from sins and turning to obedience. “regarding his riding animal”:*ar-Raahilah* (as in the Arabic text) is the camel that is suitable for riding.

The word, *Al-hadeeth* is caused to be in the accusative by an implied verb; i.e., “complete the hadeeth”. And this is so because, the author only mentioned the point of reference from it which is the affirmation of joy – regarding Allah – glorious is He - as it befits His Majesty. It is an attribute of perfection, no joy of any one in His creation resembles it as with His other Attributes. It is joy of goodness, kindness, and compassion; not joy of one in need of the repentance of His slave to benefit from. He – glorious is He – is not benefitted by the obedience of the devout neither does the sin of the disobedient harm Him.

And his saying, “Allah laughs at two men...”(to the end): the Prophet (*sallAllahu 'alayhi wasallam*) has explained the reason for this at the end of the hadeeth in his saying:

«يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهِدُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ، فَيُسَلِّمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهِدُ»

¹⁰⁸ Reported by Al-Bukhaaree (6308) and Muslim (2744).

¹⁰⁹ Reported by Al-Bukhaaree (2826) and Muslim (1890).

'...one fought in the path of Allah ('azza wa jall) and got martyred and Allah then accepted the repentance of the killer: who (later) accepts Islaam, fights in the path of Allah and gets martyred (too) '.

This is from Allah's perfect kindness – glorious is He – and the vastness of His mercy because the Muslim would fight in the cause of Allah and be killed by the disbeliever. So, Allah honours the Muslim with the martyrdom and then Allah favours the disbelieving killer and guides him unto Islaam and they both enter the Paradise. This is wonderful! And laughter comes from marvelous things that surpass their kinds.

The point of reference from the hadeeth: Affirming the attribute of laughing regarding Allah – glorious is He -. And it is from His action-based Attributes we must affirm regarding Him as they best befit His Majesty and Mightiness; it is not like the laughing of the creatures.



3 - AFFIRMING ASTONISHMENT AND LAUGHING REGARDING ALLAH

وَقَوْلُهُ: (عَجِبَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غَيْرِهِ، يَنْظُرُ إِلَيْكُمْ أَزْلِينَ فَنِيَّيْنَ، فَيُظَلُّ بِضَحْكَكَ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ). حَدِيثٌ حَسَنٌ.

And his saying:

“Our Lord marvels at the despair of His slaves while change He brings is so near; He looks at your despairing constraints and He continues to laugh, knowing that your relief is near.” *AHasan hadeeth.*¹¹⁰

COMMENTARY

And His Saying, “Our Lord marvels”: it occurs in *al-Misbaah* (Dictionary) that the word, *At-Ta’ajjubis* used in two forms:

First: that in which the doer is praised; and it means seeing a thing to be good and expressing his pleasure with it.

Second: what he detests, meaning disapproval and hatred for it.

“at the despair of His slaves”: *al-qunoot* (as in the Arabic text rendered as *despair*) means the severe loss of hope about something. It here refers to the despair about coming down of rains and the removal of drought. “while change He brings is near”: *gayrihee* (as in the Arabic text) means, His bringing change to the condition from one of severity or plenty.

“He looks at your despairing constraints”: *Al-azl* (as in the Arabic text rendered as *constraints*) means, hardship. When a man *azila - ya’zilu - Ajlan* (he faced hardship – he will face hardship – facing hardship) he would be under serious constraints and drought.¹¹¹

“and He continues to laugh”: this is of His action-related Attributes in which nothing of His creatures resembles Him. The hadeeth contains affirmation of two of Allah’s action-related Attributes: marvel and laughter. They are attributes that are as befit His Majesty and are not like the marvel and laughter of the creatures. The hadeeth also entails affirmation of the Attribute of looking regarding Allah – glorious is He -, which is also of His action-related Attributes.

He looks at His slaves, and nothing is hidden from Him in the earth and in the heavens.



¹¹⁰ Reported by Ahmad no: (16302), IbnMaajah (181) and others.

¹¹¹ *Al-Mu’jamul Waseet* (1/16).

4 – AFFIRMING LEG AND FOOT REGARDING ALLAH – GLORIOUS IS HE

وَقَوْلُهُ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . : (لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَهِيَ تَقُولُ : هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ رَبُّ الْعَرْشِ فِيهَا رِجْلَهُ - وَفِي رِوَايَةٍ : عَلَيْهَا قَدَمَهُمْ فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ ، فَتَقُولُ : قَطُّ قَطُّ) . مُتَّفَقٌ عَلَيْهِ .¹¹²

And his saying (sallallahu 'alayhi wasallam):

“*Jahannam* shall continue to have hurls in it and it will be saying: ‘Are there more?’ until the Lord of Glory places His Leg on it.”

In another narration:

“...places His Leg over it, and a part of it will wrap into the other, saying: ‘Enough! enough!’” Agreed upon.

COMMENTARY

And His Saying, “*Jahannam*¹¹³ shall continue to have”: *Jahannam* is one of the names of the Fire; it is said to be so named for its deep core. Others say due to its darkness, derived from the word, *Juhoomah* which means darkness.

“to have hurls”: that is, its inmates will be hurled into it, “and it will be saying, ‘Are there more?’”: it will be seeking more hurls because of its vastness and Allah had promised it to fill it up. “until the Lord of Glory places His Leg on it”: because the Hell is extremely huge and vast, and Allah had promised to fill it up. And from the implications of His compassion – glorious is He – is not to punish anyone without a crime; He fulfills His promise and shall place His Leg on it.

“and a part of it will wrap into the other”: that is, part of it folds into the others leaving no space for more inmates, “saying: enough! enough!” that is, “it is enough” and “it sufficient for me”.

The point of reference from the hadeeth:

It entails affirmation of leg and foot regarding Allah - the exalted - in the manner that befits Him – glorious is He -, and it is from the Attributes of His Self such as the Face and Hand. And Allah knows Best.

Those who make *Ta'til* of Allah's Attributes (Deniers) erred seriously when they claimed that: “His leg” (*qadam*) refers to a kind of creature. They also hold that, “His foot” (*rijl*) means a collection of people, as is said in the Arabic that: *Rijl Jaraad* when they refer to a swarm of locust.

¹¹²Reported by al-Bukhaaree (6661) and Muslim (2848).

¹¹³There are varying views concerning the origin of the word; Yoonus bin Habeeb and most of the scholars of Arabic Grammar opined that it is originally non-Arabic while others say that it is basically Arabic... Refer to *Lisaan al-Arab* (12/112).

To refute this, we say: the Prophet (sallAllahu 'alayhi wasallam) said: **“until He places”** and did not say: **“until he fills”** as he said in the first part of the hadeeth that **“continue to have hurls in it”**.

Also, foot cannot be rightly interpreted to mean **“a group of people”** whether in its real and true meaning or even metaphorically!



5 - AFFIRMING CALL, VOICE AND SPEECH REGARDING ALLAH - THE EXALTED

وَقَوْلُهُ: (يَقُولُ تَعَالَى: يَا آدَمُ فَیَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ). مُتَّفَقٌ عَلَيْهِ. وَقَوْلُهُ: (مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمانٌ).

And his saying (sallallahu 'alayhi wasallam):

“Allah - the exalted - will say: ‘O Aadam! And he will say: Here I am, grant me success and help!’ He will call with a voice: ‘Surely, Allah has commanded you to select a portion from your offsprings to the Hell.’” Agreed upon¹¹⁴

And his saying:

“there is not anyone of you except that his Lord will speak with him without any interpreter between them.”¹¹⁵

COMMENTARY

And his saying, “**Here I am, grant me success and help!**”: *Labbayka* (as in the Arabic text) means, “I uphold obedience to You”, derived from (their saying) *alabba bil makaan*, meaning “staying at a place”. Here it occurs in the accusative and in the dual form for emphasis. The word *sa’daiyk* (as in the Arabic text) is derived from *musaa’adah* which means compliance¹¹⁶ that is to say, assistance upon assistance upon obedience to You.

His saying, “**and He will call**”: *yunaadee* (in the Arabic text) has the letter *Dal* taking a *Kasrah*; and the One Who will call shall be Allah - the exalted -, “**with a voice**” is an emphasis for his saying: “**He will call**” since the call cannot be except with a voice. This is similar to Allah’s saying:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ النساء: ١٦٤

“... and Allah spoke with Moosaa directly”.

And his saying: “**a portion to the Hell**”: *al-ba’th* (as in the Arabic text) here means: those raised and sent to it; and the entire expression means: take out the people of Hell from others.

The point of reference from the hadeeth:

¹¹⁴ Reported by Bukaree (6530) and Muslim (222).

¹¹⁵ Reported by Bukaree (7443) and Muslim (1016).

¹¹⁶ It is when you give a thing an order and carries it out in the real and true sense or metaphorically. It is the opposite of the transitive case: when a verb lacks its ability to put the predicate in the accusative in which case, the intransitive case becomes transitive.

It entails affirming speech regarding Allah and calling with a voice that is heard. And that that will happens on the Day of Resurrection. It contains the fact that Allah says and calls out, whenever He wills and in the manner He wills.

And his saying: **“there is not any one of you”**: the address was directed to the companions - may Allah be pleased with them all - and its general for all the believers, **“except that his Lord willspeak”**: that is, without an intermediary, **“without any interpreter between them”**: the word, *at-turjumaan* (as in the Arabic text rendered as *interpreter*) means: the one who interpretes a language from one to another.

The point of reference from the hadeeth:

It contains affirmation Allah’s speaking to His slaves – glorious is He -, and that He speaks when He wills, and His speech is from His action-based Attributes, and that He will speak with every believer on the Day of Resurrection.



6 – AFFIRMING ALLAH’S BEING HIGH ABOVE HIS CREATURES AND RISING OVER HIS THRONE

وَقَوْلُهُ فِي رُقِيَةِ الْمَرِيضِ: (رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتِكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ، اغْفِرْ لَنَا خُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ؛ فَيَبْرَأُ). حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ، وَقَوْلُهُ: (أَلَا تَأْمُنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ). حَدِيثٌ صَحِيحٌ وَقَوْلُهُ: (وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ). حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ، وَقَوْلُهُ لِلْجَارِيَةِ: (أَيْنَ اللَّهُ؟). قَالَتْ: فِي السَّمَاءِ. قَالَ: (مَنْ أَنَا؟). قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: (أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ). رَوَاهُ مُسْلِمٌ.

And his saying about exorcising the sick:

“Oh our Lord Who is in the heavens! Your Name be glorified, Your orders abide in the heavens and earth. As Your Mercy dwells in the heavens, let Your Mercy dwell on earth too. Forgive us our sins and wrongdoings, you are the Lord of the pure. Send down mercy from Your mercy, and cure from Your cure upon this sick person that he may be healed.” A *Hasanhadeeth*, reported by Aboo Daawud and others.¹¹⁷

And his saying:

“Would you not trust me whereas, I am the trustee of the One in the heavens.” *Saheeh hadeeth*.¹¹⁸

And his saying:

“...and the Throne is over that, and Allah is over the Throne and He is well-aware of what you are upon.” A *Hasan hadeeth*, reported by Aboo Daawud and others.¹¹⁹

And his saying to the female slave:

“Where is Allah?” she answered, “In the heavens”. He said: “Who am I?” She said: “You are the Messenger of Allah.” He remarked, “Set her free for she is a believer.” Reported by Muslim¹²⁰

¹¹⁷ Aboo Daawud (3892) and Ahmad (24457)

¹¹⁸ Al-Bukhaaree (4351) and Muslim (1064)

¹¹⁹ Reported by Aboo Daawud (4726) and it is authentic from the sayings of Ibn Mas’ood. Refer to: *al-Asmaa’ wa as-Sifaat* by Al-Bayhaqee (2/145), and check the concluding part of its verifications in *Mukhtasar al-Uluww* (p. 103) and *ar-Radd ‘ala al-Jahmiyyah* by ad-Daarimee – checking and editing of Badr al-Badr (p. 46).

COMMENTARY

“about exorcising the sick”:that is, making recitations over the sick for healing. It is allowed in the *Sharee’ah* if it done with the Qur’aan and allowed supplications, and forbidden if it contains wordings or acts of *Shirk*.

“Oh our Lord Who is in the heavens”: that is, over the heavens¹²¹. The article *fee* here means, ‘*alaa* (over) as in Allah’s saying - The Most High - :

﴿فَيَسِيرُوا فِي الْأَرْضِ﴾ التوبة: ٢

“So travel freely throughout the land” (at-Tawbah: 2),

that is, over the land. The article *fee*(in the Arabic text of the hadeeth) could also be in the adverbial case as it occurs basically, in which case, the “heaven” would then refer to transcendence in the general sense.

“Your Name be glorified”: that is, Your Names are pure, free from all imperfections. The phrase, *ismuk*(in the Arabic text rendered as *Your Name*) is a singular noun (*ism*) occurring in an annexation expressing the plural sense; i.e., All the Names of Allah (be glorified). **“Your orders abide in the heavens and earth”**:that is, your Universe-related orders from which all creatures and events occur. From this is Allah’s – exalted is He - :

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ يس: ٨٢

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is!” (Yaa-Sin: 82),

and your Law-related orders which includes the various legal codes You legislated for Your slaves.

“As Your Mercy dwell in the heaven, let Your Mercy on earth too”: this is a form of seeking intercession with His Mercy - which covers the entire dwellers of the heavens –that He should grant the dwellers of the earth share from that. **“Forgive us our sins and errors”**:this is a request for forgiveness, and that means protection and shield from sins. The word *migfar* (helmet) worn on the head to protect it from hit takes its basic meaning from this as well.

Al-hawb (as in the Arabic text) means,“sin” while *Khataaya* refers to “wrongdoings.”.

“You are the Lord of the pure”:*Tayyibeen* is the plural of *Tayyib*; those are the Prophets and their followers. Connecting Allah’s Lordship (*Ruboobiyyah*) to these people is from the aspects of connections of honour and respect. Otherwise, He – glorious is He - is the Lord and the Owner of all things.

¹²⁰ No: (537).

¹²¹ If what is meant is the heaven that is built.

“Send down mercy from Your mercy”: that is, the created mercy, because “Mercy” is of two forms¹²²:

The First type: His Mercy which is one of His Attributes as in His saying –exalted is He -:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾ الأعراف: ١٥٦

“...and My Mercy embraces all things.” (A'raaf: 156).

The Second Type: Mercy which is connected to Allah – glorious is He – from the aspects of connecting the created things to their Creator such as is mentioned in the hadeeth:

"خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ..."

“Allah created mercy a hundred mercy...” (to the end of the hadeeth)¹²³.

So, he asks his Lord this mercy upon the sick person because he needs it specifically so that He cures him therewith.

The point of reference from the hadeeth:

It contains affirmation of Allah’s being high above His creatures –exalted is He -, and that He is over the heavens. And being above His creatures is from the Attributes of His Self as earlier stated.

Similarly, the hadeeth entails seeking nearness to Allah – exalted is He - by praising Him with his Lordship, His right to be worshipped, His Mightiness, His being high above His creatures and His general orders and His Mercy.

The hadeeth also contains seeking forgiveness and healing for ailment from Allah-glorious is He -.

And his saying, **“Would you not trust me”:** this is an expression from him (sallallahu 'alayhi wasallam) directed to the person who challenged him on an occasion over his sharing of wealth. The particle, *alaa* (as in the Arabic text) is one of beginning a sentence and calling attention. *Ta'manoonee* (as in the Arabic text) comes from *Amaanah* which means absence of favoritism and distrust. The entire expression would mean: Should you not trust me concerning the sharing of the wealth?

“Whereas I am the trustee of the One in the heavens”: Allah – glorious is He -; He has entrusted me with His revelation, His Message and the conveyance of His legislations. And that’s sufficient regarding his trustworthiness and honesty – peace and blessings be upon him.

The point of reference from the hadeeth:

¹²² Refer to: *Fath al-Baaree* (1/532)

¹²³ Reported by Al-Bukhaaree (6469), Muslim (2752) and At-Tirmidhee (3541).

It contains affirmation of Allah's being above His creatures as he said: **"the One in the heavens"**, and the explanation of the phrase had come shortly¹²⁴.

And his saying, **"and the Throne is over that"**:the explanation regarding the Throne had been given,¹²⁵ **"over that"**: above the creatures that the Messenger (sallAllahu 'alayhi wasallam) explained to his companions in the hadeeth in which he mentioned the distance between the heavens and the earth; the distances between one heaven to the other; the thickness of each heaven; the ocean of water over the seventh heaven and the distance between its top to bottom; what is above that of eight huge pillars and above all is the Throne.

"and Allah is over the Throne":that is, He rose over it in a manner that befits His Majesty, **"and He is well-aware of what you are upon"**: with His all-encompassing knowlegde from which nothing can be hidden from Him.

The point of reference from the hadeeth:

Affirming Allah's being high over His His Throne, and that His Throne is above the entire creatures.

And that Allah's Knowledge – glorious is He - encompasses all the deeds of the slaves, none of it is hidden from Him.

"And his saying to the female slave":that is, the female slave of Mu'aawiyah bin al-Hakam when her master, Mu'aawiyah, became angry with her and slapped her. He became remorseful and informed the Messenger of Allah (sallAllahu 'alayhi wasallam) saying: "Should I not just free her?" The Prophet (sallAllahu 'alayhi wasallam) thereupon said: **"Bring her to me"**. And so, he took her to the Messenger of Allah (sallAllahu 'alayhi wasallam) who asked her, **"Where is Allah?"** this is evidence of the permissibility of asking about Allah using "where?"

"she said: 'In the heavens'":that is, Allah – glorious and exalted is He - is in the heavens – and the mening of this expression had come earlier -.¹²⁶ **"He said"**:the Prophet (sallAllahu 'alayhi wasallam) asked her, **"Who am I?"** he asked her concerning her creed regarding himself. And **"she said, 'You are the Messenger of Allah'"**:so she affirmed his messengership.

"He said": he (sallAllahu 'alayhi wasallam) told her master, **"set her free, for she is a believer."**This entails evidence that whoever bears witness to these is a believer, and that *Eemaan* is a condition for manumition of slaves.

The point of reference from the hadeeth:

It contains the evidence for Allah's being above His creatures, above His heavens, and that He may be physically pointed to up in the high.



¹²⁴ (Pg. 120).

¹²⁵ While explaining the verses of rising over the Throne.

¹²⁶ At the beginning of thid chapter (pg. 120).

7 - AFFIRMING ALLAH'S BEING WITH HIS CREATURES AND THAT IT DOES NOT NEGATE HIS BEING HIGH OVER HIS THRONE

وَقَوْلُهُ: (أَفْضَلُ الْإِيمَانِ أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ). حَدِيثٌ حَسَنٌ أَخْرَجَهُ الطَّبْرَانِيُّ مِنْ حَدِيثِ عِبَادَةَ بْنِ الصَّامِتِ وَقَوْلُهُ: (إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ؛ فَلَا يَبْصُرُ قِبَلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ؛ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمَيْهِ). مُتَّفَقٌ عَلَيْهِ، وَقَوْلُهُ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . : (اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَالْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ؛ أَقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ). رَوَاهُ مُسْلِمٌ. وَقَوْلُهُ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ: (أَيُّهَا النَّاسُ! أُرْبِعُوا عَلَيَّ أَنْفُسَكُمْ؛ فَإِنَّكُمْ لَا تَدْعُونَ أَحَماً وَلَا غَائِباً، إِنَّمَا تَدْعُونَ سَمِيعاً بَصِيراً قَرِيباً. إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ). مُتَّفَقٌ عَلَيْهِ.

His saying:

“The best form of *Eemaan* is for you to know that Allah is with you wherever you may be.” A *Hasan* hadeeth, recorded by at-Tabraanee¹²⁷ from the hadeeth of ‘Ubaadah bn Saamit.

And his saying:

“When any of you stands during the Prayer, he should not spit towards his front because Allah is before him, and not towards his right side but (he should spit) towards his left side or underneath his feet.” Agreed upon.¹²⁸

And his saying:

“O Allah, Lord of the seven heavens and the earth and the Lord of the Magnificent Throne, Our Lord and the Lord of all things, One Who splits the grains and seeds, the Revealer of *Tawraat*, *Injeel* and the *Qur'aan*; I seek refuge with You from the evils of my soul and the evil of every moving creature whose forelock You hold. You are the First and nothing comes before You; You are the Last and nothing will be after You; You are the High

¹²⁷ In *al-Awsat* (8/336) and his *Musnad ash-Shaamiyyeen* (535, 1416). It is also reported by Abu Nu'aym in *al-Hilyah* (6/124) and others. At-Tabraanee said: “Uthmaan bin Katheer was alone in reporting it. It says in *Majma' az-Zawaaid* (1/60) after citing the words of at-Tabraanee: “And I also have not found anyone who mentioned him as trustworthy or unreliable.”

¹²⁸ Al-Bukhaaree (416) and Muslim (548).

and nothing is above You; You are the Near and nothing is nearer than You, settle my debt and suffice me against poverty.” Reported by Muslim.¹²⁹

And his saying when the companions raised their voices in remembrance (of Allah):

“O people! Be gentle with yourselves; for you are not calling unto a deaf or absent, the One you call is All-hearing, All-Seeing and Near. The One you are calling is Nearer to any of you than the neck of his riding animal.” Agreed upon.¹³⁰

COMMENTARY

And his saying, “**the best form of Eemaan**” that is, of the best of its traits, and this is proof that *Eemaan* occurs in categories, “**that you know that Allah is with you**”: by His knowledge and awareness, “**wherever you may be**”: at any place you may be found. Whoever truly recognises this, his open and private lives will be same; he would be consciously fearful of Him in every place. “**Recorded by at-Tabraanee**”: Abu al-Qasim Sulaymaan al-Lakhmee, one of the major authorities who reported lots of hadeeths. He collected this hadeeth in *Mu’jam al-Kabeer*.¹³¹

The hadeeth has proof affirming Allah’s being with His creatures by His knowledge and His absolutely being Aware of all their actions, and that it is compulsory for the individual to always call this to mind and so perfect his deeds.

And his saying, “**When any of you stands in the Prayer**”: when he commences it, “**He should not spit**”: he should not expectorate, “**towards his front because Allah is before him**”: this is by way of giving the reason for the prohibition of spitting in the direction of the *Qiblah* by the Praying-person; that Allah – glorious is He - “**is before him**”: facing him.

This facing is as it befits Allah – glorious is He -; it does not imply in any sense that He – glorious is He - intermingles with His creatures. He is rather above His heavens, He rose over His Throne and still Near to His creatures and is All-Aware of them.

“**and not towards his right side**”: the Praying-person should not also spit to his right side by way of honouring that side, and because the two angels are on his right as in a narration with al-Bukhaaree.

“**but (he should spit) towards his left side or underneath his feet**”: he should rather only spit towards his left side or beneath his feet.

The point of reference from the hadeeth:

¹²⁹ (2713) it has been mentioned earlier in the explanations (p. 44).

¹³⁰ Reported by al-Bukhaaree (2992) and Muslim (2704).

¹³¹ As *Al-Haafidh* al-Haythamee referenced it to him in *Majma’ az-Zawaaid* (1/60), except that I could not find it in the printed copy of *al-Mu’jam al-Kabeer* by At-Tabraanee, perhaps it occurs in the lost part of it. It had been mentioned earlier that he reported it in *al-Awsat* and in *Musnad ash-Shaamiyyeen*, both by at-Tabraanee.

It contains the affirmation of Allah's nearness to His servant, the Praying-person, and that He faces him while He – glorious is He - is above him.

And his saying, **“O Allah, The Lord of the seven heavens”**: *Allahumma* (as in the Arabic text rendered as, *O Allah*) comes from *yaa Allah* (*O Allah*); the letter *meem* (in *Allahumma* when written in Arabic) replaces the vocative particle, *yaa*¹³².

“The Lord of the seven heavens”: that is, their Creator and Owner, **“and the Lord of the Magnificent Throne”**: so magnificent that none one knows its dimensions except Allah. It is the greatest of all creatures, and explanations regarding the Throne had preceded.¹³³ **“Our Lord and the Lord of all things”**: that is, Our Creator, Provider, and the Creator of everything and their Owner. It affirms Allah's Lodship over all things.

“One Who splits the grains and seeds”: that is, the One who breaks the food grains and the date stone that it may germinate, **“the Revealer of *Tawraat*”** upon Moosaa **“and *Injeel*”** to 'Eesaa, **“and the Qur'aan”** unto Muhammad – may Allah's abundant peace and blessings be upon them -. That contains evidence of the excellence of these books, and that they were sent down by Allah –exalted is He -.

“I seek refuge”: I seek solace and protection **“with You”** O Allah! **“from the evil of every animal”** that is, all that move on earth **“whom You hold its forelock”**: *Naasiyah*' (as in the Arabic text, rendered as, *forelock*) the frontal part of the head. So the expression would mean: those under Your Power and Authority whom you you control as You wish; so avert their evils from me.

“You are the First and nothing comes before You; You are the Last and nothing comes after You; You are the High and nothing is above You; You are the Near and nothing is nearer than You”: these four names, two have to do with His being Eternal and Everlasting, and they are: *Al-Awwal* (The First) and *Al-Aakhir* (The Last); and two are regarding His Highness and Nearness: *Adh-Dhaahir* (The High) and *Al-Baatin* (The Near) both of which form the point of reference in the hadeeth since they both entail affirmation of Allah's being High above all things and His being Near. And they both do not contradict; He is Near in His Highness and He is High above all things in His being Near.

“Settle my debt for me” that is, settle for me the rights of Allah and the rights of the creatures. This entails declaring our not having any power or might. **“And suffice me against poverty”**: *Al-Faqr* means poverty, and *Faqeer* is one who has nothing or who has only part of his sustenance. The hadeeth also contains the permissibility of seeking nearness to Allah – glorious and exalted is He -, with His Names and Attributes to fulfill needs and get answers for our prayers.

“And his saying: when the companions raised their voices in remembrance (of Allah)”: and that was during the battle of Khaybar as in some of the paths of the hadeeth, and that the word of remembrance with which they raised their voices was

¹³² Refer to *Sharh Ibn 'Aqeel* (3/265) and *at-Tanbeehaat as-Saniyyah* (p. 177).

¹³³ (pg. 83)

the *Takbeer*(the saying: 'Allahu Akbar) and *laa ilaaha illal Laah* (there is deity worthy of worship except Allah).

And His Saying: *Arbi'oo'* (as in the Arabic text), meaning: take it easy, "for you" expresses the reason for the order to "take it easy". "you are not calling unto a deaf or the absent" who would not hear your invocations nor see you; so he negated the deficiency that prevents seeing and affirmed its opposite, he said: "the One you are calling is All-hearing, All-Seeing and Near": so there is no need for raising the voice.

"The one you are calling is Nearer to any of you than the neck of his riding animal": He is nearer than the one who calls unto Him and remembers Him; so there is no need raising voices while He is Near; He hears it all when it is made silently as much as He hears when made loudly.

The point of reference from the hadeeth:

It establishes the Nearness of Allah – glorious is He - to His caller; He hears silent voices as much as He hears loud voices. Consequently, the entirety of these hadeeths point to the affirmation of Allah's being with His creatures and His being Near them; His hearing their voices and seeing their movements which do not negate His being High above all things and His rising over His Throne.

The discussion on His being with His creatures and its forms had preceded¹³⁴ along with its proofs from the noble Qur'aan with the explanations of those evidences.

And Allah knows Best.



¹³⁴ (pg. 89)

8 - AFFIRMING THE BELIEVERS' SEEING THEIR LORD ON THE DAY OF RESURRECTION

قَوْلُهُ: (إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا؛ فَافْعَلُوا). مُتَّفَقٌ عَلَيْهِ.

And his saying:

“Surely, you shall see your Lord as you see the moon during the nights of full moon; you will not be obstructed from seeing Him. If you are able not to be hindered from observing the Prayer before the rising of the sun and the Prayer before its setting, you all should do so.” Agreed upon¹³⁵.

COMMENTARY

And his Saying: **“Surely, you shall see your Lord”**:the expression is adressed to the believers. The letter *seen* (as in the Arabic text - *satarawn*) is employed to give emphasis¹³⁶. His saying: **“you shall see your Lord”**, that is, you shall set your eyes on Him; and the narrations reported affirming the believers' seeing their Lord in the Hereafter are *Mutawaatirah* (reported by a large number of narrators in every stage of its chains).

His Saying: **“as you do see the moon during the nights of full moon”**, that is, the nights of its full appearance which is the fourteenth night of the lunar month;because on that night, it would have full illumination. And the meaning of this illustration is to establish the seeing and empasise it and also to negate any views of metaphor regarding it. It is illustration of seeing with seeing and not a comparison of that which is seen with that which will be seen since He – glorious is He -:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ الشورى: ١١

“There is nothing like unto Him”.

And His Saying, **“you will not be obstructed from seeing Him”**: *Tudaamoona* (as in the Arabic text) with the letter *taacarrying* a *Dumma* sign, while the *meem* has only a single alphabet; meaning that: no sort of darkness would reach you such that some among you will see Him while others will not.

It is also reported with the letter *taa* carrying the *Fat-ha* sign with the *meem* occuring doubly from *at-Tadam*; i.e., you will not overcrowd yourselves in order to see Him.

¹³⁵Al-Bukhaaree (554) and Muslim (633).

¹³⁶ Refer to:At-Tanbeehaat as-Saniyyah (pg 180).

This report would mean that you will not have to gather in a single place to see him consequenting upon overcrowding.

But considering both narrations together, it will mean: you will see Him really and truly; everyone of you will see Him while in his place¹³⁷.

And his Saying: **“If you are able not to be hindered”** that is, that you may not be overpowered, **“from observing the Prayer before the rising of the sun”** which is the *Fajr*Prayer **“and the Prayer before its setting”** which is the *Asr*Prayer, **“you all should do so”**: that is, keep up with these two Prayers in congregation at their prescribed times. He specified thesetwo Prayers because the Angels converge during their times. They are both the best of Prayers and as such, it is appropriate that the person who sticks to observing them both is rewarded with the best of rewards which is Looking at the Face of Allah –exalted is He - .

The point of reference from the hadeeth:

It contains affirmation of the believers’ seeing their Lord with their eyes on the Day of Resurrection. A mention has been made earlier of those who hold contrary opinions regarding that with the refutations to their wrong views under the explanation of the verses that entail affirmation of Seeing (Allah)¹³⁸.

Allah knows Best.



¹³⁷ Refer to *Fath al-Baaree* (13/526) and *Qurtubee’s Tadhkirah* (1/394).

¹³⁸ Refer to (page...) and pages after it.

THE POSITION OF THE PEOPLE OF SUNNAH REGARDING THESE HADEETHS CONTAINING AFFIRMATION OF THE DIVINE ATTRIBUTES

إِلَى أَمْثَالِ هَذِهِ الْأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ؛ فَإِنَّ
الْفِرْقَةَ النَّاجِيَةَ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ يُؤْمِنُونَ بِذَلِكَ كَمَا يُؤْمِنُونَ بِمَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ؛ مِنْ غَيْرِ
تَحْرِيفٍ وَلَا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْثِيفٍ وَلَا تَمْثِيلٍ.

Including the likes of these hadeeths in which the Messenger of Allah (sallallahu 'alayhi wasallam) said what he informed of concerning his Lord. The Saved Sect, *Ahl as-Sunnah wal-Jamaa'ah* believe in them all as they believe in what Allah says His Book without making any *Tahreef* (Distortion) or *Ta'teel* (Denial), and without *Takyeef* (Depiction) nor *Tamtheel* (Likening).

COMMENTARY

This is an enunciation of the position of the *Ahl as-Sunnah wal-Jamaa'ah* concerning the hadeeths containing Allah's Attributes from the Messenger (sallallahu 'alayhi wasallam); that it is same as their position concerning the verses containing the Attributes as they occur in the Qur'an. And that is: to believe in them and hold the creed according to what they prove in their real and actual sense. They do not twist them away from their apparent meanings with wrong interpretations.

Similarly, they do not negate what they prove and then deny them. They do not liken the Attributes mentioned in them with the attributes of creatures, because Allah:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾^ص

“There is nothing like unto Him”.

With this, they hold differently from the way of the innovators among the *Jahmiyyah*, the *Mu'tazillah* and *Ashaa'irah* whose positions regarding these texts are of those who reject them or distort their meanings. They also differ from the position of the *Mushabbihah* who went overboard in affirming the Attributes till they likened Allah with His creatures; Highly Exalted is Allah above what they say.



THE POSITION OF THE AHL AS-SUNNAH WAL-JAMAA'AH AMONG THE SECTS IN THE UMMAH

بَلْ هُمْ الْوَسْطُ فِي فِرْقِ الْأُمَّةِ؛ كَمَا أَنَّ الْأُمَّةَ هِيَ الْوَسْطُ فِي الْأُمَّمِ؛ فَهُمْ وَسْطٌ فِي بَابِ صِفَاتِ اللَّهِ سُبْحَانَهُ وَتَعَالَى بَيْنَ أَهْلِ التَّعْطِيلِ الْجَهْمِيَّةِ، وَأَهْلِ التَّمْثِيلِ الْمُشَبَّهَةِ؛ وَهُمْ وَسْطٌ فِي بَابِ أَفْعَالِ اللَّهِ بَيْنَ الْجَبْرِيَّةِ وَالْقَدْرِيَّةِ وَغَيْرِهِمْ. وَفِي بَابِ وَعِيدِ اللَّهِ بَيْنَ الْمُرْجئةِ وَالْوَعِيدِيَّةِ مِنَ الْقَدْرِيَّةِ وَغَيْرِهِمْ. وَفِي بَابِ أَسْمَاءِ الْإِيمَانِ وَالَّذِينَ بَيْنَ الْحُرُورِيَّةِ وَالْمُعْتَزِلَةِ، وَبَيْنَ الْمُرْجئةِ وَالْجَهْمِيَّةِ. وَفِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. بَيْنَ الرَّافِضَةِ وَالْحَوَارِجِ.

Rather, they are of the middle-course among the sects of the *Ummah*; just as the *Ummahis* of the middle-course among thereligions. So they are of the middle-course regarding matters of Allah's Attributes – glorious and exalted is He -, between the people of *Ta'teel*(Denial); the *Jahmiyyah* and the people of *Tamtheel*(Likening), the *Mushabbihah*. They are also of the middlecourse in the matters regarding Allah's Actions between the *Jabriyyah* and the *Qadariyyah* and others. In the matters of Allah's Warnings, they are middle-course between the *Murji'ah* and the *Wa'eediyyah* among the *Qadariyyah* and others. In the area of the names of *Eemaan* and *Deen*, they are middle-course between the *Harooriyyah-Mu'tazilah* and the *Murji'ah-Jahmiyyah*. And on the matters regarding the companions of the Messenger of Allah (sallAllahu 'alayhi wasallam), they are between the *Raafidah* and the *Khawaarij*.

COMMENTARY

After enunciating the position of the *Ahl as-Sunnah wal-Jamaa'ah* regarding the evidences in the Qur'an and the *Sunnah* regarding the Attributes of Allah – the exalted -, the *Shaykh* (may Allah bestow mercy on him) intended to explain their position among other sects the *Ummah* so that their excellence and virtues may be known through their been compared with others: The contrary shows the beauty of the opposite. Things become clearer through their opposites.

He (may Allah bestow mercy on him) said: “Rather, they are of the middle-course among the sects of the *Ummah*”: In *al-Misbaah al-Muneer* it says: *Al-Wasat* (as in the Arabic text) means, “the balanced”; and the meaning of *Al-Wasat* here, is “the balanced and select view.” Allah - the exalted - said in the 143rd verse of Soorat *al-Baqarah*:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

“Thus we have made you a *Wasat* (the just and the best) nation, that you be witnesses over mankind.”

So, the people of the *Sunnah* are balanced, that is, they are fair and the best. They are of the middle-course, between the two parties of extremism and laxity. They are balanced among the sects that ascribe to Islam just as the *Ummah* of Islam is balanced among the nations. This *Ummah* is of the middle-course between the nations that lean towards extremism and immoderation and nations that are inclined towards laxity and indulgence. The *Ahl as-Sunnah wal-Jamaa'ah* in this *Ummah* (of Islam) is of the middle-course away from the heretic sects of the *Ummah* that deviated from the Straight Path and consequently, some of them went overboard and became immoderate while others took to laxity and deviated.

Then the *Shaykh* (may Allah bestow mercy on him) explained that; he said: **“they”** that is, the *Ahl as-Sunnah wal-Jamaa'ah*:

Firstly: **“are of the middle-course regarding matters of Allah’s Attributes – glorious and exalted is He -, between the people of *Ta’teel*(Denial); the *Jahmiyyah* and the people of *Tamtheel*(Likening), the *Mushabbihah*”**:The *Jahmiyyah*is affiliation to Jahm bin Safwan at-Tirmidhee. These ones went extreme and excessive about declaring Allah’s being free of all deficiencies till they denied the Names and Attributes of Allah, seeking – in their claims - to avoid *Tashbeeh* (likening the creatures to their Creator).

Consequently, they were named *Mu’attilah* (Deniers) since they rendered Allah devoid of His names and Attributes!

“and the people of *Tamtheel*(Likening), the *Mushabbihah*”:they were so named because they went overboard and excessive in affirming the Attributes till they likened Allah to His creatures and His Attributes to their attributes – Exalted is Allah above what they say.

As for the People of the *Sunnah*, they maintain the balance between the two parties; they affirm the Attributes of Allah as it befits His Majesty without *Tashbeeh*(comparing) and *Tamtheel* (likening). So, they are not excessive in declaring sanctification, neither are they excessive regarding affirmation. They rather declare Allah’s being free of all deficiencies without *Ta’teel* (denying Attributes He and His Messenger affirmed regarding Him) and they affirm His Names and Attributes regarding Him without *Tamtheel* (likening Him to His creatures).

Secondly: The *Ahl as-Sunnah wal-Jamaa'ah* **“middlecourse in the matters regarding Allah’s Actions between the *Jabriyyah* and the *Qadariyyah* and others”**.

The *Jabriyyah* is affiliation to *al-Jabr* (lit. coercion) because they claim that:the slave is forced to carry out his actions. They went to extremes concerning the affirmation of Allah’s Actions till they even deny the actions of the slaves. They opine that they simply have no actions; Allah Alone is the One doing all deeds; the slave is rather forced to carry out his actions.

Consequently, his movements and actions are all forced on him, like the movements of a corpse lying down. They hold that ascribing actions to the individual is only metaphorical!

The *Qadariyyah* is ascription to *Qadar* (Preordainment). They went extreme to affirming the actions of the servants and claimed that: the individual creates his own actions without the will of Allah and His Wish. Hence, the actions of the individual does not fall under Allah's Will and His Wish; Allah has not preordained or wished them. They have only acted absolutely alone.

But the *Ahl as-Sunnah* maintain the middle-course; they say: the individual has a will and wish and actions that emerge from him even though, he cannot do any thing without Allah's will, His wish and Preordainment. He - exalted is He -, says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ الصافات: ٩٦

"... While Allâh has created you and what you make!" (as-Saafaat: 96)

So, He affirmed action for the individual from the making of Allah - the exalted - and His Preordainment. Allah -exalted is He - said:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ التكويد: ٢٩

"... and You will not, unless (it be) that Allâh wills, the Lord of the 'Alamîn".

He affirms a will for the individual which comes after Allah's Will - exalted is He. More explanation will come regarding this - by Allah's Will - under the section on *al-Qadar*.¹³⁹

Thirdly: The *Ahl as-Sunnah wal-Jamaa'ah* middlecourse balanced position "in the matters of Allah's Warnings": *Al-Wa'eed* (as in the Arabic text) means, "threat" and "warnings". The meaning here are the texts that entail warnings of punishment and chastisement for the wrongdoers.

And his saying: "between the *Murji'ah* and the *Wa'eediyyah* among the *Qadariyyah* and others": *Al-Murji'ah*: is ascription to *al-Irjaa*, which literally means, "postponement". They were so named because they put off deeds from the core of *Eemaan*. They claim that the one who commits Major sins is not a *Fasiq* (sinner). They say: No sin affects as long as there is *Eemaan*, as no obedience benefits as long as there is *Kufr*. In their view, the one who commits Major sins still has perfect *Eemaan*, not any liable for warnings. They are lax in their rulings regarding the wrongdoer. They went beyond bounds in their laxity so much that they claim that sins do not decrease *Eemaan* and that the one who commits Major sins should not be considered to be upon wrongdoing.

As for the *Wa'eediyyah*, they are those who say: the warnings to punish the wrongdoer will surely be implemented. They went to extremes regarding that till they say: If the one who commits Major sins dies without repenting, he will abide eternally in Hell. They rule him to be off *Eemaan* in this world.

But the *Ahlu Sunnah wal Jamaa'ah* maintain a balanced position between the two extremes, they say: the one who commits Major sins is a wrongdoer liable to be punished. He is also deficient in his *Eemaan*. They rule him to be upon wrongdoing -

¹³⁹ (Pg. 175) and what follows.

not as the *Murji'ah* say: that he has complete *Eemaan* and is not liable to punishment -; and he is not out of the fold of *Eemaan* and he will not abide eternally in the Hell even if he enters it.

He is as such under Allah's Will; if He wishes, He may forgive him and if He wills, He punishes him according to his wrongdoing. Afterwards he will be removed from the Hell and entered into the Paradise. And not as the *Wa'eediyyah* say: that he is out of the fold of *Eemaan* and will abide eternally in Hell.

The *Murji'ah* took to the evidences concerning Promise while the *Wa'eediyyah* stick to the Texts of Warnings for Punishment but the *Ahl as-Sunnah wal-Jama'ah* combined between the two groups of texts.

Fourthly: The *Ahl as-Sunnah wal-Jama'ah* are of the middle course "in the area of the names of *Eemaan* and *Deen*": ruling upon the individual to be of disbelief or Islam or wrongdoing, and regarding the reward for the wrongdoer in this world and in the Hereafter. "between the *Harooriyyah-Mu'tazilah* and the *Murji'ah-Jahmiyyah*."

The *Harooriyyah* are the *Khawaarij*, they were so named in ascription to Harooraa, a village in Iraq where they gathered after revolting against 'Alee (may Allah bestow mercy on him).

The *Mu'tazilah*: are the followers of Waasil bin Ataa' who abandoned the sittings of Hasan al-Basree and his followers joined him as a result of the difference of opinion that ensued between both of them about the ruling concerning the one who commits a Major sin among the Muslims. Hasan (may Allah bestow mercy on him) said concerning this Waasil: "He has renounced us" and so they were named *Mu'tazilah* (the renouncers).

The position of the *Khawaarij* and the *Mu'tazilah* about the ruling concerning the one who commits a Major sin among the Muslims is a harsh opinion. They rule him to have left Islam therewith. Then, the *Mu'tazilah* say: He is neither a Muslim nor a disbeliever; he is rather in "a position between two positions"! The *Khawaarij* say: He is a disbeliever while they both agree that if he dies in that condition, he will abide forever in the Hell.

The *Murji'ah* and the *Jahmiyyah* hold the opposite extreme views, being so lax and loose in their negligence regarding him. They say: The wrongdoing does not affect as long as *Eemaan* is present because in their view, *Eemaan* is simply acceptance in the mind or together with uttering it upon the tongue – considering the varying views among them-. They hold that actions are not inclusive. Hence, it neither increases with righteous deeds nor decrease with wrongdoings. Consequently – in their view -, the wrongdoings do not reduce the individual's *Eemaan* and the sinful person does not deserve to be punished in the Fire as long as he does not consider the wrongdoing lawful.

As for the *Ahl as-Sunnah wal-Jama'ah* are upon the middle-course between the two sects. They say: The sinner does not go out of *Eemaan* for merely committing a sin; he is under Allah's Will; if Allah wishes, He pardons him and if He wishes, He punishes

him in the Hell, even though, he will not abide forever in it as the *Khawaarij* and the *Mu'tazilah* say.

Sins also reduce the individual's *Eemaan* and make the individual liable to enter the Hell except if Allah pardons him. So, the one who commits Major sins becomes a sinner with incomplete *Eemaan*; not as the *Murji'ah* say, that his *Eemaan* is complete!

Allah knows better.

Fifthly: *Ahl as-Sunnah wal-Jamaa'ah* are balanced regarding the “**companions of the Messenger of Allah (sallAllahu 'alayhi wasallam), they are between the *Raafidah* and the *Khawaarij*.”**The *Sahaabee* is the one who meets the Prophet (sallAllahu 'alayhi wasallam) believing in him and dies upon that¹⁴⁰.

The *Raafidah*¹⁴¹ is a name derived from *ar-Rafd*, meaning: to leave. They were so named because they told Zayd bin Alee bn Husayn to renounce acceptance of the Two Shaykhs, Aboo Bakr and Umar, but he refused and said, “May Allah forbid!” Thereupon, they abdicated him and became called, “*Raafidah* (the rejecters).

Their position regarding the companions of the Messenger of Allah (sallAllahu 'alayhi wasallam) is that they went overboard regarding 'Alee (may Allah be pleased with him) and the members of the Household (of the Prophet) and held them absolutely superior to others and turned as enemies against the rest of the companions especially the three Caliphs: Aboo Bakr, Umar and Uthmaan - may Allah be pleased with them-.

They do abuse and curse them; they would sometimes rule them all or just some of them as to be disbelievers. On the other hand were the *Khawaarij* who rule 'Alee (may Allah be pleased with him) to be a disbeliever as they regarding several others among the companions with him. They fought them and ruled their blood lawful (to be shed) and their wealth to be confiscated.

The *Ahl as-Sunnah wal-Jamaa'ah* are different from them all; they befriend the entirety of the companions without going overboard regarding any one of them. They recognise and also acknowledge the virtues of all the companions, and hold that they are the best of this *Ummah* after its Prophet (sallAllahu 'alayhi wasallam).

More explanations will come about this – by Allah's Will.¹⁴²



¹⁴⁰ It has preceded on (pg. 11) .

¹⁴¹ Refer to the matters leading to these appellations and those among the sects of Shia regarding whom it is generally employed with some exposition of their basic tenets in the book: *Mas'alat at-Tagreeb Bayna Ahl as-Sunnati wash-Shee'ah* by al-Qafaaree (1/171).

¹⁴² Refer to (pg. 201) in this book.

OBLIGATION OF BELIEF IN ALLAH'S RISING OVER HIS THRONE, HIS BEING ABOVE HIS CREATURES AND WITH HIS CREATURES AND THAT BOTH DO NOT CONTRADICT

He – may Allah shower blessings on him - said:

فَصَلِّ: وَقَدْ دَخَلَ فِيْمَا ذَكَرْنَاهُ مِنَ الْإِيْمَانِ بِاللّٰهِ الْإِيْمَانُ بِمَا أَخْبَرَ اللّٰهُ بِهِ فِي كِتَابِهِ، وَتَوَاتَرَ عَنِ رَسُوْلِهِ، وَأَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ؛ مِنْ أَنَّهُ سُبْحَانَهُ فَوْقَ سَمَاوَاتِهِ، عَلَى عَرْشِهِ، عَلِيًّا عَلَى خَلْقِهِ، وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوا، يَعْلَمُ مَا هُمْ عَامِلُونَ؛ كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠١﴾﴾ الحديد: ٤.

وَلَيْسَ مَعْنَى قَوْلِهِ: ﴿وَهُوَ مَعَكُمْ﴾ الحديد: ٤. أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ؛ فَإِنَّ هَذَا لَا تُوجِبُهُ، اللَّغَةُ، وَهُوَ خِلَافٌ مَا أَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ وَخِلَافٌ مَا فَطَرَ اللَّهُ عَلَيْهِ الْخَلْقَ بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللَّهِ مِنْ أَصْغَرِ مَخْلُوقَاتِهِ، وَهُوَ مَوْضُوعٌ فِي السَّمَاءِ، وَهُوَ مَعَ الْمُسَافِرِ وَعَبْرَ الْمُسَافِرِ أَيْنَمَا كَانَ. وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ، مُهَيِّمٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِمْ إِلَى غَيْرِ ذَلِكَ مِنْ مَعَانِي رُبُوبِيَّتِهِ.

CHAPTER: What we have mentioned concerning Belief in Allah has included belief in what Allah says in His Book which occurs from His Messenger by *Tawaatur* and is agreed upon by the *Salaf* of the *Ummah* that: He – glorious is He - is above His heavens, over his Throne, High above His creatures while He – glorious is He - is with them wherever they may be; He knows all that they do as He combined that in His saying:

“He it is Who created the heavens and the earth in six days and then Istawâ (rose over) the Throne. He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto; and He is with you (by his knowledge) wheresoever you may be. And Allah is the All-Seer of what you do.” (Al-Hadeed: 4)

And His saying: “and He is with you” does not mean that He mingles with the creatures; the language here does not necessarily imply that. And it contradicts the consensus of the *Salaf* of the *Ummah* and the innate disposition upon which the creatures are fashioned. The moon is one of Allah’s signs, among His smallest creatures, placed in the heaven and is still with the traveler and the non-traveler wherever he may be. Allah – glorious is He - is over His Throne, Watching over His creatures, Supreme over them, absolutely watching over them among other things His *Ruboobiyyah* (Lordship) entails.

COMMENTARY

The author specifically chose these two issues: “**Allah’s rising over His Throne and His being with His creatures**” to call the attention to them in order to clarify the grey areas. They may be thought to be contradictory. An individual may consider them as he would of the attributes of the creatures and that He mingles with them: How could He be above His creatures, rising over His Throne and still be with His creatures, Near them and without intermingling?!

The response to this ambiguity is - as the Shaykh, may Allah shower blessings on him, analysed - from a number of angles¹⁴³:

The first angle: that such is not necessarily implied in the Arabic Language with which the Noble Qur’aan came down. Because the word. *ma’a* (in the Arabic text, rendered as, with) is generally employed to refer to “nearness” and not “intermingling” or “blending” or “relating” or “being in contact”. You would say: “My wife is with me” while you would be in a place and she in another. You could say: “We continued to travel and the moon remained with us” whereas it is in the sky. It would be with the traveler and non-traveler wherever he may be. So if it is correct to say this regarding the moon which is a small creature, why can’t it be said regarding The Creator Who greater than all things?

The second angle: that this statement is contradictory to the consensus of the predecessors of the *Ummah* among the companions, the *Taabi’oon* and those who follow them (and they are the *Quroon al-Mufaddalah*, the Preferred Generations) who are the models. They unanimously agree that Allah rose over His Throne, He is High Above His creatures, and away from them. They also have consensus that He is with His creations with His knowledge - glorious and exalted is He -, which was the meaning they gave to His saying: “**and He is with you**”.

The third angle: that this is contrary to what Allah has fashioned the creatures upon, that is, He embedded it in their innate dispositions - since the creatures are fashioned upon innately affirming Allah’s being high above His creatures. This is so because the creatures would turn upwards to Allah during hardship and calamities; they wouldn’t turn sideways, left or right, and no one would guide them to do so. That necessarily occurs from the innate disposition upon which Allah fashioned the people.

The fourth angles: that this is contrary to what Allah says in His Book and is reported by *Tawaatur* from His Messenger that: He -glorious and exalted is He - is over His Throne, High above His creatures and yet He is with them wherever they may be.

The word, *Mutawaatir*¹⁴⁴ (as in the Arabic text) among the texts are reports given by a large number of narrators who are typically held back from being able to agree to

¹⁴³ Refer to: *Mukhtasar as-Sawaa’iq al-Mursalah* (pg 455), *Fath Rabb al-Bariyyah bi Talkhess al-Hamawiyah* by Shaykh Ibn ‘Uthaymeen (pg. 59).

¹⁴⁴ *Tadreeb ar-Raawee* (627), *Tanbeehaat as-Saniyyah* (pg 195) and *‘Ilm Usool al-Jarh wat-Ta’deel* by Ameen Laawee (pg. 297).

falsehood who report from their kind from the beginning to the end (of the chain of transmission).

The verses and hadeeths concerning this are many some of which are those mentioned by the author (may Allah shower blessings on him). Allah knows better.

And the author's saying - may Allah shower blessings on him - that: **"Allah – glorious is He - is over His Throne, Watching over His creatures, Supreme over them, absolutely watching over them"** is by way of affirming and emphasising what he had mentioned of His being over His throne and His being with His creatures by mentioning the two of His Names: **"Ar-Raqeeb (All-Watcher) and Al-Muhaymin (The Supreme)"**.

Allah –exalted is He - says:

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء: ١

"... surely, Allah is ever an All-Watcher over you."(An-Nisaa': 1)

Ar-Raqeeb¹⁴⁵(as in the Arabic text): is the One watching over the conditions of His slaves. And that contains proof of His nearness to them.He –exalted is He – says:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ﴾ الحشر: ٢٣

"He is Allah Whom there is none deserving to be worshipped but He; the King, the Holy, the one free from all defects, the giver of security, the watcher over his creatures..." (Al-Hashr: 23)

So, Al-Muhaymin¹⁴⁶ means, the Witness over His creatures, the one Who keeps watch over their deeds and the One Who looks after them.

"among other things His Ruboobiyyah (Lordship) entails": that is, the implications of His Lordship – glorious is He - is that He is Above His creatures in His Essence, keeping watch over their deeds, close to them with His knowlegde and His comprehension. He controls their affairs, recording their deeds and He will reward them accordingly.



¹⁴⁵ Refer to:An-Nahj al-Asmaa (1/377).

¹⁴⁶ Refer to: An-Nahj al-Asmaa (1/119)

WHAT WE MUST BELIEVE OF HIS BEING ABOVE HIS CREATURES AND HIS BEING WITH HIS CREATURES, WHAT HIS BEING "OVER THE HEAVENS" MEANS AND THE PROOFS REGARDING THAT

وَكُلُّ هَذَا الْكَلَامِ الَّذِي ذَكَرَهُ اللَّهُ . مِنْ أَنَّهُ فَوْقَ الْعَرْشِ وَأَنَّهُ مَعَنَا . حَقٌّ عَلَى حَقِيقَتِهِ، لَا يَخْتَاجُ إِلَى تَحْرِيفٍ، وَلَكِنْ يُصَانُ عَنِ الطَّنُونِ الْكَاذِبَةِ؛ مِثْلَ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ: ﴿فِي السَّمَاءِ﴾ . أَنَّ السَّمَاءَ تُظَلُّهُ أَوْ تُقَلُّهُ، وَهَذَا بَاطِلٌ بِإِجْمَاعِ أَهْلِ الْعِلْمِ وَالْإِيمَانِ؛ فَإِنَّ اللَّهَ قَدْ ﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾، وَهُوَ ﴿يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾، ﴿وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾، ﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ﴾.

All of these sayings Allah mentions - that He is above the Throne and that He is with us - are true really; their means need not be given *Tahreef* (distortion). However, they should be protected against wrong interpretations such as that it is thought that the apparent meaning of His saying:

“... over the heaven...” (Al-Mulk: 17),

is that the heaven contains or covers Him. This is absolutely wrong by consensus of the people of knowledge and Eemaan, because Allah,

“... His Kursí extends over the heavens and the earth...” (Baqarah: 255)

and He is the One Who:

“grasps the heavens and the earth lest they move away from their places” (Faatir: 41);

“He withholds the heaven from falling on the earth except by His Leave.” (Hajj: 65)

“And among His signs is that the heaven and the earth stand by His Command,” (Room: 25)

COMMENTARY

The Shaykh- may Allah shower blessings on him - explains what is obligatory to believe as regards what Allah has informed about Himself that He is over His Throne while He is still with us; that: It is compulsory to believe all that Allah has informed, and it is not allowed to twist or interpret them away from their clear and apparent meanings as the *Mu'attilah* (Distortionists) among the *Jahmiyyah* and *Mu'tazillah* and their likes do.

They claim that they are not in their real sense but that they are rather metaphorical. So, they twist *Isti'waa* (rising over) the Throne to mean *Istawlaa* (taking over) authority, and Allah's being high above His creatures to mean, the highness of His Might and Dominion and similar or misleading and null interpretations which only

constitutes distorting Allah's Words from their rightful places. Some of them say: the meaning of His being with us is that He is present in every place as the *Jahmiyyah* and others say. Greatly Exalted is Allah above all that they say.

And his saying: **“However, they should be protected against wrong interpretations such as that it is thought that the apparent meaning of His saying:**

“... over the heaven...” (Al-Mulk: 17),

is that the heaven contains or covers Him”: *Tuqilluhoo* (as in the Arabic text) means, “holds Him”, while *Tudhilluhu* (as in the Arabic text) means, “shelters Him”. The *Dhullah* (a noun form of the word, *Tudhillu*) refers to something that covers you from above you. These two are not the meanings regarding His being, *fis-samaa* (as in the Arabic text rendered as, *over the heavens*). Whoever opines that has absolutely erred for two reasons:

The first reason: that this is contradictory to the consensus of the people of knowledge and *Eemaan*; they all agree that He – glorious is He - is over His Throne, away from His creatures. Nothing of His Essence is from His creatures and nothing of His Creatures is from His Essence.

Explanation had been given regarding His saying –exalted is He -: **“Do you feel secure from Him Who is in the heaven”** that if the word, *Samaa'* refers to the built heaven, then the particle, *fee* (in *fis-samaa* in the Arabic text) will mean, '*alas-samaa'* (over the heavens) such as in His saying: **“and I will surely crucify you on the trunks of date-palms”** meaning, “upon the trunk of date palms.” But if what is meant by “the heavens” (in *fis-samaa*) is a general highness, *fis-samaa* would mean, “in absolute highness”.¹⁴⁷ And Allah knows best.

The second reason: is that this thought contradicts negates the evidences from the Qur'aan that point to the greatness of Allah and His self-sufficiency away from His creatures and their absolute dependence on Him as in His statement:

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾

“His Kursiyy extends over the heavens and the earth”.

And the *Kursiyy* is an enormous creation in the presence of the Throne, and it is greater than the heavens and the earth and the Throne is greater than it. So if the heavens and the earth are smaller than the *Kursiyy*, and the *Kursiyy* is smaller than the Throne, and Allah Mightier than all things. How can the heavens contain Him or hold Him or shelter Him?!

Likewise His saying: **“He withholds the heaven from falling on the earth except by his Leave”** and **“And among His signs is that the heaven and the earth stand by His Command”**: these verses prove that the heavens and the earth are in need of Him; He is the One holding them from falling away or dropping. They have remained by His command Alone, hence, it is not reasonable that He – glorious is He would be in

¹⁴⁷ Refer to (pg. 120) as earlier discussed.

any need of them to contain or shelter Him. Greatly Exalted is Allah above these null thoughts.



THE OBLIGATION OF BELIEF IN HIS NEARNESS TO HIS CREATURES AND THAT IT DOES NOT NEGATE HIS BEING HIGH ABOVE AND OVER (ALL THINGS)

He - may Allah shower blessings on him - said:

فَصَلِّ: وَقَدْ دَخَلَ فِي ذَلِكَ الْإِيمَانُ بِأَنَّهُ قَرِيبٌ مُجِيبٌ؛ كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ﴾ [البقرة: 186]. الآية، وَقَوْلِهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . : (إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِّنْ عُنُقِ رَاحِلَتِهِ). وَمَا ذَكَرَ فِي الْكِتَابِ وَالسُّنَّةِ مِنْ قُرْبِهِ وَمَعِيَّتِهِ لَا يَنَافِي مَا ذَكَرَ مِنْ عُلُوِّهِ وَفَوْقِيَّتِهِ؛ فَإِنَّهُ سُبْحَانَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فِي جَمِيعِ نُعُوتِهِ، وَهُوَ عَلِيٌّ فِي دُنُوِّهِ، قَرِيبٌ فِي عُلُوِّهِ.

CHAPTER: Coming under that is the belief that Allah is Near and answers prayers as He combined between both in His saying:

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed Near (to them)...” (Al-Baqarah: 186)

and His saying (sallAllahu 'alayhi wasallam):

“The one you are calling is Nearer to each of you than the neck of his riding animal.”¹⁴⁸

And what has been mentioned in the Book and the *Sunnah* regarding His being near and with us does not contradict what He has mentioned about His being High above and over His creatures. Because nothing is like unto Him – glorious is He - in all His Attributes; He is High in His closeness and Near in His Highness.

COMMENTARY

After the author established the obligation of belief in Allah’s being high above His creatures and His rising over the Throne, he calls attention in this chapter to the fact that it is compulsory to, along with that, believe that He is Near to His creatures.

And His Saying, “**Coming under that**”: under the matters of *Eemaan*, “**belief that Allah is Near**”, that is, to His creatures, “**and answers**” their supplications, “**as He has combined between both**”: that is, between nearness and answering prayers in His saying: “**And when My slaves ask you (O Muhammad) concerning Me...**”

It occurs regarding the cause of revelation of this verse, that a man approached the Prophet (sallAllahu 'alayhi wasallam) and said:

“يَا رَسُولَ اللَّهِ، أَقْرَبُ رَبُّنَا فُنُجَجِيهِ أَمْ بَعِيدُ فُنُنَادِيهِ؟”

¹⁴⁸ Reported by Al-Bukhaaree (2992) and Muslim (2704).

“O Messenger of Allah, is Our Lord near such that we could invoke Him silently or far such that we may call out on Him?”

The Prophet (sallAllahu 'alayhi wasallam) remained silent until the verse came down.¹⁴⁹

“I am indeed Near” to the supplicant **“I respond to the invocations of the supplicant when he calls on Me”**.

This proves the guidance to calling in supplications without raising voices as in his saying (sallAllahu 'alayhi wasallam):

“The one you are calling is Nearer to each of you than the neck of his riding animal.”

And its explanation has preceded.¹⁵⁰

In this verse and hadeeth proof Allah’s nearness – exalted is He - to the supplicating servant by granting his prayers. This nearness does not negate His High above all things; hence, the author said: **“And what has been mentioned in the Book and the Sunnah regarding His being near and with us does not contradict what He has mentioned about His being High above and over His creatures”** since each of themboth is true, and truths do not contradict and as Allah – exalted is He - : **“nothing is like unto Him in all His Attributes”**.

So it should not be said: If He is Above His creatures, how can He be with them? Because this question emerges from an erroneous perception of deducing for Him – glorious is He – through His creatures; and that is a null and void analogy because, Allah – glorious is He -:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like unto Him”.

So, nearness and being above His creatures combine with respect to Him for His Greatness, Dominance and His being All-Encompassing. And for the fact that the seven heavens in His Hand are as a slave will hold a mustard in his hand. Hence, why should it be impossible regarding the One apart of Whose Mightiness we just mentioned to be over His Throne and be near to His creatures as He Wills while on the Throne?!

“He is High in His closeness and Near in His Highness”:Glorious and exalted is He - as the evidences in the Book and the Sunnah point to and the scholars of the religion agree that it is from His exclusive Attributes –glorious is He -. **“He is High in His closeness”** that is, in His nearness to His slaves, **“and Near in His Highness”** that is, Near to His creatures while High above His Throne.



¹⁴⁹ Reported by Ibn Jareer (2/158,) Ibn Abee Haatimin his book *ath-Thiqaat* (8/436), Abu ash-Shaykh in *Al-‘Adhmah* (188) and Abdullah the son of Imaam Ahmad in *As-Sunnah* (522).

¹⁵⁰ Page (125).

OBLIGATION OF BELIEF THAT THE QUR'AN IS ALLAH'S WORD REALLY AND TRULY

He - may Allah shower blessings on him - said:

فصل: وَمِنَ الْإِيمَانِ بِاللَّهِ وَكُتُبِهِ، الْإِيمَانُ بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ، مُنَزَّلٌ، غَيْرُ مَخْلُوقٍ، مِنْهُ بَدَأَ، وَإِلَيْهِ يَعُودُ، وَأَنَّ اللَّهَ تَكَلَّمَ بِهِ حَقِيقَةً، وَأَنَّ هَذَا الْقُرْآنَ الَّذِي أَنْزَلَهُ عَلَى مُحَمَّدٍ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . هُوَ كَلَامُ اللَّهِ حَقِيقَةً، لَا كَلَامُ غَيْرِهِ. وَلَا يَجُوزُ إِطْلَاقُ الْقَوْلِ بِأَنَّهُ حِكَايَةٌ عَنِ كَلَامِ اللَّهِ، أَوْ عِبَارَةٌ؛ بَلْ إِذَا قَرَأَهُ النَّاسُ أَوْ كَتَبُوهُ فِي الْمَصَاحِفِ؛ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ كَلَامُ اللَّهِ تَعَالَى حَقِيقَةً، فَإِنَّ الْكَلَامَ إِذَا يُضَافُ حَقِيقَةً إِلَى مَنْ قَالَهُ مُبْتَدَأًا، لَا إِلَى مَنْ قَالَهُ مُبَلِّغًا مُؤَدِّيًا. وَهُوَ كَلَامُ اللَّهِ؛ حُرُوفُهُ، وَمَعَانِيهِ؛ لَيْسَ كَلَامُ اللَّهِ الْحُرُوفَ دُونَ الْمَعَانِي، وَلَا الْمَعَانِي دُونَ الْحُرُوفِ.

Chapter: And from belief in Allah and His Books is belief that the Qur'an is the Word of Allah, revealed and not created. It came from Him and unto Him it will return. And that Allah spoke it truly and really. And that this Qur'an which He revealed unto Muhammad (sallallahu 'alayhi wasallam) is the Word of Allah truly and really; not the saying of other than Him. And it is not allowed to generally say that is a narrative of Allah's Words or an expression of it. Rather, when people read it or write it down in the scrolls, that does not remove it from being the Word of Allah – exalted is He - truly and really; because, sayings are ascribed truly and really to the one who says them initially and not to the one who says them by way of conveying and relaying them. It is the Word of Allah; its wordings and meanings. Allah's Words are not the wordings leaving out the meanings, nor the meanings away from the wordings.

COMMENTARY

From the fundamentals of *Eemaan*: belief in Allah and belief in His books – as has preceded -, and belief that the Qur'an is the Word of Allah comes under these two. Belief in Allah – the mighty and sublime - entails belief in His Attributes; and His Words are of His Attributes for Allah is described that He says what He wills, when He wills. He has never and will never cease to speak. His Speech will not end. And speech regarding Him is eternal and everlasting while its words continue to occur one after the other according to His wisdom – exalted is He - .

And from His Words is the glorious Qur'an which is His greatest Book – and so it basically comes under belief in His Books -. It was revealed from Him – glorious is He - He spoke it and revealed it to His Messenger (sallallahu 'alayhi wasallam). So, It was “revealed and not created” because it is one of His Attributes. He attributes it to Himself in an attribution of an attribute to the it is attributed.

And His attributes are not created, hence, his sayings are not created too. Some sects have contradicted this; the Shaykh - may Allah shower blessings on him - has mentioned the doctrines of some of them here:

1- The view of the *Jahmiyyah* who say¹⁵¹: Allah does not talk; He only created speech in other than Himself and makes it express them on His behalf. So, attributing speech to Him, in their view - is only metaphorical and not real because He created the speech. He is the speaker (of the words) in the meaning that “the Creator of the speech unto other than Him”!

This statement is null and void and contrary to textual evidences and good reasoning. It also contradicts the sayings of the pious predecessors and the scholars of the Muslims. This is because, it is not reasonable to regard someone as the speaker (of certain words) except the person who actually did the speaking of the words truly and really. So, how should it be said that, “Allah says”, while the one who actually speaks is other than Him?!

And how would it be said, “Allah’s words”, while it is the saying of other than Him?

And the author’s saying, **“It came from Him and unto Him it will return. And that Allah spoke it truly and really. And that this Qur’an which He revealed unto Muhammad (sallallahu ‘alayhi wasallam) is the Word of Allah truly and really; not the saying of other than Him”**: he intends here to refute the *Jahmiyyah* who say that the Qur’an began from other than Him and that Allah did not speak it truly and really but metaphorically; and that it is actually the Word of other than Him that was attributed to Him because He is its Creator!

The meaning of his saying that, **“It came from Him”**: is that the Qur’an began and came from Allah –exalted is He - and He spoke it.

The particle, *min* (as in the Arabic text) expresses “beginning of an end”.

And His saying, **“and unto Him it will return”**, that is, the Qur’an will return to Allah – exalted is He – because it will be taken away at the end of Time and nothing of it will remain in the hearts nor in the books and that is from the signs of the Last Hour. It may also mean: it will be ascribed to Him.

2- The Shaykh - may Allah shower blessings on him - then mentioned the ideology of the *Kullaabiyyah* –the followers of Abdullaah bn Sa’ed bn Kulaab - concerning the Qur’aan that it is an expression of the sayings of Allah; because the Words of Allah in their view are the meanings, existing by itself with His Self as Life and Knowledge with Him, and it is not connected with His Will and Wish.

These meanings with His Self are not created, but these expressions formed from letters and sounds are created. They are a narrative of Allah’s sayings but they are not His sayings.

¹⁵¹ Refer to: *Ma’aarij al-Qabool* (1/483).

3- He then mentioned the view of the *Ashaa'irah* –the followers of Abu al-Hasan al-Ash'aree-, that the Qur'an is an expression of the word of Allah; because, to them, the word of Allah is a meaning with His Self and the meaning is not created but these wordings that are read are rather expressions of that meaning that is with His Self are created. It should not be regarded as expressions of it.

Some of the scholars say: The difference between the *Kullaabiyyah* and the *Ashaa'irah* are merely literal without consequence; the *Ashaa'irah* and *Kullaabiyyah* say: the Qur'an is in two forms: letters and meanings. The letters are created and they are the ones available while the meanings are eternal with His Self, and that it is a single meaning without segments or plural. In any case, if the two statements are not the same, they are so close.

The *Shaykh*- may Allah shower blessings on him - has pointed to the nullity of the two views in his saying: **“And it is not allowed to generally say that is a narrative of Allah's Words”** that is, as the *Kullaabiyyah* say, **“or an expression of it”** as the *Ashaa'irah* say. **“Rather, when people read it or write it down in the scrolls, that does not remove it from being the Word of Allah – exalted is He - truly and really”** that is, the glorious Qur'an is the word of Allah; its letters and meanings wherever found; whether memorised in the hearts or recited on the tongue or written in the scrolls, that does not remove it from being the word of Allah truly and really.

Then the *Shaykh* - may Allah shower blessings on him –stated the proves for that and said, **“because, sayings are ascribed truly and really to the one who says them initially and not to the one who says them by way of conveying and relaying them”**, and this is because, the one who conveys and relates (any word) are only called “medium”. Allah –exalted is He - says:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾ (التوبة: ٦)

“And if anyone of the *Mushrikûn* (polytheists, idolaters, disbelievers) seeks your protection then grant him protection, so that he may hear the word of Allah (the Qur'ân).” (at-Tawbah: 6)

The “hearing” mentioned in this verse is definitely through the “conveyer”, yet what is heard is referred to “the Word of Allah”. This shows that a statement is referred to the one who utters it initially.

4- The *Shaykh*- may Allah shower blessings on him - mentioned the view of the *Mu'tazilah* who say: the word of Allah are letters and not the meanings. They say, what is generally called sayings and words generally speaking, are merely names of letters and the meaning is not part of what is given names, they rather only point to the named.

Then he - may Allah shower blessings on him - mentioned the view opposite that, and said: **“nor the meanings away from the wordings”** as is the position of the *Kullaabiyyah* and *Ashaa'irah* explained earlier.

The correct position however is:that the Qur'an is the word of Allah;its letters and meanings as is the position of the *Ahl as-Sunnah wal-Jamaa'ah*. It is the position supported by evidences from the Qur'an and the *Sunnah*. And all praise belong to Allah, the Lord of all that exists.



OBLIGATION OF BELIEF IN THE BELIEVERS' SEEING THEIR LORD ON THE DAY OF RESURRECTION AND THE STATIONS OF THE SEEING

He - may Allah shower blessings on him - said:

فصل: وَقَدْ دَخَلَ أَيْضًا فِيمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِهِ وَيَكْتِبُهُ وَمَلَائِكَتِهِ وَرُسُلِهِ: الْإِيمَانُ بِأَنَّ الْمُؤْمِنِينَ يَرَوْنَهُ يَوْمَ الْقِيَامَةِ عَيَانًا بِأَبْصَارِهِمْ كَمَا يَرَوْنَ الشَّمْسَ صَحْوًا لَيْسَ بِهَا سَحَابٌ، وَكَمَا يَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لَا يُضَامُونَ فِي رُؤْيَيْهِ. يَرَوْنَهُ سُحَّانَهُ وَهُمْ فِي عَرَصَاتِ الْقِيَامَةِ، ثُمَّ يَرَوْنَهُ بَعْدَ دُخُولِ الْجَنَّةِ؛ كَمَا يَشَاءُ اللَّهُ تَعَالَى.

CHAPTER: It also comes under what we have mentioned of belief in Him, His books, His angels and His Messengers: belief that the believers will see their Lord with their naked eyes as they would see the sunlight without any clouds covering it and as they would see the full moon during the full moon nights. They would not have to crowd to see it. They will see Him – glorious is He - on the plains of Ressurrection and then they will see Him after entering the Paradise as Allah –exalted is He - wills.

COMMENTARY

Belief in seeing Allah comes under belief in Allah, His Books and His Messengers from the aspects that Allah – glorious is He - mentioned it in His Book and His Messenger (sallAllahu 'alayhi wasallam)also mentioned it. So whoever does not believe in it has belied Allah, His Books and His Messengers; the one who would truly believe in Allah, in His Books, in His Messengers must believe in all they have informed.

And his saying, “**naked eye**” that is, a real sighting without any obscurity; it is not metaphorical as the distortionists (*Mu'attilah*) claim. “**as they would see the sunlight without any clouds covering it and as they would see the full moon during the full moon nights. They would not have to crowd to see it**”: that is, a true and real seeing without stress as shown by the verses and hadeeths that have been explained earlier.¹⁵²

And his saying, “**They will see Him – glorious is He - on the plains of Ressurrection and then they will see Him after entering the Paradise**”: this is an enunciation of the stations where the Seeing will occur; and that will be in two places:

The first place: On the Plains of Ressurrection.¹⁵³ The word, ‘*Arasaat* (as in the Arabic text rendered as, *plains*) is the plural form of ‘*Arasah* which refers to a vast expanse

¹⁵² (Pg. 102 and the pages that follow).

¹⁵³ As established in Al-Bukharee (806) and Muslim (182).

place without any buildings. 'Arasaat al-Qiyamah is the plain where accountability will be done. But will the seeing be for the believers alone on this plain?

There are three opinions on this matter:

It is said that: the believers, the hypocrites and the infidels will see Him on the plains of Ressurrection.

It is also said: only the believers and the hypocrites will see Him and not the disbelievers.

It is also said: the believers alone will see Him. And Allah knows best.

The second place: the believers will see Him after they enter the Paradise as is established in the proofs from the Book and the *Sunnah*. Some of those proofs have been explained earlier as well as the doubts of those who negate the Seeing with the refutations.¹⁵⁴

Linguistically, *al-Jannah* means garden,¹⁵⁵ and the meaning here is: the abode Allah has prepared for His friends; the abode of absolute and perfect comfort.

The Shaykh's saying: "**as Allah wills**": means that (the Seeing) would be without encompassment nor asking "the how" of seeing Him.



¹⁵⁴ (Pg. 103)

¹⁵⁵ *An-Nihaayah* by Ibn al-Atheer (168).

MATTERS UNDER BELIEF IN THE LAST DAY

1 - WHAT HAPPENS IN THE GRAVE:

He - may Allah shower blessings on him – said -:

فَصَلِّ: وَمَنْ الْإِيمَانِ بِالْيَوْمِ الْآخِرِ الْإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . مِمَّا يَكُونُ بَعْدَ الْمَوْتِ، فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَنَعِيمِهِ . فَأَمَّا الْفِتْنَةُ؛ فَإِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ، فَيُقَالُ لِلرَّجُلِ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَيُحْيَتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، فَيَقُولُ الْمُؤْمِنُ: رَبِّي اللَّهُ، وَالْإِسْلَامُ دِينِي، وَ مُحَمَّدٌ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . نَبِيِّ . وَأَمَّا الْمُرْتَابُ؛ فَيَقُولُ: هَاهُ هَاهُ؛ لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ، فَيَضْرِبُ بِمِرْزَبَةٍ مِنْ حَدِيدٍ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ؛ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ؛ لَصُعِقَ . ثُمَّ بَعْدَ هَذِهِ الْفِتْنَةِ إِمَّا نَعِيمٌ وَإِمَّا عَذَابٌ .

CHAPTER:

And from belief in the Last Day is belief in all that the Prophet (sallAllahu 'alayhi wasallam) informed of from what will happen after death. Hence, they must believe in the trials in the grave, the punishment of the grave and its enjoyments. As for the trials, people will be put to trials in their graves; it will be said to a man: "Who is your Lord?" "What is your Deen?" and "who is your Prophet?". So Allah will keep firm those who believe, with the word that stands firm in this life and in the Hereafter, and the believer will say: "My Lord is Allah, Islaam is my Deen and Muhammad (sallAllahu 'alayhi wasallam) is my Prophet."

But for the doubting person, he will exclaim: "Aahh!Aahh! I don't know; I heard people saying something and I said so too." He would thereupon be stricken with an iron hammer and he would make such a loud noise that all things will hear except mankind. If a person should hear it, he will fall faint. Then after this trial, it will be either in bliss or in perdition."¹⁵⁶

COMMENTARY

"The Last Day" is the the Day of Ressurrection, and the belief in it constitutes one of the pillars of Eemaan. Good reasoning and sound innate disposition attest to it and all heavenly revealed Books clearly stated it. All Prophets and Messengers – may

¹⁵⁶ As established in the lengthy hadeeth of al-Baraa' bn 'Aadhib (may Allah be pleased with him) reported by AbooDaawood (4753), Ahmad (18733), al-Haakim (1/37) and others in varying wordings. Al-Haakim said: "It is Saheeh upon the conditions of Al-Bukhaaree and Muslim", and Adh-Dhahabee agreed with him. Refer to *Ahkaam al-Janaaiz* by al-Albaanee (pg. 159).

Allah's peace and blessings be upon them all – invited unto it. It is named the “Last Day” because it comes up after this present life.

The Shaykh – may Allah shower blessings on him - mentioned here, a comprehensive yardstick for the meaning of belief in the Last Day that: It is from belief in all that the Prophet (sallAllahu 'alayhi wasallam) has informed of from the things that will occur after death. Hence, it falls under it, belief in all that the texts point to, from the individual's last moments, to condition of the dead inside the grave and the things that happen afterwards.

Then the Shaykh – may Allah shower blessings on him - pointed to some of those:

Among that it: what will happen in the grave. He said: **“Hence, they must believe in the trials in the grave, the punishment of the grave and its enjoyments”**: He thus mentioned two issues:

The first issue: The trial of the grave. The word, *Al-Fitnah* linguistically means, “test and examination.” But here, it is employed to mean, the questions that the two angels will pose to the dead, and so he said: **“As for the trials, people will be put to trials in their graves; it will be said to a man”**: that is, the dead person, whether male or female. Perhaps, the word, “man” was used from the aspects of prevalence (in use). Then he mentioned the questions that will be posed to the dead and what the believer and non-believers will give as answers and what will happen after these answers of bliss or perdition.

Believing in the questioning by the angels is compulsory since it is affirmed by the Prophet (sallAllahu 'alayhi wasallam) in hadeeths - all of which combined -, would reach the status of *Tawaatur*. The noble Qur'aan also prove that in His saying – exalted is he -:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ

الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ إبراهيم: ٢٧

“Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter and Allah will cause to go astray those who are *Dhalimun* (polytheists and wrong-doers), and Allah does what He wills.”
(Ibraaheem: 27)

The two Shaykhs¹⁵⁷ have reported in the Hadeeth of al-Baraa' bin 'Aadhib (may Allah be pleased with them both) from the Prophet (sallAllahu 'alayhi wasallam) who said concerning Allah's saying –exalted is He -: **“Allah will keep firm those who believe, with the word that stands firm”**:

نَزَلَتْ فِي عَذَابِ الْقَبْرِ

“It came down regarding the punishment of the grave.”

¹⁵⁷ Reported by al-Bukhaaree (1369) and Muslim (2871).

Muslim added that:

“He will be asked: ‘Who is your Lord’ and will say: ‘Allah is my Lord and my Prophet is Muhammad (sallAllahu 'alayhi wasallam)’” and that is the meaning of His saying – the mighty and sublime - that):

﴿يَشِيبُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ﴾

“Allah will keep firm those who believe, with the word that stands firm.”

The “word that stands firm” is the statement of *Tawheed* which is established in the mind of the believer based on proofs and clear evidences. The believer is made firm upon it in this world by their sticking to it, no matter what they suffer of hardship and punishment. And their being kept firm upon it in the Hereafter is their being granted the success to give answers during the questioning by the two angels.

And his saying, **“But for the doubting person”**: that is, the uncertain person, **“he will exclaim”**, when questioned, **“Aahh!Aahh!”**, an expression of doubt and painf, **“I don’t know; I heard people saying something and I said so too”** because he was not a believer in what the Messenger (sallAllahu 'alayhi wasallam) came with. So, he will be dumb to answer even he were to be among the most learned and eloquent of the people as Allah – exalted is He - said:

﴿وَيُضِلُّ اللَّهُ الظَّالِمِينَ﴾

“and Allah will cause to go astray, those who are *Dhalimun*”.

“He would thereupon be stricken with an iron hammer and he would make such a loud noise that all things will hear except mankind.” The then stated the reason why the humans will not hear it with his saying: **“If a person should hear it, he will fall faint.”** That is, he will drop dead or faint. And from Allah’s wisdom is that what happens to the dead in his grave are not felt by the living because Allah made it as part of the Unseen. If He had made it manifest, the desired wisdom behind it would be lost: belief in the Unseen.

Second issue: Of the things that happen to the dead in his grave are those pointed to by the Shaykh in his saying: **“Then after this trial, it will be either in bliss or in perdition”**: this involves affirming the punishment of the grave or its bliss. And the position of the *Ahl as-Sunnah wal-Jamaa’ah* is that when a person dies, he will either be in bliss or punishment, and that that will happen to his soul and body as the hadeeths have reported reaching *Tawaatur*¹⁵⁸ from the Messenger of Allah (sallAllahu 'alayhi wasallam).

It is therefore obligatory to believe in it; and its mode and manner (of occurrence) should not be explored since the human intelligence would not grasped it since it is from the matters of the Hereafter. And the matters of the Hereafter are not known

¹⁵⁸ Refer to: *Ahwaal al-Quboor* by Ibn Rajab al-Hambalee (p. 81).

except to Allah Alone and to whomsoever Allah reveals part of it; and those are the Prophets - may Allah's salutations and blessings be upon them.

However, the *Mu'tazillah* deny the punishment of the grave and their confusion regarding that is that they do not comprehend or perceive the dead being punished without being questioned.

The response to that is that: Our inability to comprehend or see a thing does not prove that the same thing cannot exist or occur. How many a thing exists we cannot see; so from those things is the punishment of the grave and its bliss. Secondly, Allah –exalted is He - made the matters of the Hereafter and all matters connected to it to be of the Unseen and screened them from human comprehension in this world in order that those who will believe in the Unseen will stand out from others.

The matters of the Hereafter are not intellectually deduced from those of the present life. And Allah knows best.

The punishment of the grave is in two forms:

The first form: the continuous punishment which is the punishment for the disbelievers as Allah –exalted is He - says:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾ غافر: ٤٦

“The fire; they are exposed to it, morning and afternoon.” (Ghaafir: 46)

The second form: It will be for a time and then cease. It is the punishment for some of the wrongdoers among the believers. He will be punished according to his crime but it will be eased from him. The punishment may be relieved off him due to a supplication, charity or forgiveness (he made or made on his behalf).¹⁵⁹



¹⁵⁹ As is established in *Saheeh al-Bukhaaree* (218) and *Muslim* (292) when the Prophet (sallAllahu 'alayhi wasallam) passed by two graves and said, “As for these two, they are being punished” till he said at the end of the hadeeth that, “Perhaps it will relieve it for them as long as it does not become dry”. Ibn Rajab had written a section heading: “Does the Punishment Lessen for the People in the Graves?” (pg. 105) in his book, *Ahwaal al-Quboor*.

2 - THE GREATER RESSURRECTION AND WHAT WILL HAPPEN ON IT:

إِلَى أَنْ تَقُومَ الْقِيَامَةُ الْكُبْرَى، فَتَعَادُ الْأَرْوَاحُ إِلَى الْأَجْسَادِ. وَتَقُومُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللَّهُ بِهَا فِي كِتَابِهِ، وَعَلَى لِسَانِ رَسُولِهِ، وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ. فَيَقُومُ النَّاسُ مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ حُفَاءً عُرَاءً غُرْلًا

(And this continues) until the greater Resurrection is established. The souls shall be returned to the bodies and the Resurrection as Allah had informed of in His Book and from the tongue of His Messenger and as is unanimously agreed upon by the Muslims will occur. The people will rise from their graves before the Lord of all that exists, bare-footed, naked and uncircumcised.

COMMENTARY

The Shaykh – may Allah shower blessings on him – referred here and in what comes after it, to what will happen in the home of the Hereafter which will begin with the “greater resurrection”. The abodes are three¹⁶⁰: the abode of this world, the abode of *Barzakh* and the abode of the Hereafter. Each of these three abodes has rulings exclusive to it and events that will occur therein. The Shaykh had mentioned what will happen in the abode of *Barzakh*.

Here, he began to talk about what will happen in the abode of the Hereafter. He said: “until the greater Resurrection is established”. Resurrection is two: the “lesser Resurrection” and that is death. This resurrection will specifically occur to all humans by the passage of his soul and the termination of his activities. As for the “greater Resurrection”, it will happen to people together and take them just at once. It is referred to as, *Qiyamah*, Resurrection because of the rising of the people from their graves before the Lord of all the worlds¹⁶¹.

So, he said: “The souls shall be returned to the bodies”: that will be when Israafeel will blow into the trumpet. Allah – exalted is He - says:

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا إِنَّا بَعَثْنَا مِنْ مَّوَدِّنَا ﴿٥٢﴾﴾

يس: ٥١ - ٥٢

“And the trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord. They will say: "woe to us! who has raised us up from our place of sleep..." (Yaasin: 51-2)

And Allah says:

¹⁶⁰ Refer to *Sharh al-'Aqeedat at-Tahaawiyyah* (p. 452).

¹⁶¹ Refer to *at-Tadhkirah* by al-Qurtubee (2/268).

﴿ثُمَّ يُنْفَخُ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ الزمر: ٦٨

“Then it will blown a second time and behold, they will be standing, looking on (waiting).” (Zumar: 68)

The word, *Arwaah* (as in the Arabic text, rendered as souls) is the plural of *ruh* which is what the individual and other living things lives by. Its real essence is not know except by Allah. Allah – exalted is He - says:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾ الإسراء: ٨٥

“And they ask You (O Muhammad) concerning the Rûh (the soul); say: ‘The Ruh (the soul): it is one of the commands of my Lord.’”(Al-Israa’: 85)

And his saying: **“and the Ressurrection as Allah had informed of in His Book and from the tongue of His Messenger and as is unanimously agreed upon by the Muslims will occur”**, is a pointer to the evidences regarding Resurrection; that it is affirmed with the Book, the *Sunnah*, the consensus of the Muslims and sound innate disposition. Allah informs of it in His Book and established the evidences on it as he refutes the deniers of Resurrection in most of the chapters of the Qur’an.

Similarly, because our Prophet, Muhammad (sallAllahu 'alayhi wasallam) is the last of the Prophets, he described the details of the Hereafter in a way that would not be found in many of the books of the (other earlier) Prophets.

Likewise, the rewards for deeds is affirmed from sound reasoning as is obtainable in the Sharee’ah. Allah called the attention of the intellects to that in many places in the Qur’an where He mentioned that: It does not befit His wisdom and praiseworthiness to leave people without purpose; or to have created them in vain without giving them orders or prohibitions. They would not be rewarded or punished; or that the righteous is treated like the wrongdoer or the Muslims be made to be like the criminals.

Some of the good doers will die before they are rewarded for their good deeds and some evildoers will also die before they get the reward for their crimes. Consequently, there should be an abode where each of them will be rewarded.

Whoever denies Resurrection is a disbeliever as Allah –exalted is He - says:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا﴾ التغابن: ٧

“The disbelievers pretend that they will never be resurrected” (At-Tagaabun: 7)

And His Saying, **“The people will rise from their graves before the Lord of all that exists, bare-footed”**: The word, *hufaah* (as in the Arabic text) is the plural of *haafin* which refers to the one without shoes or leather-socks on his feet, **“naked”**: the word *‘Uraah* (as in the Arabic text) is the plural of *‘Aarin* who is the person without clothes, **“and uncircumcised”**: *Gurlan*, the plural *agral*, the person

who has not been circumcised. They will be upon these three attributes when they rise up from their graves.

This is established in authentic reports from the the Prophet (sallAllahu 'alayhi wasallam) on the authority of Aa'ishah (may Allah be pleased with her) who reported that the Messenger of Allah (sallAllahu 'alayhi wasallam) said:

«إِنَّكُمْ تُحْشَرُونَ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاهَ عُرْلًا»

“You all shall be gathered unto Allah on the Day of Resurrection bare-footed, naked and uncircumcised...”to the end of the hadeeth.



EVENTS OF THE DAY OF RESURRECTION

وَتَدْنُو مِنْهُمْ الشَّمْسُ ، وَيُلْجِمُهُمُ الْعَرَقُ . فَتُنصَبُ الْمَوَازِينُ ، فَتوزنُ بِهَا أَعْمَالُ الْعِبَادِ ،
﴿فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ١٠٢-١٠٣ . وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ المؤمنون: ١٠٢ - ١٠٣ . وَتُنشَرُ الدَّوَابِيعُ ، وَهِيَ صَحَائِفُ الْأَعْمَالِ ،
فَأَخَذَ كِتَابَهُ بِيَمِينِهِ ، وَأَخَذَ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ وَّرَاءِ ظَهْرِهِ ؛ كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى :
﴿وَكُلَّ إِنْسَانٍ أَلْمَنَّا طَبْرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا﴾ ١٣-١٤ . أَقْرَأُ كِتَابَكَ كَفَى بِنَفْسِكَ
أَيُّومَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ الإسراء: ١٣ - ١٤ . وَيُحَاسِبُ اللَّهُ الْخَلَائِقَ ، وَيَخْلُو بِعَبْدِهِ الْمُؤْمِنِ ، فَيَقْرُرُهُ
بِدُئُوبِهِ ؛ كَمَا وَصَفَ ذَلِكَ فِي الْكِتَابِ وَالسُّنَّةِ . وَأَمَّا الْكُفَّارُ ؛ فَلَا يُحَاسِبُونَ مُحَاسِبَةً مَنْ تَوَزَّنَ حَسَنَاتُهُ
وَسَيِّئَاتُهُ ؛ فَإِنَّهُ لَا حَسَنَاتَ لَهُمْ ، وَلَكِنْ تُعَدُّ أَعْمَالُهُمْ ، فَتُحْصَى ، فَيُوقَفُونَ عَلَيْهَا وَيُقَرَّرُونَ بِهَا .

The sun will draw close to them and they will be drenched in sweat. The scale shall be placed and with it, the deeds of the slaves shall be weighed.

“Then, those whose scales (of good deeds) are heavy, - These, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.” (Al-Mu’minoan: 102-3)

The records will be spread open, the scrolls (containing documentation) of deeds. A person may receive his book with his right hand and another may receive his book with his left hand or from behind his back as Allah –exalted is He - said:

“And we have fastened every man's deeds to his neck, and on the Day of Resurrection, we shall bring out for him a book which he will find wide open. (It will be said to him): ‘Read your book. you yourself are Sufficient as a reckoner against you this day.’”(Al-Israa’: 13-14)

Allah will then judge the creatures and be private with His believing slave. He will make him admithis sins as described in the Book and *Sunnah*. But as for the disbelievers, they will not be made to account like those whose good deeds will be weighed against their wrongdoings because they actually had no good deeds. Their deeds will rather be counted and they will admit them and be recompensed for them.

COMMENTARY

The Shaykh – may Allah shower blessings on him - mentioned here some of what will happen on the Day of Resurrection among the matters they have been stated in the Book and *Sunnah*. Because, the details of what will happen on that Day are of the matters beyond the human intellect; they will only be known through authentic

reports from the Prophet (sallAllahu 'alayhi wasallam) who would not talk from his own desire;

﴿إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَى﴾

“It is only an inspiration that is inspired.”

From the wisdoms behind making the creatures account for their deeds, weighing them and keeping them written on scrolls despite Allah’s comprehensive knowledge of all that, is for the slaves to see His perfect praiseworthiness, impeccable justice, the vastness of His compassion and the mightiness of His kingdom.

The *Shaykh* mentioned some of what will happen to the slaves on this great day as follow:

1- **“The sun will draw close to them”**: that is, it will come close to their heads as reported by Muslim¹⁶² on the authority of al-Miqdaad bin Al-Aswad (may Allah be pleased with him) who said: “I heard the Messenger of Allah (sallAllahu 'alayhi wasallam) saying:

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذْنَيْتِ الشَّمْسُ مِنَ الْعِبَادِ، حَتَّى تَكُونَ قَدْرَ مِيلٍ أَوْ مِيلَيْنِ.»

“On the Day of Resurrection, the sun will be brought so close to the slaves to the distance of a mile or two.”

And his saying, **“and they will be drenched in sweat”** that is, it will reach up to their mouths becoming like the bridle, preventing them from speaking because of the closeness of the sun to them. This will apply to most of the creatures, and the Prophets and whpmever Allah wishes shall be exempted.

2- Among the things he mentioned concerning this day is his saying: **“The scale shall be placed and with it, the deeds of the slaves shall be weighed”**: *Al-Mawaazeen* (as in the Arabic text, rendered as *scale*) is the plural of *Meezaan* with which the good and bad deeds shall be weighed. It shall be a real scale with a pointer and two hanging pans¹⁶³. It is from the affairs of the Hereafter, and we believe in it as it has come (in the reports) and we will begin to research its how except in the light of the available texts.

The wisdom behind the placing the Scale is to show its measures so that the rewards will be according to it (i.e., the measure).

“Then, those whose scales are heavy” that is, whose good deeds outweighs his wrongdoings **“These, they are the successful.”** That is, the prosperous and saved people from Hell who are entitled to enter the Paradise. **“And those whose scales are light”** that is, his wrong deeds outweigh his good deeds, **“they are those who lose**

¹⁶² No. (2864).

¹⁶³ Refer to: *Sharh al-'Aqeedat at-Tahaawiyah* (p. 482).

their ownelves.” Meaning that, they are ruined and will enter the Hell. **“in Hell will they abide”**: staying forever in Hell.

The point of reference from the noble verse:

It affirms the Scales and the Weighing of the Day of Resurrection. Weighing and Scales occur in several verses in the Qur’aan, and the collective texts show that the Doer, the deed and the scrolls shall be weighed and there are no contradictions about that. They shall all be weighed but what matters is the weightiness and lightness will be based on the deed itself and not the doer nor the scroll. And Allah knows best.

The *Mu’tazillah* have distorted the texts regarding this that:What is meant by the Weighing and the Scales is “Justice”! And this is a wrong interpretation which contradicts the textual evidences, consensus of the *Salaf* of the *Ummah* and their leading scholars.

Ash-Shawkaanee said: “The paramount thing they clingto are mere claims of mental impossibilities and that makes no proof against anyone. If their intellects cannot accept this, the intellects of people far stronger intellectually have accepted them and those are the Companions, the Taabi’oon and those who follow them until the Innovation came like the dark night when everyone began to say just whatever he desired and threw the *Sharee’ah* behind their backs.”¹⁶⁴

The matters of the Hereafter are not o things the human intellect completely comprehends. And Allah knows best.

3- Among the matters the Shaykh mentioned concerning the events of this day is his saying: **“The records will be spread open, the scrolls (containing documentation) of deeds”**: that is, the scrolls in which the deeds the slaves carried out on the earth which the guarding angels wrote down. They are rolled up when at death and will be spread open during accountability so that everyone gets his scroll and knows what they contain.

“A person may receive his book with his right hand and another may receive his book with his left hand or from behind his back”: this entails explanations on the manner people will collect their scrolls as the Qur’an says; and that will be of two forms: the one who collects his book with his right hand; the believing slave, and the one who will collect his book with his left hand or from behind his back; the disbelieving slave. He will receive his book having his left hand twisted from his back because the verses occur mentioning this and that. And there is no contradiction in that because the disbeliever will have his right hand fastened to his neck and his left hand will be twisted from behind his back, and then he so receives his book.

Then the Shaykh gave evidence with Allah’s saying –exalted is He - :

﴿وَكُلَّ إِنسَانٍ أَلْمَمْنَا طَبْرَهُ فِي عُنُقِهِ﴾

¹⁶⁴Fath al-Qadeer (2/197).

“And we have fastened every man's deeds to his neck,” to the end of the verse.

At-Taairah (as in the Arabic text rendered as, *deed*) refers to what flies above him from his good or bad deeds, **“to his neck”** that is, it will be fastened to him and he will be rewarded based on it without escape. It necessarily sticking to him as necklaces connect with the neck.

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا﴾

“And on the Day of Resurrection, we shall bring out for him a book which he will find wide open.”

That is, we will gather his entire deeds for him in a single record he will be given on the Day of Recompense either with his right hand if he will be among the successful, or his left hand if he will be among the wretched. **“wide open”**:that is,it will be opened for him and others to read. **“he will find it wide open”**:by was of hurrying up the news of goodness or a censure for evil!

“Read your book” that is, we shall say that to him before the person starts reading his book whether is is learned to read or not,

﴿كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

“You yourself are sufficient as a reckoner against you this Day.”

That is, the word,*Haseeban*(as in the Arabic text) also means *Haasiban*and it occurs in the accusative case expressing specification (it specifies what sufficiency you are of regarding yourself). And this is the height justice when He makes him the reckoner against his own self so that he sees all his own deeds; he will not deny any of them.

The point of reference from the noble verse:

It entails affirmation of every person being given his record of deeds on the Day of Resurrection which he will read by himself and know all that is inside it by himself without any intermediaries

4- Then the Shaykh – may Allah shower blessings on him - mentioned Accounting and said, **“Allah will then judge the creatures”**; *Al-Hisaab*(as in the Arabic text) is Allah’s making the creatures witness the measures of the rewards for their deeds and His reminding them of what they might have forgotten from it. Or in other words: It is Allah’s holding back His slaves over their deeds – whether good or bad - before they leave the plains of gathering.

Then the Shaykh – may Allah shower blessings on him - then mentioned that Accounting for deeds will be of two forms:

The first form: the Accounting of the believer about which he said: **“and be private with His believing slave. He will make him admit his sins as described in the Book and Sunnah.”** As Allah –exalted is He - says:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِئْمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨ وَيَتَقَلَّبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝٩﴾

الانشقاق: ٧ - ٩

“Then, as for him who will be given his record in his right hand, * he surely will receive an easy reckoning, * and will return to his family in joy!” (Al-Inshiqaaq: 7-9)

It occurs in the Two Saheehs¹⁶⁵ on the authority of Ibn Umar (may Allah be pleased with both) whosaid: “I heard the Messeneger ofAllah (sallAllahu 'alayhi wasallam) saying:

إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ، فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ، فَيَقُولُ: أَنْتَعْرِفُ ذَنْبَ كَذَا، أَنْتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ، حَتَّىٰ إِذَا قَرَّرَهُ بِدُنُوبِهِ، وَرَأَىٰ فِي نَفْسِهِ أَنَّهُ هَلَكَ، قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَعْفُزُهَا لَكَ الْيَوْمَ، فَيُعْطَىٰ كِتَابَ حَسَنَاتِهِ.

“Surely, Allah will bring the believer close and place him under His cover and screen him from the people. He will make him admit his sins and say to him: ‘Do you recognise this sin? Would you recognise this sin? Do you recognise this sin?’ Until when He makes him acknowledge his sins and thinks within himself that he is certainly ruined, He will say: ‘Surely, I had covered them up for you in the world and I forgive you of them today. Then he will be given his books of good deeds.’”

The phrase, “he will make him admit his sins” means, he will make him affirm; i.e., accept them as in this hadeeth: **“Do you recognise this sin? Would you recognise this sin?”** There are among the believers those who will enter the Paradise without any accounting as authentically reported in the hadeeth of the Seventy Thousand who will enter the Paradise without accounts nor punishment.¹⁶⁶

And the Accounting will differ: Some will be simple, and that will be the Presentation (of deeds to be weighed), and some will be Dialogue (where the servant is queried and made to answer). It occurs in the Two Saheehs¹⁶⁷ on the authority of Aa'ishah (may Allah be pleased with her) who reported the Messenger of Allah (sallAllahu 'alayhi wasallam) said:

«لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَكَ»

“No one will be called to account on the Day of Resurrection except that he be ruined.” Thereupon, I asked: “O Messenger of Allah! Did Allah not say:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِئْمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

¹⁶⁵ Reported by Al-Bukhaaree (2441) and Muslim (2768).

¹⁶⁶ Reported by Al-Bukhaaree (5811) and Muslim (216).

¹⁶⁷ Reported by Al-Bukhaaree (6537) and Muslim (2876).

“Then, as for him who will be given his record in his right hand, * he surely will receive an easy reckoning,” (Al-Inshiqaaq: 8-9)

The Messenger of Allah (sallAllahu 'alayhi wasallam) replied:

«إِنَّمَا ذَلِكَ الْعَرَضُ، وَلَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ إِلَّا عُدْبٌ»

“That is about the Presentation (of the people for the weighing of their deeds); no one is asked to account on the Day of Resurrection except that he is punished.”

The second form: The Accounting of the disbelievers;and he has explained it that, **“But as for the disbelievers, they will not be made to account like those whose good deeds will be weighed against their wrongdoings because they actually had no good deeds”** that is, they do not have good deeds to be placed on the Scale against their wrongdoing since their deeds have been rendered null and void by their disbelief. So nothing remains for them in the Hereafter except wrongdoings.

Consequently, their Accounting only means that, **“Their deeds will rather be counted and they will admit them and be recompensed for them”**: that is, they will be informed of their deeds of disbelief, they will acknowledge them and be rewarded accordingly as Allah - The Most High - says:

﴿فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ عَلِيمٍ﴾ ﴿٥٠﴾ فصلت: ٥٠

“Then, we verily, will show to the disbelievers what they have done and we shall make them taste a Severe torment.” (Fussilat: 50)

He –exalted is He - also says:

﴿وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ﴾ ﴿٣٧﴾ الأعراف: ٣٦ - ٣٧

“...and they will bear witness against themselves, that they were disbelievers.” (Al-A'raaf: 37)

He says:

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ﴾ ﴿١١﴾ الملوك: ١١

“Then they will confess their sin. So, away with the dwellers of the blazing Fire.” (Al-Mulk: 11)



THE POOL OF THE PROPHET (SALLALLAHU 'ALAYHI WASALLAM); ITS LOCATION AND QUALITIES

وَفِي عَرَصَاتِ الْقِيَامَةِ الْحَوْضُ الْمَوْزُودُ لِلنَّبِيِّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَخْلَى مِنَ الْعَسَلِ، آيَاتُهُ عَدَدُ نُجُومِ السَّمَاءِ، طُولُهُ شَهْرٌ، وَعَرْضُهُ شَهْرٌ، مَنْ يَشْرَبُ مِنْهُ شُرْبَةً؛ لَا يَظْمَأُ بَعْدَهَا أَبَدًا.

On the Plains of Resurrection shall be the Pool prepared for the Prophet (sallAllahu 'alayhi wasallam); its water is whiter than milk and sweeter than honey. Its serving vessels will be in the numbers of the stars in the sky. Its length is a month (journeying) and its breadth, a month (journeying). Whoever sips a drink from from it will not feel thirsty forever.

COMMENTARY

5 – Of the things that will be found on the Day of Resurrection is the Pool of Prophet (sallAllahu 'alayhi wasallam). The Shaykh mentioned it here and enunciated its attributes: “On the Plains of Resurrection shall be the Pool prepared for the Prophet (sallAllahu 'alayhi wasallam)” as is affirmed from the Prophet (sallAllahu 'alayhi wasallam).

Al-Imam Ibn al-Qayyim¹⁶⁸ said: “The hadeeths affirming the Pool have been reported by fourty Companions, many or most of it are in authentic.”

The meaning of ‘Arasaat had preceded¹⁶⁹.

Al-Hawdh (as in the Arabic text, rendered as Pool) linguistically refers to a collection of water. The *Ahl as-Sunnah wal Jamaa’ah* have consensus affirming the *Hawdh*. But the *Mu’tazillah* however differ on that and do not affirm it! They twisted the textual evidences that occur concerning it and turned them away from their apparent meanings.

Then the Shaykh (may shower blessings on him) mentioned the attributes of the Pool, he said: “its water is be whiter than milk and sweeter than honey”: these qualities are established in the hadeeths such as the hadeeth of Abdullaah bin Al-‘Amr which occurs in Al-Bukhaaree and Muslim, that: the Messenger of Allah (sallAllahu 'alayhi wasallam) said:

«حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أْبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِبْرَانُهُ كُنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا»

¹⁶⁸ In his annotations to *Sunan Abee Daawood* (13/56). Refer to: *At-Tanbeehaat as-Saniyyah* (234).

¹⁶⁹ (Pg. 148).

“My Pool is a month’s journey (in its length); its water is whiter than milk and its fragrance is more pleasant than Musk. Its serving vessels are as the stars in the sky; whoever drinks from it shall never become thirsty.”¹⁷⁰



¹⁷⁰ Reported by Al-Bukhaaree (6579) and Muslim (2292).

AS SIRAAT: WHAT IT MEANS, LOCATION AND THE MANNER PEOPLE WILL CROSS IT

وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ، وَهُوَ الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ، يَمُرُّ النَّاسُ عَلَيْهِ عَلَى قَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَمُرُّ كَلَمْحِ الْبَصَرِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالرِّيحِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْفَرَسِ الْجَوَادِ، وَمِنْهُمْ مَنْ يَمُرُّ كَرِكَابِ الْإِبِلِ، وَمِنْهُمْ مَنْ يَعْدُو عَدْوًا، وَمِنْهُمْ مَنْ يَمْشِي مَشْيًا، وَمِنْهُمْ مَنْ يَرْحَفُ رَحْفًا، وَمِنْهُمْ مَنْ يُخْطِفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ؛ فَإِنَّ الْجِسْرَ عَلَيْهِ كَالِإِبِ كَالْخَطْفِ النَّاسِ بِأَعْمَالِهِمْ.

The *Sirat* shall be laid across the core of *Jahannam*; it is the bridge between the Paradise and Hell. The people will cross it depending on their deeds; some will go past it like the twinkle of an eye; some will pass like lightning; some will pass like the wind; some will cross it like the strong racing horse; some will cross it like the camel riders; some jogging; and some will walk, while some will crawl. Some will be snatched and thrown into *Jahannam* because the bridge has hooks that will pick out the people according to their deeds.

COMMENTARY

6- The Shaykh (may Allah shower blessings on him) mentioned here that from the events of the Day Resurrection is passage upon the *Sirat*. The word, *Sirat* linguistically refers to “the clear path”. But technically in the *Share’ah*, it is what the Shaykh explained: “it is the bridge between the Paradise and Hell”. He then stated its location in his saying: “laid across the core of *Jahannam*” that is, over the Hell.

He then explained the manner in which the people will cross it in his saying: “The people will cross it depending on their deeds”. The crossing over it shall be after the people have left the place of gathering and Accounting. This is because, the believers will be saved on it from Hell to the Paradise while the people of Hell shall fall into it as is established in hadeeths.¹⁷¹

Then the Shaykh (may Allah shower blessings on him) explained the manners in which the people will pass over the *Sirat* and he said: “some will go past it like the twinkle of an eye...” that is, in the speed or slowness of their crossing it, depending on the level of their *Eemaan* and their righteous deeds they had sent forth while in the world.

So, depending on the steadfastness of a person upon the *Deen* of Islam and his firmness upon it so will his stability and passage over the *Sirat* be. It follows that whoever is steadfast upon the abstract path, which is Islam, he will be steadfast upon the real path that will be laid across on the core of *Jahannam*. And the one who derails from the abstract path will derail from the real path.

¹⁷¹ Reported by Al-Bukhaaree (7439) and Muslim (183).

And his saying, **“some jogging”**: that is, running at a slow steady pace. And his saying, **“some will crawl”**, that is, they will move their buttocks instead of their legs. And his saying, **“has hooks on it”** *Kalaaleeb* (as in the Arabic text and rendered as hooks) is the plural form for *kalloob*, an iron with a curved tip.

And his saying, **“that will pick”**, hurriedly taking something.

His saying: **“according to their deeds”** that is, because of their bad deeds; so the pick out of these people by the hook will be based on how illusions and passions derailed them from the Right path.

Ahl as-Sunnah wal-Jamaa’ah believe in the *Siraat* laid across the core of *Jahannam* and the people’s crossing it as is contained in authentic hadeeths from the Prophet (sallallahu 'alayhi wasallam). But Qadee Abdul-Jabbaar, the -Mu’tazilite¹⁷² differed concerning this as many of his followers did. They say: What is meant by the *Siraat* is the path to the Paradise, He –exalted is He - said:

﴿سَيَهْدِيهِمْ وَيُضِلُّهُم بِالْهَمِّ﴾ محمد: ٥

“He will guide them and set right their state.” (Muhammad: 5)

and the path to Hell as pointed to in His saying –exalted is He - :

﴿فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾ الصافات: ٢٣

“... and lead them on to the Way of flaming Fire (Hell)” (Saaffaat: 23).

This is a wrong position and a rejection of authentic textual evidences without proof; and the pertinent thing is to take to the texts upon their apparent meanings.



¹⁷² He is Abdul-Jabbaar bin Ahmad bn Abdil-Jabbaar al-Hamdaanee al-Asad Abaadee, Abu al-Husayn: a judge and a scholar foundations of Islamic Jurisprudence. He was a scholar of the *Mu’tazilah* sect during his time and he used to be referred to as “the Judge of the judges”. He became a judge in Rayy and died there in the year 415AH. One of his books is *Sharh al-Usool al-Khamsah*. Refer to: *al-A’laam* by az-Zirkilee (3/273).

AL-QANTARAH BETWEEN THE PARADISE AND HELL

فَمَنْ مَرَّ عَلَى الصِّرَاطِ؛ دَخَلَ الْجَنَّةَ. فَإِذَا عَبَرُوا عَلَيْهِ؛ وَقَفُوا عَلَى فَنَطْرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقْتَصَّ لِبَعْضِهِمْ مِنْ بَعْضٍ، فَإِذَا هَدَّبُوا وَنُقُوا؛ أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ.

So whoever passes over the *Siraat* will enter the Paradise. So after they cross over it, they will be stopped at a *Qantarah* between the Paradise and Hell where some will get their own back from others. After they have been clased and purified, they will be allowed to enter the Paradise.

COMMENTARY

7 – The shaykh (may Allah shower blessings on him) mentioned among the events of the Day of Resurrection, the waiting at the *Qantarah*; he said, “So whoever passes over the *Siraat*”: meaning that, he passes over it and becomes safe from falling into the *Jahannam*, “will enter Paradise” since whomever is saved from Hell will enter the Paradise. Allah –exalted is He - says:

﴿فَمَنْ رُحِّجَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾ آل عمران: ١٨٥

“...And whoever is removed away from the fire and admitted to Paradise, He indeed is successful...” (Aal-Imraan: 185)

He also says:

﴿فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾ الشورى: ٧

“... when a party will be in Paradise and a party in the blazing Fire (Hell).” (Ash-Shooraa: 7)

However, before entering into the Paradise, requitting rights will be established among the believers so that they will enter the Paradise upon the most perfect condition. They would have been free of any wrongdoings¹⁷³. This is what the Shaykh

¹⁷³ This is why the Prophet admonished his *Ummah* as in his saying:

«مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ، فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُحِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُحِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

“Whoever has a right of his brother regarding his dignity or anything else should settle it with him today before the time there shall be no Deenaar or Dirham and if he has a righteous deed, it will be taken from it according to his rights; and if he has no good deeds, they will take from the wrongdoings of his friend and hurl it upon him.”

was referring to in his saying: **“So after they cross it”** that is, when they go past the *Siraat* and are safe from Hell, **“they will be stopped at Qantarah”**: a girder and a raised structure.

Regarding the *Qantarah*, it is said that it is the tip of the *Siraat* in the direction of the Paradise.

It is also held to be another *Siraat* exclusive to the believers.

“Some will be made to get their own back from others”: that is, there be requittals regarding usurped rights among them. So the rights of the oppressed person will be taken back from the person who had wronged him. **“After they have been cleansed and purified”** meaning, after they are liberated from the basic rights of people over them they could not fulfil and other rights, **“they will be allowed to enter the Paradise”** when all that some of them had against others of dislike would have gone away. Allah –exalted is He – says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾ الحجر: ٤٧

“And we shall remove from their breasts any sense of injury (that they may have), (so they will be like) brothers facing each other on thrones.” (Hijr: 47)



Reported by al-Bukhaaree (2449). The Prophet (sallAllahu 'alayhi wasallam) also explained Requittals in other narrations collected by Al-Bukhaaree in the Book of Mind-softeners, Chapter on Requittals on the Day of Resurrection.

THE FIRST TO ASK THE DOOR OF PARADISE BE OPENED AND THE FIRST TO ENTER IT AND THE INTERCESSIONS OF THE PROPHET (SALLALLAHU 'ALAYHI WASALLAM)

وَأَوَّلُ مَنْ يَسْتَفْتِحُ بَابَ الْجَنَّةِ النَّبِيُّ مُحَمَّدٌ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .، وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ الْأُمَّمِ أُمَّتُهُ . وَكَه . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فِي الْقِيَامَةِ ثَلَاثُ شَفَاعَاتٍ : أَمَّا الشَّفَاعَةُ الْأُولَى؛ فَيَشْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ بَعْدَ أَنْ يَتَرَاجَعَ الْأَنْبِيَاءُ؛ آدَمُ، وَنُوحٌ، وَإِبْرَاهِيمُ، وَمُوسَى، وَعِيسَى ابْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ . وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ؛ فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ يَدْخُلُوا الْجَنَّةَ . وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ . وَأَمَّا الشَّفَاعَةُ الثَّلَاثَةُ؛ فَيَشْفَعُ فِيمَنْ اسْتَحَقَّ النَّارَ، وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصِّدِّيقِينَ وَغَيْرِهِمْ، فَيَشْفَعُ فِيمَنْ اسْتَحَقَّ النَّارَ أَنْ لَا يَدْخُلَهَا، وَيَشْفَعُ فِيمَنْ دَخَلَهَا أَنْ يُخْرَجَ مِنْهَا .

The first to ask the door of Paradise be opened shall be the Prophet, Muhammad (sallAllahu 'alayhi wasallam), and the first to enter it among nations are his nation (Ummah). On the Day of Resurrection, he (sallAllahu 'alayhi wasallam) shall have three intercessions:

The first Intercession: He will intercede for the people of the plains (of Resurrection) so that they may be judged after the prophets: Aadam, Nooh, Ibraaheem, Moosaa, 'Eesaa bin Maryam would have held back from interceding until it will end up with him (sallAllahu 'alayhi wasallam).

The second Intercession: He will intercede for the people of Paradise to enter it. These two intercessions are exclusive to him.

The third Intercession: He will intercede for those deserving the Hell. This Intercession shall be for him and other prophets, the truthfuls and others. They will intercede for those deserving the Hell not to enter it and he will intercede for those who had entered it to come out of it.¹⁷⁴

COMMENTARY

6 - The Shaykh (may Allah shower blessings on him) explains what will happen to the believers on the Day of Resurrection after passing through the conditions the most important of which had been mentioned earlier. He said: **“After they have been cleansed and purified”**, they will not enter the Paradise until after Allah’s permission—exalted is He - and after a request to have gates opened.

The first to ask the door of Paradise be opened shall be the Prophet, Muhammad (sallAllahu 'alayhi wasallam), as in the Saheeh¹⁷⁵ on the authority of Anas (may Allah

¹⁷⁴ As in the hadeeth of intercession with Al-Bukhaaree (3340) and Muslim (194).

¹⁷⁵ Saheeh Muslim (197).

be pleased with him) who said: the Messenger of Allah (sallAllahu 'alayhi wasallam) said:

"آبِي بَابِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ، فَيَقُولُ الْحَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ، فَيَقُولُ: بِكَ أَمْرٌ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ "

"I shall approach the door of the Paradise on the Day of Resurrection and ask the door be opened. The doorkeeper will ask, 'Who are you?' And I will say: 'Muhammmad.' He will say, 'I have been commanded not to open (the door) for any one before you.'"

Al-Istiftaah means requesting to open. This entails honour for him (sallAllahu 'alayhi wasallam) and an exposition of his excellence.

"and the first to enter it among nations are his nation (*Ummah*)", and that is because of their excellence over other nations.

And the evidence for that:

What is contained in the hadeeth of Abu Hurayrah reported by Muslim in his saying (sallAllahu 'alayhi wasallam):

"وَمَنْ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ"

"And we shall be the first to enter the Paradise."

And his saying, "**On the Day of Resurrection, he (sallAllahu 'alayhi wasallam) shall have three intercessions**": The word, *Shafaa'aat* (as in the Arabic text, rendered as *intercession*) is the plural form of *Shafaa'ah* which literally refers to, "means" and customarily refers to asking for good for others; derived from *shaf'* (even), the opposite of *witr* (odd). As if the intercessor adds up his request to that of the one for whom he is interceding.

The saying of the Shaykh - may Allah shower blessings on him - that: "**On the Day of Resurrection, he (sallAllahu 'alayhi wasallam) shall have three intercessions**" explains the Intercessions the Prophet (sallAllahu 'alayhi wasallam) will perform on the Day of Resurrection by Allah's Leave - exalted is He. This is how the shaykh concisely mentioned the intercessions here even though given a detailed enumeration, are of eight forms¹⁷⁶: Some of them are exclusive to the Prophet (sallAllahu 'alayhi wasallam) and others are shared between him and others.

The first Intercession: The "Greatest Intercession" and this is the *Maqaam al-Mahmood* (the Praiseworthy Station). That is the Prophet (sallAllahu 'alayhi wasallam)'s interceding that Allah - glorious is He - begins judgement among His slaves after waiting for along time and after they would have approached the

¹⁷⁶ Refer to: *Majmoo' al-Fataawaa* (3/132), *Sharh al-'Aqeedat at-Tahaawiyah* (p. 253), *at-Tanbeehaat al-Lateefah* (pg. 89), *At-Tanbeehaat as-Saniyyah* (pg. 238) and *Kitaab ash-Shafaa'ah* by Muqbil al Waadi'ee.

prophets to intercede. Our Prophet (sallAllahu 'alayhi wasallam) will carry-out the Intercession by the permission of his Lord.

The second Intercession: His intercession for the inhabitants of the Paradise to enter it after the end of Accounting.

The Third Intercession: His intercession (sallAllahu 'alayhi wasallam) for his uncle, Abu Taalib, that his punishment be lightened. This is exclusive to him as well, because Allah had informed that no intercession of the intercessors will benefit the disbelievers. Our Prophet (sallAllahu 'alayhi wasallam) had also told too that his Intercession shall be for those who believe in Allah's Oneness (duly and rightly) alone. So, his interceding for his uncle, Abu Taalib, is specially for him alone.

These three forms of intercessions are exclusive for to Prophet (sallAllahu 'alayhi wasallam).

The fourth Intercession: the intercession for those who deserve the Hell among the wrongdoers among those who believe in Allah's Oneness (duly and truly) not to enter it.

The fifth Intercession: His intercession (sallAllahu 'alayhi wasallam) for those who have entered Hell among the wrongdoers among those who believe in Allah's Oneness (duly and truly) to be brought out of it.

The sixth Intercession: His intercession for the elevation of the ranks of some inhabitants of the Paradise.

The seventh Intercession: His intercession (sallAllahu 'alayhi wasallam) for those whose good deeds equal their evil deeds to be allowed to enter the Paradise; they are the People of *al- A'raaf*.

The eighth Intercession: His intercession for some believers to enter the Paradise without Accounting or punishment such as his intercession (sallAllahu 'alayhi wasallam) for 'Ukaashah bn Mihsan (may Allah be pleased with him) considering that the Prophet (sallAllahu 'alayhi wasallam)prayed for him that he be included among the seventy thousand who will enter the Paradise without Accounting or punishment.

Concerning the last five forms of Intercession, other prophets, angels, the truthfults and the matyrs share them with him.

The *Ahl as-Sunnah wal-Jamaa'ah* believe in all these Intercessions since their evidences are well established and that they will not occur except with two conditions:

First condition: Allah's permission to the intercessor to intercede as Allah –exalted is He - says:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ البقرة: ٢٥٥

“Who is he that can intercede with Him except with His Permission? ”
(Baqarah: 255)

﴿مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ﴾ يونس: ٣

“No intercessor (can plead with Him) except after his Leave.” (Yoonus: 3)

Second condition: Allah’s pleasure with the one for intercession is done as Allah – exalted is He - says:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرْضَى﴾ الأنبياء: ٢٨

“And they cannot intercede except for Him with whom He is pleased.” (Anbiya: 28),

He mentioned the two conditions in His saying:

﴿وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ

وَيَرْضَى﴾ النجم: ٢٦

“And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and pleases.” (Najm: 26)

The *Mu'tazillah* hold differently concerning the Intercession for those who committed Major sins among the believers who deserve the Hell that they do not enter it, and that those who entered it (among them) may come out as in the fifth and sixth forms of Intercession. They sought evidence from His saying –exalted is He -:

﴿فَمَا تَفْعَلُهُمْ شَفَعَةُ الشَّافِعِينَ﴾ المدثر: ٤٨

“So no intercession of intercessors will be of any use to them.” (Mudaththir: 48)

The response to this is that: It is with regard to the disbelievers; they are the ones who will not benefit from the intercession of the intercessors. But as for the believers, the intercession will benefit them with its conditions.

Having said this, the people are divided regarding intercession into three:

First group: they went to the extremes in affirming it; these are the Christians, the Idolaters, the extreme mystics (Sufis) and the grave worshippers who made the intercession of those they revere before Allah like the known intercession with kings of this world. That made them make requests from them besides Allah as mentioned regarding the idol worshippers.

Second group: They are the *Mu'tazillah* and the *Khawaarij* who went to extremes in denying Intercession till they denied the Intercession of the Prophet (sallallahu

'alayhi wasallam) and the Intercession for others among those who committed the Major sins.¹⁷⁷

Third group: They are the *Ahl as-Sunnah wal-Jamaa'ah* who affirm Intercession according to what the texts of the Qur'aan and the Prophetic hadeeths have mentioned; so they affirm Intercession with its conditions.



¹⁷⁷ Dr. Mustapha Mahmud had denied hadeeths of Intercession like the *Mu'tazillah* and the *Khawaarij*, and some eminent scholars like Shaykh Su'ood Shuraym have refuted him in his book: *Muraajaa'at Hawla inkaari Mustaphaa Mahmud li Ahaadeeth ash-Shafaa'at* – published by Daar Al-Watan.

REMOVING SOME WRONGDOERS FROM HELL OUT OF ALLAH'S MERCY WITHOUT ANY PERSON'S INTERCESSION AND EXPANSION OF THE PARADISE FOR ITS INHABITANTS

وَيُخْرِجُ اللَّهُ مِنَ النَّارِ أَقْوَامًا بِغَيْرِ شَفَاعَةٍ؛ بَلْ بِفَضْلِهِ وَرَحْمَتِهِ، وَيَبْقَى فِي الْجَنَّةِ فَضْلٌ عَمَّنْ دَخَلَهَا مِنْ أَهْلِ الدُّنْيَا، فَيُنشِئُ اللَّهُ لَهَا أَقْوَامًا فَيُدْخِلُهُمُ الْجَنَّةَ. وَأَصْنَافٌ مَا تَضَمَّنَتْهُ الدَّارُ الْآخِرَةُ مِنَ الْحِسَابِ وَالنَّوَابِ وَالْعِقَابِ وَالْجَنَّةِ وَالنَّارِ وَتَفَاصِيلُ ذَلِكَ مَذْكُورَةٌ فِي الْكُتُبِ الْمُنَزَّلَةِ مِنَ السَّمَاءِ، وَالْآثَارِ مِنَ الْعِلْمِ الْمَأْثُورِ عَنِ الْأَنْبِيَاءِ، وَفِي الْعِلْمِ الْمَمْرُوثِ عَنِ مُحَمَّدٍ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . مِنْ ذَلِكَ مَا يَشْفِي وَيَكْفِي، فَمَنْ ابْتِغَاهُ وَجَدَهُ.

And Allah will remove some people from Hell without any intercession but out of y His Grace and Mercy. There will be vacant space in the Paradise for those who enter into it among the people of the world. Allah will then originate some people and make them enter the Paradise, among others of the events of the abode of the Hereafter of Accounting, Recompense, Punishment, the Paradise and Hell. The details of all that are mentioned in the Books that were sent down from the heavens, in the narrations of knowledge transmitted from the prophets and in the knowledge handed down from Muhammad (sallallahu 'alayhi wasallam) regarding that; they are satisfying and sufficient. Whoever seeks it will find it.

COMMENTARY

9- After the Shaykh (may Allah shower blessings on him) mentioned that from the forms of Intercession that will happen – by the leave of Allah -, is the Intercession for the removal of some of those who had entered the Hell from it, he then mentioned here, that: To be taken out of the Hell has another cause other than Intercession, and that is: the Mercy of Allah – glorious is He-, His Favour and His Benevolence.

So, He will remove some among the sinful people of those who were upon *Tawheed* who has *Eeman* in the weight of the minutest thing in their hearts from the Hell.

Allah - exalted is He - says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

“Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases.”
(Nisaa': 48)

In the hadeeth Agreed upon,¹⁷⁸ :

¹⁷⁸ Reported by Al-Bukhaaree (7439) and Muslim (183).

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: شَفَعَتِ الْمَلَائِكَةُ، وَشَفَعَ النَّبِيُّونَ، وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ،
فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ، فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطًّا

“Allah will say: ‘The angels have interceded, the Prophets have interceded, the believers have interceded, and no one remains except the Most Beneficent of all those who show mercy.’ So He will He take a handful from the Hell and bring out a people who had never performed a good deed...” to the end of the hadeeth.

And his Saying, “There will be vacant space in the Paradise” that is, immense space “for those who enter into it among the people of the world” because Allah described it to be vast, He said:

﴿وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ﴾ آل عمران: ١٣٣

“And for paradise as wide as are the heavens and the earth.” (Aali Imran: 133)

“Allah will then originate” that is, He will create “some people”: that is, groups of people “and make them enter the Paradise” out of His Favour and Mercy. For the Paradise is His Favour, He favours whomever He wills with it. But as for Hell, He will not punish anyone in it except whomever against whom the evidences are established and yet denies the Messengers.

And his saying, “the events of the abode of the Hereafter...” to the end.

After mentioning what he said about the conditions and events on the Day of Resurrection, the Shaykh (may Allah shower blessings on him) referred to the Book and the Sunnah for further details he has not mentioned since they are from knowledge of the Unseen which can not be known except through revelation.



BELIEF IN PREORDAINMENT AND EXPLANATION OF WHAT IT ENTAILS

وَتُؤْمِنُ الْفِرْقَةُ النَّاجِيَةُ - أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ - بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. وَالْإِيمَانُ بِالْقَدْرِ عَلَى دَرَجَتَيْنِ؛
كُلُّ دَرَجَةٍ تَتَضَمَّنُ شَيْعَيْنِ

The Saved Sect –the *Ahl as-Sunnah wal-Jamaa’ah* - believe in Preordainment, the good of it and the bad of it. And belief in Preordainments has two levels with each level involving two things.

COMMENTARY

Al-Qadar¹⁷⁹ (as in the Arabic text rendered as *Preordainment*) is the verbal noun form of the verb in *Qadartuas-Shay’a* (which you say literally) when you determine the measure of a thing. Here, it means the connection of the knowledge of Allah with existence, and His wish for the entirety of it from the beginning before their coming to being. So nothing happens except that Allah has preordained it; that is, His knowledge precedes it and His will is connected to it.

And belief in *Qadar* is one of the six pillars of *Eemaan*; belief in *al-Qadar*; the good of it and the bad of it.

The Shaykh’s saying - may Allah shower blessings on him -, “**The Saved Sect –the *Ahl as-Sunnah wal-Jamaa’ah* - believe in Preordainment, the good of it and the bad of it**” entails a pointer to the fact that whoever does not believe in *al-Qadar* is not among the *Ahl as-Sunnah wal-Jamaa’ah*. And that is the import of the texts as in the hadeeth of Jibreel¹⁸⁰ when he asked the Prophet (sallAllahu ‘alayhi wasallam) concerning *Eemaan*, he said:

«الْإِيمَانُ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.»

“*Eemaan* is that you believe in Allah, His Angels, His Books, His Messengers, the Last Day and that you believe in the *Qadar*; the good or bad.”

He (sallAllahu ‘alayhi wasallam) made the belief *al-Qadar* the sixth pillar of *Eemaan* and as such, whoever denies it is not a believer; just as if he does not believe in the other pillars of *Eemaan*.

And his saying, “**The belief in Preordainments has two levels...**” to the end.

The Shaykh (may Allah shower blessings on him) mentioned here: that the belief in *al-Qadar* has four categories as could be summed up as follow¹⁸¹:

First: Allah’s Eternal Knowledge of all things, and from that is His knowledge of the deeds of the slaves before they perform them.

¹⁷⁹ Refer to: *Al-Qadaa’ wal-Qadar* by Umar Sulaymaan al-Ashqar (pg. 25).

¹⁸⁰ Muslim (9).

¹⁸¹ Refer to: *Ma’aarij al-Qabool* by al-Hakamee (1086).

Second: The writing of that in the Preserved Tablet (*al-Lawh al-Mahfoodh*)

Third: His Encompassing Will and Perfect Might over every occurrence.

Fourth: Allah's originating all the creatures; and that He is the Creator, all other than Him are creatures.

These are the summary of the categories of *al-Qadar*, and what follow are their detailed explanations:



EXPLANATIONS ON THE CATEGORIES OF AL-QADAR

كُلُّ دَرَجَةٍ تَتَضَمَّنُ شَيْئَيْنِ. فَالِدَرَجَةُ الْأُولَى: الْإِيمَانُ بِأَنَّ اللَّهَ تَعَالَى عَلِيمٌ بِالْحَلْقِ، وَهُمْ عَامِلُونَ بِعِلْمِهِ الْقَدِيمِ الَّذِي هُوَ مَوْصُوفٌ بِهِ أَزْلًا وَأَبَدًا، وَعَلِمَ جَمِيعَ أَحْوَالِهِمْ مِنَ الطَّاعَاتِ وَالْمَعَاصِي وَالْأَرْزَاقِ وَالْأَجَالِ، ثُمَّ كَتَبَ اللَّهُ فِي اللَّوْحِ الْمَحْفُوظِ مَقَادِيرَ الْحَلْقِ. فَأَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ قَالَ لَهُ: اكْتُبْ. قَالَ: مَا أَكْتُبُ؟ قَالَ: أَكْتُبُ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ. فَمَا أَصَابَ الْإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئَهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ، جَفَّتِ الْأَقْلَامُ، وَطُوِيَتِ الصُّحُفُ؛ كَمَا قَالَ تَعَالَى: ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ (الحج: ٧٠)،

وَقَالَ: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ (الحديد: ٢٢).

وَهَذَا التَّقْدِيرُ النَّابِعُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي مَوَاضِعَ جُمْلَةً وَتَفْصِيلًا: فَقَدْ كَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ مَا شَاءَ. وَإِذَا خَلَقَ جَسَدَ الْجَنِينِ قَبْلَ نَفْخِ الرُّوحِ فِيهِ؛ بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، فَيُقَالُ لَهُ: اكْتُبْ: رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٍّ أَمْ سَعِيدٍ وَنَحْوَ ذَلِكَ. فَهَذَا التَّقْدِيرُ قَدْ كَانَ يُنْكَرُهُ غَلَاةُ الْقَدَرِيَّةِ قَدِيمًا، وَمُنْكَرُهُ الْيَوْمَ قَلِيلٌ.

A – THE FIRST LEVEL AND WHAT IT ENTAILS:

The First Level: Belief that Allah – exalted is He – absolutely Knows the entirety of what the creatures will do by His Eternal Knowledge which is His Eternal and Everlasting Attribute. He knows all their conditions of obedience, disobedience, provisions and lifespan. Then Allah wrote down in the Preserved Tablet, the Preordainments of the creatures.

The first thing Allah created was the Pen; He told it, "Write!" It said, "What shall I write?" He said: "Write down all that will be until the Day of Resurrection." So, whatever reaches the individual was not to miss him, and whatever will miss him was not to reach him; the pens are dry and the scrolls had been rolled up as Allah – exalted is He - says:

"Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfudh). Verily! that is easy for Allah." (Hajj: 70)

He also says:

“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfudh*), before we bring it into existence. Verily, that is easy for Allah.” (Al-Hadeed: 22).

This Preordainment which follows His Knowledge – glorious is He - occurs at stations generally and specifically; He had written what He willed in the *Lawh al-Mahfudh*. So when He creates the body of the fetus before breathing life into it, He sends an angel to it who will command it in four things. It will be said to it: “Write his provisions, lifetime, deeds and whether he will become fortunate or unfortunate and so on. This Preordainment used to be denied by the extremist *Qadariyyahin* the past; but those who deny it today are few.

COMMENTARY

His saying, *Azlan* (as in the Arabic text, rendered as, *eternal*) means, lasting for all time without beginning. And his saying: *abadan* (as in the Arabic text) refers to continuity in the future without end. “acts of obedience” *Taa’aat* is the plural of *Taa’ah* which means obedience to orders, and *al-Ma’aasee* is the plural of *Ma’siyah*, and it means disobedience to an order.

Al-Arzaaq is the plural of *Rizq*, and that is whatever is beneficial, and *Ajaal* is the plural of *Ajal* which refers to the length of time something lasts. The *Ajal* of an individual is the end of his time in life when he dies. *Al-Lawh al-Mahfudh* is the “Mother of Books”, “Preserved” from increment and reduction from it. The Shaykh mentioned here what the first level of the *Eemaan* in *al-Qadarentails*, and that it consists of two issues;¹⁸² two categories:

The first category: Belief in the knowledge of Allah which encompasseses all things, existing and nonexisting. This Knowledge which is one of His Attributes–exalted is He – related to His Essence, remains eternally and everlastingly with Him. Of this is His knowledge of the deeds of the creatures of obedience and disobedience, and His knowledge of their conditons; of provision, lifespan and others.

The second category: Writing, that Allah has written down in *al-Lawh al-Mahfudh*, the Preordainments of the creatures and so, nothing happens in the universe except that Allah already knew it and wrote it down before its occurrence.

Then the Shaykh (may Allah shower blessings on him) gave the evidences for that with evidences from the Book and *Sunnah*. Among the evidences from the *Sunnah* is the hadeeth the Shaykh mentioned its meaning. Its wordings is as reported by Abu Daawood¹⁸³ in his *Sunan* on the authority of ‘Ubaadah bin Saamit (may Allah be pleased with him) who said: I heard the Messenger of Allah (sallallahu 'alayhi wasallam) saying:

¹⁸² Refer to: *Qatf ath-Thamar fee Bayaani ‘Aqeedat Ahl as-Sunnah wal Jamaa’ah* by Siddeeq Hasan Khaan (84).

¹⁸³ No. (4700) and Al-Albaanee authenticated it.

" إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ لَهُ: رَبِّ وَمَاذَا اُكْتُبُ؟ قَالَ: اُكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ "

"When Allah first created the pen He told it: 'Write' it said: 'What shall I write?' He said: 'Write the Preordainment of all things until the Hour will be established.'"

This hadeeth points to the category of Writing, and that all Preordainments are written down.

And his saying, "The first thing Allah created was the Pen; He told it, "Write!", the word, *Awwaland al-Qalam* (in the Arabic text) were reported with in the accusative case to denote that the statement is a single sentence. It will thus mean that the first time the Pen was created, He told it: "Write." It is also reported with *Awwaland al-Qalam* in the nominative case making the expression be in two sentences: *Awwalu maa khalaq al-Laahu al-Qalam* (the first thing Allah created was the Pen) and *qaala lahu Ktub* (He told it: "Write") being the second sentence. Hence, it would mean that the first creature in this universe was the Pen.

And his saying, "So, whatever reaches the individual was not to miss him..." to the end is from the statement of 'Ubaadah bin Saamit who reported the hadeeth. It means: whatever touches the individual of benefit or harm to him has been preordained on him; it certainly reach him. Its opposite will not happen.

And his saying, "the pens are dry and the scrolls had been rolled up", is equivalent to saying that Preordainments had been written down and established. And that is the meaning of the hadeeth of Ibn Abbaas:

رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

"The Pens are raised and the sheets are dry." Collected by at-Tirmidhee¹⁸⁴.

Then Shaykh cited the evidences of the Qur'aan, His saying –exalted is He -:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

الحج: ٧٠ ﴿٧٠﴾

"Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfudh*). Verily! that is easy for Allah." (Hajj: 70)

"Know you not" (in the verse) is an interrogative expressing affirmation; i.e., you know already, O Muhammad, and you are sure, "that Allah knows all that is in heaven and on earth": entails that His knowledge encompasses the upper and lower universe. This is the category of Knowledge (in the matters of *al-Qadar*).

¹⁸⁴ No (2516) and he said: "This is a *Hasan Saheeh* hadeeth."

“**Verily, it is**”: that is, what is contained in the heavens and the earth of His knowlegde “**is in the Book**”: that is, written down with Him in the “Mother of Books”. This is the category of Writing (in the matters of *al-Qadar*). “**Verily! that is easy for Allah**”: that is, His encompassing knowlegde of all that is in the heavens and the earth and writing them down are easy for Him.

The point of reference from the noble verse:

It contains the affirmation of Allah’s knowledge of things and their been written down in the *Lawh al-Mahfoodh*. This is what the First Level entails.

The Shaykh also gave evidence with His saying –exalted is He -:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ الحديد: ٢٢

“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfoodh*), before we bring it into existence. Verily, that is easy for Allah.”(Al-Hadeed: 22)

“No calamity befalls on the earth” such as drought of rains, poor vegetation or low produce yield “or in yourselves” with pains, illnesses and mean livelihood “but is inscribed in the Book of Decrees” that is, except that it is written in the *Lawh al-Mahfoodh* “before we bring it into existence”: meaning, before we created it and brought it into existence.

“Verily, that is easy for Allah” that is, its being established in the Book despite being so numerous is easy for Allah – glorious is He -.

The point of reference from the noble verse:

It has proof that occurences have been written down in the *Lawh al-Mahfoodh* before their occurrence, and that entails His knowlegde of them all before the Writing. Hence, it is proof for the two categories of Knowlegde and Writing.

After this, the Shaykh (may Allah shower blessings on him) pointed to Preordainments being of two divisions:

General Preordainment: entailing everything in existence. The discussions on it had preceded along with its proofs. It is that written down in the Preserved Tablet (*al-Lauh al-Mafoodh*).

Specific Preordainment: which is the details of the General Preordainment; and it has three forms: the Lifetime Preordainment, the Yearly Preordainment and the Daily Preordainment. This is the meaning the Shaykh’s saying: “**This Preordainment which follows His Knowlegde – glorious is He - occurs at stations generally**” that is, the General Preordainment, which is written down in *al-Lawhul al-Mahfoodh* including all creations. “**and specifically**”, that is, the Specific Preordainment the details of which follow:¹⁸⁵

¹⁸⁵ Refer to: *Ma’aarij al-Qabool* (pg.1104) and the pages that follow.

1 – The Lifetime Preordainment: as in the hadeeth of Ibn Mas’ood concerning what is written down for the fetus in the womb of its mother of the four words: his provision, his lifespan, his knowlegde, and whether he will be unfortunate or successful.

2 – The Yearly Preordainment: these are the ordainments of the Night of Decree (*Laylat al-Qadr*) of the occurences for that year as in His saying –exalted is He - :

﴿ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ كَرِيمٍ ﴾ الدخان: ٤

4) “Therein (that night) is decreed every matter of ordainments.” (Ad-Dukhaan: 4)

3 – The Daily Preordainment: these are the ordainments of the day’s occurences of life and death, honour and dishonor and others as in His saying –exalted is He - :

﴿ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴾ الرحمن: ٢٩

“Every day He has a matter to bring forth!” (ar-Rahmaan: 29)

On the authority of Ibn Abbaas (may Allah be pleased with them both) who said: “Allah created a preserved tablet from a white pearl, its two sides are from reddish ruby, its pen is light and its writings are light. Its vastness is as between the heavens and the earth. He looks into it three hundred and sixty times daily. He gives and takes life, honors and dishonours and does what He wills; and that is His saying –exalted is He - :

﴿ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴾

“Every day He has a matter to bring forth”

Reported by Abdur-Razzaaq, Ibn al-Mundhir, Tabraanee and al-Haakim.¹⁸⁶

And his saying, “**This Preordainment**” that is, whose expalnation had just been given in its two forms; general and specific, “**used to be denied by the extremist Qadariyyah**”, that is, those who went to the extremes in denying al-Qadar. Hence, they deny Allah’s knowing all things before they occur, and that they are written down in the *Lawh al-Mahfoodh* and others. They say: Allah commands and forbids but He knows not who will obey or disobey Him.

So the affairs are newly initiated; i.e., begin freshly, not haven been in Allah’s Knowledge and Preordainment. The scholars ruled these set of people as apostates even though they became extinct. This is why the Shaykh said: “**butits deniers of today are few**”: It however remains the sect that affirm the Knowledge but deny

¹⁸⁶ Reported by Ibn Mundhir, at-Tabraanee in *al-Kabeer* (12/72), al-Haakim (2/519); Aboo ash-Shaykh in *al-Adhmah* no. (158), Aboo Nu’aym in *al-Hilyah* (4/305) and al-Bayhaqee in *al-Asmaa was-Sifaat* (2/130). Ibn Jareer at-Tabaree reported in his *Tafseer* (13/186), it has corroborating proofs by which it strengthens to the level of *Hasan lighayrihee*. Refer to *al-Adhmah* by Abu ash-Shaykh (2/493-494) and the annotations to it.

deeds of the slaves being part of *al-Qadar*. They claim instead that they are separately created for them and that Allah did not create nor wish them as in the coming explanations.



B – The Second Level and What It Entails

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ؛ فَهِيَ مَشِيئَةُ اللَّهِ النَّافِذَةُ، وَقُدْرَتُهُ الشَّامِلَةُ، وَهُوَ: الْإِيمَانُ بِأَنَّ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ حَرَكَةٍ وَلَا سَكُونٍ؛ إِلَّا بِمَشِيئَةِ اللَّهِ سُبْحَانَهُ، لَا يَكُونُ فِي مُلْكِهِ مَا لَا يُرِيدُ، وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمُجُودَاتِ وَالْمَعْدُومَاتِ، مَا مِنْ مَخْلُوقٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللَّهُ خَالِقُهُ سُبْحَانَهُ، لَا خَالِقَ غَيْرُهُ، وَلَا رَبَّ سِوَاهُ.

And for the Second Level, it is Allah's Effective Will and His All-encompassing Might. It is the belief that whatever Allah wills happens and whatever He does not will does not occur. And that there is no movement nor stillness in the heavens and the earth except by Allah's Will – glorious is He -. Nothing can be in His kingdom that He does not will, and He – glorious is He - has power over all existent and non-existent things. So, there is no creature on the earth or in the heavens except that Allah is its Creator – glorious is He -. There is no Creator other than Him, nor a Lord other than Him.

COMMENTARY

This is an explanation for the third¹⁸⁷ and fourth category of *al-Qadar*. He pointed to the third with his saying: “it is Allah's Effective Will and His All-encompassing Might”: the word *an-naafidhah* (as in the Arabic text, rendered as, *effective*) refers to the one that unstopably comes to pass, and *ash-Shaamilah*(as in the Arabic text) means, one covers all things whether existent and non-existent.

And his saying, “it is the belief”: that is, the meaning of *Eemaan* in this category is belief “that whatever Allah wills happens” that is, is brought to existence “and whatever He does not will does not occur”: meaning, does not exist. “And that there is no movement nor stillness in the heavens and the earth except by Allah's Will” that is, nothing of that happens except that Allah – glorious is He – had willed it.

¹⁸⁷ The author considered it the second because he categorised Knowledge and Writing as a single level of *al-Qadar*.

“Nothing can be in his kingdom that He does not will” its occurrence in existence or in preordainment. **“and He – glorious is He - has power over all existent and non-existent things”** since they fall under the generalness of **“allthings”**. Allah had informed in several verses that He is capable over all things.

And his saying, **“So, there is no creature on the earth or in the heavens except that Allah is its Creator – glorious is He -.”** This includes indication of the Fourth Category; the category of creation and bringing into existence. So, all other than Allah is a creature, and all actions whether good or bad emanate from His creation and bringing them to existence. **“There is no Creator other than Him, nor a Lord other than Him.”**

After the Shaykh ended talking about the categories of *al-Qadar*, he cited some issues relating to the subject:

First Matter: that there is no discrepancy between *al-Qadar* and the Legislation.

Second Matter: that there is no discrepancy between Allah’s preordaining wrongdoings and His hating them.

Third Matter: that there is no discrepancy between Allah’s preordaining the deeds of the slaves and their performing the deeds out of their own volitions.



1 , 2 - NO DISCREPANCY BETWEEN AL-QADAR AND LEGISLATION, AND BETWEEN ALLAH'S PREORDAINING SINS AND HIS HATING THEM

وَمَعَ ذَلِكَ؛ فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ وَطَاعَةَ رُسُلِهِ، وَنَهَاهُمْ عَنِ مَعْصِيَتِهِ. وَهُوَ سُبْحَانَهُ يُحِبُّ الْمُتَّقِينَ وَالْمُحْسِنِينَ وَالْمُقْسِطِينَ، وَيَرْضَى عَنِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَلَا يُحِبُّ الْكَافِرِينَ، وَلَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ، وَلَا يَأْمُرُ بِالْفَحْشَاءِ، وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ، وَلَا يُحِبُّ الْفَسَادَ.

Still He has commanded the slaves obedience to Him and the obedience to His Messengers, and forbade them disobedience of Him. He – glorious is He - loves the pious, the good-doers and the just ones. He is pleased with those who believe and perform righteous deeds. He does not love the disbelievers neither is He pleased with the wrongdoers. He does not command immorality and He is not pleased with disbelief for His slaves and He does not love imorality.

COMMENTARY

After the Shaykh – may Allah shower blessings on him – affirmed *al-Qadar* by its four categories: Knowlegde, Writing, Will andWish, Creation and Bringing into Existence, and that nothing happens except that Allah had known it, written it down, willed and wished it, and made it to happen, he explained here that there is no discrepancy between that and the fact that He commanded His slaves to obey Him and forbade them disobeying Him. Similarly, no discrepancy occurs between His preordaining the occurrence of sins and His hating it.

His saying, “**Still**”: that is, despite the fact that He – glorious is He – is the One Who Knows all things, preordained them, wrote them down, willed them and made them happen, “**He has commanded the slaves obedience to Him and the obedience to His Messengers, and forbade them disobedience of Him.**” This is evinced by several evidences from the Book and the *Sunnah*; He commanded obedience therein and forbade disobedience, and there is not any incongruity in that between His legislation and preordaining as some misguided ones opine who claim contradiction between Legislation and Preordainment.

The Shaykh (may Allah shower blessings on him) says regarding this discussion in his book, *At-Tadmiriyah*¹⁸⁸: “And the misguided people who delve into the matters of *al-Qadar* are of three sects: The *Majoosiyah*, *Mushrikiyyah* and *Ibleesiyah*.

The first sect: *al-Majoosiyah* are those who reject Allah’s Preordainments even though they believe in His commandments and His prohibitions. Their hardliners deny Allah’s Knowlegde of and Writing (of all things before they occur) while those

¹⁸⁸ *Majmoo’ al-Fataawaa* (3/101).

of the middle-course among them deny His general Wish, Creation and Might. These are the *Mu'tazilah* and those who agree with them.

The second sect: *al-Mushrikiyyah* those who accept *al-Qadar* and *al-Qada* but deny commandments and prohibitions. Allah –exalted is He - says:

﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾

الأنعام: ١٤٨

“Those who took partners (in worship) with Allah will say: "If Allâh had willed, we would not have taken partners (in worship) with him, nor would our fathers, and we would not have forbidden anything (against His Will)...”
(Al-An'aam: 148)

So, whoever defends denial of obligations and prohibitions is from among these people. And this is common among those who claim “Reality” among the Sufis.

The third sect: they are the *Ibleesiyyah*: they affirm both matters (*al-Qadar* and the Allah’s obligations and prohibitions) but they regard it a contradiction from the Lord – glorious and exalted is He - and so, they query His Wisdom and Justice as was related about their leader, Iblees, as is reported from theologians and the people of the Book.

In essence, these are from the things misguided ones have fabricated. But as for the people of guidance and success, they believe in this and that: they believe that Allah is the Creator of all things and their Lord and Owner, whatever He wills happens and whatever He does not will, can never be and He is capable over all things. His knowledge encompasses all things, and He has recorded all things in a clear record.”
End of quote.

And his saying, “**He – glorious is He - loves the pious, the good-doers and the just ones**” that is, He loves those who possess praiseworthy attributes such as piety, righteousness and Justice. “**He is pleased with those who believe and perform righteous deeds**” as He informed of that in several verses because of the attributes they possess of *Eemaan* and righteous deeds. “**and He does not love the disbelievers neither is He pleased with the wrongdoers**” that is, He is not pleased with those who possess the attributes He detests, such as disbelief, immorality and all other blameworthy attributes. “**He does not command immorality**”: what is ignominiously repulsive of sayings and deeds.

“**and He is not pleased with disbelief for His slaves and does not love immorality**” owing to their repulsiveness, and for the harm that entails upon the slaves and cities.

The Shaykh (may Allah shower blessings on him) intends with these statements to refute those who opine that: “Will” and “Love” are necessarily interwoven and that whenever Allah wills a thing, He certainly loves it, and that whenever He wills a thing, He necessarily loves it.

This is a wrong position; the truth is that: there is no absolute connection between “Will” and “Love”. I mean, the universe-related Will and Wish -; Allah may wish

something He does not love, and He can love something He does not wish its existence.

Example of the first case: His wish of the existence of Iblees and his armies, and His general wish for all in the universe while He hates some thereof.

Example for the second case: His love that disbelievers should believe and give obedience of Him even though He has not wished that occurring from them; if He had willed it, it would exist.



3 - NO DISCREPANCY BETWEEN AFFIRMING AL-QADAR AND HIS CONNECTING THE DEEDS OF THE SLAVES TO THEM, REALLY AND TRULY, AND THAT THEY DO THEM OUT OF THEIR OWN VOLITION

وَالْعِبَادُ فَاعِلُونَ حَقِيقَةً، وَاللَّهُ خَلَقَ أَفْعَالَهُمْ. وَالْعَبْدُ هُوَ: الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبُرُّ، وَالْفَاجِرُ، وَالْمُصَلِّي، وَالصَّائِمُ. وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَهُمْ إِرَادَةٌ، وَاللَّهُ خَالِقُهُمْ وَقُدْرَتُهُمْ وَإِرَادَتُهُمْ؛ كَمَا قَالَ تَعَالَى ﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾ التكويد: ٢٨ -

.٢٩

وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدْرِ يُكَذِّبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِينَ سَمَّاهُمُ النَّبِيُّ: "مَجُوسِ هَذِهِ الْأُمَّةِ"، وَيَعْلَمُونَ فِيهَا قَوْمٌ مِنْ أَهْلِ الْإِتْبَاتِ، حَتَّى سَلَبُوا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُونَ عَنْ أَعْمَالِ اللَّهِ وَأَحْكَامِهِ حُكْمَهَا وَمَصَالِحَهَا.

The slaves carry-out deeds really and truly, and Allah created their deeds. The slave is the believer, the disbeliever, the righteous, the sinful, the one who prays and the one who observes the fasts. The slaves have ability over their deeds; they also have will. Allah is their Creator and the Creator of their ability and wish as He –exalted is He - says:

“... to whomsoever among you who wills to walk straight, and You will not, unless (it be) that Allah wills, the Lord of all that exists.”(At-Takweer: 28-9)

This category of *al-Qadar* is being denied by the majority of the *Qadariyyah* sect the Prophet (sallallahu 'alayhi wasallam) had named: “the Magians of this *Ummah*” while some went to extremes regarding it among those who affirmed it till they stripped the slave of his might and choice and then they remove from Allah’s Deeds and Rulings, its rulings and benefits.

COMMENTARY

The Shaykh (may Allah shower blessings on him) intended with this statement to explain that there is no discrepancy between all the (four) levels of *Qadar* earlier mentioned and the fact that the slaves carry them out from their own choices and do deeds according to their own wills. What he meant by that is to refute those who assume that affirming that necessitates contradicting oneself.

Consequently, some sects among them went into excesses in affirming *al-Qadar* till they stripped the slave of his might and will. The second sect went into excess in affirming the deeds of the slaves and their choices till they made them themselves the creators of their own deeds, and that it has no connection with Allah’s Will and neither does it fall under His Might.

The first sect is called *Al-Jabriyyah*, because they say: the slave is coerced regarding the actions he performs, he has no choice at all in it. And the other group is called the *Qadariyyah*, the Deniers, because they deny *al-Qadar*.

The saying of the Shaykh (may shower blessings on him): **“The slaves carry out deeds really and truly”** is refutation against the first group, the *Jabriyyah* because they say: the slaves are not the doers in reality, and that attributing the deeds to them is merely metaphorical. His saying, **“and Allah created their deeds”**, is refutation against the second sect, the *Qadariyyah* - the Deniers - because they say that Allah does not create the deeds of the slaves, that they themselves created them independently without Allah’s Will and His preordaining them.

And his saying, **“The slave is the believer, the disbeliever, the righteous, the sinful, the one who prays and the one who observes the fasts. The slaves have ability over their deeds; they also have will”**: is refutation against the *Jabriyyah*; and that means, the slaves are not being coerced to do the deeds because if it were so, attributing them to them wouldn’t be right. The actions of the coerced are not attributed to him; he is not described with it and he is not entitled to rewards or punishment over them.

And his saying, **“Allah is their Creator and the Creator of their ability”**, is refutation against the *Qadariyyah* - the Deniers - who hold that the slaves create their own deeds without Allah’s Will and Wish as cited earlier. The shaykh then quoted evidence to refute the two groups with Allah’s saying - exalted is He -:

﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ التکویر: ۲۸ - ۲۹

“To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allâh wills, the Lord of all that exists.” (At-Takweer: 28-9).

Allah’s saying, **“to whomsoever among you who wills to walk straight”**, contains refutation against the *Jabriyyah* considering the fact that He - exalted is He - affirmed **“Will”** regarding the slaves while those ones say that the slaves have no will!

His saying - exalted is He -, **“and you will not, unless (it be) that Allah wills, the Lord of all that exists”** contains refutation against the *Qadariyyah* who say that the slave’s will is absolute in bringing about his deeds and not in need of Allah’s Will. This is false because Allah - in this verse - relates and links the will of the slave with His Will - glorious is He.

The author’s saying, **“This category of *al-Qadar*”** which is His general will and wish over all things and His general creation of all things and that the slaves really and truly do perform their actions and that Allah is their Creator and the Creator of their actions **“is being denied by the majority of the *Qadariyyah*”** - the Deniers - who hold that the slave creates his own deeds without Allah’s will and wish.

“the Prophet (sallAllahu 'alayhi wasallam) had named: “the Magians of this Ummah”¹⁸⁹because of their semblance with the Magians who affirm two creators; light and darkness! They say: Good things are handiwork of the light and the evil are the handiwork of darkness thereby becoming polytheists. In the same vein, the *Qadariyyah* associate another creator with Allah as they claim that the slaves do create their deeds without Allah’s wish and will but they rather created them themselves.

However, it is not established that the Messenger (sallAllahu 'alayhi wasallam) named them **“Magians of this Ummah”** because they appeared later, after the time of the Prophet (sallAllahu 'alayhi wasallam). So, the most of the reports condemning them came from the companions.

And his saying, **“some went to extremes”** that is, this category of *al-Qadar*. *Al-Ghuluwwu* means, additions to a thing beyond the required limits. **“among those who affirmed it”** i.e., the *Jabriyyah* who say: the slave is forced upon his actions **“till they stripped the slave of his might and choice.”**

The first group went to the extreme in affirming the deeds of the slaves till they removed it from Allah’s Wish. This group went into excesses in denying the deeds of the slaves till they stripped them of ability and choice.

And his saying, **“and then they remove from Allah’s Deeds and Rulings, its rulings and benefits”** *Hikam* (wisdom) and *Masaalih* (benefits) are plural words for *hikmah* and *maslahah* respectively. That is to say: the *Jabriyyah* with this position of theirs, denying the deeds of the slaves and rejecting might and choice regarding them have denied Allah’s wisdom in His commandments and prohibitions and in His rewards and punishments.

They say: He rewards or punishes the slaves over what is not from their deeds and that He commands them of what they are not able to do. They falsely accuse Allah of injustice and folly! Far Exalted is Allah above what they say!



¹⁸⁹ Reported by Aboo Daawood (4691), al-Haakim (1/85), Ibn Abee 'Aasim with different chains of transmitters in his book: *Takhreej as-Sunnah* (382, 329) and others. It has other routes by which it gains strength. Refer to: *Sharh al-'Aqeedat at-Tahaawiyah* (304).

THE ESSENCE OF EEMAAN AND THE RULING REGARDING THOSE WHO COMMIT MAJOR SINS

وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ وَالْإِيمَانَ قَوْلٌ وَعَمَلٌ، قَوْلُ الْقَلْبِ وَاللِّسَانِ، وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ. وَأَنَّ الْإِيمَانَ يَزِيدُ بِالطَّاعَةِ، وَيَنْقُصُ بِالْمَعْصِيَةِ.

وَهُمْ مَعَ ذَلِكَ لَا يُكْفِرُونَ أَهْلَ الْقِبْلَةِ بِمُطْلَقِ الْمَعَاصِي وَالْكَبَائِرِ؛ كَمَا يَفْعَلُهُ الْخَوَارِجُ؛ بَلِ الْأَخْوَةُ الْإِيمَانِيَّةُ ثَابِتَةٌ مَعَ الْمَعَاصِي؛ كَمَا قَالَ سُبْحَانَهُ: ﴿فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعُ بِالْمَعْرُوفِ﴾
البقرة: ١٧٨،

وَقَالَ:

﴿وَإِنْ طَافَتَانِ مِنَ الْمُؤْمِنِينَ أَقْتَلُوا فَاصِلِحًا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَتَلُوا الَّتِي تَبَغَى حَتَّى تَبَى إِلَى أَمْرِ اللَّهِ فَإِنَّ فَاءَ تَ فَاصِلِحًا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصِلِحًا بَيْنَ أَخَوَيْكُمْ ﴿الحجرات: ٩ - ١٠.

وَلَا يَسْلُبُونَ الْفَاسِقَ الْمِلِّيَّ اسْمَ الْإِيمَانِ بِالْكُلِّيَّةِ، وَلَا يَحْلِدُونَهُ فِي النَّارِ؛ كَمَا تَقُولُ الْمُعْتَرِلَةُ.

بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمَطْلُوقِ؛ كَمَا فِي قَوْلِهِ: ﴿فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةً﴾ النساء: ٩٢، وَقَدْ لَا يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمَطْلُوقِ؛ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تَلَّيْتِ عَلَيْهِمْ آيَاتَهُ زَادَتْهُمْ إِيمَانًا﴾ الأنفال: ٢،

وَقَوْلُهُ: . صلى الله عليه وسلم .: (لَا يَزِيءُ الزَّائِي حِينَ يَزِيءُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ).

وَنَقُولُ: هُوَ مُؤْمِنٌ نَاقِصُ الْإِيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكِبِيرَتِهِ، فَلَا يُعْطَى الْاسْمَ الْمَطْلُوقَ، وَلَا يُسَلَّبُ الْمَطْلُوقَ الْاسْمَ.

From the foundations of the *Ahl as-Sunnah wal-Jamaa'ahis* that the *Deen* and *Eemaan* are words and actions; the words of the heart and the tongue, and actions of the heart, the tongue and the limbs. And that *Eemaan* increases with obedience and decreases with disobedience. And in spite of that, they do not declare People of the *Qiblah* apostates owing to general wrongdoings and Major sins as the

Khawaarij do. Rather, the brotherhood of Eemaan remains firm even with sins as He – glorious is He - says in the verse of Retribution:

“But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness” (al-Baqarah: 178)

He also says:

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. The believers are nothing else than brothers (in Islâmic religion) so make reconciliation between your brothers.” (al-Hujuraat: 9-10)

And they do not strip off Islam totally from a sinful person who is upon the path (of Islam) neither do they declare him to abide forever in Hell as the *Mu'tazilah* say.

Rather, the sinful still comes under the general name of Eemaan as in His saying:

“He must set free a believing slave” (an-Nisaa': 92),

he may not go in under pure Eemaan as in His saying –exalted is He - :

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when his verses (this Qur'ân) are recited unto them, they (i.e. the verses) increase their faith.” (al-Anfaal: 2)

And his saying (sallAllahu 'alayhi wasallam):

“The fornicator would not fornicate remaining a believer while fornicating; and the thief would not steal remaining a believer while stealing. The drunk will not drink remaining a believer while drinking; and he would not steal valuable stuffs while the people look at him remaining a believer while stealing it.”¹⁹⁰

We say: He is a believer, defective in his Eemaan, or a believer with his Eemaan, sinful for with his Major sin. He will not be given the pure name neither will he be stripped off the general name.

COMMENTARY

And his saying, **“From the foundations of the *Ahl as-Sunnah wal-Jamaa'ah*”:** that is, the principles upon which their Creed is built is **“that the *Deen*”**: the word, *Deen* (as in the Arabic text) linguistically means submission and obedience. But technically, it refers to all that Allah has ordained.

“and Eemaan”: *Al-Eemaan* linguistically means, “affirming”, and in the parlance of the *Sharee'ah*, it is what the Shaykh mentions by his saying: **“are words and actions; the words of the heart and the tongue, and actions of the heart, the tongue and**

¹⁹⁰ Reported by al-Bukhaaree (2475) and Muslim (57).

the limbs.”This is the definition of *Eemaan* by the *Ahl as-Sunnah wal-Jamaa’ah* that it is Word and Action.

The Word has two divisions: the word of the heart which is the Creed; and the word of the tongue which is the expression of the Statement of Islam.

The Action has two divisions as well: action of the heart which is intention and sincerity, and actions of the limbs, the bodily parts such as the Prayer, Hajj and Jihaad.

The difference between the words of the heart and its actions is that: its words are the Creed it affirms and holds. But as for the actions of the heart, they are its actions that Allah and His Messenger love, and that is its loving goodness, strongly craving it, and hating evil and the determination to shun it. The actions of the heart produce the actions of the limbs and the words of the tongue.

Consequently, the words of the tongue and the actions of the limbs are from the aspects of *Eemaan*.

The views of people about the definition of *Eemaan*:¹⁹¹

1 – To the *Ahl as-Sunnah wal-Jamaa’ah*, it is the creed of the heart, utterance with the tongue and the actions with the limbs.

2 – To the *Murji’ah*: it is the creed of the heart and the utterance of the tongue alone.

3 – To the *Karraamiyyah*: it is utterance of the tongue alone.

4 – To the *Jabriyyah*, it is mere acknowledgement of the heart or just knowing it in the heart alone.

5 – To the *Mu’tazillah*: it is the creed of the heart, utterance of the tongue and the actions of the limbs.

The difference between the *Mu’tazillah* and the *Ahl as-Sunnah wal-Jamaa’ah* is that the one who commits Major sins will be completely stripped of the name of *Eemaan* and ruled to abide forever in Hell. But with the *Ahl as-Sunnah wal-Jamaa’ah*, he is not completely stripped off of *Eemaan*, rather, he is a believer with defective *Eemaan* and if he enters Hell, he will not abide therein forever.

And the entirety of these views are wrong; the correct thing what the *Ahl as-Sunnah wal-Jamaa’ah* say owing to numerous evidences.

And his saying, “**And that *Eemaan* increases with obedience and decreases with disobedience**”: that is, from the foundations of the *Ahl as-Sunnah wal-Jamaa’ah* is that *Eemaan* is of comparative disparity with increment and decrease. Obedience makes it increases and it decreases with disobedience, and this is proven by many evidences such as His saying –exalted is He - :

¹⁹¹ Refer to the sayings of the *Ahl as-Sunnah* regarding *Eemaan* and the sayings of others among the strayed sects in *Sharhu Usooli Ahl as-Sunnah* by al-Laalkaa’ee (885), *As-Sunnah* by Abdullaah bin Ahmad bin Hanbal (307), *Ash-Sharee’ah* by al-Aajurree (108), the book: *Al-Eemaan* by Ibn Taymiyyah and *At-Tawassut wal-Iqtisaad* by Alawee Saqqaaf.

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ وَزَادَتْهُمْ إِيمَانًا

﴿ الأنفال: ٢

“The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when his verses (this Qur’ân) are recited unto them, they (i.e. the verses) increase their faith” (Anfaal: 2)

and His saying:

﴿ لِيَزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴾ الفتح: ٤

“That they may grow more in faith along with their (present) faith...” (Fath: 4)

Among other evidences.

And his saying, **“they do not declare People of the Qiblah apostates owing to general wrongdoings and Major sins as the Khawaarij do”** that is, despite the fact that the *Ahl as-Sunnah wal-Jamaa’ah* hold that actions are part of the essence of *Eemaan*, and that it increases with obedience and decreases with disobedience, they do not rule those who ascribe to Islam and face the Ka’bah as apostates for the person’s merely falling into sins less than joining partners with Allah and disbelief **“as the Khawaarij do”**; those who say: Whoever commits a Major sin is a disbeliever in this world, and such will abide forever in Hell, not to ever come out.

The *Ahl as-Sunnah* hold that **“the brotherhood of Eemaan remains firm even with sins”**. So the sinful person remains our brother in *Eemaan*. The Shaykh proved that with Allah’s saying –exalted is He - in the verse of Retaliation:

﴿ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ ﴾ البقرة: ١٧٨

“But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, Then adhering to it with fairness”

Meaning that if the criminal is pardoned by the wronged person or his family regarding the retribution and they agree to receiving the blood money; it is upon the one who has right to the money to seek it with kindness without harshness and upon the owing person to settle it without any deliberate delay.

The point of proof from the verse is that: He addressed the killer as a brother to the one who was killed in spite of the fact that killing is a major sin. Yet the brotherhood of *Eemaan* remained between them.

The Shaykh also gave evidence with His saying –exalted is He - : **“And if two parties or groups among the believers fall to fighting, then make peace between them both,”** to the end of the two verses.

The point of reference in the two noble verses is that: He called them believers despite the presence of fight and hatred between them; he called them brothers to the believers in His saying: **“then make peace between them both”**.

Generally, the meaning of the verse is that: when two groups of Muslims fall to fight, it is the duty of the other Muslims to hasten to making peace between them and invite them to Allah’s judgement. But if aggression occurs from one of the parties against the other after that, and the party refuses to reconciliation, it is upon the Muslims to fight this rebellious party until they return to Allah’s command and ruling. If the party refrains from its rebellion and hearkens to the invitation to Allah’s Book and judgement, it is upon the Muslims to maintain justice between the two parties on the judgment and try their utmost to attain the correct stance in accordance with the Judgement of Allah. They should hold back the hands of the unjust party until it abandons the injustice and returns the rights to the other.

Allah – glorious is He - then commanded the Muslims to be just in all their affairs after commanding them to be just with the two groups in feud. He says: **“and be equitable. Verily! Allah loves those who are equitable”**: that is, be just, Allah loves those who are just.

Concerning Allah’s saying –exalted is He -: **“The believers are nothing else than brothers”**: is a sentence stressing that before it about the command to reconcile.

Meaning that: they are all should return to one thing which is *Eemaan* as they are brothers in the *Deen*. **“So make reconciliation between your brothers”** that is, every two Muslim parties in feud and fight. Two was specifically mentioned to affirm the obligation of reconciling even more people.

“and fear Allah” in all your affairs **“that you may receive mercy”** as a result of piety.

The author’s saying, **“And they do not strip off Islam totally from a sinful person who is upon the path (of Islam) neither do they declare him to abide forever in Hell as the Mu’tazilah say”**: that is, from the foundations of *Ahl as-Sunnah wal-Jamaa’ah* is that **“they do not strip off”** that is, they do not negate for the sinful person, the *Faasiq*. *Fisq*¹⁹² (as in the Arabic text) lexically refers to “veering off obedience to Allah”, and *Faasiq* (as in the Arabic text, rendered as *sinful person*) here refers to the person who falls into some Major sins such as consumption of intoxicants, fornication and theft while believing those are prohibited.

The word *al-Miliyy* (as in the Arabic text) means, the individual who is upon the path of Islam who has not committed a sin such as could necessitate him being declared disbeliever. Therefore, the *Ahl as-Sunnah wal-Jamaa’ah* do not strip him off of Islam totally by declaring him an apostate as the *Khawaarij* say. **“neither do they declare him to abide forever in Hell”**: that is, they do not rule on him to abide forever in Hell in the Hereafter nor that he will never come out of it if he enters it **“as the Mu’tazilah say”** and the *Khawaarij* too.

¹⁹² Refer to: *Tuhaft al-Areeb bima fi al-Qur’aan Min al-Ghareeb* by Abu Hayyaan al-Andaloosee (205).

The *Mu'tazilah* hold that the sinner is neither regarded a Muslim nor a disbeliever; to them, he falls in-between the Two Stations (of *Eemaan* and *Kufr*). This is their judgement regarding him in this life. But as for his ruling in the Hereafter, they rule that he will abide forever in Hell. And the evidences falsifying this position are so numerous; some of them had preceded while others will be mentioned soon.

Then the Shaykh (may Allah shower blessings on him) explained the correct ruling regarding the sinful Muslim who is upon the path of Islam buttressing it all with evidences from the Book and the *Sunnah* thus: **“Rather, the sinful still comes under the general name of *Eemaan*”** that is, general *Eemaan* under which both the complete *Eemaan* and incomplete *Eemaan* fall as in His saying:

﴿فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾

“He must set free a believing slave”,

This is because the one who frees a believing female slave - in a matter in which *Eemaan* requires an individual to free a female slave such as in the matters of Murder and *Dhihaar* -, even if the person freeing the slave is a sinful individual, such slave-freing is valid by the consensus of the scholars since that falls under the generalness in the meaning of the verse even if the person freeing the slave is not among the people of complete *Eemaan*.

And his saying, **“he may not go in”**, that is, a sinful Muslim **“under pure *Eemaan*”** that is, when we mean pure complete *Eemaan* as in Allah’s saying – exalted is He -:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ﴾

“The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when his verses (this Qur’ân) are recited unto them...”¹⁹⁴ to the end of the verse.

Because *Eemaan* referred to in the noble verse is the perfect *Eemaan*; and so, the sinful person is not inclusive since his *Eemaan* is defective.

Let us then return to explaining the noble verse:

Innamaa (as in the Arabic text) is an article of restriction; it affirms the stated ruling and negates it from other than it.¹⁹⁴ **“the believers”** i.e., with complete *Eemaan* **“when Allah is mentioned”**: that is, when his mightiness, greatness and all what by which the sinful are told to bring His conscious fear to their hearts are cited, **“feel a fear in their hearts”**: i.e., it becomes fearful, **“and when His verses are recited unto them”**: when His revealed verses are recited or when His signs in the universe are mentioned, **“they (i.e. the verses) increase their faith”** that is, their *Eemaan* increases as a result.

¹⁹⁴ Refer to the definition of *al-Hasr* (Restrictive particle) and its forms and methods in the book: *Al-Kulliyaaat* by Al-Kafawee.

“and unto their Lord they rely” that is, they refer all their affairs to their Lord and not any other.

The Shaykh then mentioned an evidence from the *Sunnah* that the sinful person upon the path of Islam do not fall under the name of complete *Eemaan*, and that is his saying (sallAllahu 'alayhi wasallam): **“The fornicator would not fornicate remaining a believer while fornicating...”** to the end of the hadeeth.

That is, a believer with a complete *Eemaan*. So what is negated regarding the fornicator, the thief and the drunk here is the completeness of *Eemaan* and not *Eemaan* in its entirety based on evidence from scholarly consensus that the fornicator, the thief and the drunk can inherit (a Muslim). This hadeeth proves that while these people commit the sins, complete *Eemaan* is negated for them. Several textual evidences from the Book and *Sunnah* have proved that they are not apostates for committing those sins. It becomes known, therefore that the *Eemaan* negated in the hadeeth is the perfect obligatory *Eemaan*.

And His Saying, **“and he would not steal valuable stuffs...”** to the end of the hadeeth.

The word, *an-Nuhbah* refers to something forcefully taken over, and *an-Nahb* is to forcefully usurp property, **“valuable stuffs”** that is, precious. Some said it refers to a thing of attraction, people find it so attractive looking at it and appreciating it.

Then the Shaykh mentioned outcome of the previous discourse and summarised the ruling regarding the sinful Muslim thus: **“We say: He is a believer, defective in his Eemaan, or a believer with his Eemaan, sinful for with his Major sin”**: this is the balanced ruling by way of bringing together the texts that negate *Eemaan* from him such as the hadeeth: **“The fornicator would not fornicate remaining a believer while fornicating...”** and those texts that affirm *Eemaan* regarding him, the verses on Retaliation and the verses on the ruling about the Rebels both of which had been mentioned earlier.

Consequently, **“He will not be given the pure name”** that is, the name of complete *Eemaan*, **“neither will he be stripped off the general name”** that is, (he will not be stripped off the) defective *Eemaan* and be ruled to have gone out of *Eemaan* as the *Mu'tazilah* and the *Khawarij* say. And Allah knows best.

The word, *Al-Eemaan al-Mutlaq* (as in the Arabic text) is the complete *Eemaan* while *Mutlaq al-Eemaan* (as in the Arabic text) refers to the (individual's) defective *Eemaan*.



OBLIGATIONS TOWARDS THE COMPANIONS OF THE MESSENGER OF ALLAH (SALLALLAHU 'ALAYHI WASALLAM), AND A MENTION OF THEIR VIRTUES

وَمِنْ أَصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ سَلَامَةٌ قُلُوبِهِمْ وَأَلْسِنَتِهِمْ لِأَصْحَابِ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . كَمَا وَصَفَهُمُ اللَّهُ بِهِ فِي قَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ ﴿الحشر: ١٠﴾، وَطَاعَةُ النَّبِيِّ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فِي قَوْلِهِ: (لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ).

From the fundamentals of the *Ahl as-Sunnah wal-Jamaa'ah*is the purity of their minds and tongues regarding the companions of the Messenger of Allah (sallAllahu 'alayhi wasallam) as Allah described them in His saying –exalted is He :-

“And those who came after them say: ‘Our Lord! forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’” (Al-Hashr: 10)

And obeying the Messenger (sallAllahu 'alayhi wasallam) in his saying:

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدًّا أَحَدِهِمْ، وَلَا نَصِيفَهُ»

“Do not abuse my companions; for by the One in Whose Hand is my soul, if anyone of you spends the like of Uhud of gold in charity, it will not reach the *Mudd* measure of any of them nor its half.”¹⁹⁵

COMMENTARY

From the foundations of the creed of the *Ahl as-Sunnah wal-Jamaa'ah* is, “the purity of their minds” from grudge, spite and hatred “and tongues” from insulting, cursing and abusing “the companions of the Messenger of Allah (sallAllahu 'alayhi wasallam)” owing to their virtue, precedence and their been chosen as companions for the Prophet (sallAllahu 'alayhi wasallam). And for their excellence over the entire *Ummah* since they bore the *Sharee'ah* from him (sallAllahu 'alayhi wasallam) and conveyed it to those after them, and for their great struggles and wars along with the Messenger (sallAllahu 'alayhi wasallam) and their support for him.

¹⁹⁵ Reported by Al-Bukhaaree (3673) and Muslim (2541).

The reason why the Shaykh made this chapter is to refute the *Raafidah* and the *Khawaarij* who abuse the companions, hate them and deny their excellence¹⁹⁶ and to enunciate the disconnection and freedom of the *Ahl as-Sunnah wal Jamaa'ah* from this evil path and that they are with the companions of their Prophet as Allah described them in His saying: **“And those who came after them”** that is, after the *Muhaajiroon* and *Ansaar*; that is, those who follow the companions upon righteousness among the generality of the Muslims until the Day of Ressurrection **“say: ‘Our Lord! forgive us and our brethren who have preceded us in faith.’”**

Brotherhood here refers to brotherhood of the *Deen*; they do seek forgiveness for themselves and those who preceded them among the *Muhaajiroon* and *Ansaar* **“and put not in our hearts any hatred”** that is, deceit, hatred and envy **“against those who have believed”** that is, the people of *Eemaan*, and this includes by first-hand, the companions owing to their being the noblest of believers and for their leadership.

Al-Imaam ash-Shawkaanee¹⁹⁷ said: “Whoever would not seek forgiveness for the generality of the companions and Allah’s mercy for them, such has contradicted the commandment of Allah in this verse. If finds any grudge in his mind against them, he has certainly been afflicted by a seizure from Shaytaan and obtained great shares of disobedience to Allah for his enmity towards His friends and the best of the *Ummah* of His Prophet (sallAllahu 'alayhi wasallam). A door of disgrace becomes opened for him leading him to the Hell if he fails to mend his ways by returning to Allah – glorious is He - and askinf His help to remove the malice that crept to his mind against the noblest and the best of this *Ummah*. If the hatred goes worsens and he begins to abuse any of them, he has certainly submitted to the reins of Shaytaan and gotten into Allah’s anger and wrath. Such terminal illness affects the one who is afflicted with a teacher among the *Raafidhah* or a companion among the enemies of goodness in the *Ummah* whom the Shaytaan had tricked and beautified for them, the concocted lies, cooked-up stories and invented fables and got them astray from the Book of Allah to which no falsehood will reach from before and behind it.”end of quote.

The point of reference from the noble verse:

It contains the excellence of the companions; for their being foremost in *Eemaan*. It also entails the virtue of the *Ahl as-Sunnah* who follow them and condemn those who loathe them.

¹⁹⁶ The *Ahl as-Sunnah wal-Jamaa'ah* have refuted them since long ago. Al-Imaam al-Bukhaaree had earmarked an entire chapter heading in his *Saheeh* for the Excellence of the Companions (5/70). Likewise Muslim (8/144) and others among the reporters of the *Sunnah* and the guardians of *Aqeedah*. In the contemporary times too, they have been challenged by the Imaams of Da’wah among the followers of the reformer, Shaykh Muhammad bn Abdil-Wahhaab, his students and his supporters among the *Ahl as-Sunnah* in their various books among which is the book of Shaykh Ihsan Ilaaheer Dhaheer.

¹⁹⁷ *Fathu al-Qadeer* (5/199).

It also contains the lawfulness of seeking forgiveness for and asking Allah to be pleased with the companions. It also comprise the fact that the *Ahl as-Sunnah* have pure heart and tongue towards the companions of the Messenger of Allah (sallAllahu 'alayhi wasallam).

And His saying (regarding the believers), **“Our Lord! forgive us...”**, shows having the tongue pure while their saying: **“and put not in our hearts any hatred against those who have believed”** refers to having the mind pure.

The verse contains prohibition of abusing and hating them, and that such is not from the actions of the Muslims, and that whoever does that among the Muslims has no right in the war booty.

The author’s saying, **“And obeying the Messenger (sallAllahu 'alayhi wasallam) in his saying”** that is, the *Ahl as-Sunnah* would follow the Prophet (sallAllahu 'alayhi wasallam) in their keeping a pure mind and tongue regarding his companions and abstaining from abusing and disparaging them since the Prophet (sallAllahu 'alayhi wasallam) had prohibited them from that in his saying: **“Do not abuse my companions.”**

That is to say, do not disparage them nor blasphem them. **“My companions”** *Ashaab* (as in the Arabic text rendered as *companions*) is plural of *Saahib*; and whoever accompanies the Prophet (sallAllahu 'alayhi wasallam) is referred to as a *Sahaabiyy*, companion: whoever meets the Prophet (sallAllahu 'alayhi wasallam) alive while believing in him and then dies upon Islaam.

“By the One in Whose Hand is my soul” this is a form of swearing from the Prophet (sallAllahu 'alayhi wasallam) with which he wants to emphasize what comes after it, **“if anyone of you spends the like of Uhud of gold in charity”** which is a conditional clause. Uhud is a popular mountain in Madeenah, so named (*Uhud*, meaning, solitude) because it is isolated from other mountains. The word, *Dhahaban* (as in the Arabic text) occurs in the accusative case expressing specification (as if to say the like of Uhud in terms of gold).

“it will not reach the Muddmeasure of any of them nor its half”: the *Mudd* is a measure of one-fourth of the prophetic *Saa'*measure. **“nor its half”**: the word *Naseef* is an Arabic version of *nisf* (half) as it is said: *Thameen* to mean *Thaman* (price).

It therefore means that: much spending in the path of Allah from other than the companions (may Allah be pleased with them all) can not equate the little spending from the companions. And that is because the *Eemaan* in their hearts while they spent in the cause of Allah during the early days of Islaam, the fewness of the adherents, the prevalence of distractors and the feebleness of enticements towards it would not be attained by anyone else after them.

The point of reference from the hadeeth:

It contains the prohibition of cursing the companions¹⁹⁸ and enunciation of their excellence over other than them and the fact that deeds becomes more meritorious with respect to the intention of the doer and the time he performed it. And Allah knows best.

It also occurs in the hadeeth that surely, whoever loves the companions and praises them has obeyed the Messenger (sallAllahu 'alayhi wasallam), and whoever curses and hates them has certainly disobeyed the Messenger (sallAllahu 'alayhi wasallam).”



¹⁹⁸Al-Imaam An-Nawawee said in his Explanation of *Saheeh Muslim* (8/309): “You should know that abusing the companions (may Allah be pleased with them) is forbidden and from the prohibited obscenity whether it is towards those who got caught in the tribulation among them or others, because they were giving interpretative juristic rulings during those battles.”

THE EXCELLENCE OF THE COMPANIONS AND THE POSITION OF THE AHL AS-SUNNAH WAL-JAMAA'AH REGARDING IT AND ENUCIATING THEIR RANKING AMONG THEMSELVES

وَيَقْبَلُونَ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ وَالْإِجْمَاعُ مِنْ فَضَائِلِهِمْ وَمَرَاتِبِهِمْ. وَيُفَضِّلُونَ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ. وَهُوَ صَلْحُ الْخُدَيْبِيَّةِ. وَقَاتَلَ عَلَى مَنْ أَنْفَقَ مِنْ بَعْدُ وَقَاتَلَ. وَيُقَدِّمُونَ الْمُهَاجِرِينَ عَلَى الْأَنْصَارِ. وَيُؤْمِنُونَ بِأَنَّ اللَّهَ قَالَ لِأَهْلِ بَدْرٍ. وَكَانُوا ثَلَاثَ مِائَةٍ وَبِضْعَةَ عَشَرَ. (اعْمَلُوا مَا شِئْتُمْ. فَقَدْ غَفَرْتُ لَكُمْ). وَبِأَنَّهُ لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ؛ كَمَا أَخْبَرَ بِهِ النَّبِيُّ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. بَلْ لَقَدْ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ، وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِ مِائَةٍ. وَيَشْهَدُونَ بِالْجَنَّةِ لِمَنْ شَهِدَ لَهُ رَسُولُ اللَّهِ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. كَالْعَشْرَةِ، وَثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، وَغَيْرِهِمْ مِنَ الصَّحَابَةِ.

وَيَقْرُونَ بِمَا تَوَاتَرَ بِهِ التَّقَالُفُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ. رَضِيَ اللَّهُ عَنْهُ. وَغَيْرِهِ مِنْ أَنْ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا: أَبُو بَكْرٍ، ثُمَّ عُمَرُ. وَيُثَلِّثُونَ بِعُثْمَانَ، وَيُرَبِّعُونَ بِعَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الْآثَارُ، وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي الْبَيْعَةِ. مَعَ أَنَّ بَعْضَ أَهْلِ السُّنَّةِ كَانُوا قَدْ اخْتَلَفُوا فِي عُثْمَانَ وَعَلِيِّ. رَضِيَ اللَّهُ عَنْهُمَا. بَعْدَ اتِّفَاقِهِمْ عَلَى تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرَ. أَيُّهُمَا أَفْضَلُ؟ فَقَدِمَ قَوْمٌ عُثْمَانَ: وَسَكَنُوا، أَوْ رَبَّعُوا بِعَلِيِّ، وَقَدِمَ قَوْمٌ عَلِيًّا، وَقَوْمٌ تَوَقَّفُوا. لَكِنْ اسْتَقَرَّ أَمْرُ أَهْلِ السُّنَّةِ عَلَى تَقْدِيمِ عُثْمَانَ، ثُمَّ عَلِيٍّ.

They accept whatever the Book, Sunnah and the consensus relate regarding their virtues and their varying ranks. They give preference to those who spent in charity before the Triumph – which is the Reconciliation of Hudaibiyyah – and fought over those who spent and fought thereafter. They also give preference to the *Muhaajiroon* over the *Ansaar*. They believe that Allah said to the people of Badr who were three hundred and ten-some in number: “Do as you wish, I have forgiven you”.

And that no one will enter the Hell who made allegiance under the tree as the Prophet (sallAllahu 'alayhi wasallam) had informed. Allah is pleased with them as they are pleased with Him and they were more than one thousand four hundred. They attest the Paradise for those the Messenger of Allah (sallAllahu 'alayhi wasallam) attests it for, such as the Ten, Thaabit bin Qays bin Shammaas and others

among the companions. They affirm the narrations widely reported by *Tawaatur* from the Commander of the Faithfuls, Alee bin Abee Taalib (may Allah be pleased with him) and others that the best of this *Ummah* after her Prophet is Abu Bakr, then Umar, they place Uthmaan third and Alee fourth - may Allah be pleased with them - as the reports prove and as the consensus of the companions was upon preference of Uthmaan for the oath of allegiance.

Even though some among the *Ahl as-Sunnah* had differed concerning Uthmaan and Alee (may Allah be pleased with both of them)- after they agree over preference for Abu bakr and Umar over them – about which of them both is preferred? Some gave preference for Uthmaan, remained silent and held Alee fourth, and some gave preference for Alee while some others held back. However the view of the *Ahl as-Sunnah* settled on preference for Uthmaan over Alee.

COMMENTARY

The Shaykh - may Allah shower blessings on him - explained in this section of his speech, the varying rank among the companions after previously explaining their general virtues and the position of the *Ahl as-Sunnah wal-Jamaa'ah* regarding that. So, his saying: **“They accept”**: that is, the *Ahl as-Sunnah wal-Jamaa'ah* **“whatever the Book, the Sunnah and consensus relate”**, the consensus of the Muslims, **“regarding their virtues and their varying ranks.”** And these three major sources are sufficient references for their excellence.

Then they are not all upon a single rank, they rather vary in rank according to how early they accepted Islaam, Jihad (in which they participated) and the Hijrah, and depending on the obligations they performed towards their Prophet and their Deen - may Allah be pleased with them -. For this, the Shaykh (may Allah shower blessings on him - : **“They give preference to those who spent in charity before the Triumph – which is the Reconciliation of Hudaybiyyah -”** because Allah called it a Triumph in his saying –exalted is He - :

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴾ الفتح: ١

“Verily, we have given You (O Muhammad (sallAllahu 'alayhi wasallam) a manifest victory” (al-Fath: 1)

And the preponderant thing is that; the intended thing by the “victory” (in the verse), was “The Reconciliation of Hudaybiyyah”, considering the fact that Soorat *al-Fath* came down shortly after it.

*Hudaybiyyah*¹⁹⁹: is a well near Makkah where the oath of allegiance took place under a tree situated at the location during the time the idolaters prevented the Messenger of Allah (sallAllahu 'alayhi wasallam) and his companions from entering Makkah. Consequently, the companions took an oath of allegiance with him to

¹⁹⁹ Refer to: *Marwiyyaatu Ghazwat al-Hudaybiyyah* by Dr. Haafidh al-Hakamee (pg. 8).

rather die. This oath of allegiance is called “Triumph” considering the tremendous good and triumph for the Muslims.

The proof for the preference for this set of people is His saying –exalted is He -:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّتِكَ أَكْبَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتِلُوا﴾

الحديد: ١٠

“Not equal among you are those who spent and fought before the Fath. Such are higher in degree than those who spent and fought afterwards.” (al-Hadeed: 10)

These are the first and foremost ones among the *Muhaajiroon* and the *Ansaar*. Allah –exalted is He – said:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ

عَنْهُمْ وَرَضُوا عَنْهُ﴾ التوبة: ١٠٠

“And the first to embrace Islâm of the *Muhaajiroon* (those who migrated from Makkah to Al-Madeenah) and the *Ansaar* (the citizens of Al-Madinah who helped and gave aid to the *Muhaajiroon*) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him.” (Tawbah: 100)

The Shaykh said: “They also give preference to the *Muhaajiroon* over the *Ansaar*” Al-*Muhaajiroon*: refers to those who migrated from Makkah to al-Madeenah (among the companions). Al-*Hijrah* (from where the word *Muhaajir* evolved) linguistically means, “to leave”, and technically refers to emigration from a city of *Shirk* to the city of Islam. The *Ansaar* are those who assisted the Messenger (sallAllahu 'alayhi wasallam); the clans of Aws and Khazraj, named so by the Prophet (sallAllahu 'alayhi wasallam).

The evidence for the preference of the *Muhaajiroon* over the *Ansaar* is that Allah mentioned them first as in His saying – exalted is He -:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ﴾ التوبة: ١٠٠

“And the first to embrace Islam of the *Muhaajiroon* and the *Ansaar*” (at-Tawbah: 1)

He also says:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾ التوبة: ١١٧

“Allāh has forgiven the Prophet ((sallAllahu 'alayhi wasallam)), the *Muhaajiroon* and the *Ansaar* who followed Him (Muhammad) in the time of distress (Tabûk expedition).” (atTawbah: 117).

Allah – exalted is He - also said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾ الحشر: ٨ - ٩

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muhammad (sallAllahu 'alayhi wasallam)). Such are indeed the truthful (to what they say). And those who, before them, had homes (in Al-Madinah) and had adopted the faith, love those who emigrate to them.” (al-Hashr 8-9)

So, these noble verses point to the excellence of the *Muhaajiroon* and the *Ansaar* and the preference for the *Muhaajiroon* over the *Ansaar* in terms of excellence considering their preference for mentioning and their abandoning their cities, properties and children to seek reward and help the cause of Allah and His Prophet and their sincerity in all that (may Allah be pleased with them).

The Shaykh – may Allah be pleased with him - said: “They believe that Allah said to the people of Badr who were three hundred and ten-some in number: “Do as you wish, I have forgiven you” as in the report in the *Two Saheehs*²⁰⁰ in the story of Haatib bin Abee Balta’ah.

Badr²⁰¹ is a popular village at about four *Maraahil*(four day’s journey) from Madeenah where the battle by which Allah gave glory to Islaam took place. The day of Badr is also called “The Day of Criterion.”

And his saying, “who are three hundred ten-some in number” that is their number as it occurs in *Saheeh al-Bukhaaree*²⁰². Concerning the saying of the Messenger (sallAllahu 'alayhi wasallam), “Do as you wish, I have forgiven you”, Ibn al Qayyim said in *al Fawaaid*:²⁰³

“Its meaning became confusing to many of the people” – then he mentioned the views on that and said -: “What we uphold on that –and Allah knows best - is that: This address is to a set of people Allah – glorious is He - had known that they will never leave their *Deen*; they will rather die upon Islam. Even if they may fall into

²⁰⁰ Reported by al-Bukhaaree (6259) and Muslim (2494).

²⁰¹ Refer to: *al-Mu’jam al-Jugraafee* by Muhammad al-Jaasir (1/264).

²⁰² Number (3957).

²⁰³ (1/16).

what others may also fall into of sins, He – glorious is He - will not leave them to remain upon those sins. He will rather grant them the success to sincere repentance, seeking forgiveness and righteous deeds which will erase the effects of those sins. Thus, granting them that virtue specially apart from others is because those (means of expiating sins) are really established regarding them and they are forgiven. This does not foreclose them gaining forgiveness through their own efforts just as it does not now imply that they could shun obligations because of the promise of forgiveness. If it had been that they could have gained that without sticking to upholding the commandments, they wouldn't have needed to perform the Prayer, Hajj, Zakaat and Jihaad; this would have been impossible.” end of quote.

He said: **“And that no one will enter the Hell who made allegiance under the tree as the Prophet (sallAllahu 'alayhi wasallam) had informed. Allah is pleased with them as they are pleased with Him and they were more than one thousand four hundred”**: this statement is concerning those present during the Bay'atu ar-Ridwaan which was the oath of allegiance given at Hudaibiyyah when the idolaters prevented the Messenger of Allah (sallAllahu 'alayhi wasallam) from entering Makkah - as was explained a while ago -. The Shaykh mentioned two of their beautiful traits:

First: That none of them will enter the Hell, and the evidence for that is the hadeeth in Saheeh Muslim²⁰⁴ from the hadeeth of Jaabir (may Allah be pleased with him) who reported the Prophet (sallAllahu 'alayhi wasallam) as saying:

لَا يَدْخُلُ النَّارَ أَحَدٌ بَاتَعَ تَحْتَ الشَّجَرَةِ

“No one will enter the Hell who made allegiance under the tree”.

Second: That Allah is certainly pleased with them, and this is an express statement from the Qur'an as in His saying –exalted is He - :

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ بَيَّعُواكَ تَحْتَ الشَّجَرَةِ﴾ الفتح: ١٨

“Indeed, Allah was pleased with the believers when they gave their pledge to you (O Muhammad - sallAllahu 'alayhi wasallam), under the tree.” (Al-Fath: 18)

And his saying, **“and they were more than one thousand four hundred”**:this is based on the most correct opinion concerning their number. And Allah knows best.

And his saying, **“They attest the Paradise for those the Messenger of Allah (sallAllahu 'alayhi wasallam) attests it for, such as the Ten, Thaabit bin Qays bin Shammaas and others among the companions”**:meaning that, the *Ahl as-Sunnah wal-Jamaa'ah* attest the Paradise for whomever the Messenger (sallAllahu 'alayhi wasallam) had attested same. But whomever the Messenger (sallAllahu 'alayhi wasallam) had not attested the Paradise for, they do not affirm it regarding them since such would imply ascribing lies to Allah.

²⁰⁴ No. (2496).

However, they hope for goodness for the good-doers and fear for the wrongdoers; this is a fundamental principle in 'Aqeedah.

And his saying, **“such as the Ten”**, they are: Abu Bakr, 'Umar, 'Uthmaan, 'Alee, 'Abdur-Rahmaan bin 'Awf, Zubair bin al-'Awwaam, Sa'd bin Abee Waqaas, Sa'eed bin Zayd, Abu 'Ubaydah bin al-Jarraah and Talhah bin 'Ubaydillaah - may Allah be pleased with them. The narrations are authentic attesting the Paradise for these people.²⁰⁵

And his saying, **“Thaabit bin Qays bin Shammaas”**, the speechmaker of the Messenger of Allah (sallAllahu 'alayhi wasallam) and his good news to enter the Paradise is established in *Saheeh al-Bukhaaree*²⁰⁶ from the Prophet (sallAllahu 'alayhi wasallam).

And his saying, **“and others among the companions”** that is, other than those mentioned from the people the Prophet (sallAllahu 'alayhi wasallam) told us are inhabitants of the Paradise such as 'Ukaashah bin Mihsan, Abdullaah bin Salaam and others.

And his saying, **“They affirm the narrations widely reported by Tawaatur from the Commander of the Faithfuls, Alee bin Abee Taalib (may Allah be pleased with him) and others...”** that is, the *Ahl as-Sunnah wal-Jamaa'ah* attest and believe, **“the narrations widely reported by Tawaatur”**: that is, authentic narrations established by *Tawaatur*.²⁰⁷ At-*Tawaatur* is the most authentic chain of transmitters of hadeeth. **“from the Commander of the Faithfuls, Alee bin Abee Taalib (may Allah be pleased with him) and others”** among the companions, **“that the best of this Ummah after her Prophet is Abu Bakr, then Umar, they place Uthmaan third”** that is, they regard him as the third in that sequence.

“and Alee fourth” that is, they regard him as the fourth, **“may Allah be pleased with them”**. These widely reported narrations from Alee contain refutation against the *Raafidhah* who give preference to Alee over Abu Bakr and 'Umar as they prefer him over them both in the right to being the caliph. They consequently criticise the leadership of the Two Shaykhs. This discourse entails two issues:

Firstly, the issue of (right to) *Khilaafah* and **secondly**, the issue of giving preference.

On the issue of *Khilaafah*, the *Ahl as-Sunnah wal-Jamaa'ah* among whom are the companions (may Allah be pleased with them) unanimously agree that the rightful for the *Khilaafah* after the Messenger of Allah (sallAllahu 'alayhi wasallam) is Abu Bakr, followed by Umar, and then followed by Uthmaan and then Alee. But concerning the issue of giving preference however, they all agree that the best of

²⁰⁵ Refer to the book: *Saheeh al-Musnad min Fadaail as-Sahaabah* by Mustapha bin al-'Adawee - Daar Ibn Affaan print.

²⁰⁶ No. (4846) and Muslim (119).

²⁰⁷ The *Mutawaatir* hadeeth: the report of a group such that connivance upon falsehood is absolutely customarily impossible from their likes from the beginning to the end of the chain as long as this wide reportage occurs in every level of the chain.” Refer to: *Usool al-Hadeeth* by Muhammad 'Ijjaaj al-Khateeb (301).

this *Ummah* after the Prophet is Abu Bakr and then Umar as the reports have widely transmitted it by *Tawaatur* from Alee.²⁰⁸

They have differed concerning the most virtuous between 'Uthmaan and Alee – may Allah be pleased with them -. The Shaykh here mentioned three positions on this issue as he said: **“Some gave preference for Uthmaan, remained silent and held Alee fourth, and some gave preference for Alee while some others held back”**: This is the summary of the difference regarding the issue: preference for 'Uthman, preference for 'Alee and keeping back preference for one over the other.

The Shaykh pointed to giving preponderance for the first position - preference for Uthman -, for reasons:

One: That this is what the narrations reported regarding the virtues of 'Uthmaan (may Allah be pleased with him) have shown.²⁰⁹

Two: The consensus of the companions in giving preference to 'Uthmaan by giving him the oath of allegiance (to become the caliph); and that was for other than because he is more prefferable. So, their sequence in excellence is exactly as their sequence in becoming the caliph.

Three: The *Ahl as-Sunnah* finally settled on preference for 'Uthmaan and then Alee²¹⁰ as mentioned earlier, that they preffered him in the oath of allegiance. Abdur-Rahmaan bin Al-'Awf – may Allah be pleased with him - told Alee (may Allah be pleased with him): “I considered the affairs of the people and I do not see them being just regarding 'Uthmaan.” Abu Ayyoob said: “Whoever does not prefer 'Uthmaan over 'Alee has reviled the *Muhaajiroon* and *Ansaar*.”

These contain proof that 'Uthmaan is preffered because they gave him preference after consultations among themselves, and 'Alee – may Allah be pleased with him -

²⁰⁸ As Reported by al-Imaam al-Bukhaaree (3671) on the authority of Muhammad bin al-Hanfiyyah who said: “I asked my father, ‘Who among the people is the best after the Messenger of Allah (sallAllahu 'alayhi wasallam)?’ He answered: ‘Abu Bakr.’ I said, ‘Then who?’ He said: ‘Umar.’ So I feared that he may say ‘Uthman, so I said, ‘And then you?’ He said, ‘I am no more than one of the Muslims.’” Refer to: *Fadhaail as-Sahaabah* by Abu Abdillah Mustapha bin al-'Adawee, he had really done well and granted benefits, and *As-Sunnah* by Abdullaah bin Ahmad (584).

²⁰⁹ Al-Bukhaaree has reported (3697) on the authority of Ibn 'Umar (may Allah be pleased with both) who said:

«كُنَّا فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَعْدُلُ بِأَبِي بَكْرٍ أَحَدًا، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ نَبْرُوكُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا نُفَاضِلُ بَيْنَهُمْ»

“During the time of the Prophet (sallAllahu 'alayhi wasallam), we do not equate anyone with Abu Bakr, then Umar, then 'Uthmaan, we then left the other companions of the Prophet (sallAllahu 'alayhi wasallam) and not give preference for one over the other.”

²¹⁰ Refer to the detailed of this matter in *Sharhu Usool al-I'tiqaad* by al-Laalkaa'ee (1363), *As-Sunnah* by Abdullah bin Ahmad bin Hanbal (p. 475) and *Tahqeeq Mawaqif as-Sahaabat* by Dr. Muhammad Amhazoon (1/383).

was among those who gave him the oath of allegiance, and he would carry-out capital punishment in his presence.



THE RULING ON PREFERRING 'ALEE OVER OTHER FOUR CALIPHS IN THEIR KHILAAFAH

وَإِنْ كَانَتْ هَذِهِ الْمَسْأَلَةُ. مَسْأَلَةُ عُثْمَانَ وَعَلِيٍّ. لَيْسَتْ مِنَ الْأَصُولِ الَّتِي يُضَلُّ الْمُخَالِفُ فِيهَا عِنْدَ جُمْهُورِ أَهْلِ السُّنَّةِ. لَكِنَّ الَّتِي يُضَلُّ فِيهَا: مَسْأَلَةُ الْخِلَافَةِ، وَذَلِكَ أَنَّهُمْ يُؤْمِنُونَ أَنَّ الْخَلِيفَةَ بَعْدَ رَسُولِ اللَّهِ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. : أَبُو بَكْرٍ، وَعُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ عَلِيٌّ. وَمَنْ طَعَنَ فِي خِلَافَةِ أَحَدٍ مِنْ هَؤُلَاءِ؛ فَهُوَ أَضَلُّ مِنْ حِمَارٍ أَهْلِهِ.

Even though, this issue - the issue of 'Alee and Uthmaan- is not from the fundamentals regarding which whoever held differently is ruled to have strayed in the view of the majority among the *Ahl as-Sunnah*, what over which stray is ruled is the issue of *Khilaafah*. And this is because, they believe that the Caliph after the Messenger of Allah (sallallahu 'alayhi wasallam) is rightfully Abu Bakr, then Umar, then 'Uthmaan, and then 'Alee. So, whoever criticizes the *Khilaafah* of any of those is more astray than his people's donkey.

COMMENTARY

The Shaykh (may Allah shower blessings on him) puts up a comparison between the two issues: the issue of giving preference to Alee over Uthmaan in terms of excellence and the issue of giving preference to Alee over others concerning the *Khilaafah* considering the dangerous implications of such preference.

He explained that the issue of giving preference to 'Alee over 'Uthmaan does not draw a ruling of stray regarding the person who holds such opinion considering the fact that the *Ahl as-Sunnah* hold differently on it even though the preponderant view is preference for 'Uthmaan (may Allah be pleased with him).

“what over which stray is ruled is the issue of *Khilaafah*”: that is, whoever holds differently, holding to prefer 'Alee for the *Khilaafah* over 'Uthmaan or others among the Caliphs who came before him or that he preferred 'Alee over Abu Bakr and 'Umar in excellence.

The *Ahl as-Sunnah wal-Jamaa'ah* believe that the rightful Caliph after the Messenger of Allah (sallallahu 'alayhi wasallam) is Abu Bakr as-Siddeeq (may Allah be pleased with him) owing to his excellence and precedence, and the Messenger's preference for him over the generality of the companions and the consensus of the companions for giving him their oath of allegiance.

Then the *Khaleefah* after Abu Bakr was 'Umar bin Al-Khattaab (may Allah be pleased with him) for his excellence and precedence, for Abu Bakr's choice of him and the agreement of the *Ummah* over him after Abu Bakr. Then the rightful *Khaleefah* after 'Umar was 'Uthmaan bn 'Affaan (may Allah be pleased with him) owing to the preference of the people of *Shooraa* for him and the consensus of the *Ummah* over him.

Then after 'Uthmaan the *Khilaafah* was for 'Alee (may Allah be pleased with him) because of his excellence and the consensus of the people of his time for him. These are the four Caliphs who were referred to in the hadeeth of 'Irbaadh bin Saariyah (may Allah be pleased with him) in his statement (sallAllahu 'alayhi wasallam):

فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي

“So hold on to my Sunnah and the Sunnah of the rightly guided Caliphs after me.”²¹¹

And this is why the Shaykh said: **“So, whoever criticizes the *Khilaafah* of any of those”** meaning, the four mentioned, **“is more astray than his people's donkey”**: for contradicting the text and the consensus without any evidence or proof such as the *Raafidhah* who claim that the rightful person for *Khilaafah* after the Messenger (sallAllahu 'alayhi wasallam) was 'Alee bin Abee Taalib.

Summarily concerning the issue of giving preference to Alee (may Allah be pleased with him) over others among the three Caliphs;

- 1- Whoever prefers him for *Khilaafah* is a misguided person by consensus.
- 2- Whoever prefers him for his excellence over Abu Bakr is also misguided.
- 3- Whoever prefers him over 'Uthmaan in excellence is not regarded misguided even though this contradicts the most correct opinion.



²¹¹ Reported by Ahmad (17141), Ibn Maajah (43) and Al-Albaanee graded it as authentic.

THE STATUS OF THE HOUSEHOLD OF THE PROPHET (SALLALLAHU 'ALAYHI WASALLAM) WITH THE AHL AS-SUNNAH WAL JAMAA'AH

وَيُحِبُّونَ أَهْلَ بَيْتِ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَيَتَوَلَّوْنَهُمْ ، وَيَحْفَظُونَ فِيهِمْ وَصِيَّةَ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . : حَيْثُ قَالَ يَوْمَ غَدِيرِ خَمٍّ : (أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي) . وَقَالَ أَيْضًا لِلْعَبَّاسِ عَمِّهِ . وَقَدْ اشْتَكَى إِلَيْهِ أَنَّ بَعْضَ قُرَيْشٍ يَجْفُو بَنِي هَاشِمٍ . فَقَالَ : (وَالَّذِي نَفْسِي بِيَدِهِ ؛ لَا يُؤْمِنُونَ حَتَّى يُحِبُّوكُمْ ؛ اللَّهُ وَلِقَرَاتِي) . وَقَالَ : (إِنَّ اللَّهَ اصْطَفَى بَنِي إِسْمَاعِيلَ ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ كِنَانَةَ ، وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ ، وَاصْطَفَى مِنْ بَنِي هَاشِمٍ) .

They love the members of the household of Allah's Messenger of Allah (sallAllahu 'alayhi wasallam) and make them friends. They keep the will of the Messenger of Allah (sallAllahu 'alayhi wasallam) concerning them when he said on the day of Gadeer Khum that:

"I remind you of Allah concerning my household."²¹²

He also told his uncle, Abbaas – who had complained to him that some of the Quraysh became rude to the Banu Haashim -, he said:

"By He in Whose Hand is my soul, they are not believers until they love you for Allah's Sake and for my family ties."²¹³

He also said:

"Surely Allah has chosen the children of Ismaa'eel, and chose from the children of Ismaa'eel, Kinaanah and He has chosen from Kinaanah, Quraysh and from Quraysh, He chose the tribe of Haashim and He has chosen me from the tribe of Haashim."²¹⁴

COMMENTARY

Here, the Shaykh explained the status of the members of the Prophet's household with the *Ahl as-Sunnah wal-Jamaa'ah* and that they **"love the members of the household of the the Messenger of Allah (sallAllahu 'alayhi wasallam)"**. The *Ahl al-Bayt* (as in the Arabic text) are the members of the household of the Prophet for whom acceptance charity is forbidden. They comprise the household of 'Alee, the household of Ja'far, the household of 'Aqeel, the household of 'Abbaas and the children of al-Haarith bin Abdul-Muttalib.

And the wives of the Prophet (sallAllahu 'alayhi wasallam) and his daughters are from his household as Allah – exalted is He - says:

²¹² Reported by Muslim (2408).

²¹³ Reported by Ahmad (1777), at-Tabraanee in *al-Kabeer* (12228) and Ibn Abee Shaybah (6/382).

²¹⁴ Reported by Ahmad (16393) and Muslim (2276).

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ﴾ الأحزاب: ٣٣

“Allah wishes only to remove Ar-rijs (evil deeds and sins) from you, O members of the family (of the Prophet (sallAllahu 'alayhi wasallam)).” (Al-Ahzaab: 33)

So, the *Ahl as-Sunnah* love and respect them, they hold them in high esteem since that is part regard and respect for the Prophet (sallAllahu 'alayhi wasallam) and for the fact that Allah and His Messenger both commanded that; Allah –exalted is He - says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾ الشورى: ٢٣

“Say (O Muhammad (sallAllahu 'alayhi wasallam): ‘No reward do I ask of you for this except to be kind to me for my kinship with you.’” (Ash-Shooraa: 23)

And there are texts from the *Sunnah* regarding that some of which the Shaykh has mentioned. This however holds if they (i.e., the *Ahl al-Bayt*) follow the *Sunnah* and remain steadfast upon Islam as was their predecessors, like ‘Abbaas and his children and ‘Alee and his children. But for those who oppose the *Sunnah* and fails to be steadfast upon the Deen, it is not allowed to love them even if they are among the *Ahl al-Bayt*.

And his saying, **“and make them friends”** that is, they love them.

His saying, **“They keep the will of the Messenger of Allah (sallAllahu 'alayhi wasallam) concerning them”**: that is, they know it and follow it **“when he said on the day of Gadeer Khum that”**: *al-Ghdeer* here means, a collection point for flood, and *Khum* is said to be the name of a man to whom the *Gadeer* is ascribed. It is also said to refer to a twined tree to which this *Gadeer* is ascribed because it occurs there.

This *Gadeer* was on the way to al-Madeenah, the Prophet (sallAllahu 'alayhi wasallam) passed by it during his return from *Hijjat al-Wadaa'* (the Farewell Pilgrimage) and gave a sermon there in which he mentioned what the Shaykh said, **“I remind you of Allah concerning my household”**: that is, I remind you of what Allah commanded regarding my households of regards, respect for them and upholding their dues.

“He also told his uncle, Abbaas” he is al-'Abbaas bin Abdil-Muttalib bin Haashim bin Abdil-Manaaf **“who had complained to him”** that is, when he informed him of what he detests, **“that some of the Quraysh became rude”**: the word, *al-Jafaa* (as in the Arabic text) means, not to keep good ties of kinship, **“he said”** that is, the Prophet (sallAllahu 'alayhi wasallam), **“By He in Whose Hand is my soul”**: this is swearing by him (sallAllahu 'alayhi wasallam), **“they are not believers”**: i.e., the obligatory complete *Eemaan* **“until they love you for Allah’s Sake and and for my family ties”**: that is, for two reasons:

First: Seeking nearness to Allah therewith, since they are among His loved ones.

Second: For their being relatives of the Messenger of Allah (sallAllahu 'alayhi wasallam). And that entails pleasing him and giving him due regard. The Prophet

(sallAllahu 'alayhi wasallam) said while explaining the excellence the Haashim tribe who are his relatives: **“Surely Allah chose”** that is, He has appointed. The word *as-Safwah* (as in the Arabic text) means, to choose, **“the children of Ismaa’eel”**, the son of Ibraaheem al-Khaleel - may the exaltations of Allah be on them both - **“and chose from the children of Ismaa’eel, Kinaanah”**:Kinaanah is the name of a tribe whose father is Kinaanah bin Khuzaymah.

“and He chose from Kinaanah, Quraysh” who are the male children of Mudar bin Kinaanah, **“and from Quraysh, He chose the tribe of Haashim”**:they are the Children of Haashim bin Abdilmanaaf, **“and He chose me from the tribe of Haashim”**. So, he is Muhammad bin Abdillaah bin AbdilMuttalib bin Haashim bin Abdilmanaaf bin Qusay bin Kilaab bin Murrâh bin Ka’b bin Lu’ayy bin Gaalib bin Fahr bin Maalik bin An-Nadr bin Kinaanah bin Khuzaymah bin Madrakatah bin Ilyaaas bin Mudar bin Nazaar bin Ma’d bin ‘Adnaan.²¹⁵

The point of reference from the hadeeth:

It contains evidence for the excellence of the Arabs, that the Quraysh are the best among the Arabs, that the Banu Haashim are the best among the Quraysh and that the Messenger (sallAllahu 'alayhi wasallam) is the best among the Banu Haashim as he is the best of creatures as a person and the best of them in genealogy.

It also entails the excellence of Banu Haashim who are the near relatives of the Messenger (sallAllahu 'alayhi wasallam).



²¹⁵ Refer to: Refer to Ibn Hishaam (1/11).

THE STATUS OF THE WIVES OF THE PROPHET WITH THE AHL AS-SUNNAH WAL JAMAA'AH

وَيَتَوَلَّوْنَ أَزْوَاجَ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . أُمَّهَاتِ الْمُؤْمِنِينَ ، وَيُؤْمِنُونَ بِأَنَّهِنَّ أَزْوَاجُهُ فِي
الْآخِرَةِ: خُصُوصًا خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا أُمُّ أَكْثَرِ أَوْلَادِهِ ، وَأَوَّلَ مَنْ آمَنَ بِهِ وَعَاصَدَهُ عَلَى أَمْرِهِ ،
وَكَانَ لَهَا مِنْهُ الْمَنْزِلَةُ الْعَالِيَةُ . وَالصِّدِّيقَةَ بِنْتَ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهَا ، الَّتِي قَالَ فِيهَا النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: (فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ) .

They love the wives of the Messenger of Allah (sallAllahu 'alayhi wasallam), the mothers of the believers and believe they are his wives in the Hereafter, especially Khadeejah - may Allah be pleased with her -, the mother of most of his children and the first person to believe in him and support him in his affair. She has an exalted position before him. Likewise Siddeeqah, daughter of Siddeeq - may Allah be pleased with her - regarding whom the Prophet (sallAllahu 'alayhi wasallam) said:

“The excellence of Aa’ishah over other women is like the excellence of Thareed over other foods.”

COMMENTARY

The Shaykh (may Allah shower blessings on him) mentioned in this expression, the creed of the Ahl as-Sunnah wal Jamaa’ah regarding the wives of the Prophet (sallAllahu 'alayhi wasallam) as he says: **“They love the wives of the Messenger of Allah (sallAllahu 'alayhi wasallam)”**: that is, they love and revere them because they are **“the mothers of the believers”** regarding respect and reverence and the fact that they are forbidden to be married by anyone in the Ummah.

But regarding other rulings, they have the rulings of other strange women from the aspects of prohibition of staying in seclusion with them or starring at them. Allah - exalted is He - says:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾ (الأحزاب: ٦)

“The Prophet is closer to the believers than their own selves, and his wives are their (believers’) mothers (as regards respect and marriage).” (al-Ahzaab: 6)

And Allah says:

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُمْ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ
عِنْدَ اللَّهِ عَظِيمًا﴾ (الأحزاب: ٥٣)

“And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily! with Allâh that shall be an enormity.”

He also says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ﴾ الأحراب: ٥٣

“And when you ask (his wives) for anything you want, ask them from behind a screen.”

So, they are “the mothers of the believers” with respect to reverence and esteem and not in the other aspects regarding the strange woman.

He (sallAllahu 'alayhi wasallam) passed away while nine of them were alive, and they are: Aa'ishah, Hafsa, Zaynab bint Jahsh, Ummu Salamah, Safiyyah, Maymoonah, Ummu Habeebah, Sawdah and Juwayriyyah.

As for Khadeejah, he had married her before prophethood, and he did not marry any other woman after until she passed away. Then he married Zaynab bint Huzaymah al-Hilaaliyyah but she only lived shortly before she passed away. These are those he entered upon among women and they are eleven in number (may Allah be pleased with them).

“and believe” that is, the *Ahl as-Sunnah wal-Jamaa'ah* that **“they are his wives in the Hereafter”**. This entails honour for them and great excellence. **“especially Khadeejah (may Allah be pleased with her)”**; she has several distinguishing praiseworthy traits and the Shaykh mentioned some of them:

- 1 – That she was the mother of most of his children. All his children were from her except Ibraahem who was from Maariyah the copt.
- 2 – That she was the first person to believe in him - generally - according to a view which was that mentioned by the Shaykh here. Or that she was the first female to believe in him according to another view.
- 3 – That she was the first to support and assist him at the beginning of his affairs; and support for him came at the greatest times of need.
- 4 – She has a lofty position before him; he loves her and would mention her repeatedly and praise her.

“Likewise Siddeeqah, daughter of Siddeeq - may Allah be pleased with her”: that is, Aa'ishah bint Abee Bakr. *As-Siddeeq* (as in the Arabic text) is the one who reaches the peak of honesty. The prophet (sallAllahu 'alayhi wasallam) gave Abu Bakr the nickname. Aa'ishah (may Allah be pleased with her) has so many other excellent virtues.

Such as that: She was the most beloved among the wives of the Prophet (sallAllahu 'alayhi wasallam) to him. He did not marry any virgin other than her, revelations would descend to him while under her coverings. Allah exonerated her from what the people of *Ifk* falsely accused her of. She was also the most knowledgeable of his

wives; and the elderly among the companions would consult her when they are confused about an issue. The Messenger (sallAllahu 'alayhi wasallam) passed away in her house; between her neck and abdomen²¹⁶, and was buried in her house among other virtues of hers.

The Shaykh has mentioned some of her virtues here thus: **“regarding whom the Prophet (sallAllahu 'alayhi wasallam) said: ‘The excellence of Aa’ishah over other women is like the excellence of Thareed over other foods’”**: Ath-Thareed (as in the Arabic text rendered here as porridge) is the best of foods because it is made up of bread and meat; the bread would be of wheat which is the best for nourishment. Meat is the best of soups; if meat is the best of soups and wheat being the best of food, and their combination is referred to as Thareed, then thareed is the best for nourishment.



²¹⁶ Reported by al-Bukhaaree (890) and Muslim (2443).

AHL AS-SUNNAH WAL JAMAA'AH ABSOLVE THEMSELVES OF WHAT THE INNOVATORS SAY REGARDING THE COMPANIONS AND AHL AL-BAYT

وَيَتَبَرَّوْنَ مِنْ طَرِيقَةِ الرِّوَافِضِ الَّذِينَ يُبْغِضُونَ الصَّحَابَةَ وَيَسُبُّونَهُمْ، وَطَرِيقَةِ التَّوَاصِبِ الَّذِينَ يُؤْذُونَ أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ. وَيُمْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُولُونَ: إِنَّ هَذِهِ الْآثَارَ الْمَرْوِيَّةَ فِي مَسَاوِيهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زِيدَ فِيهِ وَنُقِصَ وَعُيِّرَ عَنْ وَجْهِهِ، وَالصَّحِيحُ مِنْهُ هُمْ فِيهِ مَعْدُورُونَ: إِمَّا مُجْتَهِدُونَ مُصَيِّبُونَ، وَإِمَّا مُجْتَهِدُونَ مُخْطِئُونَ.

وَهُمْ مَعَ ذَلِكَ لَا يَعْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُومٌ عَنْ كَبَائِرِ الْإِثْمِ وَصَغَائِرِهِ؛ بَلْ يَجُوزُ عَلَيْهِمُ الدُّنُوبُ فِي الْجُمْلَةِ. وَهُمْ مِنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوْجِبُ مَغْفِرَةَ مَا يَصْدُرُ مِنْهُمْ. إِنْ صَدَرَ. حَتَّى إِنَّهُمْ يُغْفَرُ لَهُمْ مِنَ السَّيِّئَاتِ مَا لَا يُغْفَرُ لِمَنْ بَعْدَهُمْ؛ لِأَنَّ هُمْ مِنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ.

وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . أَنَّهُمْ خَيْرُ الْقُرُونِ، وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلٍ أَحَدٍ ذَهَبًا مِمَّنْ بَعْدَهُمْ.

ثُمَّ إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ؛ فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ أَتَى بِحَسَنَاتٍ تَمْحُوهُ، أَوْ غُفِرَ لَهُ؛ بِفَضْلِ سَابِقَتِهِ، أَوْ بِشَفَاعَةِ مُحَمَّدٍ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ، أَوْ ابْتِلَايَ بِلَاءٍ فِي الدُّنْيَا كَفَّرَ بِهِ عَنْهُ.

فَإِذَا كَانَ هَذَا فِي الدُّنُوبِ الْمُحَقَّقَةِ؛ فَكَيْفَ الْأُمُورِ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ: إِنْ أَصَابُوا؛ فَلَهُمْ أَجْرَانِ، وَإِنْ أَخْطَأُوا؛ فَلَهُمْ أَجْرٌ وَاحِدٌ، وَالْحُطْأُ مَغْفُورٌ. ثُمَّ إِنَّ الْقَدَرَ الَّذِي يُنْكَرُ مِنْ فِعْلِ بَعْضِهِمْ قَلِيلٌ نَزَرَ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ؛ مِنَ الْإِيمَانِ بِاللَّهِ، وَرَسُولِهِ، وَالْجِهَادِ فِي سَبِيلِهِ، وَالْهَجْرَةِ، وَالنُّصْرَةِ، وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ. وَمَنْ نَظَرَ فِي سِيرَةِ الْقَوْمِ بِعِلْمٍ وَبَصِيرَةٍ، وَمَا مِنَ اللَّهِ عَلَيْهِمْ بِهِ مِنَ الْفَضَائِلِ؛ عَلِمَ يَقِينًا أَنَّهُمْ خَيْرُ الْخَلْقِ بَعْدَ الْأَنْبِيَاءِ؛ لَا كَانَ وَلَا يَكُونُ مِثْلَهُمْ، وَأَنَّهُمْ الصَّفْوَةُ مِنْ قُرُونِ هَذِهِ الْأُمَّةِ الَّتِي هِيَ خَيْرُ الْأُمَّمِ وَأَكْرَمُهَا عَلَى اللَّهِ.

And they absolve themselves of the way of the Raafidah who hate and abuse the companions, and of the way of the Naasibah who hurt the Ahl al-Bayt with utterances and actions. They also restrain themselves from what ensued between the companions and hold that: Some of these reports that came regarding their faults are lies; some have been exaggerated, some played down and distorted. As

for the the sound reports from them, they are excused in them: they are either correctly deducing juristic rulings in them or erring in their juristic rulings.

Still, they donot believe that each person among the companions is absolutely unfailling regarding Major and Minor sins. It is rather generally possible that they could sin, but they have the precedences and virtues that could draw the pardon for whatever occurs from them - even if they ever occurred -. In fact, they would be forgiven wrongdoings those who came after them may not be forgiven because they have righteous deeds that may erase sins which may not be obtainable with those after them.

It is established from the saying of the Messenger of Allah (sallAllahu 'alayhi wasallam) that they are the best of generations and that the *Mudd* from any of them if given in charity, is better than the equivalent of Mount Uhud in gold from those after them.

Then, if any wrongdoing had ocured from any of them and it happens that he had asked for forgiveness for it or done good deeds that would obliterate it or he might have been forgiven for the virtue of his precedence or by the intercession of Muhammad (sallAllahu 'alayhi wasallam) – and they are the most deserving of his intercession – orthat he was afflicted with a calamity in this world by which he gained atonement for it.

If these are the possibilities regarding established wrongdoings, how about the matters in which they were only giving jurisprudential deductions, for which they will earn two rewards if they were correct and a single reward if they erred; and the error would be forgiven.

Then, the extent of the deeds of some of them that were rejected are minutely small, buried in vastness of the people's excellence and goodness in terms of belief in Allah and His Messenger, *Jihaad* on His path, *Hijrah*, support, beneficial knowledge and other rightoeus deeds.

Whoever takes an insightful look at the history of the people with knowledge and deep thought and the virtues Allah endowed them with, will realise certainly that they are the best of creations after the Prophets. Their likes did not and will never exist,and they are the purest of generations of this *Ummah* which is the best and noblest of all *Ummah* before Allah –exalted is He -.

COMMENTARY

The Shaykh (may Allah shower blessings on him) explained here that:

Firstly: The position of the *Ahl as-Sunnah wal-Jamaa'ah* towards the companions and the *Ahl a-Bayt*,and that, it is the balanced position and middle-course between immoderation and negligence, and between extremism and inadequacy. They love the generality of the Muslims, especially the foremost forerunners among the *Muhaajiroon* and the *Ansaar* and those who follow them upon righteousness as they love the *Ahl al-Bayt*.

They recognize the superiority of the companions, their virtues and excellence and they give due regards to the rights Allah has given the *Ahl al-Bayt*.

“And they absolve themselves of the way of the *Raafidah*” who curse and deride the companions, and go overboard concerning ‘Alee and the *Ahl al-Bayt*. **“and of the way of the *Naasibah*”**: who direct enmity towards the *Ahl al-Bayt*, consider them apostates and defame them. Although the position of the *Ahl as-Sunnah wal-Jamaa’ah* regarding the companions and the *Ahl al-Bayt* but the purpose of mentioning it here is to give it side-by-side with the other perverted and contradicting positions to it.

Secondly: the Shaykh (may Allah shower blessings on him) explained the position of *Ahl as-Sunnah wal-Jamaa’ah* concerning the differences that ensued among the companions during the periods of tribulations and wars that occurred among them. He explained likewise, their position about things ascribed to the companions of evils and faults employed by the enemies of Allah as means to slander and criticize them.

Similarly, some people in the later times and modern writers positioned themselves as judges between the companions of the Messenger of Allah (sallallahu 'alayhi wasallam). So, they ascribed error or right without proofs; they rather followed desires and gave blind-following of those with evil motives who sought to cause confusions among the Muslims and make them doubt their noble history and their pious predecessors who are the best of all generations. All of these in an attempt to defame Islam and cause differences among Muslims.

How excellent is what the Shaykh mentioned here to clearly show the truth and explain the realities! He mentioned the position of the *Ahl as-Sunnah* regarding what was attributed to the companions and what happened among them –that is, what they differed on -, can be summarised into two matters:

The first matter: that **“They also restrain themselves from what ensued between the companions”** that is, they hold back from researching or delving into them since such plunges may cause them to have reservations and grudges against the companions of the Messenger of Allah (sallallahu 'alayhi wasallam) and that is of the greatest sins. Therefore, the path of safety is to keep silent about it and not speak about it.

The second matter: Providing explanations for the reports given about their faults since doing so guarding them and refuting their enemies. He mentioned that the excuses may be summarized in the following:

- 1- **“Some of these reports that came regarding their faults are lies”** concocted by their enemies to disparage them as the *Raafidah* do –may Allah condemn them! And lies given ny attention.
- 2- And concerning these reported faults, **“some have been exaggerated or played down and distorted”**; lies got into them making them become distorted and unreliable. This is because the excellence of the companions are well-known and their uprightness is certain. In that wise, the certain, wellknown affair is not left aside for a distorted and doubtful matter.

- 3- **“As for the the sound reports from them”,** that is, from these reported traditions, **“they are excused in them: they were either correctly deducing juristic rulings in them or erring in their juristic deductions”:** meaning that, they are from the issues in which jurisprudential deductions are allowed such that, if the one making the deduction was correct in it, he earns two rewards, and if he erred, he gets a single reward based on the hadeeth in the Two Saheehs²¹⁷ on the authority of Abu Hurayrah and ‘Amr bin Al-‘Aas (may Allah be pleased with them both) that the Messenger of Allah (sallAllahu ‘alayhi wasallam) said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ.»

“If judge makes a juristic ruling and gets it right, he has two rewards, and if rules and gets it wrong, he earns a single reward.”

- 4- That they are mortals; each of them is prone to error as a mortal. So, the *Ahl as-Sunnah*, **“Still, they donot believe that each person among the companions is absolutely unfailing regarding Major and Minor sins. It is rather generally possible that they could sin”** even though whatever occurs of them from that has a number atonements such as:

- A. That, **“they have the precedences and virtues that could draw the pardon for whatever occurred from them - even if they ever occurred -”:** so whatever occurred from any of them will be forgiven considering the great righteous deeds he has in the story of Haatib when he fell into what happened during Battle of Triumph. He was forgiven owing to his participation in the Battle of Badr. **“In fact, they would be forgiven wrongdoings those who came after them may not be forgiven because they have righteous deeds that may erase sins which may not be obtainable with those after them.”** And Allah – exalted is He - says:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ هود: ١١٤

“Verily, the good deeds remove the evil deeds (i.e. small sins).”(Hood:

114)

- B. That their rewards of good deeds are multiplied for them more than others than them, and no one equals them in virtues: **“It is established from the saying of the Messenger of Allah (sallAllahu ‘alayhi wasallam) that they are the best of generations and that the Mudd from any of them if given in charity, is better than the equivalent of Mount Uhud in gold from those after them.”**

²¹⁷ Reported by Al-Bukhaaree (7352) and Muslim (1716).

The Two Shaykhs²¹⁸ and others have recorded the hadeeth on the authority of Abu Hurayrah, Ibn Mas'ood, and 'Imraan bin Husayn that the Messenger of Allah (sallAllahu 'alayhi wasallam) said:

"خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ"

"The best of generations are my generation, then followed by those after them..." to the end of the hadeeth.

The word, Al-Quroon (as in the Arabic text rendered as *generations*) is the plural form of *Qarn*; and a *Qarn* refers to the people of a time interval who lived and shared common goals. A *Qarn* is generally employed for a defined period of time.

C. The fact that they have several means of atoning for their faults in a way not so available for others: **"Then, if any wrongdoing had occurred from any of them and it happens that he had asked for forgiveness for it or done good deeds that would obliterate it or he might have been forgiven for the virtue of his precedence"** that is, the righteous deeds he had carried out before the sin. **"or by the intercession of Muhammad (sallAllahu 'alayhi wasallam) – and they are the most deserving of his intercession –, or that he was afflicted with a calamity in this world by which he gained atonement for it"** that is, he was afflicted with a calamity through which the that sin was wiped off him as in the *Saheeh* that the Messenger of Allah (sallAllahu 'alayhi wasallam) said:

«مَا يُصِيبُ الْمُؤْمِنُ، مِنْ وَصَبٍ وَلَا نَصَبٍ، وَلَا غَمٍّ وَلَا هَمٍّ وَلَا حُزْنٍ، حَتَّى الشَّوْكَةِ يُشَاكَهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ»

"No believer is afflicted with illness, hardship, grief, worry or sadness and even a thorn that pricks him, except that Allah expiates from his sins through it." Agreed upon²¹⁹

And the companions are the most deserving of that among people.

He said: **"If these are the possibilities regarding established wrongdoings"**, that really occurred from them and they still have a stockpile of righteous deeds that would atone for them, **"how about the matters in which they were only giving jurisprudential efforts to arriving at rulings?"** The word, *Ijtihad* (as in the Arabic text rendered as, *Jurisprudential efforts to arrive at rulings*) is to exert every ability to determine the ruling (regarding an issue) in the *Sharee'ah* **"for which**

²¹⁸ Reported by Al-Bukhaaree (2652) and Muslim (2533) with the wording: "The best of people are my generation..."

²¹⁹ Reported by Al-Bukhaaree (5641) and Muslim (2573).

they will earn two rewards if they were correct and a single reward if they erred; and the error would be forgiven.”

The evidences for that had preceded shortly.²²⁰

Therefore, whatever error comes up from a companion - even though, such were few - falls within two cases:

One: That it occurred from jurisprudential effort he made; he will be rewarded for it and his mistake pardoned.

Two: That it occurred outside any jurisprudential effort at arriving at a ruling; but he has righteous deeds, virtues and righteous antecedents through which it could be atoned for and obliterated.

And His Saying, “**Then, the extent of the deeds of some of them**” to the end is like a summary of all that has preceded and an explanation of the general virtues of the companions which are:

- 1- The belief in Allah and His Messenger; the best of all deeds.
- 2- *Jihad* on the path of Allah to make Allah’s word supreme; the peak of the height of Islam.
- 3- *Hijrah* in the course of Allah which is one the best of deeds.
- 4- Helping Allah’s Deen as Allah said about them:

﴿وَيَصْرُوفَ اللَّهِ وَرَسُولِهِ وَأَوْلِيَّتِكَ هُمُ الصَّالِحُونَ﴾

“**And helping Allah (i.e. helping his religion) and His Messenger (Muhammad - sallallahu 'alayhi wasallam), such are indeed the truthful (to what they say)” (Al-Hashr: 8)**

- 5- Beneficial knowledge and righteous deed.
- 6- That they are the best of creatures after the Prophets of Allah; the *Ummah* of Muhammad is the best of all *Ummah* (nations) as Allah says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ آل عمران: ١١٠

“**You (the real followers of Prophet Muhammad and his *Sunnah*) are the best of peoples ever raised up for mankind...**” (Aali-Imraan: 110)

Sand the best of this *Ummah* are the companions of the Messenger of Allah (sallallahu 'alayhi wasallam) based on his saying:

﴿خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ﴾

“**The best of you are my generation, then followed by those who come after them...**”²²¹ to the end of the hadeeth.

²²⁰ (Pg. 219)

²²¹ Appeared shortly earlier (pg. 220)

- 7- That they are the purest among the generations of this *Ummah* which is the best and most revered of all *Ummah* before Allah as contained in the hadeeth recorded by al-Imaam Ahmad that the Prophet (sallAllahu 'alayhi wasallam) said:

«أَنْتُمْ تُوْفُونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ سُبْحَانَهُ.»

“You are a completion of a seventy nations of which you are the best and the most revered of them before Allah – glorious is He.” Recorded by at-Tirmidhee, Ibn Maajah and al-Haakim in his *Mustadrak*.²²²



²²² Reported by at-Tirmidhee (3001), Ibn Hibbaan (4288) and al-Haakim in his *Mustadrak* (4/94), and at-Tirmidhee said: “This is a *Hasan* hadeeth.”

THE POSITION OF AHL AS-SUNNAH WAL-JAMAA'AH CONCERNING THEKARAAMAAT OF ALLAH'S FRIENDS

وَمِنْ أَصْوَالِ أَهْلِ السُّنَّةِ: التَّصَدِيقُ بِكَرَامَاتِ الْأَوْلِيَاءِ وَمَا يُجْرِي اللَّهُ عَلَى أَيْدِيهِمْ مِنْ خَوَارِقِ الْعَادَاتِ فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ وَأَنْوَاعِ الْقُدْرَةِ وَالتَّأثيرَاتِ، كَالْمَأثورِ عَنْ سَالِفِ الْأُمَمِ فِي سُورَةِ الْكَهْفِ وَغَيْرِهَا، وَعَنْ صَدْرِ هَذِهِ الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَسَائِرِ قُرُونِ الْأُمَّةِ، وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ.

And from the fundamentals of the *Ahl as-Sunnah*: Believing in the *Karaamaat* of Allah's Friends and what Allah makes to happen through them of unusual occurrences in different disciplines, inventions and different aspects of abilities and influences. Likewise what was reported from the earlier nations in *Soorat al-Kahf* and others, and from from the earliest generation of this *Ummah* from among the companions, the *Taabi'oon* and other sections of the *Ummah*; and it will remain in it till the Day of Ressurrection.

COMMENTARY

His saying, "And from the fundamentals of the *Ahl as-Sunnah*": that is, from the mainstays 'Aqeedah "Believing in the *Karaamaat* of Allah's Friends": *Karaamaat* is the plural of *karaamah* which are, "what that Allah makes to happen through them of unusual occurrences".

*Al-Karaamah*²²³: is an occurrence that beats usual occurrences known to humans. As for the word, *Al-Awliyaa* (as in the Arabic text), it is the plural of *Waliyy* who is the pious believer as Allah says:

﴿الْآيَاتِ أَوْلِيَاءَ اللَّهِ لَأَخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ الَّذِينَ ءَامَنُوا وَكَانُوا

يَتَّقُونَ ﴿٦٣﴾ يونس: ٦٢ - ٦٣

"No doubt! Verily, the *Awliyaa* of Allah no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)." (Yoonus: 62-63)

Waliyyis so called as a derivative word from *al-Walaa* which means love and closeness. So, the *Waliyy* of Allah is the one who loves Allah by his conforming with Allah in what he loves and seeking nearness to Him with what He is pleased with.

²²³ Refer to: *Sharh al-'Aqeedat at-Tahaawiiyyah* (494).

The *Karaamaat* of the *Awliyaa* are true and real; the Book, the *Sunnah* and widely reported narrations by *Tawaatur* from the companions and *Taabi'oon* have pointed to them.

The People Are of Three Groups Concerning the Karaamaat of Allah's Friends:

The first group: those who deny them among the innovators such as the *Mu'tazilah*, *Jahmiyyah* and some of the '*Ashaa'irah*.

Their confusion is that: If the unusual occurrences were allowed through the *Awliyaa*, the Prophet would be mistaken for other than him them since the amazing supernatural occurrences form the major difference between the Prophets and others.

The second group: those who went to extremes in affirming the *Karaamaat* among the adherents of the Soofi Orders and the grave worshippers who deceive the people and contrive devilish extraordinary happenings such as entering the fire, cutting themselves with weapons, holding snakes and other things they also ascribe to the inmates of graves of happenings they call *Karaamaat*!

The third group: those the Shaykh mentioned here, the *Ahl as-Sunnah wal-Jamaa'ah*. So, they believe in the *Karaamaat* of Allah's friends and they affirm them according to the Book and *Sunnah*. They refute those who deny them upon an excuse of avoiding to confuse them with the Prophets that: There are great differences between the Prophets and others than them in other matters than unusual occurrences. And that the *Waliyy* will never claim Prophethood; if he were to claim that, he would be going out of being a *Waliyy*, becoming an impostor and liar rather than a *Waliyy*.

It is from Allah's practice to disgrace the liar as it happened to Musaylamah, the ardent liar and others.

They also refute those who go overboard to affirm it and then ascribe it to sorcerers, impostors and liars making it clear that these ones are not Allah's friends! They are rather friends to Shaytaan. All that happen from them are either lies and deception or a trial for them and others and a punishment from an angle they perceive not.

Shaykh al-Islam Ibn Taymiyyah has a fine book on this subject he titled: *Al-Furqaan Bayna Awliyaa ar-Rahmaan wa-Awliyaa ash-Shaytaan* (Criterion Between the Friends of Allah and the Friends of Shaytaan).

And his saying, "**in different disciplines, inventions and different aspects of abilities and influences**" entails a pointer that the *Karaamah* could be from the aspects of knowledge and discovery such as when the slave hears what others do not hear or sees what they do not see in real life or in dreams or that he knows what others don't know. Some of them are from the aspects of abilities and impacts.

Examples of the first type: the statement of ‘Umar: “O Saariyah!To the moutain!” while he was in al-Madeenah and Saariyah was in the East.²²⁴And Abu-Bakr’s telling that his wife was pregnant with a girl. Likewise ‘Umar’s telling about someone will come from among his descendants who will be a just rulerand the story of the companion of Moosa and his knowledge of the situation with the boy.

Examples of the second type: the story of the one who knew from the book and how he brought the throne of Balqees to Sulaymaan – ‘alayhi as-Salaam -, the story of the People of the Cave, the story of Maryam, the story of Khaalid bin Al-Waleed when he drank poison and was not harmed.

And his saying, **“Likewise what was reported from the earlier nations in Soorat al-Kahf and others, and from from the earliest generation of this Ummah from among the companions, the Taabi’oon and other sections of the Ummah”**; he is pointing here to the *Karaamaat* that occurred and were mentioned in the glorious Qur’aan and other authentic narrations. Among those Allah mentioned in the glorious Qur’aan about the earlier generations are Allah’s mentioning of Maryam’s pregnancy without a husband and what He mentioned in *Soorat al-Kahf* concerning the story of the People of the Cave, the story of the companion of Moosaa and the story of Dhul-Qarnayn.

And as reported with an authentic chains from the **“the earliest generation of this Ummah”** that is, the first of it; the companions and the *Taabi’oon* such as ‘Umar’s seeing the army of Saariyah while on the pulpit *Mimbar* in al-Madeenah and the army of Saariyah was in Nehawand in the Eeast and his calling Saariyah: “O Saariyah!To the mountain!” and Saariyah heard him and benefitted from this directive and was saved from the plot of the enemy.

And his saying, **“and it will remain in it till the Day of Ressurrection”** that is, the *Karaamaat* will continue to occur in this *Ummah* until the Day of Ressurrection as long as the conditions of being a *Waliyy*exists among the people.

And Allah knows best.



²²⁴ Thenarration is authentically reported from ‘Umar (may Allah be pleased with him); al-Bayhaqee reported it in *al-I’tiqaad wal-Hidaayah* (203), and Al-Albaanee was extensive in his referencing and grading of the report in *As-Silsillat as-Saheehah* no.(1110.)

CHAPTER: TRAIT OF THE AHL AS-SUNNAH WAL-JAMAA'AH AND WHY THEY WERE SO NAMED

ثُمَّ مِنْ طَرِيقَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ اتَّبَعَ آثَارَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . بَاطِنًا وَظَاهِرًا ، وَاتَّبَعَ سَبِيلَ السَّابِقِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ، وَاتَّبَعَ وَصِيَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . حَيْثُ قَالَ : (عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْتَدِينَ مِنْ بَعْدِي ، تَمَسَّكُوا بِهَا ، وَعَصُوا عَلَيْهَا بِالنَّوَاجِدِ ، وَإِيَّاكُمْ وَتُحَدَّثَاتِ الْأُمُورِ ؛ فَإِنَّ كُلَّ بَدْعَةٍ ضَالَّةٌ) . وَيَعْلَمُونَ أَنَّ أَصْدَقَ الْكَلَامِ كَلَامُ اللَّهِ ، وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَيُؤَثِّرُونَ كَلَامَ اللَّهِ عَلَى غَيْرِهِ مِنْ كَلَامِ أَصْنَافِ النَّاسِ ، وَيُقَدِّمُونَ هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . عَلَى هُدَى كُلِّ أَحَدٍ . وَهَذَا سُمُّوا أَهْلَ الْكِتَابِ وَالسُّنَّةِ ، وَسُمُّوا أَهْلَ الْجَمَاعَةِ ؛ لِأَنَّ الْجَمَاعَةَ هِيَ الْإِجْتِمَاعُ ، وَضِدُّهَا الْفُرْقَةُ ، وَإِنْ كَانَ لَفْظُ الْجَمَاعَةِ قَدْ صَارَ اسْمًا لِنَفْسِ الْقَوْمِ الْمُجْتَمِعِينَ . وَالْإِجْمَاعُ هُوَ الْأَصْلُ الثَّلَاثُ الَّذِي يُعْتَمَدُ عَلَيْهِ فِي الْعِلْمِ وَالدِّينِ . وَهُمْ يَرْتَوُونَ بِهَذِهِ الْأَصُولِ الثَّلَاثَةِ جَمِيعَ مَا عَلَيْهِ النَّاسُ مِنْ أَقْوَالٍ وَأَعْمَالٍ بَاطِنَةٍ أَوْ ظَاهِرَةٍ مِمَّا لَهُ تَعَلُّقٌ بِالدِّينِ . وَالْإِجْمَاعُ الَّذِي يَنْضَبُطُ هُوَ مَا كَانَ عَلَيْهِ السَّلَفُ الصَّالِحُ ؛ إِذْ بَعْدَهُمْ كَثُرَ الْاِخْتِلَافُ ، وَانْتَشَرَ فِي الْأُمَّةِ .

Then, from the ways of the *Ahl as-Sunnah wal-Jamaa'ah* following the traditions of the Messenger of Allah (sallAllahu 'alayhi wasallam) in the secret and open, and following the path of the Foremost Forerunners among the *Muhaajiroon* and the *Ansaar* and by following the admonition of Allah's Messenger (sallAllahu 'alayhi wasallam) who said:

*"It is upon you to stick to my Sunnah and the Sunnah of the rightly guided Caliphs after me. Adhere to them and grab them with the molars. Beware of the innovated matters for every innovation is misguidance."*²²⁵

Similarly, they know with certainty that the most truthful of sayings are Allah's Words and that the best guidance is the guidance of Muhammad (sallAllahu 'alayhi wasallam). They give preference to Allah's Words over the sayings any other than it of the statements of the various groups of people. And they give preference to the guidance of Muhammad (sallAllahu 'alayhi wasallam) over the guidance of every other person, and for that reason, they were named: "*Ahl al-Kitaab was-Sunnah* (People of the Book and the *Sunnah*). They were also named "*Ahl al-Jamaa'ah* (People of Gathering) since *Jamaa'ah* refers to "coming together" and its opposite is division, even though the word, *Jamaa'ah* itself has become the name by which the gathering people are called.

²²⁵ Reported by Ahmad (17141) Aboo Daawood (4607) and Ibn Maajah (43).

And *Ijmaa'*(consensus) is the third mainstay they depend on in knowledge and *Deen*. They judge entirety of what the people are upon depending on these three fundamentals whether regarding sayings and deeds - open or secret -, of the matters connected to the *Deen*. And the *Ijmaa'* that could be defined is that the righteous predecessors were upon since later after them, differing became much and widespread in the *Ummah*.

COMMENTARY

After the Shaykh mentioned the way of the *Ahl as-Sunnah* regarding the issues of Creed, he mentioned in this chapter and that after following it, their methodology regarding the generality of the *Deen*; its basics, its branches and their traits by which they are recognised from the people of innovation and contraventions. Hence, of their attributes is:

1. **“following the traditions of the Messenger of Allah (sallAllahu 'alayhi wasallam) in secret and in the open”**:that is, following his lines of conduct and sticking to his ways **“in secret and open”** contrarily to the hypocrites who follow him in the open but not in secret. And the traditions of the Messenger (sallAllahu 'alayhi wasallam) are his *Sunnah*; and those are the narrations transmitted and reported from him of his sayings, actions and approvals. This does not refer to his physical leftovers and traces such his places of his sitting, sleep and the likes, because tracing that would only lead to falling into *Shirk* as it did happen to earlier generations.

2. And from the traits of the *Ahl as-Sunnah* is **“following the path of the Foremost Forerunners among the *Muhaajiroon* and the *Ansaar*”** because of what Allah has endowed them with of knowledge and understanding. They witnessed the revelation, listened to its interpretation and learnt from the Messenger of Allah (sallAllahu 'alayhi wasallam) without an intermediary; so, they are nearer to the most correct opinions and more deserving to be followed after the Messenger (sallAllahu 'alayhi wasallam). Following them takes the second position after the Messenger (sallAllahu 'alayhi wasallam)

So, the statements of the companions are proofs; it is compulsory to follow them whenever clearcut texts are not found from the Prophet (sallAllahu 'alayhi wasallam) because their path is safer, more knowledge-based and wiser. It is not as some of the people in the later times say, that: the way of the pious predecessors is safer while the way of the people of the later times is more knowlegde-based and wiser. They consequently take after the people of the later times and abandon the way of the *Salaf*.

3. From the traits of the *Ahl as-Sunnah* is: **“following the admonition of Allah’s Messenger (sallAllahu 'alayhi wasallam) who said: ‘It is upon you to stick to my *Sunnah* and the *Sunnah* of the rightly-guided Caliphs after me.Adhere to them and grab them with the molars. Beware of the innovated matters for every innovation is**

misguidance” recorded by Ahmad, Abu Daawood, at-Tirmidhee and Ibn Maajah, and at-Tirmidhee said: It is *Hasan-Saheeh*”.²²⁶

The intention of the Shaykh is to explain that the *Ahl as-Sunnah wal-Jamaa’ah* follow the path of the rightly-guided Caliphs specifically after they follow the way of the Foremost Forerunners among the *Muhaajiroon* and *Ansaar* generally. And this is because the Prophet (sallAllahu 'alayhi wasallam) specifically admonished that the way of the rightly-guided Caliphs should be followed in this hadeeth. In it, the Messenger (sallAllahu 'alayhi wasallam) connected the *Sunnah* of the the rightly-guided Caliphs with his *Sunnah*— may Allah’s peace and blessings be upon him -. Hence, it proves that whatever rightly-guided Caliphs establish or any one of them; turning away from it is unlawful.

Al-Khulafaa ar-Raashidoon (as in the Arabic text of the hadeeth) are: the Four Caliphs; Abu Bakr, ‘Umar, ‘Uthmaan and ‘Alee. They are called “Rightly-Guided” because they recognized the truth and followed it. *Ar-Raashid* (in Arabic) is the one who knows the truth and acts by it; opposite of the *Gaawee*, the one who would recognize the truth but fail to follow it.

And his saying, *al-Mahdiyyeen* (as in the Arabic text, rendered as *guided*) that is, those Allah has guided to the truth, “**stick to them**” that is, cling to it, “**and grab it with the molars**”: this is an indirect expression of adhering to it. *An-Nawaajiz* (as in the Arabic text) are the molars.

And “**innovated matters**” are the newly-invented matters in the *Deen*, and “**every innovation is misguidance**”. *Al-Bid’ah* linguistically refers to something without a preceding similitude; and in the *Sharee’ah*, it refers to whatever has not been proven by *Sharee’ah*-based evidence. Hence, whoever innovates anything and ascribes it to the *Deen* and such has not any proof, it is an *Innovated matter* and *misguidance*; whether such is in the matters of the Creed, utterances or deeds.

4. It is from the traits of the *Ahl as-Sunnah* that they hold the book of Allah and the *Sunnah* of His Messenger in high esteem, they rever both and give them preference while establishing evidences and following the proofs over the sayings and actions of people since, “**they know with certainty that the most truthful of sayings are Allah’s Words**”. Allah –exalted is He - says:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾ النساء: ١٢٢

“And whose words can be truer than those of Allâh?” (Nisaa: 122)

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ النساء: ٨٧

“And who is truer in statement than Allâh?” (Nisaa: 87)

²²⁶ Reported by Ahmad (17141) Aboo Daawood (4607) at-Tirmidhee (2676) and Ibn Maajah (43).

And they know **“that the best guidances is the guidance of Muhammad”**:*al-Hady-y* (as in the Arabic text) is way, path; conduct, when read as *Hudaa* (in Arabic), it would refer to guidance and counsel.

“They give preference to Allah’s Words over the sayings any other than it of the statements of the various groups of people” that is, they prioritise it, uphold it and leave whatever contradicts it from the statements of people whether such persons are heads, scholars or worshippers. **“And they give preference to the guidance of Muhammad (sallAllahu 'alayhi wasallam)”** that is, his *Sunnah*, his ways of life, his teachings and his guidance **“over the guidance of every other person”** among the creatures no matter how high-ranking if his way contradicts the guidance of the Messenger of Allah (sallAllahu 'alayhi wasallam). And that is by way of following His saying –exalted is He - :

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

وَالرَّسُولِ﴾ النساء: ٥٩

“O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (and) if you differ in anything amongst yourselves, refer it to Allāh and his Messenger.” (An-Nisaa: 59).

His saying, **“and for that reason, they were named: “Ahl al-Kitaab was-Sunnah (People of the Book and the Sunnah)”**: that is, because of their tenacious adherence to the Book of Allah and their preference for His sayings over the sayings of any other person, and their holding firmly to the guidance of Allah’s Messenger and giving precedence to above the guidance of any other person, they were called *Ahl al-Kitaab was-Sunnah*. For that reason they given this noble appellation implying their being exclusively conneted to the Book and the *Sunnah* different from others among those who deviated from the Book and *Sunnah* among the misguided sects such as the *Mu’tazilah*, the *Khawaarij*, the *Raafidah* and those who agree with them in all of their views or some.

And his saying, **“They were also named “Ahl al-Jamaa’ah (People of Gathering)”**: that is, as they were named *“Ahl al-Kitaab was-Sunnah”*, they were also named *“Ahl al-Jamaa’ah.”* The word, *al-Jamaa’ah* (as in the Arabic text rendered as *Gathering*) refers to the opposite of division (sectarianism) since adherence to the Book and *Sunnah* implies **“gathering and togetherness”**. Allah –exalted is He - says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران: ١٠٣

“And hold fast, all of you together, to the rope of Allah, and be not divided among yourselves.” (Aali-Imraan: 103)

So the *Jamaa’ah* here means, those who are together upon the truth.

5. Among the traits of *Ahl as-Sunnah* to coming together to uphold the Book and *Sunnah*, uniting upon the truth and helping one another upon righteousness and

piety all of which bore the fruits of *Ijmaa'*. **“And *Ijmaa'* (consensus) is the third mainstay they depend on in knowledge and *Deen*”**:the scholars of the principles of Jurisprudence (*Usool*) defined *Ijmaa'* as: the consensus of the scholars of a period upon a religious matter; it is a decisive evidence acting upon which is obligatory.

And his saying, **“is the third mainstay”** that is, after the first two fundamentals; the Book and *Sunnah*.

6. From the traits of the *Ahl as-Sunnah* is that, **“They judge entirety of what the people are upon depending on these three fundamentals”**: The Book, the *Sunnah* and *al-Ijmaa'*, **“whether regarding sayings and deeds - open or secret -, of the matters connected to the *Deen*”**. They made these three fundamentals the criterion of declaring truth from falsehood, and guidance from misguidance concerning whatever comes of the people in their conducts; whether utterances or deeds or creed or dealings **“of the matters connected to the *Deen*”** regarding the people's deeds as the Prayer, Fasting, Hajj, *Zakaat*, personal dealings and interactions and others. But as for the matters not connected to the *Deen* among the mundane and worldly matters, the basic rule regarding that is allowance.

The Shaykh – may Allah be pleased with him – enunciated the essence of the *Ijmaa'* that can be employed as a source of proof, he said: **“And the *Ijmaa'* that could be defined”** that is, that can be decisively established **“is that the righteous predecessors were upon”** since they were a few countable persons gathered in the Arabian Peninsula (at the time), they can be defined and their views in a matter be known. **“since later after them, differing became much and widespread in the *Ummah*”** that is, after the time of the pious predecessors, *al-Ijmaa'* could not be decisively ascertained for two reasons:

First: much varying views consequent upon inability to gather their views in its entirety.

Secondly: the spread of the *Ummah* across the regions of the earth after the conquests such that it would ordinarily be impossible for the happenings to reach each of them and for his views regarding them to be known. In that circumstance, it would be impossible to affirm that they were upon a single view regarding it (i.e., the happening).²²⁷

Note: The Shaykh stopped at the mentioning the three fundamentals and did not mention the fourth fundamental which is the *Qiyas* (jurisprudential deductions) because *Qiyas* is differed upon as they have differed regarding other sources as are referenced in the books of *Usool* (Principles of Islamic Jurisprudence).²²⁸



²²⁷Refer to a concise piece concerning *al-Ijmaa'* in the book, *Ma'aalim Usool al-Fiqhi 'inda Ahl as-Sunnah wal-Jamaa'ah* (162) by Muhammad bin Husayn Al-Jeezaanee - Daar Ibn al Jawzee print.

²²⁸ Refer to: *Ma'aalim Usool al-Fiqh* by al-Jeezaanee (pg. 186).

CHAPTER: EXPLAINING THE SUPPLEMENTS ON THE MATTERS OF CREED: NOBLE TRAITS AND RIGHTEOUS DEEDS THE AHL AS-SUNNAH ADORN WITH

ثُمَّ هُمْ مَعَ هَذِهِ الْأُصُولِ يَأْمُرُونَ بِالْمَعْرُوفِ، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ عَلَى مَا تُوجِبُهُ الشَّرِيعَةُ: وَيَرُونَ إِقَامَةَ الْحَجِّ وَالْجِهَادِ وَالْجُمُعِ وَالْأَعْيَادِ مَعَ الْأَمْرَاءِ أَبْرَارًا كَانُوا أَوْ فُجَارًا، وَيُحَافِظُونَ عَلَى الْجَمَاعَاتِ. وَيَدِينُونَ بِالنَّصِيحَةِ لِلأُمَّةِ، وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ؛ يَشُدُّ بَعْضُهُ بَعْضًا)، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَقَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: (مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ؛ إِذَا اشْتَكَى مِنْهُ عُضْوٌ؛ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُكْمِيِّ وَالسَّهْرِ). وَيَأْمُرُونَ بِالصَّبْرِ عِنْدَ الْبَلَاءِ، وَالشُّكْرِ عِنْدَ الرِّخَاءِ وَالرِّضَا بِمَرِّ الْقَضَاءِ.

Then, they –together with these fundamentals -command righteousness and forbid evil as the *Sharee'ah* ordains. They hold that performing the Hajj, Jihaad, the *Jumu'ah* and 'Eid Prayers with the rulers, whether righteous or sinful, and keep up the observance of the congregational Prayers (with them). They worship by way of giving sincere advise to the *Ummah* and believe the meaning of his saying (sallallahu 'alayhi wasallam):

“A believer is to another believer like the concrete building; its parts support one another- and then he clasped his fingers.”

And his saying (sallallahu 'alayhi wasallam):

“The similitude of the believers in their mutual love, care and empathy towards each other is like the body, when a limb suffers pain, the rest of the body joins it in fever and insomnia.”

And they command patience during trials, gratitude during ease and being pleased with painful Preordainments.”

COMMENTARY

This chapter is like a completion of the previous one. It entails an explanation of the traits of the *Ahl as-Sunnah wal-Jamaa'ah* which are from the supplements to the matters of Creed. So, his saying, “**Then, they**” that is, the *Ahl as-Sunnah* “**together with these fundamentals**”; i.e., just mentioned shortly. That is to say, despite their upholding them in knowledge and deeds, they still adorn themselves with traits that are its supplements and fruits. Hence, “**they command righteousness and forbid evil**” as Allah described of them in His saying:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ آل عمران: ١١٠

“You are the best of peoples ever raised up for mankind; you enjoin goodness and forbid evil.” (Aal-Imraan: 110)

And *Al-Ma'roof* is word entailing all that Allah loves of *Eemaan* and righteous deeds, while *Al-Munkar* is the name inclusive of all that Allah detests and forbids.

“as the *Sharee'ah* ordains”: that is, with the hand, and then with the tongue and then with the heart according to ability and (anticipated) benefits. The *Mu'tazilah* hold differently; they contradict the stipulations of the *Sharee'ah* here and say that: enjoining *Al-Ma'roof* and forbidding *Al-Munkar* only means rebelling against the rulers.

And his saying, **“They hold that performing the Hajj, Jihaad, the *Jumu'ah* and 'Eid Prayers with the rulers, whether righteous or sinful”** that is, the *Ahl as-Sunnah* believe in the obligation of establishing these symbols of Islam along with the Muslim rulers **“whether righteous or sinful”**: that is, whether they are forthright pious people or wrongdoers, upon a sin (the gravity of which) does make them go out of Islam.

This is because the target of the Muslims regarding that is uniting the lines and avoiding sectarianism and divisions, and because the sinful ruler should not be ousted owing to his wrongdoings neither is it lawful to rebel against him owing to the evil repercussions such will cause of usurpation of the people's rights and bloodshed.

Shaykhul Islaam Ibn Taymiyyah (may Allah bestow mercy on him) said:²²⁹

“And perhaps it is hardly ever known of any group of people who rebelled against the ruler except that their rebellion caused more evils than what it sought to remove” end of quote.

Regarding this, the *Ahl as-Sunnah* reject the ways of the people of Innovations among the *Khawaarij*, the *Mu'tazilah* and the Shi'ah who believe in fighting and rebelling against constituted authority when they commit injustice or something they perceive to be injustice. They consider that to be from the aspects of commanding righteousness and forbidding evil.

And his saying, **“and keep up the observance of the congregational Prayers (with them)”**: that is, from the traits of the *Ahl as-Sunnah* is that they continue to attend the obligatory Prayers, both the congregational and Friday *Jumu'ah* Prayers, because those are among the greatest rites in Islam and obedience to Allah and His Messenger. The Shi'ah differ; they rather view that the Prayers should only be observed with an infallible Imam.

The hypocrites also view differently; they stay back from the congregational Prayers. Several hadeeths occur establishing the excellence of congregational Prayers and

²²⁹ *Minhaaj as-Sunnat an-Nabawiyyah* (3/391).

commanding that they be observed and prohibiting their not been observed; here is not the ideal place to mention them.²³⁰

And His Saying, **“They worship by way of giving sincere advise to the Ummah”**: that is, they recognize it as from the Deen. In the Arabic language, the word *an-Nushu* means *Khuloos* (making a thing pure), and in the *Sharee’ah*, it wishing good for the person being admonished and guiding him to things of benefits for him. So, the *Ahl as-Sunnah* wish good for the *Ummah* and guide them to things of benefit to them.

From the traits of the *Ahl as-Sunnah* is to co-operate with one another upon righteousness and having empathy for afflicted ones among them. So, **“and (they) believe the meaning of his saying (sallAllahu ‘alayhi wasallam):**

“A believer is to another believer like the concrete building; its parts support one another - and then he clasped his fingers.” Recorded by Al-Bukhaaree and Muslim²³¹

And his saying (sallAllahu ‘alayhi wasallam):

“The similitude of the believers in their mutual love, care and empathy towards each other is like the single body, when a limb suffers pain, the rest of the body joins it in fever and insomnia.” Reported by al-Bukhaaree and Muslim.²³²

Both hadeeths describe what the Muslims should be upon of mutual co-operation and assistance; and the *Ahl as-Sunnah* follow the meanings of these narrations.

And the Prophet’s saying, **“A believer is to another believer”** and **“The similitude of the believers”**; *Eemaan* (belief) here refers to: the complete *Eemaan*. **“like the concrete building”** this comparison is intended to draw it nearer to understanding.

“its parts support one another” shows the index of semblance, **“and then he clasped his fingers”** is another illustration intended to draw the matter nearer in order that it is better understood. His saying: **“is like the single body”** that is, with respect to his entire limbs, from the aspects of feelings of ease or tiredness. **“mutual love”**, that is, in their love for one another, **“empathy”** that is, in their compassion for one another, **“when a limb suffers pain”** hardship **“(the rest of the body) joins it”** that is, other limbs share in the pain of the others.

“other parts of the body”, i.e., the rest of it, **“in fever”**: the pain experienced from the hotness of the body, **“insomnia”** that is, sleeplessness.

This hadeeth occurs as an expression to give information but implies an order; that is to say, as the pains spread to the other limbs of the individual when a limb is pained, so also are the believers, they should remain like a single body that when any of them suffers an affliction, they all become distressed and work towards its removal.

²³⁰ Refer to: *Ahmiyyatu Salaat al-Jamaa’ah fee Daw’l an-Nusoos wa Siyar as-Saaliheen* by Dr. Fadhl Ilahee.

²³¹ Reported by al-Bukhaaree (481) and Muslim (2585).

²³² Reported by al-Bukhaaree (6011) and Muslim (2586).

This illustration was given to ease the understanding of the matter and show model examples of it.²³³

Among the traits of the *Ahl as-Sunnah* is that they remaining steadfast during trials, **“And they command patience during trials”**: *As-Sabr* (Patience) linguistically means restraint, and here, it means, holding back the self from despair and restraining the tongue from complaints and anger, controlling the limbs from slapping the cheek and tearing clothes.²³⁴

“trials”: to be tried with tribulations and difficulties, **“(they command)gratitude during ease”**, *ash-Shukr*, gratitude, is an action that expresses reverence for the provider of the favours for his granting the favours. It implies the slave’s use of the favours of Allah upon him upon obedience to Him. **“ease”** that is, when the favours are vast, **“and being pleased with painful Preordainments”**: Pleasure: the opposite of anger; and Preordainments, *al-Qadaa*²³⁵ linguistically means “judgement”, and technically refers to Allah’s Will connected to things as they are. **“Painful Preordainments”** the things that happen to the individual which he detests such as sickness, poverty, hurt from people, heat, cold and other sufferings.



²³³ That is, giving illustrations to mental ideas to give clarity to such ideas.

²³⁴ Refer to: *Uddat as-Saabireen* by Ibn Al-Qayyim al-Jawziyyah (pg. 33) - Daar Ibn Jawzee print.

²³⁵ Refer to: *al-Qadaa wal-Qadar* by Dr. Umar Sulaymaan al-Ashqar.

وَيَدْعُونَ إِلَى مَكَارِمِ الْأَخْلَاقِ، وَحَسَنِ الْأَعْمَالِ، وَيَعْتَقِدُونَ مَعَى قَوْلِهِ . صلى الله عليه وسلم . :
(أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا). وَيَنْدُبُونَ إِلَى أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ،
وَتَعْفُو عَمَّنْ ظَلَمَكَ. وَيَأْمُرُونَ بِرِيبِ الْوَالِدَيْنِ، وَصَلَةِ الْأَرْحَامِ، وَحُسْنِ الْجُورَارِ، وَالْإِحْسَانِ إِلَى الْيَتَامَى
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، وَالرِّفْقِ بِالْمَمْلُوكِ. وَيَنْهَوْنَ عَنِ الْفَحْرِ، وَالْحِيَلَاءِ، وَالْبَغْيِ، وَالْاِسْتِطَالَةِ
عَلَى الْخَلْقِ بِحَقِّ أَوْ بَعْدِ حَقِّ. وَيَأْمُرُونَ بِمَعَالِي الْأَخْلَاقِ، وَيَنْهَوْنَ عَنِ سَفَسَافِهَا. وَكُلُّ مَا يَقُولُونَهُ
وَيَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ؛ فَإِنَّمَا هُمْ فِيهِ مُتَّبِعُونَ لِلْكِتَابِ وَالسُّنَّةِ.

They also invite to having noble manners and good conducts and they believe in the meaning of his saying (sallallahu 'alayhi wasallam):

“The believer with the most complete Eemaan is the one with the best character.”

And they encourage you to keep ties with he who cuts you off, that you give-out to he who deprives you, pardon th one who wrongs you. They command being dutiful to the parents, connecting ties of kinship, good relations with neighbours, being good to orphans, the destitute and way-farers and being merciful towards the slaves. They prohibit conceit, show-off, enmity and being arrogant towards the people whether duly or unduly. They also command high moral values and prohibit the lowly ones. All they say and do regarding these and others, are things in which they follow the Book and Sunnah.

COMMENTARY

The *Ahl as-Sunnah* pay attention to manners; so they adorn themselves with noble traits and encourage others too towards them. **“They also invite to having noble manners”** that is, the best of them. The word *Akhlaaq* (as in the Arabic text, rendered as, *noble manners*) is the plural form of *“Khuluq”* which refers to the inner personality (of an individual), while *al-Khalq* is the physical look; the religiousness, the inborn and innate dispositions.

And they call to **“good conducts”** such as generosity, bravery, honesty and trustworthiness, and **“they believe in the meaning of his saying (sallallahu 'alayhi wasallam):** that is, they believe and act by what it implies: **“the believer with the most complete Eemaan is the one with the best character.”** Recorded by Ahmad and at-Tirmidhee²³⁶ and he said, *“It is Hasan-Saheeh”*. And his saying, **“the one with the best character”** means, most gentle, most compassionate and most beautiful of them.

²³⁶ Reported by Ahmad (7335) and at-Tirmidhee (1162).

The hadeeth contains encouragement of having the best of character. It also entails that actions are part of the essence of *Eemaan* and that *Eemaan* occurs in varying s. The *Ahl as-Sunnah* call to relating with the people in the best of dealings, giving rights to their rightful owners, and they warn against the opposite of those characters such as haughtiness and infringing on people's rights. So, **"they encourage"** that is, they invite you to, **"keep ties with he who cuts you off"** that is, be good to him who treats you badly.

"give-out to he who deprives you" that is, you try to give out charity, gifts and the likes to the one who deprives you of them because that is from righteousness, **"that you pardon he who wrongs you"**, that is, you overlook one who transgresses against you regarding your wealth, blood or dignity since these things encourage mutual love and earns you good rewards and recompense.

"They command" that is, the *Ahl as-Sunnah* command what Allah commands of returning rights to those to whom they are due, **"being dutiful to the parents"**, that is, obeying them in other than sins and being benevolent to both of them in speech and action. **"connecting ties of kinship"**: that is, being kind to the relatives. *Al-Arhaam* (as in the Arabic text) is the plural of *Rahim*, and it refers those with whom family relations connect you.

"good relations with neighbours" that is, being kind to those living in your neighbourhood, by extending favours to him and removing harm from him. And **"being good to orphans"**: *Yataamaa* (orphans) is the plural of *Yateem* which linguistically means, "the lone person" and technically in the *Sharee'ah*, it refers to the person whose father passes away before he attains maturity. Being kind to them is by taking care of them and their properties and showing affection towards them.

"and the destitute" that is, being kind to the indigent; the needy who is enveloped by need and poverty. Being kind to them should be by being charitable and kind towards them. **"way-farers"** that is, being kind to the way-farer; the traveller who became stranded because his provisions get exhausted, got lost or was stolen. Some hold that it refers to the stranger.

"and being merciful towards the slaves" that is, they enjoin being merciful towards the captives; the slaves, and that includes the animals. *Ar-Rifq* (mercy) is the opposite of harshness, and it means being kind and approachable.

"They prohibit conceit" which is mutual boasting over noble manners and virtues of influence and lineage. *Al-Khuyalaa'* (as in the Arabic text) means haughtiness and pride. *Al-Bag-y* (as in the Arabic text) refers to showing enmity to people. **"Being arrogant towards the people"** that is, feeling haughty towards them, humiliating and backbiting them. **"whether duly or unduly"**: because if the proudly contemptuous shows self-importance by right, he has boasted, and if not by right, he has transgressed; neither of this or that is permissible.

"They also command high moral values" that is, the *Ahl as-Sunnah* command high virtuous morals, **"and prohibit lowly ones"** that is, the debasing humiliating ones. *Safsaaf* (as appeared in the Arabic text) is the lowly and the insignificant of all

things;opposite of *al-Ma'aalee*(lofty) and *al-Makaarim* (noble) things;derived from speckled particles from flour when sieved and the sand dust when dispersed.

“All they say and do regarding these and others, are things in which they follow the Book and Sunnah”: that is, all that the People of *Sunnah* say, do, command, or forbid, of the previously mentioned issues in this treatise, and those not mentioned, they have derived them from the Book of their Lord and the *Sunnah* of their Prophet. They did not newly-invent them from their ownelves, neither have they blind-followed others regarding the matters. Allah –exalted is He - says:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾ النساء: ٣٦

“Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.” (an-Nisaa’: 36)

And the hadeeths regarding these are numerous some of which had been cited by the Shaykh.



وَطَرِيقَتُهُمْ هِيَ دِينُ الْإِسْلَامِ الَّذِي بَعَثَ اللَّهُ بِهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. لَكِنْ لَمَّا أَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أُمَّتَهُ سَتَفْتَرِقُ عَلَيَّ ثَلَاثٍ وَسَبْعِينَ فِرْقَةً؛ كُلُّهَا فِي النَّارِ؛ إِلَّا وَاحِدَةً، وَهِيَ الْجَمَاعَةُ. وَفِي حَدِيثٍ عَنْهُ أَنَّهُ قَالَ: (هُمْ مَنْ كَانَ عَلَيَّ مِثْلَ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي)، صَارَ الْمُتَمَسِّكُونَ بِالْإِسْلَامِ الْمُحْضِ الْخَالِصِ عَنِ الشُّؤْبِ هُمُ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ. وَفِيهِمُ الصِّدِّيقُونَ، وَالشُّهَدَاءُ، وَالصَّالِحُونَ، وَمَنْهُمْ أَعْلَامُ الْهُدَى، وَمَصَابِيحُ الدُّجَى، أُولُو الْمَنَاقِبِ الْمَأْتُورَةِ، وَالْفَضَائِلِ الْمَذْكُورَةِ، وَفِيهِمُ الْأَبْدَالُ، وَفِيهِمُ أَيْمَةُ الدِّينِ، الَّذِينَ أَجْمَعَ الْمُسْلِمُونَ عَلَيَّ هِدَايَتِهِمْ وَدِرَائَتِهِمْ، وَهُمْ الطَّائِفَةُ الْمَنْصُورَةُ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَيَّ الْحَقِّ مَنْصُورَةً، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، وَلَا مَنْ خَدَّهُمْ؛ حَتَّى تَقُومَ السَّاعَةُ)،

نَسْأَلُ اللَّهَ أَنْ يَجْعَلَنَا مِنْهُمْ وَأَنْ لَا يُرْبِعَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا، وَأَنْ يَهَبَ لَنَا مِنْ لَدُنْهُ رَحْمَةً إِنَّهُ هُوَ الْوَهَّابُ. وَاللَّهُ أَعْلَمُ.

وَصَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.

And their way is the Deen of Islaam with which Allah raised Muhammad (sallAllahu 'alayhi wasallam). But when the Prophet (sallAllahu 'alayhi wasallam) informed that his Ummah will divide into seventy-three sects all of which shall be in Hell except one, which is the Jamma'ah, and in ahadeeth from him, he said:

"They are those upon what I am today and my companions"

those who adhere to the Islaam clear Islaam, pure from adultration are the *Ahl as-Sunnah wal-Jamaa'ah* among whom are the truthfults, matyrs and righteous ones. Among them are the scholars of guidance, lanterns of darkness, people of widely-reported outstanding traits and ever remembered virtues. Among them are the Substitutes and among them are the leaders in the Deen, those the Muslims are agreed upon to be upon guidance. They are the Aided Sect regarding whom the Prophet (sallAllahu 'alayhi wasallam) had said:

"A party in my Ummah shall not seize to remain aided upon the truth; those who oppose them or defame them shall not harm them until the Hour is established."

We therefore beseech Allah to make us among them and that He does not cause our mind to deviate after He had guided us, and that He endows us abundant mercy from Himself; verily, He is the Bestower of favours.

May Allah's peace be upon Muhammad, his household, companions with plentiful abundant blessings.

COMMENTARY

The Shaykh continued with the exclusive traits of the *Ahl as-Sunnah wal-Jamaa'ah* and then their greatest trait; and that is **“their way is the Deen of Islam”** that is, it is their methodology and way to Allah and that during the division about which the Prophet (sallAllahu 'alayhi wasallam) told will occur in this *Ummah*, they will remain steadfast upon Islam and will become the Saved Sect among those (other) sects.

They shall be the group that shall remain firm upon that which the Prophet (sallAllahu 'alayhi wasallam) was upon along with his companions; and that is the pure Islam, free from any adulterations. For this reason, they gained the title of *Ahl as-Sunnah wal-Jamaa'ah*, and it happened that they have among them, **“the truthfuls”**, those who reach the peak in honesty and affirming the truth, **“the martyrs”**, those killed in the path of Allah, **“the righteous ones”** those who regularly perform good deeds.

“Among them are the scholars of guidance...” to the end.

That is, there are among the *Ahl as-Sunnah*, erudite scholars who possess all praiseworthy trait in terms of knowledge and actions. **“Among them are the Substitutes”**, the *Awliya* and ardent devouts. They are so named because whenever any of them dies, he is replaced by another. In a narration from Ahmad, it said they are the People of Hadeeth.²³⁷

“among them are the leaders in the Deen” that is, among the *Ahl as-Sunnah* are the scholars who are followed such as the Four Imaams and others. **“They are the Saved Sect”** meaning that, the *Ahl as-Sunnah* are the sect mentioned in the hadeeth that: **“A party shall continue to be in my Ummah...”** to the end of the hadeeth. It is recorded by al-Bukhaaree and Muslim.²³⁸

Then the Shaykh ended his blessed treatise with supplications, and asking peace and blessings upon the Prophet (sallAllahu 'alayhi wasallam); and such is of the best ends.

And all praise is due to Allah, the Lord of the Worlds, and may Allah's peace and abundant blessings be upon our Prophet, Muhammad, his household and companions.



²³⁷Al-Imaam Ahmad bn Hanbal said:

إِنْ لَمْ يَكُونُوا (أَيَّ الطَّائِفَةِ الْمَنْصُورَةِ) أَهْلَ الْحَدِيثِ فَلَا أَدْرِي مَنْ هُمْ

“If they - that is, the Saved Sect - are not the People of Hadeeth; then I do not know who they are.”

Refer to: *Fath al-Baaree* (1/216).

²³⁸ Reported by al-Bukhaaree (71) and Muslim (1037).