

بَيَانُ الْمُعَايِنِ

فِي شَرْحِ مُقَدِّمَةِ

أَبْنِ أَبِي زَيْدِ الْقَيَّرَوَانِيِّ



CREED

of Ibn Abī Zayd al-Qayrawānī

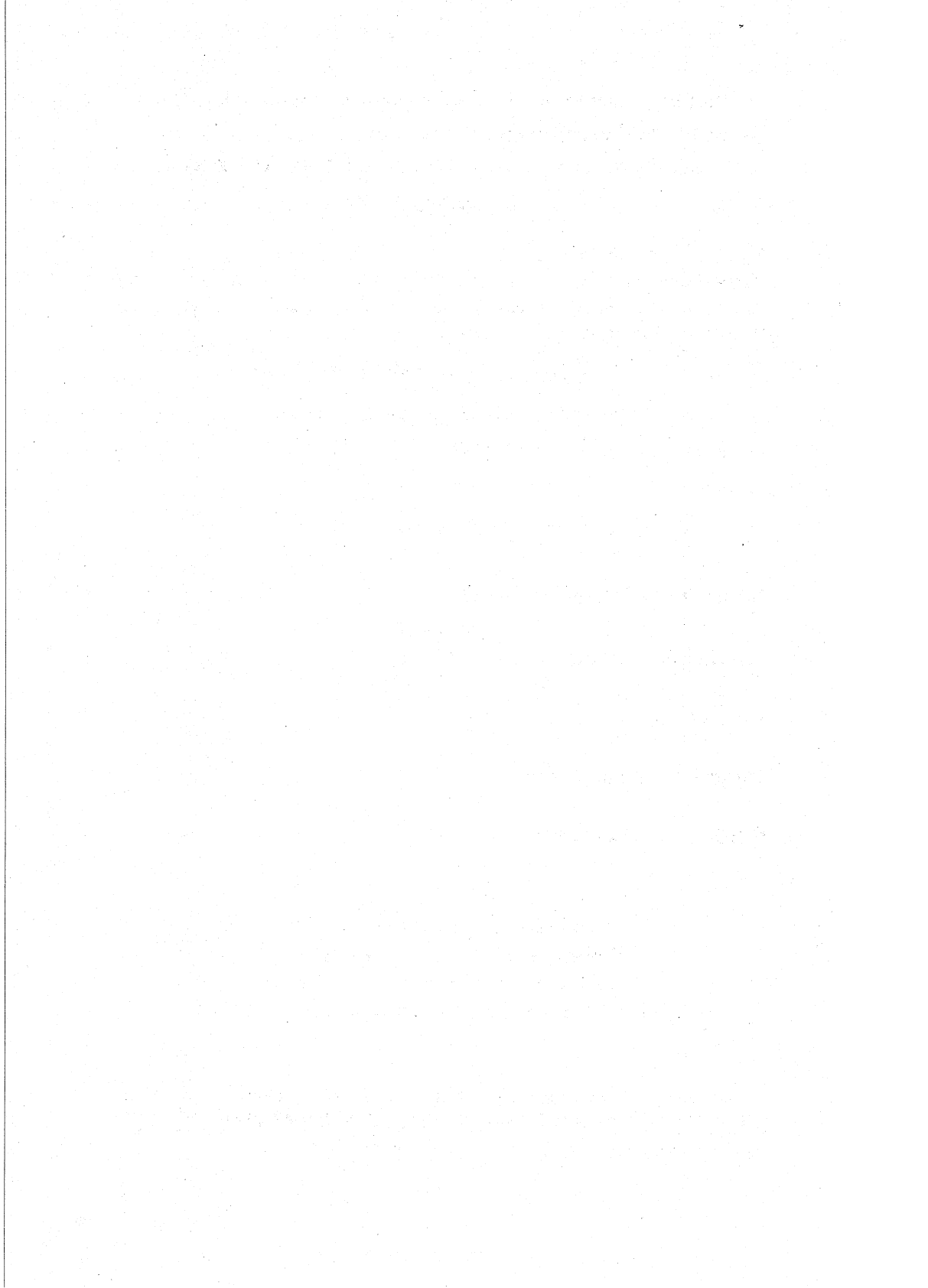


by Shaykh Ṣāliḥ bin Fawzān al-Fawzān

# Explanation of the Creed of ibn Abī Zayd al-Qayrawānī

By Shaykh Ṣāliḥ bin Fawzān al-Fawzān

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## Transliteration Table

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

سُبْحَانَهُ وَتَعَالَى

The Mighty and Majestic.

عَرْوَجَلَّ

The Sublime and Exalted.



May Allāh make mention of  
His Prophet in the highest  
company and grant him  
security.

رَضِيَ اللَّهُ عَنْهُ

May Allāh be pleased with  
him.

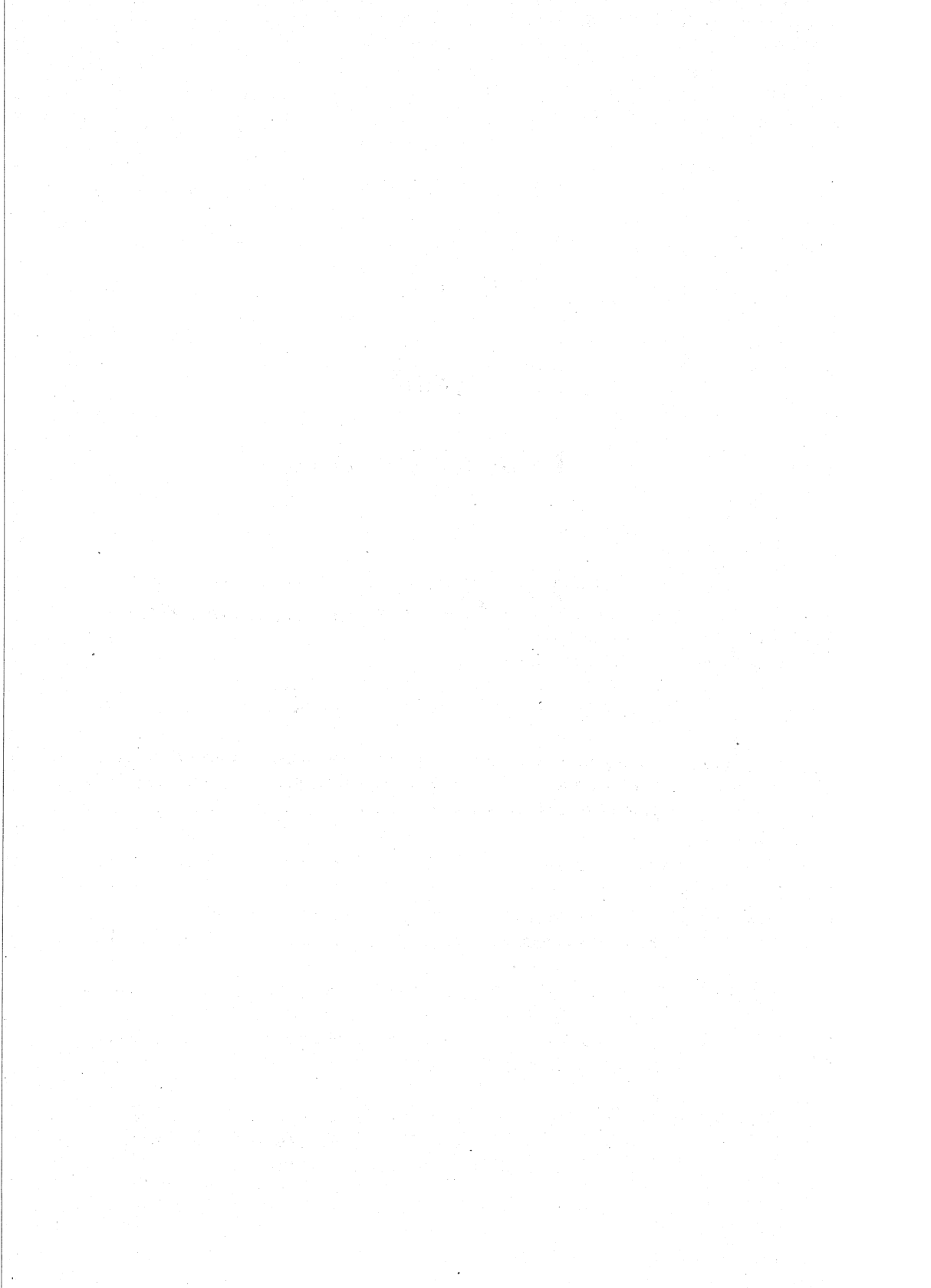
عَلَيْهِ السَّلَامُ

Peace be upon him

رَحْمَةُ اللَّهِ

May Allāh grant mercy to  
him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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All praise is due to Allāh, Lord of all creation. May peace and salutations be upon our Prophet Muḥammad (ﷺ), his family and Companions.

To proceed,

Before you is a brief explanation of the introduction by the Shaykh and Imām Ibn Abī Zayd which clarifies the creed (*'aqidah*) of the *Salaf* to his book on jurisprudence (*fiqh*) based on the school of thought (*madhab*) of Imām Mālik, which I explained in the lesson held in mosque. Then once I completed these lessons, the noble Shaykh Fahad Ibn Ibrahīm al-Fa'īm transcribed them into a book form from the audios and referenced it.

Therefore, may Allāh recompense him, forgive me and Shaykh Ibn Abī Zayd, and make this action beneficial, and may the peace and salutations of Allāh be upon our Prophet Muḥammad (ﷺ).

Finally this poem addresses the issue of development, therefore it is obligatory that the students of knowledge are cultivated upon the content therein, just as it is also upon them to memorize it due to its importance and abundance of benefits.

Ṣāliḥ Ibn Fawzān al-Fawzān

1434/6/24



## Introduction

This is the introduction to a short essay in jurisprudence (*fiqh*) by the Imām and Ḥāfiẓ ‘Abdullāh ibn ‘Abdur-Raḥmān ibn Abī Zayd al-Qayrawānī<sup>1</sup> upon the treatise of which he authored concerning the jurisprudence (*fiqh*) of Imām Mālik.

It has always been from the norm of the *Salaf* (رَضِيَ اللهُ عَنْهُمْ) that whenever they would author books in jurisprudence (*fiqh*) they would begin by clarifying the creed (*‘aqīdah*). Thus, they would divide it into [two parts]:

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<sup>1</sup> He is the Imām the knowledgeable and eminent scholar of North Africa. Abū Muḥammad ‘Abdullāh bin Abī Zayd al-Qayrawānī al-Mālikī who was given the nick name *‘The Smaller Mālik’* (*Mālik as-Ṣaghīr*). He was upon the methodology of the *Salaf* as it relates to the fundamental principles of the religion (*al-usūl*) and did not study anything from philosophical speech nor did he fall into negating any of Allāh’s attributes.

al-Qāḍi ‘Iyād (رَضِيَ اللهُ عَنْهُ) said concerning him:

**“He attained leadership in the religious and worldly affairs. Students from every corner of the world traveled to seek knowledge from him and he was distinguished over his peers. He had many students and it was he who abridged the Mālikī school of thought (*madhab*).”** [*Siyār ‘Alām an-Nubalā’* (10):17 & (12):17]

He died in the year 389<sup>H</sup>



1. The greater affairs of jurisprudence (*fiqh al-akbar*) which is understanding the correct creed (*'aqīdah*).
2. The branches of jurisprudence (*fiqh al-furū'*) which is the understanding of how to worship Allāh and how to deal with the people.

The reason for this is because the pillars of Islām are five:

1. The testification that none has the right to be worshiped in truth but Allāh and that Muḥammad is the Messenger of Allāh (ﷺ).
2. Establish the prayer.
3. To give the yearly charity [2.5% of one's wealth].
4. To fast the month of *ramāḍān*.
5. To perform the pilgrimage to the *Baytul-Ḥarām* in Mecca (*ḥajj*).

It is for that reason that the first pillar of Islām is the creed (*'aqīdah*) which is the belief in the six pillars of faith which consists of:

1. To believe in Allāh.
2. His angels.
3. His books.
4. His messengers.
5. Belief in the last day.
6. Belief in predestination, the good from it and the bad.

This is why the *Salaf* would author books of sound creed (*'aqīdah*) clarifying this pillar upon the methodology of the *Salaf*, then they follow on from this with the explanation of the rest of the four pillars: the prayer, the yearly charity (*zakāt*),

fasting *ramāḍan*, the pilgrimage (*ḥajj*) and then that which succeeds that concerning conduct, commandments, endowments, inheritance, felonies, judiciary and so on.

However as time passed they separated the knowledge of Islāmic monotheism (*at-tawḥīd*) and formed a single science, which made the issues of worship and conduct into a separate science as found in the books of the four Imāms<sup>2</sup>. One example of these books is this short essay by ibn Abī Zayd which he authored upon the school of thought (*madhab*) and jurisprudence (*fiqh*) of Imām Mālik, and begun it with a poem in relation Islāmic monotheism (*at-tawḥīd*) in the manner of the early scholars.

Together with this, the scholars gave great importance to the explanation, clarification and memorization of this poem. This is due to its great importance, and due to it being free from mistakes as it has been authored upon the methodology of the *Salaf aṣ-Ṣāliḥ*.

However, there are some explanations of this poem that have distorted and altered its true meaning so that it conforms to the understanding of the later generations,<sup>3</sup> as the early explanations of it were extremely unimpaired, and all the praise is due to Allāh.

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<sup>2</sup> Imām Aḥmad, Mālik, ash-Shāfi'ī and Abū Ḥanīfah (رضي الله عنهم).

<sup>3</sup> Refer to what Shaykh Bakr Abū Zayd (رضي الله عنه) in: *al-'Aqīdatus-Salaf Muqadimah Ibn Abī Zayd*.

Moreover, those present at the time of the four Imāms were upon the methodology of the *Salaf*. Likewise, their students who studied under them were also upon the methodology of the *Salaf* in belief, worship and the other affairs of the religion, up until the fourth century ended.

It was at this point that newly invented matters entered upon the Muslims. As a result of this, *as-Ṣūfiyyah*, *al-Qubūriyyah* (the grave worshippers), rhetoric and eloquence appeared, therefore all but few people were affected by this [misguidance]. They were affected by *as-Ṣūfiyyah*, *al-Qubūriyyah* (the worshipping of graves), *Shi'ism*, rhetoric and the likes.

They were affected to such an extent that they abandoned utilizing the *Qur'ān* and the *Sunnah* as evidence. Instead they utilized rhetorical speech, eloquence and debate as evidence and entitled it '*intellectual evidence and the proof of the mind*'. As for the evidence taken from the *Qur'ān* and the *Sunnah*, then they referred to it as '*speculative proof*', since they deemed it as mere speculation.

As for rhetorical speech and eloquence, they considered this to be certitude, hence they called it '*proof of the mind*', because they gave precedence to the intellect over revelation and claimed that the intellect does not error, as opposed to revelation, as mistakes may enter into the latter from the angle of a weak chain of narration or narrators and so on. So they created doubt surrounding revelation and called it '*speculative knowledge*' and thereby founded their knowledge upon rhetorical speech.

This ideology entered into some of the followers of the four schools of thought, thus now you find people who affiliate themselves to the *Shāfi'ī* school of thought (*madhab*) [for

example] in relation to jurisprudence (*fiqh*), but with regards to their creed (*'aqīdah*) they apply their intellect which is in opposition to the methodology of Imām ash-Shāfi'ī. In fact some of them may refer to themselves as *Shāfi'ī* in jurisprudence (*fiqh*) and *Nuqshabandī* in creed (*'aqīdah*).

This occurrence spread amongst these people, to the point they are now in opposition to the fundamental principles (*al-usūl*) of their leading scholars. They have taken on the principles of the latter generations and have become variegated, like a bisexual, a person of who we don't know whether this person is male or female.

These were the influences affecting the Muslims, and because of this, shrines were built upon graves, the mosques were abandoned and the hearts became attached to the shrines, except those who Allāh willed.

When *al-Fāṭamiyyoon* who are from *ash-Shi'atul-Bāṭaniyyah*, took power over Egypt and the majority of the Muslim lands, they built domes upon the mosques and constructed mosques upon graves, causing a change in the creed (*'aqīdah*) for many of the people and causing Islām to become a mere name without a true reality, except for those who Allāh willed.

But despite this, Allāh established those great scholars of Islām from the revivers who called to the methodology of the *Salaf* and clarified that which the other methodologies were upon from deficiency and opposition. From these scholars were Shaykh al-Islām ibn Taymiyyah, ibn al-Qayyim and a number of other well-known scholars of *ḥadīth* who were upon the *Salafi* methodology.

These people were the revivers since Allāh sends people upon this religion every hundred years to revive it as occurs in the Prophetic narration<sup>4</sup>. Indeed all praise is due solely to Allāh for sending individuals upon this religion who aid, call and clarify it to the people. In fact, even when darkness became firmly rooted and the deviant methodologies triumphed over most of the Islāmic world, Allāh (سُبْحَانَهُ وَتَعَالَى) protected His religion and brought forward those who revived it, called to it and clarified it to the people. This is from the blessings of Allāh and His kindness, and all the praise is due solely to Allāh.

But notwithstanding this, for the most part deviation dominated the Islāmic world, except those whom Allāh (سُبْحَانَهُ وَتَعَالَى) showed mercy towards. So this is how the creed (*'aqīdah*) became corrupted, by the people abandoning the creed (*'aqīdah*) of the *Salaf* and undertaking the creed (*'aqīdah*) of the contemporaries which was founded upon the science of intellectual argumentation and rhetoric. They took this as a basis for their belief and as a basis for authoring their books which they studied and taught in their mosques, schools and universities.

Therefore, this poem by ibn Abī Zayd is from the first modes which were upon the methodology of the *Salaf*, since its author was from the predecessors of the fourth century. He, ibn Abī Zayd was upon the creed (*'aqīdah*) of the *Salaf* which he studied under his scholars and was a sea of knowledge in the school of thought (*madhab*) of Imām Mālik. So much so, that he became a reference point in it and was called *'The Smaller Mālik'* (*Mālik*

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<sup>4</sup> Collected by Abū Dāwūd (4293)

*as-Ṣaghīr*), meaning he resembled Imām Mālik in his firmness, his school of thought (*madhab*) and creed (*'aqīdah*). Hence the people relied upon him and his teachings which is taken from this essay and its introduction.

Therefore this poem is extremely precious and the reason the author wrote it along with the essay was because his *Qur'ān* teacher asked him to write a short essay upon the school of thought (*madhab*) of Imām Mālik, so that he could teach it to his students and make them memorize it. Thus, ibn Abī Zayd wrote this short essay in response to his teacher's request.

As a result, this short essay and its poem spread amongst the people, as they were pleased with it and it was taught in mosques to the students of knowledge along with the memorization of the *Qur'ān*, due to the blessing of its precision and the correct intention of the author. Therefore, the importance is not given to how large a book is or how many volumes it has, but rather the importance is given to the correctness of the knowledge and the author's sincerity to Allāh (سُبْحَانَهُ وَتَعَالَى), even if the piece is short.

Thus, despite the fact that this essay is only a few pages long, it still gained a large amount of fame, and this is why that which is looked at is the precision, correct knowledge, and the soundness of intention of the author, along with his sincerity to Allāh (سُبْحَانَهُ وَتَعَالَى) and his sincere advice in calling to Him (سُبْحَانَهُ وَتَعَالَى).

This is the state of the true scholar, that Allāh places blessings into his knowledge and writings even if they are short or few in number.

قَالَ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَبِي زَيْدِ الْقَيْرَوَانِيِّ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَاهُ:  
الْحَمْدُ لِلَّهِ الَّذِي ابْتَدَأَ الْإِنْسَانَ بِنِعْمَتِهِ

**Abu Muḥammad ‘Abdullāh ibn Abī Zayd al-Qayrawānī** <sup>[1]</sup>  
(رَضِيَ اللَّهُ عَنْهُ):

**All praise is due to Allāh** <sup>[2]</sup> **He who created Mankind out of His favour...** <sup>[3]</sup>

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#### EXPLANATION

<sup>[1]</sup> This is an attribution to the area called *al-Qayrawān* which is a town within *al-Maghrib* [northern Africa] in which the author was raised.

<sup>[2]</sup> The author began this introduction with *al-ḥamd* by praising Allāh and Glorifying Him for His great blessings and from these blessings is the creation of mankind, an issue about which Allāh has given importance to, because out of all the creation, Allāh prepared for man a great responsibility, which is to worship Allāh alone without ascribing partners to him

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

**“And I did not create Jinn or Mankind except to worship me alone.”** [*Sūrat adh-Dhāriyāt* (51):56]

Therefore Allāh has particularized mankind with characteristics that are not found with the rest of creation since He has subdued for man that which is in the heavens and the earth so that these other forms of creation may assist him in the worship of Allāh (سُبْحَانَهُ وَتَعَالَى). Allāh has created mankind, taught him the articulation of speech and provides for him from the various kinds of provisions so that he may establish the worship of Allāh (سُبْحَانَهُ وَتَعَالَى).

Allāh created Ādam (عَلَيْهِ السَّلَامُ) the Father of mankind, and made him a successor upon the earth, taught him the names of all things and favored him over the angels by granting him knowledge. In fact even the angels recognized Ādam's (عَلَيْهِ السَّلَامُ) superiority over them since Allāh ordered them to prostrate to Ādam after He distinguished him with knowledge that was not known to the angels. This was the reason why Allāh ordered the angles to prostrate to Ādam (عَلَيْهِ السَّلَامُ), in honor and salutation to him, not in worship of him, as it is only permissible, in any legislation to prostrate in worship to Allāh alone (سُبْحَانَهُ وَتَعَالَى).

As for the prostrating to a person out of greeting, then this was permissible in past civilizations, however it was made impermissible in the legislation of Muḥammad (ﷺ). Therefore, this is why it is now impermissible to prostrate to the creation in Islam, both the prostration of worship and the prostration of greeting.

As for the incidence where Ya'qūb (عَلَيْهِ السَّلَامُ) and his children prostrated to Yūṣuf (عَلَيْهِ السَّلَامُ), then this was the prostration of honor and not the prostration of worship.



[3] Allāh created Ādam (عَٰدِمٌ), the Father of humanity. Allāh brought him into existence out of nothing from clay upon the best of images.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾﴾

“Indeed We have created man in the best stature.”

[Sūrat at-Tīn (95):4]

Allāh gave man his sense of hearing, seeing and intellect and it is by these faculties that Allāh distinguished man from all the other forms of creation, so that he may determine between that which is harmful or beneficial, between that which is pure and impure and between that which is good and evil, which is an ability that is specific to man because Allāh has honored him.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾﴾

“Indeed We have created man in the best stature.”

[Sūrat at-Tīn (95):4]

He (سُبْحَانَهُ وَتَعَالَى) also says:

﴿يَتَأْتِيهَا الْإِنْسَانُ مَا عَزَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّلَكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴿٨﴾﴾

**“O man! What has deceived you from your Lord the Most Generous? He who created you, shaped you and made you well-proportioned and fashioned you in whatever form He pleased.” [Sūrat al-Infitar (82):6-8]**

Therefore, it is upon man to be grateful for these great blessings, to be thankful to Allāh (سُبْحَانَهُ وَتَعَالَى) due to them and to establish that which his Lord has ordered him with from the worship of Allāh alone, (سُبْحَانَهُ وَتَعَالَى).

He says (سُبْحَانَهُ وَتَعَالَى):

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾﴾

**“And I did not create mankind or Jinn except to worship me alone. I do not need any provision from them nor do I need to be fed by them.” [Sūrat adh-Dhāriyāt (51):56-57]**

So the question of whether Allāh is in need of being worshiped may be asked. The answer to this question is Allāh is not in need of being worshiped but rather man is in need of worshiping Allah, so that he has a connection with Him. As for Allāh, (سُبْحَانَهُ وَتَعَالَى) then He is not in need of being worshiped. Therefore, if the whole of mankind were to disbelieve, this would not decrease Allāh’s dominion in any way, and if the whole of mankind were to obey Allāh, this would not increase His (سُبْحَانَهُ وَتَعَالَى) dominion in anything, but rather the benefits and

harms of belief and disbelief returns back to the slaves themselves.

Thus Allāh ordered His slaves to worship Him alone, so as to honor them and so that they may have a bond with Him (سُبْحَانَهُ وَتَعَالَى) and in the same manner, if they were to all disbelieve this would not harm Allāh in any way:

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾

**“Were you to disbelieve – you and all those who live upon the earth – Allāh is still self-Sufficient, innately praiseworthy.” [Sūrat Ibrāhīm (14):8]**

Also, if all of mankind were to obey Allāh this would not increase His dominion in anything, just as it appears in the *ḥadīth al-Qudsī*: where Allāh (سُبْحَانَهُ وَتَعَالَى) says:

يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّكُمْ كَانُوا عَلَى اتَّقَى قَلْبِ رَجُلٍ  
وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَ  
إِنْسَكُمْ وَجَنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي  
شَيْئًا .... يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ إِيَّاهَا فَمَنْ  
وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

**“O My worshipers if the first of you, the last of you, the men of you, and the jinn of you, were from the most righteous amongst you, this would not increase My kingdom in anything. O My worshipers, if the first of you, the last of you, the men of you, and the jinn of you, were from the most evil hearted from amongst you, this would not decrease My kingdom in anything.**

**O My worshipers, it is your actions that I enumerate for you and then reimburse you for in full. So whoever finds good then let him praise Allāh and whosoever finds other than that should only blame himself.”<sup>5</sup>**

In addition to this, from Allāh’s blessing (سُبْحَانَهُ وَتَعَالَى) upon mankind is that He created man upon the best of images and stature and has subdued for him that which is in the heavens and the earth.

Therefore all of these new inventions, forms of transportation, and means of communication are all for the service of man.

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<sup>5</sup> Collected by Muslim (2577)

وَصَوَّرَهُ فِي الْأَرْحَامِ بِحِكْمَتِهِ، وَأَبْرَزَهُ إِلَى رَفِيقِهِ، وَمَا يَسَّرَهُ لَهُ مِنْ رِزْقِهِ، وَعَلَّمَهُ مَا لَمْ  
يَكُنْ يَعْلَمُ فَكَانَ فَضْلُ اللَّهِ عَلَيْهِ عَظِيمًا، وَنَبَّهَهُ بِآثَارِ صَنَعَتِهِ

...And fashions man in the womb by His wisdom<sup>[4]</sup> and made manifest to man His Compassion<sup>[5]</sup> and has made manifest that which He has made easy for man to receive from sustenance<sup>[6]</sup> and taught man that which he knew not<sup>[7]</sup> and the blessings of Allāh upon man are immense.<sup>[8]</sup> Allāh has brought to the attention of man the signs of Allāh's creation...<sup>[9]</sup>

#### EXPLANATION

<sup>[4]</sup> Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ﴾

“It is He who fashions you in the womb however He wills.” [Sūrat Āl-Imrān (3):6]

Meaning: in the wombs of women.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ﴾

**“He creates you as creation after creation in three stages of darkness.”**[*Sūrat az-Zumar* (39):6]

The three stages of darkness are referring to:

1. The darkness of the stomach.
2. The darkness of the womb.
3. The darkness of the placenta that encases the unborn child.

Who is it that delivers sustenance to the child while it is within this darkness other than Allāh (سُبْحَانَهُ وَتَعَالَى)? Allāh provides for this unborn child by way of the angel that He sends to the fetus while it is in its mother’s stomach. The angel whom Allāh orders to write four things; child’s provisions, its life span, its actions and whether it will be from the people of Paradise or Hell, and all of this occurs while the child is still in its mother’s stomach. Who is it that gives the unborn child life while it is within this state of darkness? Who causes him to grow, who is it that nourishes the child while it is within this darkness other than Allāh (سُبْحَانَهُ وَتَعَالَى)?

[5] Allāh (سُبْحَانَهُ وَتَعَالَى) brought man out into this world from their mother’s womb into His Compassion, Clemency and Mercy, since Allāh subdued his parents for him and caused them to care for him while he was in a state where he could neither benefit nor harm himself. Meaning, when he was an infant, man could neither repel harm nor bring about benefit for himself.

[6] Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ۗ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ  
الْمَتِينِ ﴿٥٨﴾ ﴾

“I do not need any provision from them nor do I need them to feed Me. Indeed Allāh is the Provider the Possessor of Strength and Power” [Sūrat adh-Dhāriyāt (51):57-58]

[7] Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ ﴾

“The Most Merciful, Who has taught the *Qur’ān*, has created man and has taught him articulate speech.” [Sūrat ar-Raḥmān (55):1-4]

Thus, Allāh has taught man that which he knew not.

[8] Allāh says to His Prophet (ﷺ):

﴿ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾ ﴾

“And I have taught you that which you knew not and the merits of Allāh upon you are immense.” [Sūrat an-Nisā’ (4):113]

Therefore Allāh is man's teacher, and this is why the Messenger (ﷺ) would thank Allāh and say in supplication:

لَا أُحْصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

**“You cannot be praised enough, You are as You have praised Yourself.”<sup>6</sup>**

<sup>[9]</sup> Meaning: Allāh brought His signs to the attention of man, so that man may use the universal signs (*āyāt al-kawniyyah*) of Allāh as evidence of Allāh's ability (سُبْحَانَهُ وَتَعَالَى). So when he looks up into the sky, or at the earth, the stars, the mountains, the trees and the sea, or at the open land and the animals, these phenomenon indicate towards the greatness of Allāh's ability (سُبْحَانَهُ وَتَعَالَى) the One who brought all of these creations into existence.

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ﴾

**“And from His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon but prostrate to Allāh He who created all of these things.” [Sūrat Fuṣṣilat (41):37]**

<sup>6</sup> Collected by Muslim (486)



Therefore Allāh's signs are divided into two categories:

1. The universal signs (*āyāt al-kawniyyah*) which are the creation.
2. The signs of revelation (*āyāt al-weḥī*) and from this category is the *Qur'ān*.

وَأَعَدَّ إِلَيْهِ عَلَى الْأَيْمَةِ الْمُرْسَلِينَ الْخَيْرَةَ مِنْ خَلْقِهِ، فَهَدَى مَنْ وَقَفَهُ بِفَضْلِهِ

...And has made an excuse for man upon the tongues of the Messengers who are the best of creation <sup>[10]</sup>. So Allāh guided those whom He granted success by His merit...<sup>[11]</sup>

#### EXPLANATION

<sup>[10]</sup> Allāh has not left man to his own intellect or to that which He has given man from comprehension, but rather Allah sent to man Messengers (عَلَيْهِمُ السَّلَامُ) so as to clarify to him how to worship his Lord and how to operate in accordance with that which Allāh (سُبْحَانَهُ وَتَعَالَى) has legislated.

Thus the Messengers (عَلَيْهِمُ السَّلَامُ) are a blessing from Allāh (سُبْحَانَهُ وَتَعَالَى) as without the Messenger man is incapable of worshipping Allāh; even if there is good in him, he is unable. So this is why Allāh has sent the Messengers (عَلَيْهِمُ السَّلَامُ) to mankind and revealed the scriptures, in order to clarify to man how to worship his Lord, and this is from Allāh's compassion (سُبْحَانَهُ وَتَعَالَى) and concern for man:

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

“These Messengers were sent as bearers of glad tidings and as warners so that after the sending of the

**Messengers the people may have no plea against Allāh.”** [*Sūrat an-Nisā’* (4):165]

Thus, the best of creation are the Messengers (عَلَيْهِمُ السَّلَامُ).

[11] The Messengers (عَلَيْهِمُ السَّلَامُ) clarify the truth likewise the scriptures also clarify the truth, but with that said, the guidance and the success is from Allāh, and therefore we say that guidance is of two categories:

1. The guidance of evidence and direction which is attained by every individual, which means Allāh directs mankind to that which is good and ordered them to adhere to it just as Allāh has directed man to that which is evil and prohibited them from it and from following it.
2. The granted guidance which is specific to the believers, those who accept and desire the truth and act upon it, and this is why Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَا كُنَّ اللَّهُ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿٥٦﴾﴾

**“You do not guide those who you love but Allāh guides those who He wishes and He is Most Knowing of those who are guided.”** [*Sūrat al-Qaṣaṣ* (28):56]

Meaning, you do not guide with the granted guidance. But as for the general guidance [the guidance of evidence and direction] then every individual attains this.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

**“As for Thamud we bestowed guidance upon them, but they preferred to remain blind rather than be guided.”**  
[*Sūrat Fuṣṣilat* (41):17]

Also He (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنَّا خَلَقْنَا مِنْ نُطْفَةٍ آمِشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ  
إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾﴾

**“Verily, we created man from a drop of mixed semen so that We may try him and He therefore endowed him with hearing and sight. Surely We have guided him to the right path regardless of whether he chooses to be thankful or unthankful (to his Lord).”** [*Sūrat al-Insān* (76):2-3]

The meaning of this is Allāh (سُبْحَانَهُ وَتَعَالَى) has made clear that which is good and evil and this is known as the guidance of clarification and direction which every individual attains.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾﴾

“Surely, you guide people to the Right Way.” [Sūrat ash-Shūra (42):52]

Therefore, the Messengers (عَلَيْهِمُ السَّلَامُ) also guide, meaning they clarify and guide the creation to good, however the guidance of acceptance is from Allāh (سُبْحَانَهُ وَتَعَالَى).

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿٥٦﴾﴾

“You do not guide those who you love but Allāh guides those whom He wishes and He is Most Knowing of those who are guided.” [Sūrat al-Qaṣaṣ (28):56]

In the first verse Allāh confirmed to the Messenger (ﷺ) that he, the Messenger guides, however in the following verse Allāh negates guidance from the Messenger (ﷺ).

The understanding of these two verses is that the first verse is referring to the guidance of evidence and direction whereas the second is referring to the granted guidance and the guidance of acceptance which is from Allāh (سُبْحَانَهُ وَتَعَالَى).

وَأَصَلَ مَنْ خَدَلَهُ بِعَدْلِهِ

**...And leads astray those who desert Him out of His justice...<sup>[12]</sup>**

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#### EXPLANATION

[12] He who accepts the truth and desires it, Allāh grants him success out of His merit and he who turns away from the truth and does not accept it; Allāh leads him astray out of His justice as a recompense for that person. Therefore Allāh guides whoever He pleases out of His merit and misguides whoever He wills out of His justice. Thus he who does not accept the truth, Allāh prevents him from doing so and this is from Allāh's justice and is not oppression because it is the person himself who does not want to accept or desire the truth and has become arrogant in the face of the truth.

Therefore Allāh (سُبْحَانَهُ وَتَعَالَى) does not guide a person with the granted guidance as a recompense and punishment for that person, and Allāh does not oppress anyone in anyway.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

**“So when they themselves deviated Allāh deviated their hearts.” [Sūrat aṣ-Ṣaff (61):5]**

Also He (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ  
وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾﴾

**“And We turn their hearts and their eyes away from the Truth as they did not believe in the first instance and We leave them in their arrogance to stumble blindly.” [Sūrat al-An’ām (6):110]**

Thus, if a person does not accept the truth Allāh afflicts him with falsehood and if a person does not accept guidance Allāh afflicts him with misguidance.



وَيَسِّرَ الْمُؤْمِنِينَ لِلْيُسْرَى، وَشَرَحَ صُدُورَهُمْ لِلذِّكْرِ

...Likewise, Allāh makes the path of ease easy upon the believers <sup>[13]</sup> and opens their hearts to the remembrance... <sup>[14]</sup>

#### EXPLANATION

[13] Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَيُسِّرُّكَ لِلْيُسْرَى ﴿٨﴾ ﴾

“And We shall make easy for you the path of Ease.”  
[Sūrat al-'Alā (87):8]

He (سُبْحَانَهُ وَتَعَالَى) also says:

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَى ﴿٧﴾ ﴾

“As for him who gives in charity, keeps his duty to Allāh, fears Him and believes in Al-Husna. We will facilitate for him a path of ease.” [Sūrat al-Layl (92):5-7]

Therefore, the cause of deviation and guidance comes from the individual:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٦﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾﴾

“As for him who gives in charity, keeps his duty to Allāh, fears Him and believes in Al-Husna.” [Sūrat al-Layl (92):7]

This is the cause that takes place due to the individual:

﴿فَسَنِّيئِرُهُ لِلْيُسْرَىٰ ﴿٧﴾﴾

“We will facilitate for him a path of ease.” [Sūrat al-Layl (92):7]

This is the success granted by Allāh (سُبْحَانَهُ وَتَعَالَىٰ).

﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٨﴾﴾

“And as for he who is a miser and behaves as if he is self-sufficient (of Allāh) and denies the Truth of goodness.” [Sūrat al-Layl (92):8-9]

Likewise, this is the cause that takes place due to the individual.

﴿فَسَنِّيَسِّرُهُ لِّلْعُسْرَىٰ﴾

**“Then We will facilitate for him the path to destruction.”** [Sūrat al-Layl (92):10]

This is a punishment from Allāh (سُبْحَانَهُ وَتَعَالَىٰ) for the person who does not accept the truth and does not carry out those actions that cause Allāh (سُبْحَانَهُ وَتَعَالَىٰ) to guide him, as occurs in a narration:

اعْمَلُوا فَمَا كُنْتُمْ تُعْمَلُونَ لَكُمْ

**“Do actions, because that which each of you was created for will be made easy for you.”**<sup>7</sup>

[14] If Allāh wants the granted guidance and the guidance of acceptance for a person, Allāh opens his heart to the acceptance of the invitation to Allāh (سُبْحَانَهُ وَتَعَالَىٰ)

As He (سُبْحَانَهُ وَتَعَالَىٰ) says:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

<sup>7</sup> Collected by al-Bukhārī (4949)

**“Whomsoever Allāh wills to guide; He opens his heart to Islām.”** [Sūrat al-An’ām (6):125]

This person accepts and desires the truth so Allāh opens his heart to Islām and this is what is known as the universal will of Allāh (*al-irādatul-kawniyah*).

﴿وَمَنْ يُرِدْ أَنْ يُضِلَّهُ﴾

**“And whomsoever Allāh wills to send astray.”**

[Sūrat al-An’ām (6):125]

This is referring to the universal law (*al-irādatul-kawniyah*)

﴿يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾

**“He causes his heart to become tight and constricted.”**

[Sūrat al-An’ām (6):125]

Thus the person does not accept anything from the truth nor does he possess any love for good and flees from it and its people.

Then Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

**“As if he was ascending into the sky.”**

[Sūrat al-An’ām (6):125]

Due to the constriction of his heart, and Allāh's aid is sought from this.

So as a consequence, these peoples' hearts are constricted by the truth and by the invitation to Allāh (سُبْحَانَهُ وَتَعَالَى). Likewise their hearts are constricted by the recitation of the *Qur'ān* and from receiving admonition and reminder, because Allāh has caused tightness within their hearts due to their rejection of the truth as a punishment for them and has prevented them from following guidance.

فَآمَنُوا بِاللَّهِ بِأَلْسِنَتِهِمْ نَاطِقِينَ، وَبِقُلُوبِهِمْ مُخْلِصِينَ، وَبِمَا أُنزِلَتْ بِهِ رُسُلُهُ وَكُتِبَ عَلَيْهِ عَامِلِينَ،  
وَتَعَلَّمُوا مَا عَلَّمَهُمْ

**Therefore, they profess their belief in Allāh by the speech of their tongues, with sincerity in their hearts and through acting upon that which the Messengers and Scriptures brought to them<sup>[15]</sup> and they study that which Allāh teaches them<sup>[16]</sup>**

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#### EXPLANATION

[15] This is the result of the granted guidance; the believers pronounce their acceptance of the truth upon their tongues and believe in it within their hearts. Because the mere belief in the heart in of itself is insufficient but rather the pronunciation of the tongue and the belief in the heart must be in unison. As to simply believe in the heart is from the way of the hypocrites (*al-Munāfiqūn*), whereas the believers on the other hand accept the truth upon their tongues by saying; we believe in Allāh and likewise they accept Him sincerely with their hearts.

As a result the pronunciation of the tongue when accepting the truth is a must, just as sincerity of the heart is likewise an obligation, which means that none for these actions should be performed for the sake of showing off, fame, false pretense or hypocrisy (*nifāq*).

Therefore, it is a must that a person pronounces his belief upon his tongue, believes it in his heart and acts upon it with his

limbs, as this is the true reality of faith, which is in opposition to *al-Murji'ah* and their deviant methodology.

[16] Studying the *Qur'ān* and the *Sunnah* is a requirement, likewise understanding them in the way that Allāh and His Messenger have intended is also a requirement. As for those who reject the knowledge of the *Qur'ān* and the *Sunnah* then they are prohibited and prevented from guidance.

In fact, from the causes of guidance is studying beneficial knowledge, acting upon it and accepting it, and that which is intended by beneficial knowledge is the knowledge of the *Qur'ān* and the *Sunnah*, this why he who rejects studying beneficial knowledge is prevented from guidance.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾﴾

**“But those who disbelieve have turned away from what they were warned against.”** [*Sūrat al-Aḥqāf* (46):3]

Therefore, rejecting the truth, not paying attention to it and the lack of accepting it is the reason for misguidance and deviation.

وَوَقَّفُوا عِنْدَ مَا حَدَّ لَهُمْ، وَاسْتَعْنُوا بِمَا أَحَلَّ لَهُمْ عَمَّا حَرَّمَ عَلَيْهِمْ

...And they stop at that which Allāh has limited them to<sup>[17]</sup> and are satisfied with that which Allāh has made permissible for them and abstain from that which He has made impermissible...<sup>[18]</sup>

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#### EXPLANATION

[17] From the characteristics of *Ahluṣ-Sunnah wal-Jamā'ah*, are:

**Firstly:** They stop at the limits set by knowledge, so they speak about that which they have learnt and abstain from speaking about that which they have no knowledge of.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

“And do not follow that which you have no knowledge of.” [*Sūrat al-Isrā'* (17):36]

Meaning do not fabricate lies and say about Allāh that which you have no knowledge of, but rather stop at your limitations. So only speak about that which you have learnt of beneficial knowledge and give rulings based upon it, and that which you



have no knowledge of do not speak about it until you gain knowledge of it. This is the methodology of the people of faith.

[18] **Secondly:** From the characteristics of *Ahlu-Sunnah wal-Jamā'ah* is that they are satisfied with what is permissible and abstain from what is impermissible. Likewise they are satisfied with that which is pure in place of that which is impure regarding the food and drink, clothes and marital relationships.

Therefore, they restrict themselves to that which Allāh has made permissible and abstain from that which He has forbidden as He (سُبْحَانَهُ وَتَعَالَى) says regarding the description of the Messenger:

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْجَبَّاتِ﴾

**“He makes clean things lawful for them and prohibits them from all impurities.”** [*Sūrat al-A'rāf* (7):157]

أَمَّا بَعْدُ

أَعَانَنَا اللَّهُ وَإِيَّاكَ عَلَى رِعَايَةِ وَدَائِعِهِ، وَحِفْظِ مَا أَوْدَعَنَا مِنْ شَرَائِعِهِ

...To proceed,

**May Allāh assist us and you in taking up the responsibility of His trust <sup>[19]</sup> and in preserving that which He has laid down for us in His legislation...**

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#### EXPLANATION

[19] The religion of Islām is a trust and responsibility which consists of orders and prohibitions, things that are permissible and impermissible and this trust and responsibility is something which Allāh has entrusted you with. It is a trust which was offered to the heavens, the earth and the mountains, but they refused to accept it out of fear; however man took it upon himself and accepted it.

That which is intended by this trust are the duties, orders and prohibitions which were offered by Allāh. Allāh offered this trust to the heavens, the earth and mountains as a choice, not as an obligation, but they desired to save themselves from the bounties of this world.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَأَشْفَقْنَا مِنْهَا﴾

“But they refused to undertake it.” [Sūrat al-Aḥzāb (33):72]

They were afraid to take on the responsibility:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

**“But man carried it. Surely he (man) is oppressive and ignorant.”** [*Sūrat al-Aḥzāb* (33):72]

So Ādam (عليه السلام) and his offspring desired the bounties of this world as opposed to saving themselves from its destruction out of ignorance, meaning due to the character of man and his oppressive nature, and this is why Allāh says in the following verse:

﴿لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ  
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

**“So that Allāh may punish the hypocrite men and women and the pagan men and women and so that Allāh may forgive the believing men and women.”**  
[*Sūrat al-Aḥzāb* (33):73]

As a result, in relation to this trust man is divided into three categories:

**The First:** Those who take it up inwardly and outwardly and they are the believing men and women.

**The Second:** Those who refused to carry this trust inwardly and outwardly and they are the pagan men and women.

**The Third:** Those who take up this trust on the apparent but neglect it inwardly and they are the hypocrite men and women.

فَإِنَّكَ سَأَلْتَنِي أَنْ أَكْتُبَ لَكَ جُمْلَةً مُخْتَصَرَةً مِنْ وَاجِبِ أُمُورِ الدِّيَانَةِ مِمَّا تَنْطِقُ بِهِ  
الْأَلْسِنَةُ، وَتَعْتَقِدُهُ الْقُلُوبُ، وَتَعْمَلُهُ الْجَوَارِحُ

...As you have requested of me to write a short essay<sup>[20]</sup>  
concerning the religious obligations from those things that  
the tongues pronounce, the hearts believe in and limbs act  
upon...<sup>[21]</sup>

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#### EXPLANATION

[20] Here the author is addressing his *Qur'ān* teacher and is displaying the reason behind him authoring this essay and its introduction. This essay was based upon jurisprudence (*fiqh*) taken from the school of thought (*madhab*) of Imām Mālik with an introduction that clarifies the correct creed (*'aqīdah*). Therefore here the author is mentioning the reason for writing this book, which was, when his teacher recognized his excellence, intelligence and knowledge in the methodology of Imām Mālik, he requested that he write a short essay on the jurisprudence (*fiqh*) of Imām Mālik so that his teacher may teach it to his students, in order that they may memorize the *Qur'ān*, the creed (*'aqīdah*) and jurisprudence (*fiqh*) of the religion simultaneously.

This was the method of the *Salaf aṣ-Ṣāliḥ* in educating their children. They would educate them from a young age and teach them the creed (*'aqīdah*) and jurisprudence (*fiqh*) so that they would grow up upon this. Because children memorize more of what they are taught than adults do, as adults forget, however with children knowledge becomes ingrained into their minds.

Hence they say that learning at a young age is like engraving a stone, which is why the *Salaf* concerned themselves with educating the children, in order that the knowledge would become ingrained and solidified within their minds, thereby ensuring they would grow up upon such knowledge.

Thus, it is befitting of the Muslims in general to concern themselves with the children and to teach them the creed (*'aqīdah*) and jurisprudence (*fiqh*) in opposition to that which the western educators call to in these times. As they claim that issues of religion should not be mentioned to children because they are unable to cope with this. However this is their plot so as to ensure the Muslim children are raised upon ignorance of their religion (*dīn*) and creed (*'aqīdah*) so we need to be aware of this.

Not long ago, the Muslims used to teach, explain and make the children memorize short compilations in the Islāmic sciences in their primary schools, until this modern educational system was introduced and the westerners were given educational authority. It was at this point the Islāmic educational methodology was abolished so that its sciences became mere names without any true essence, void of any true substance. They still use the names creed (*'aqīdah*), *ḥadīth*, and jurisprudence (*fiqh*) however, they are just mere names, there is no substance to them and so now the Islāmic educational system is a mere deception wherein the Muslim children are raised upon ignorance of their religion and creed (*'aqīdah*).

[21] The Islāmic creed (*'aqīdah*) has three foundational pillars: the speech of the tongues, the belief in the heart and the actions of the limbs. Possessing just one or two of these pillars is insufficient, but rather all three must be present.

In this treatise the author has gathered those issues that clarify the Islāmic creed (*'aqīdah*) along with the categories of worship from the obligatory actions, superogatory actions, the general conduct and the fundamentals of jurisprudence (*usūl al-fiqh*), so that the child maybe raised upon the knowledge of faith and its realities in an abridged form.

The meaning of the fundamentals here are the short compilation, so whosoever is prevented from studying them is prevented from attaining beneficial knowledge.

Therefore, the beginner whether he is young or old should not be taught the large compilations that are collected in volumes of knowledge, so that he reads from al-Bukhārī and Muslim or from al-Mughnī or from Sibūway's book, rather the beginner should be taught in stages, step by step. As for teaching the beginner the large and detailed compilations, then this is an exertion of energy without any benefit as the beginner does not attain any knowledge through this method, since he is upon other than the methodology of correct education and approaches knowledge from other than its door.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ  
اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿٧٨﴾﴾

**“True Righteousness is not that you enter your homes from the back, but righteousness lies in fearing Allāh, so enter your homes from their doors and fear Allāh that you may attain success.”** [*Sūrat al-Baqarah* (2):189]

Hence, the beginners should only study the obligatory issues and they should not be taught the subsidiary or the detailed issues, but rather they should only be taught the obligatory issues of their religion. Once they make progress in this beginning stage, you then increase them in their learning and this is known as a specialization. It is at this point you may mention to them the different opinions and proofs, along with the strongest opinions, however this should only be done after they have entered the door of knowledge and have attained the basics.

Therefore, the beginner must be taught step by step, beginning with the short compilations then moving on to the intermediate level then on to the advanced compilations. This is how knowledge is taught and this is the correct method of education.



وَمَا يَتَّصِلُ بِالْوَاجِبِ مِنْ ذَلِكَ؛ مِنَ السُّنَنِ مِنْ مُؤَكَّدِهَا وَتَوَافِلِهَا وَرَعَائِيهَا

...Along with those issues that are related to the obligatory issues<sup>[22]</sup> from the *sunnan*<sup>[23]</sup> or those affairs upon which there is an emphasis, the supererogatory affairs or those affairs that are encouraged<sup>[24]</sup>...

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#### EXPLANATION

[22] The actions of obedience are divided into:

1. The obligatory actions (*wājibat*).
2. The supererogatory actions (*mustahabbāt*).

[23] If the word *Sunnah* is applied, then what is intended by this is that which is affirmed upon the Messenger from creed (*'aqīdah*) and worship. Also the term creed (*'aqīdah*) is applied to certain books which have been given the name '*The books of as-Sunnah*', like *as-Sunnah* by 'Abdullāh ibn Imām Aḥmad (رَحْمَةُ اللَّهِ) and the book *as-Sunnah* by ibn Abī 'Āsim (رَحْمَةُ اللَّهِ), and in the same manner they have been given the name '*The books of Faith*' like the book of Faith by ibn Mundah (رَحْمَةُ اللَّهِ) and other than him.

As for the technical meaning of *as-Sunnah*, then the scholars of the Prophetic narrations say it is: ***That which is narrated from the Messenger from speech, action, or has been established or characterized by him.***

[24] The *sunnan* in this general sense has different meanings: in this context it means those affairs which are obligatory or recommendable; and from those affairs that are recommendable are those *sunnan* upon which there is an emphasis and the likes. For example those routine prayers that are related to the obligatory prayers like the *witr* and the morning (*ḍuḥa*) prayers.

Also, there are those *sunnan* that are restricted to specific times like entering the masjid and the morning (*ḍuḥa*) prayer, and there are also those *sunnan* that are unrestricted by any specific time apart from the times of prohibition.

وَشَيْءٌ مِنَ الْأَدَابِ مِنْهَا، وَجَمَلٍ مِنْ أُصُولِ الْفِئْهِ وَفُنُونِهِ عَلَى مَذْهَبِ الْإِمَامِ مَالِكِ بْنِ  
أَنَسٍ رَحِمَهُ اللَّهُ تَعَالَى وَطَرِيقَتِهِ، مَعَ مَا سَهَّلَ سَبِيلَ مَا أَشْكَلَ مِنْ ذَلِكَ مِنْ تَفْسِيرِ  
الرَّاسِخِينَ وَبَيَانِ الْمُتَفَقِّهِينَ؛ لِمَا رَغِبْتُ فِيهِ

Along with some issues of general conduct<sup>[24]</sup> and a summary of the fundamentals of (*usūl-fiqh*) and its sciences<sup>[25]</sup> upon the methodology and school of thought<sup>[26]</sup> of Imām Mālik ibn Anas (رَحِمَهُ اللَّهُ).<sup>[27]</sup> I have also mentioned those affairs that make easy the problem areas related to the previously mentioned issues, which I have taken from the explanations of the leading scholars and the clarification of the people of understanding<sup>[28]</sup> just as you requested...<sup>[29]</sup>

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#### EXPLANATION

[24] Also from the *Sunnah* are those issues of general conduct.

[25] That which is intended by the fundamentals of jurisprudence (*fiqh*) is: *The principles derived from the evidences and the clarification of the rulings from permissible, prohibited, obligatory, recommended, hated and permitted affairs.*

As for the principles that are used to derive rulings from the evidences, then they are: *'The obligatory orders, the recommended orders and the permissible orders.'*

A prohibition maybe due to impermissibility or it being disliked.

<sup>[26]</sup> Mālik ibn Anas (رحمته الله) was a great scholar of *al-Madinah* and the Imām of *darul-hijrah*. His school of thought (*madhab*) is one of the four schools of thought and in the same manner, the author himself was upon, the *Mālikī* school of thought (*madhab*) which is why the author wrote this essay upon the *Mālikī* school of thought (*madhab*) as relates to jurisprudence (*fiqh*).

As for the creed (*'aqīdah*) of all the four Imāms, then it is the creed (*'aqīdah*) of the *Salaf* and there is no differing between them in this issue.

In addition to this, the school of thought (*madhab*) of Imām Mālik ibn Anas (رحمته الله) spread throughout Morocco, Spain and Africa and it is also became the school of thought (*madhab*) for the people of *al-Madinah*.

<sup>[27]</sup> Here the author is not being bias towards Imām Mālik (رحمته الله) over the rest of the four Imāms. However this is due to the fact that the people of Morocco [and the author being from them] were upon the *Mālikī* school of thought (*madhab*) and therefore it is befitting that the school thought (*madhab*) and the creed (*'aqīdah*) of Imām Mālik is clarified for them.

<sup>[28]</sup> This short essay has been made easy and is not complicated or difficult for the child or student to understand, rather it has been simplified and clarified as this was the method of the people of the knowledge from the past. As knowledge should not be made difficult to understand but should be made as easy as possible for the student to understand.

[29] Again the author is addressing and fulfilling the request of his teacher by writing this thesis and its introduction. As mentioned the author's teacher requested that the author write this short thesis so that he may teach it to the children whom he taught the *Qur'ān*, to provide them with a comprehensive educational curriculum consisting of learning the *Qur'ān* and jurisprudence (*fiqh*) simultaneously.

Indeed from the best methods of education is that you nurture the intellectual capacity of the student by teaching the subject matter in stages, beginning with the basics, the fundamental issues and the concise compilations.

مِنْ تَعْلِيمِ ذَلِكَ لِلْوِلْدَانِ كَمَا تَعَلَّمُهُمْ حُرُوفَ الْقُرْآنِ؛ لِيَسْبِقَ إِلَى قُلُوبِهِمْ مِنْ فَهْمِ دِينِ  
اللَّهِ وَشَرَائِعِهِ مَا تُرْجَى لَهُمْ بَرَكَتُهُ وَتُحَمَّدُ لَهُمْ عَاقِبَتُهُ

...So that you may teach this thesis to the children just as you teach them the letters of the *Qur'ān*<sup>[30]</sup> and so that the understanding of Allāh's religion and legislation enters into their hearts<sup>[31]</sup> in hope they will receive Allāh's blessings and a noble end<sup>[32]</sup>...

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#### EXPLANATION

[30] Just as the children were taught the *Qur'ān* they should also be taught jurisprudence (*fiqh*) so that they may combine the teachings of jurisprudence (*fiqh*) with the teachings of the *Qur'ān* and creed ('*aqīdah*'). This is the best and most complete method of teaching.

[31] Meaning, so they gain understanding of Allāh's religion while they are young, and one should not say: "*Be patient with them until they grow up.*"

But rather it is befitting for them to put their time and young age to use and focus their attention on the affairs of the religion, creed ('*aqīdah*'), and jurisprudence (*fiqh*), because once they become adults, they will be preoccupied and will abstain from seeking knowledge. Therefore, the child is not like the adult because the child is more willing to accept education, and this was the practice of the Prophet (ﷺ).

The Prophet (ﷺ) used to teach the young children just as he taught the adults. We find that he said to ‘Abdullāh ibn ‘Abbās (رضي الله عنه) when he was a young child:

يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ، إِحْفَظِ اللَّهَ يَحْفَظَكَ إِحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا  
سَلْتِ فَاسْأَلِي اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى  
أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ  
يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ  
الصُّحُفُ.

**“O young boy. Shall I not teach you some short words. Remember Allāh and Allāh will remember you. Remember Allāh and you will find Him in front of you. Know Allāh in times of ease and He will know you in time of difficulties, if you ask, ask Allāh, and if you seek aid, seek aid in Allāh. And know that if the nations were to unite so as to assist you, they would not be able to benefit you except with that which Allāh has written for you, and if they were to unite in order to harm you, they would not be able to harm you except with that which Allāh has written to befall you. The pens have been lifted, and the pages have dried.”<sup>8</sup>**

He also said to his stepson ‘Umar ibn Abī Salamah (رضي الله عنه) when he sat to eat with his hands wandering in the dish:

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<sup>8</sup> Collected by at-Tirmidhī (2016)

يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

**“O young boy. Say *Bismillah* and eat with your right hand and eat from that which is in front of you.”<sup>9</sup>**

Therefore the Prophet (ﷺ) taught ‘Umar (رضي الله عنه) the manners of eating and that he should say *Bismillah* and should eat with his right hand and should eat from that which is in front of him and not from that which is in front of the person next to him, and therefore the Prophet (ﷺ) would teach the children because they are more accepting of education than adults.

[32] If they learn when they are young the knowledge will become a blessing for them and will affect them more than when they are adults, because they were raised upon it, and therefore it becomes instilled within their hearts and minds.

This is why you find the children who are raised upon guarding the prayer and upon the rulings of their creed (*‘aqīdah*) in their religion, are from the best of the youth when they grow up. However if they are neglected, it then becomes difficult to teach them once they become adults.

As a poet said:

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<sup>9</sup> Collected by al-Bukhārī (5376)



إِنَّ الْغُصُونَ إِذَا عَدَّتْهَا اعْتَدَّتْ

وَلَا تَلِينُ إِذَا كَانَتْ مِنَ الْخَشَبِ

**“The green twig is set straight when you straighten it,**

**But cannot be set straight once it turns wood.”**

Therefore, rectify the child while it is young because at this age rectification is possible. However, once the child has grown, you will be unable to rectify him thereafter.

فَأَجَبْتُكَ إِلَى ذَلِكَ؛ لِمَا رَجَوْتُهُ لِنَفْسِي وَلَكَ مِنْ ثَوَابٍ مَنْ عَلَّمَ دِينَ اللَّهِ أَوْ دَعَا إِلَيْهِ  
وَاعْلَمْ أَنَّ خَيْرَ الْقُلُوبِ أَوْعَاها لِلْخَيْرِ، وَأَرْجَى الْقُلُوبِ لِلْخَيْرِ مَا لَمْ يَسْبِقِ الشَّرُّ إِلَيْهِ

**...So I responded to your request, hoping for myself and you, the recompense of those who teach Allāh's religion and invite to it. <sup>[33]</sup> Therefore, know that the best hearts are those that are most conscious of good<sup>[34]</sup> and those hearts that are most hopeful of good are those hearts that evil has not entered into<sup>[35]</sup>...**

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#### EXPLANATION

<sup>[33]</sup> Here the author is saying to his teacher, I responded to what you have requested of me and I have written this thesis and its introduction in the hope of Allāh's recompense for myself and you. The one who guides a person to a good action is like the one who does the action. Therefore, the author's teacher shares in the recompense, because he is the one who requested the author to write the thesis, thus guiding him towards it.

<sup>[34]</sup> Meaning those hearts that give importance to beneficial knowledge are the best of hearts. As for the hardened heart or the heart that does not accept education, then this is a heart that is prevented from good.

<sup>[35]</sup> The meaning of “*those hearts that are most hopeful of good*” is: Those hearts that are free of evil and that have not been directed towards evil and they do not busy themselves with the

modern technology of today. Those modern devices that bring about evil, like the radio, television, the internet and other than that from the afflictions that have opened up to the people of today, and have fallen into the hands of the male and female children and into the hands of everyone else.

Once these causes of evil have entered the hearts of the youth, it is not possible to repel them thereafter. However if the children were prevented from this in the beginning their hearts would accept good and would be free of evil, and this is why it is obligatory to fill their hearts with good by distancing the children from evil.

As a poet said:

عَرَفْتُ هَوَاهَا قَبْلَ أَنْ أَعْرِفَ الْهَوَى

فَصَادَفَ قَلْبًا خَالِيًا فَتَمَكَّنَ

**“I learned about lust before I even knew what lusts were,**

**So by chance (my) heart became free (of sin) and full of self-control.”**

So one must be aware of these issues as this is a great calamity, for once evil enters the heart it is then difficult to remove. Therefore protect your children and your students from those sources of evil. As how prominent have they become today and how few are the sources for good. Certainly, there is a great danger today upon the Muslim youth. There is an extremely great danger because the sources of evil have become widespread, and they are the affairs that the hearts have become attached to.

وَأُولَى مَا عُنِيَ بِهِ التَّاصِحُونَ وَرَغَبَ فِي أَجْرِهِ الرَّاعِبُونَ إِيْصَالَ الْخَيْرِ إِلَى قُلُوبِ أَوْلَادِ  
الْمُؤْمِنِينَ؛ لِيُرْسَخَ فِيهَا، وَتَنْبِيَهُمْ عَلَى مَعَالِمِ الدِّيَانَةِ وَحُدُودِ الشَّرِيعَةِ؛ لِيَرْضُوا عَلَيْهَا

**...Therefore that which the sincere advisers and enthusiasts are most concerned with, is bringing about good within the hearts of the Muslim children<sup>[36]</sup> so that it becomes instilled within them.<sup>[37]</sup> Also, teaching the children that which is good brings the religious signs and legislated boundaries to their attention, so they then become accustomed to them...<sup>[38]</sup>**

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#### EXPLANATION

<sup>[36]</sup> The most important issue to the sincere advisers, teacher, and callers to Allāh is to emphasize on giving sound guidance to the Muslim youth and that they distance them from, dispute, partisanship and the praise and disparagement of individuals. These people distance the youth from these issues that have preoccupied most of the youth today as these types of actions are not befitting oh worshipers of Allāh.

Rather it is upon teachers to be sincere when teaching their students and to distance them from this rancor, dispute, trials, and differing. They should guide them to one path, the path of the people of knowledge and the *Salaf aṣ-Ṣāliḥ* and raise them upon this. This is what is obligatory upon the teacher who teaches beneficial knowledge. As for he who teaches the students the previously mentioned issues, then this puts them to trial and numerous are those people who establish this type of behavior in the schools and other than them.

You find all they are concerned with is, questioning what do you say about this individual, and what do you say about that individual, or you find them saying be wary of such and such an individual, and do sit with such and such an individual and yet leaves off explaining those curriculum whose explanations are relied upon so that the student can distinguish the correct path from other than it.

This is why bringing about good in the hearts of the believers is obligatory upon those who teach the Muslims, and they should not preoccupy them with the various forms of differing that have become widespread today amongst the Muslim youth, and there is no power or might except with Allāh.

Therefore, it is obligatory to pay attention to the young Muslims and to guide them in the correct direction; one direction. This is the way of the *Qur'ān* and the *Sunnah* and that which the *Salaf* of the Ummah were upon.

[37] Knowledge becomes instilled within the hearts of the children, and this has been tried and tested. The things we were taught when we were young, we still remember them now, and that which we read now leaves disappears quickly and does not remain with us and this is because the adult is not like the child.

[38] The path of the correct religion is that which the *Qur'ān* and the *Sunnah* are upon as there are many religions. However, the correct religion is that which the *Qur'ān* and the *Sunnah* are upon and that which the *Salaf* of this Ummah are upon. Therefore, this is what we instill this into the hearts of the children. We should have them memorize these principles so

that they are raised upon them and continue to live their lives upon them when they become adults.

Therefore, the souls are trained upon the religion just as the bodies are trained by various forms of physical exercise like walking and the likes.

وَمَا عَلَيْهِمْ أَنْ تَعْتَقِدَهُ مِنَ الدِّينِ قُلُوبُهُمْ، وَتَعْمَلَ بِهِ جَوَارِحُهُمْ، فَإِنَّهُ رُوِيَ

...Along with those issues from the religion that are obligatory upon them to believe in within their hearts<sup>[39]</sup> and to act upon with their limbs<sup>[40]</sup> as it has been narrated that...<sup>[41]</sup>

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#### EXPLANATION

<sup>[39]</sup> Meaning the children are taught those issues which are obligatory upon them to believe in within their hearts from the creed (*'aqīdah*) of *Ahlus-Sunnah wal-Jamā'ah*, which is based on the Book of Allāh and the *Sunnah* of His Messenger (ﷺ) and not the opinion of individuals, or rhetorical, philosophical and irrational speech. Rather their education stems from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (ﷺ) as this makes knowledge easy upon them, by the permission of Allāh as in this there is light, blessings and good. As for rhetorical speech, logic and debate, then this causes darkness within the hearts, and we find those who specialized in this type of knowledge in the past did not attain any good. Rather, we find that at the end of their lives, they wished that they had not engaged in this and that they acquired the knowledge of the *Salaf* as is mentioned in their biographies.

<sup>[40]</sup> Actions of the heart that stem from having awe and fear of Allāh, likewise desiring His recompense, along with having love for Allāh.

Similarly, there are actions of the limbs which stem from the actions of the heart, like prayer, fasting, *ḥajj* and *jihād* and so on.

As for the actions of the limbs, then they follow on from the actions of the hearts, consisting of giving, taking, walking and the likes.

[41] Meaning: It has been narrated upon the Messenger (ﷺ) that:

أَنَّ تَعْلِيمَ الصَّغَارِ لِكِتَابِ اللَّهِ يُظْفِئُ غَضَبَ اللَّهِ

**“Teaching the children the Book of Allāh extinguishes Allāh’s anger.”<sup>10</sup>**

Therefore, Allāh is pleased with us teaching our children the *Qur’ān*, and this educational introduction contains the principles of the correct Islāmic educational curriculum and not those of the West which the socialists call to today.

أَنَّ تَعْلِيمَ الصَّغَارِ لِكِتَابِ اللَّهِ يُظْفِئُ غَضَبَ اللَّهِ، وَأَنَّ تَعْلِيمَ الشَّيْءِ فِي الصَّغَرِ كَالْتَّقِشِ فِي الْحَجَرِ. وَقَدْ مَثَلْتُ لَكَ مِنْ ذَلِكَ مَا يَنْتَفِعُونَ - إِنْ شَاءَ اللَّهُ - بِحِفْظِهِ، وَدَشْرَفُونَ بِعَلْمِهِ،

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<sup>10</sup> This narration is not found in the respected reference books of the *Sunnah*, but it is found in the *Musnad of ar-Rabee’* (25) and this *Musnad* contains some issues about which the speech of the people of knowledge is clear. But it appears that here the author (رَحِمَهُ اللَّهُ) brought this narration by saying: “It has been narrated.” as if he does not hold it to be authentic.



وَيَسْعُدُونَ بِاعْتِقَادِهِ وَالْعَمَلِ بِهِ. وَقَدْ جَاءَ أَنْ يُؤْمَرُوا بِالصَّلَاةِ لِسَبْعِ سِنِينَ، وَيُضْرَبُوا  
عَلَيْهَا لِعَشْرِ، وَيُفَرَّقَ بَيْنَهُمْ فِي الْمَضْجِعِ.

...That teaching the children the *Qur'ān* extinguishes Allāh's anger and that teaching the child when he is young is like engraving a stone. Therefore I have given examples of those topics that by Allāh's will are beneficial for the children to memorize <sup>[42]</sup> and will bring about their honor and cause them to be joyful of their creed ('*aqīdah*) and about acting upon it. Also there has come in a narration that the children should be ordered to pray at the age of seven, <sup>[43]</sup> should be hit regarding the prayer, separated from each other in their beds at the age of ten...

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#### EXPLANATION

<sup>[42]</sup> Here the author is saying to his teacher: I have given you an example of those things that will benefit the students to memorize [by the permission of Allāh]. Meaning: I have mentioned in this thesis and its introduction that which if the student memorizes and understands he will benefit from it and will attain the honor of knowledge and action because of it. In addition to this the student will also attain delight, if he acts upon its obligations, which is in opposition to those books of creed ('*aqīdah*) that are void of explaining the creed ('*aqīdah*) of the *Salaf* like the books of the philosophers and intellectuals.

<sup>[43]</sup> The Messenger (ﷺ) said:

مُرُوا أَوْلَادَكُمْ

**“Order your children...”**

The young should be ordered.

بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ

**“To pray at seven.”**

Because at the age of seven they now know and can distinguish between that which is right and wrong.

وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ

**“And hit them regarding the prayer at ten.”**

Meaning: If they become lazy regarding the prayer at the age of ten they should be hit, because, at this age, they are now teenagers or they have reached puberty. As for the young child, if he leaves the prayer he is not to be hit because the prayer is not binding upon him, but rather he is conditioned.

Then the Prophet (ﷺ) said:

وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

**“And separate them in their beds.”**

Meaning: do not leave them to sleep next to each other, fearing Satan will open the door to temptation and desire, and therefore, beautify lewd acts for them; this applies both girls and boys. In

fact, boys are not permitted to sleep with boys, nor are girls permitted to sleep with other girls. Just as both boys and girls are not permitted to sleep with each other, rather they are separated within their beds fearing they will fall into temptation therefore we must pay close attention to our children.

فَكَذَلِكَ يَنْبَغِي أَنْ يُعَلِّمُوا مَا فَرَضَ اللَّهُ عَلَى الْعِبَادِ مِنْ قَوْلٍ وَعَمَلٍ قَبْلَ بُلُوغِهِمْ؛ لِئَاتِي  
عَلَيْهِمُ الْبُلُوغُ وَقَدْ تَمَكَّنَ ذَلِكَ مِنْ قُلُوبِهِمْ، وَسَكَنَتْ إِلَيْهِ أَنْفُسُهُمْ، وَأَنْسَتْ بِمَا  
يَعْمَلُونَ بِهِ مِنْ ذَلِكَ جَوَارِحُهُمْ

...Likewise, it is obligatory for the children to learn those issues which Allāh has made mandatory upon all worshippers<sup>[44]</sup> from speech and actions before they reach puberty. So that when they do reach puberty this knowledge has already become deeply rooted in their hearts and souls, and so that they will be already at ease with it and are already accustomed to acting upon it with their limbs...<sup>[45]</sup>

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#### EXPLANATION

Therefore, there are three important issues to consider here:

**The First issue:** Ordering the children to pray: This is an order so as to get them used to pray and these prayers are counted as supererogatory (*nawāfil*), so if they leave them off they are not hit, because they have not left an obligation (*wājib*) as they are concerned. Likewise in conjunction with the prayer, from those issues the children must be taught is the issue of ablution.

**The Second issue:** When the children reach ten they should be hit if they leave off the prayer because they have either reached puberty or they have become teenagers who are about to reach puberty. Hence, they are punished if they refrain from an obligation.

**The Third issue:** When they reach ten it is feared that their desires may begin to stir , so for this reason they are separated from sleeping with eachother, and this is a proof for the impermissibility of free mixing between males and females.

[44] Meaning: we do not stop at ordering the children to pray, separating them in their beds and hitting them for abandoning an obligatory action. Rather, they are also taught the other affairs of the religion from the permissible, impermissible affairs, good conduct and to abstain from bad conduct in a concise manner.

Therefore children should be given a curriculum concerning religious issues such as manners and conduct. Likewise they should be forbidden from impermissible speech like, speaking ill and cursing others. Also they are prohibited from backbiting and slander and from carrying out other prohibited actions like stealing or taking the wealth of others and cheating people, so that they are cultivated upon righteousness in their religious and worldly affairs and the same is to be said regarding their manners and conduct with others.

[45] This is the result of good cultivation before puberty. Thus when the children mature, if they were raised by these noble actions, it will be easy to control them, and they will continue upon this good and correct knowledge until it crystallizes and increases. Because children are like a young shoot that slowly becomes rooted, grows then produces fruit in the future.

This is the correct method of education, and is the reason why we take our education from our religion and not from the West and their western educational systems because there is no good in it whatsoever.

وَقَدْ فَرَضَ اللَّهُ سُبْحَانَهُ وَتَعَالَى عَلَى الْقَلْبِ عَمَلًا مِنَ الْإِعْتِقَادَاتِ، وَعَلَى الْجَوَارِحِ  
وَسَأْفُضَلُ لَكَ مَا شَرَطْتُ لَكَ ذِكْرَهُ بَابًا بَابًا؛ لِيَقْرُبَ مِنْ الظَّاهِرَةِ عَمَلًا مِنَ الطَّاعَاتِ.  
فَهُمْ مُتَعَلِّمِيهِ، إِنْ شَاءَ اللَّهُ تَعَالَى، وَإِيَّاهُ نَسْتَخِيرُ، وَبِهِ نَسْتَعِينُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَصَحْبِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا.

**Just as Allāh has legislated actions upon the heart<sup>[46]</sup> from the creed (*'aqīdah*) and upon the outer limbs, He has legislated actions of obedience<sup>[47]</sup> and I will explain to you in detail<sup>[48]</sup> that which I have stipulated point by point in order to make is easier for the students to understand – by the permission of Allāh – as it is from Allāh whom we seek guidance and in Him we seek assistance, and there is no power nor might except through Allāh (سُبْحَانَهُ وَتَعَالَى) and Great, and may the abundant blessings of Allāh be upon our Leader and Prophet Muḥammad, his family and companions.<sup>[49]</sup>**

#### EXPLANATION

<sup>[46]</sup> Allāh (سُبْحَانَهُ وَتَعَالَى) has obligated the various legislated supplications and the recitation of the *Qur'ān* that are from the actions of the tongue. He has also obligated actions upon the heart, such as the fear of Allāh (*khawf*), having love of Him (*maḥabbah*), reliance upon Him (*tawakkul*) and returning to Him in repentance (*tawbah*). All of these actions are from the actions of the heart.

In the same manner Allāh has obligated actions upon the limbs and organs, that must be carried out, and they are the apparent actions, such as bowing in prayer, prostration, and fighting for Allāh’s cause.

As for the action of the heart, then it is the belief system and faith in Allāh (سُبْحَانَهُ وَتَعَالَى) as is the fear of Allāh, desiring to please Him, hope, to love Him and other than this.

<sup>1471</sup> The Shaykh (رَحْمَةُ اللَّهِ) did not mention the action of the tongue here because they enter into the actions of the limbs, and the tongue is from one of the limbs. These limbs either bring about good or bad, so they are called limbs meaning the body parts used to gain or attain something.

As Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً﴾

**“Or do those who (use their limbs) to earn evil deeds think We will make them equal to those who believe and do righteous actions.”** [Sūrat al-Jathiyah (45):21]

Therefore, the actions of the limbs are the apparent actions that take place from movement, relaxation, and these actions are either good or evil. So if you think about it, you will find that a person’s body is entirely at work, inwardly and outwardly and that there is no body part left idle, therefore, each person’s actions return back to the individual, so if the individual is

righteous, then good comes back to him, and if he is evil, then evil comes back to him.

[48] Once again, the author is addressing his teacher who requested him to write this thesis and its beneficial introduction.

[49] Here the author mentions that the division of a book into chapters is from those things that assist the reader and student in understanding, step by step, because if a book is presented without chapters it may cause difficulty upon he who wishes to revise from it.

Then after this, the author sought aid and blessings from Allāh and freed himself from any might or power then attributed them both to Allāh (سُبْحَانَهُ وَتَعَالَى) then ended by sending peace upon the Prophet Muḥammad (ﷺ) his family and noble companions. He then began his detailed explanation of his book by saying...



بَابُ مَا تَنْطِقُ بِهِ الْأَلْسِنَةُ وَتَعْتَقِدُهُ الْأَفْئِدَةُ مِنْ وَاجِبِ أُمُورِ الدِّيَانَاتِ  
مِنْ ذَلِكَ: الْإِيمَانُ بِالْقَلْبِ وَالتُّطْقُ بِاللِّسَانِ أَنَّ اللَّهَ إِلَهٌ وَاحِدٌ لَا إِلَهَ غَيْرُهُ

**Chapter: That which the tongues state and the hearts<sup>[50]</sup> believe in from the Obligatory affairs of the Religion.**

**From this is to believe in the heart and to testify upon the tongue<sup>[51]</sup> that Allāh is One God, there is no true God besides Him...<sup>[52]</sup>**

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#### EXPLANATION

<sup>[50]</sup> This is because both truthful speech and the belief in the heart are incumbent, as it is not the mere statement of the tongue that is intended here, but rather along with the statement of the tongue there must be belief in the heart. Moreover, in the same manner mere belief without the statement of the tongue is also insufficient. Therefore, the two must be in unification.

<sup>[51]</sup> If you state that: *'None has the right to be worshiped in truth but Allāh'*, you have made this testification with your tongue. However along with the testification of the tongue, you must also believe in its meaning and that which it indicates to, in your heart, likewise along with this, you must act upon its requirements with your limbs. Therefore the testification that none has the right to be worshiped in truth but Allāh is not a mere statement you make upon your tongue but rather it is a

statement that has requirements and meaning and it is a prerequisite that must be known.

Therefore, the testification that none has the right to be worshiped in truth but Allāh is a great statement, and it is the token of Islām and true faith and is a statement that requires concern and understanding.

[52] The meaning of the word God is deity, and a deity is either one of truth or falsehood, so this is why the statement that none has the right to be worshiped in truth but Allāh is explained as: *'There is no true deity except Allāh'*, and it is not sufficient to say its meaning is only: *'There is no God but Allāh'* as this is false. As this would mean that all deities that are worshiped are Allāh, and this is the methodology of *waḥdat al-wujūd*, those who say: *'All things worshiped are Allāh'*, and therefore statues are Allāh, and Allāh is far removed from that which they say.

Therefore it is a must that this statement is restricted, so it is said: *'There is no true deity except Allāh or none deserves the right to be worshiped in truth but Allāh'* so that the false deities are removed from this statement.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ  
الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾﴾

**“That is because Allāh is the truth, and all that they evoke besides Him are false and Allāh is the Most Great.” [Sūrat al-Ḥajj (22):62]**

So Allāh is One God, there is no deity other than him, meaning there is no true deity, but Him and those deities other than Him are all false. So when you say: *'None deserves the right to be worshiped but Allāh'*, you have affirmed the right of worship of Allāh and have made false the worship of other than Him by making this statement, and it is a statement that consists of negation and affirmation. It negates the worship of other than Allāh and affirms worship of Allāh alone, without any associates.

وَلَا شَيْبَةَ لَهُ، وَلَا نَظِيرَ لَهُ، وَلَا وَلَدَ لَهُ، وَلَا وَالِدَ لَهُ

...Nothing resembles or is equal to Him<sup>[53]</sup>, and he has no son or father...<sup>[54]</sup>

#### EXPLANATION

<sup>[53]</sup> Just as there is no deity worthy of worship in truth but Allāh (سُبْحَانَهُ وَتَعَالَى) and that which is worshiped besides Him is a falsehood. Likewise nothing resembles Him, and nothing is equal to Him. So nothing can measure up to or compare to Him and therefore nothing can be worshiped along with Him.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like Him.” [Sūrat ash-Sharah (42):11]

He (سُبْحَانَهُ وَتَعَالَى) also says:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

“So do not strike any similitude to Allāh.” [Sūrat an-Nahl (16):74]

These people liken Allāh to other than Himself.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝١٥﴾

“Do you know Him to have any equal?” [Sūrat Maryam (19):65]

The meaning of an equal to Allāh is a likening to Him. Therefore, that which is intended here is nothing is likened to Him, and you do not know anyone who deserves to be worshiped besides Him.

[54] As Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣﴾

“He begets not nor was He begotten.” [Sūrat al-Ikhlāṣ (112):3]

Meaning Allāh has no beginning or end, and there is nothing like Him from His creation because the son resembles his father and is part of him.

Moreover, this is why Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۝١٥﴾

“Yet they have made some of His slaves a part of Him.” [Sūrat az-Zukhruf (43):15]

Meaning a child, as a child comes from his father and is, therefore, a part of his father and this is a refutation upon the Christians who say: ‘Jesus is the son of Allāh’ far removed is

Allāh from that which they say. Also, this verse is a refutation upon the Arab Idolaters who say: *'The angels are the daughters of Allāh.'* Therefore, those who affirm children for Allāh are of two categories:

1. The Christians, who affirm a son for Allāh
2. The Idolaters who affirm daughters for Allāh.

However, Allāh (سُبْحَانَهُ وَتَعَالَى) refutes them both in His saying:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾

**“He begets not nor was He begotten.”** [*Sūrat al-Ikhlāṣ* (112):3]

As a result, Allāh has no children because He has no need for children and because a child resembles his father and is a part of his father and nothing from the creation is part of Allāh or resembles Him – and far removed is Allāh from that which they say. Similarly, a child is a partner alongside his father, whereas Allāh (سُبْحَانَهُ وَتَعَالَى) has no partners in His Lordship (*rububiyah*), Worship (*uluhiyah*) and His Names and Attributes (*asmā' waṣ-ṣifāt*). He is therefore far removed from having a father or a son.

وَلَا صَاحِبَةَ لَهُ، وَلَا شَرِيكَ لَهُ. لَيْسَ لِأَوْلِيَّتِهِ اِبْتِدَاءٌ، وَلَا لِآخِرِيَّتِهِ اِنْقِضَاءٌ

...Nor does Allāh have a wife<sup>[55]</sup> or any partner.<sup>[56]</sup> Similarly, Allāh has no beginning or end...<sup>[57]</sup>

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#### EXPLANATION

<sup>[55]</sup> Just as Allāh has no offspring similarly He has no wife. How can He have a child when He has no wife? As Allāh (سُبْحَانَهُ وَتَعَالَى) Himself states:

﴿أَنَّى يَكُونُ لَهُ وُلْدٌ وَإِنَّمَا تَكُنُّ لَّهُ صَاحِبَةٌ﴾

“How can He have a son when He has no wife?” [Sūrat al-An’ām (6):101]

Allāh has no need for the creation, He has no need for a wife, He has no need for a child, and He has no need in the creation in totality. He is the Self-Sufficient whereas the creation is weak and is in need of Allāh.

<sup>[56]</sup> Allāh does not have a partner of any kind. He does not have a child as a partner nor does He have a wife as a partner and likewise He has no partners in His names and attributes; there is no one who resembles Him or is compared to Him (سُبْحَانَهُ وَتَعَالَى) He has no partner, neither in His essence (*dhātihī*), His names and attributes nor His worship (*asmāihī’ wa šifātihī*).

[57] As Allāh (سُبْحَانَهُ وَتَعَالَى) has said:

**“He is the First and the Last.”** [Sūrat al-Ḥadīd (57):3]

Also the Prophet (ﷺ) said:

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ  
الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ،

**“O Allāh You are the First, so there is nothing before You, and You are the Last, so there is nothing after You, and You are the Apparent, so there is nothing above You.”**<sup>11</sup>

Meaning Allāh is high above His creation (سُبْحَانَهُ وَتَعَالَى) the Omnipotent over His servants

وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

**“And You are the Internal, so there is nothing without You.”**

So nothing is hidden from Allāh:

﴿إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

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<sup>11</sup> Collected by Muslim (2713)



**“Nothing in the heavens and the earth is hidden from Allāh.”** [*Sūrat Āl-Imrān* (3):5]

وَلَا يُحِيطُ بِأَمْرِهِ الْمُتَفَكِّرُونَ، يَعْتَبِرُ الْمُتَفَكِّرُونَ بِآيَاتِهِ

...And no one has reached the level of understanding so as to describe Allāh's true characteristics<sup>[58]</sup>, and none of these intellectuals comprehends His essence.<sup>[59]</sup> The true intellectuals are those who contemplate over Allāh's signs...<sup>[60]</sup>

#### EXPLANATION

<sup>[58]</sup> No one knows the reality of Allāh's attributes, as for the meaning of Allāh's attributes then they are known. So you do not ask, therefore, how Allāh speaks, or how He hears and sees, and this principle applies to all Allāh's names and attributes. We simply believe in and affirm them, but we do not know their true reality.

From this principle, therefore, we understand that the meaning of Allāh's names and the attributes are known but their reality is only known to Allāh (سُبْحَانَهُ وَتَعَالَى) so you do not ask: 'How did Allāh rise above His throne?', as we do not know how.

It was, for this reason, when a man posed a question to Imām Mālik (رَحْمَةُ اللَّهِ) by saying:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

“The Most-Merciful rose about His throne.” [Sūrat Ṭā-Hā (20):5]

How did he rise above His throne?

Thereby, Imām Mālik lowered his head and became full of sweat out of fear of Allāh because it is not befitting to ask this type question about Allāh. So Imām Mālik said:

**“The rising of Allāh is known...”**

Meaning the meaning is known. “...Moreover, the how is unknown...” The how Allāh rose is unknown. “...Moreover, to believe in it in a manner that is befitting for Allāh is obligatory and to ask about it is an innovation.”

Meaning, to question how regarding the Attributes of Allāh is not from the manners of the *Salaf as-Ṣāliḥ*. However, the *Salaf* would only ask about the meaning because the meaning is known. Then Imām Mālik said: “I do not see you except as a man of innovation.” Then he ordered him to be removed from the mosque. This is the recompense for the likes of this individual, those who are insolent towards Allāh (سُبْحَانَهُ وَتَعَالَى) by asking about that which is impermissible to ask about.

[59] Intellectuals cannot comprehend the true reality of Allāh’s affair (سُبْحَانَهُ وَتَعَالَى) no matter how much an individual may contemplate over Allāh (سُبْحَانَهُ وَتَعَالَى) His essence, His actions, His names, and attributes, you will never reach a limit. Therefore, there is nothing for you except to believe in Allāh, and in Hisnames and attributes and to stop at this and not to ask how.

[60] Truly contemplating over Allāh is to contemplate over His signs, His universal signs, and the *Qur’ānic* signs. As for contemplating over the universal signs, then this is to

contemplate over the earth and the mountains, the rivers, the land, the seas, and the trees. You contemplate over these signs because they indicate the presence of the Creator (سُبْحَانَهُ وَتَعَالَى)

Just as a poet stated:

فَيَا عَجَبًا كَيْفَ يُعْصَى الْإِلَٰهَ      أَمْ كَيْفَ يَجْحَدُهُ الْجَاهِدُ  
وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ              تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ

**“It is so strange how they disobey God**

**Alternatively, how the disbeliever denies Him**

**As in everything, there is a sign**

**That proves that He is the One (True God).”**

Similarly, you should contemplate over Allāh’s *Qur’ānic* signs, meaning you should reflect and think about their meaning and the explanation. As for thinking about how Allāh spoke in the *Qur’ān*, and how Allāh speaks then it is impermissible to ask these questions.

وَلَا يَتَفَكَّرُونَ فِي مَاهِيَّةِ ذَاتِهِ، وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

...Moreover, they do not contemplate the reality of Allāh's true essence because they know they cannot attain anything of His knowledge except what Allāh wills. <sup>[61]</sup>

#### EXPLANATION

[61] This is a proof regarding the impermissibility of contemplating over Allāh's essence which is:

﴿ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ﴾

“And they cannot attain anything of His knowledge except that which He wills them to attain.” [Sūrat al-Baqarah (2):255]

The knowledge of Allāh is vast. So we cannot learn anything from Allāh's knowledge except that which He has taught us. This is why the Angels said to Allāh:

﴿ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ  
الْحَكِيمُ ﴾

“Glory unto You we have no knowledge except that which You have taught us. Indeed, You are the All-Knowing the All-Wise.” [Sūrat al-Baqarah (2):32]

Likewise, Allāh said to His Prophet:

﴿وَعَلَّمَكُمَا لَمْ تَكُن تَعْلَمُونَ﴾

“And we taught you that which you knew not.” [Sūrat an-Nisā’ (4):113]

Similarly Allāh said to him:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

“And say. My Lord increase me in knowledge.” [Sūrat Tā-Hā (20):114]

Therefore, that which Allāh teaches His creation, they study and learn it, and that which He does not teach them, they refrain from it and do not enter into it. We should also know that whatever they do learn is minute compared to the knowledge of Allāh (سُبْحَانَهُ وَتَعَالَى).

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

“And that which We have given you from knowledge is minimal.” [Sūrat al-Isrā’ (17):85]

Complete knowledge belongs to Allāh (سُبْحَانَهُ وَتَعَالَى) as for human knowledge then it is but minimal compared to the knowledge of Allāh (سُبْحَانَهُ وَتَعَالَى). So we do not encompass anything of Allāh’s knowledge except that which He wills and has taught us upon the tongue of His Messenger (ﷺ).

As He (سُبْحَانَهُ وَتَعَالَى) says:

﴿عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٦٦﴾ إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ﴾

**“He is the Knower of the Unseen and He does not disclose His Unseen affairs to anyone other than to a Messenger whom He chooses.” [Sūrat al-Jinn (72):26-27]**

This is because Allāh allows the Messengers (عَلَيْهِمُ السَّلَامُ) to see things from the unseen for the benefit of the people and so that he can clarify affairs to the people, and this is something that is known and is from the Muslim belief.

For that reason, those people who nowadays claim they know all things and that they have attained infinite knowledge and are proud of this fact are liars. They have not attained anything from the knowledge of Allāh. They have only attained a small amount of knowledge which Allāh has enabled them to attain, and that which they do not know and are unable to attain is far greater and mightier than the knowledge they possess.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا

His *Kursī* expands the heavens and the earth <sup>[62]</sup> and the preservation of the heavens, and the earth do not fatigue Him. <sup>[63]</sup>

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#### EXPLANATION

[62] The *Kursī* is from the creation and is beneath the throne of Allāh. So the throne is greater than the *Kursī*. However, this *Kursī* encompasses the heavens and the earth. Therefore, if this is the magnitude of the *Kursī*, how then is the magnitude of Allāh's throne? It is unimaginable to the mind and intellect, just as it occurs in a narration:

مَا السَّمَوَاتِ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَدَرَاهِمِ سَبْعَةِ أَلْقَيْتُ فِي ثُرْسٍ .

**“Indeed the heavens and the earth compared to the *Kursī* are like seven *dirhams* hat has been dropped into a shield.”<sup>12</sup>**

The seven heavens and the seven earths compared to the *Kursī* are like that of seven *dirhams* that are thrown into a shield and

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<sup>12</sup> at-Ṭabarī mentions this in his explanation of *Sūrat al-Baqarah* (2):255



the likeness of *Kursī* compared to the throne of Allāh is as mentioned in the same narration.

The Prophet (ﷺ) said:

مَا الْكُرْسِيِّ فِي الْعَرْشِ إِلَّا كَحَلْقَةٍ مِنْ حَدِيدٍ أُلْقِيَتْ بَيْنَ ظَهْرَانِي فَلَاةٍ مِنَ الْأَرْضِ

**“The likes of the *Kursī* compared to the throne is like that of a metal ring that has been thrown into the midst of the open desert land,”<sup>2</sup>**

Moreover, if this explains the magnitude of Allāh’s creation, how then is the magnitude of Allāh (سُبْحَانَهُ وَتَعَالَى).

Thus, the *Kursī* is above the heavens and above the heavens is an ocean, then above the ocean is the *Kursī*, then above the *Kursī* is the throne and Allāh is raised above the throne, High above His creation (سُبْحَانَهُ وَتَعَالَى).

Also along with Allāh’s loftiness and exaltation, nothing is hidden from Him in the heavens and the earth because His Knowledge is everywhere,

As He stated (سُبْحَانَهُ وَتَعَالَى):

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥١﴾﴾

**“Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth, nor is there anything fresh**

or dry except it is written in a Clear Record.” [Sūrat al-An’ām (6):59]

<sup>[63]</sup> The preservation of the heavens and the earth do not fatigue Allāh, He preserves and upholds them (سُبْحَانَهُ وَتَعَالَى) with His ability:

﴿ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾ ﴿٥١﴾

“Indeed Allāh upholds the heavens and the earth lest they should move from their position and if they were to move from their position, there is no one who could uphold them after Him. Truly He is Ever-Most Forbearing, Oft-Forgiving.” [Sūrat Fāṭir (35):41]

So it is Allāh who holds up the heavens and the earth with His ability (سُبْحَانَهُ وَتَعَالَى) nothing overburdens or fatigues Him, meaning He is incapable of nothing and their preservation does not exhaust Him.

وَهُوَ الْعَلِيُّ الْعَظِيمُ، الْعَالِمُ الْخَبِيرُ، الْمُدَبِّرُ الْقَدِيرُ، السَّمِيعُ الْبَصِيرُ

**He is the Most-High, the Most-Magnificent,<sup>[64]</sup> the All-Knowing, the Well-Informed,<sup>[65]</sup> the Organizer of affairs<sup>[66]</sup> the All-Able,<sup>[67]</sup> the All-Hearing and Seeing...<sup>[68]</sup>**

#### EXPLANATION

<sup>[64]</sup> Allāh is the Most-High above His creation, in His essence, His ability and His dominance, the Most-Magnificent, He whom there is nothing greater than (سُبْحَانَهُ وَتَعَالَى).

<sup>[65]</sup> Allāh who knows all things, and He is Well-informed of all His creations circumstances.

<sup>[66]</sup> It is Allāh who organizes the affairs of His creation. So nothing moves, remains still, falls or ascends except by His permission.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾﴾

**“No female conceives or delivers (a child) except with His knowledge, and no one is given a long life nor is his**

**life shortened, except it is written in a Book. Surely, this is easy for Allāh.**” [Sūrat Fāfir (35):11]

The meaning of: “*in a book*” here is the Preserved Tablet (*lawḥal-maḥfūz*). Therefore, Allāh’s knowledge precedes His writing in the Preserved Tablet (*lawḥal-maḥfūz*), and He is the Organizer of all affairs.

[67] Allāh is Mighty in His Ability and this is a great description, as there is nothing He is incapable of doing in the heaven and the earth and nothing is hidden from Him within the heavens and the earth. That which Allāh wills takes place and that which He does not will does not take place. As for the creation, then it could be that a person wills to do something but is unable to achieve it or carry it out.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

**“Whenever He wills a thing He says “Be” and it is.”**  
[Sūrat Yāsīn (36):82]

Therefore, He is All-Able (سُبْحَانَهُ وَتَعَالَى) He orders a thing, and it takes place by mere order. He says to a thing: be and it is.

[68] These are two names from the names of Allāh that consist of two attributes; the attributes of hearing and seeing.

The creation also possesses the facility of hearing and seeing, and Allāh Hears and Sees, but the hearing and seeing of the

creation are not like the Hearing and Seeing of Allāh. So although they share the same name and meaning they do not share the same qualities and realities.

As Allāh (سُبْحَانَهُ وَتَعَالَى) says:

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

**“Verily we created man out of a drop of mixed semen so that We may try him, and We thereby endowed him with hearing and sight.”** [*Sūrat al-Insān* (76):2]

Allāh also Hears and Sees, but the attributes of Allāh do not resemble the names and attributes of the creation. So they do not resemble each other in their reality and nature even though they share the same name and meaning.

الْعَلِيُّ الْكَبِيرُ، وَأَنَّهُ فَوْقَ عَرْشِهِ الْمَجِيدِ بِذَاتِهِ

**...The Most-Lofty <sup>[69]</sup> the Most-Great <sup>[70]</sup> and He (سُبْحَانَهُ وَتَعَالَى) is above His throne in His essence... <sup>[71]</sup>**

#### EXPLANATION

<sup>[69]</sup> Allāh is High above His creation, to Him belongs total loftiness. He is Lofty in His essence high above His creation, He is Lofty in His Ability and in His compulsion and, therefore, the categories of Loftiness are three, and all of them are affirmed for Allāh (سُبْحَانَهُ وَتَعَالَى).

<sup>[70]</sup> There is nothing greater than Allāh (سُبْحَانَهُ وَتَعَالَى) and this is why you say: Allāhu Akbar i.e. Allāh is the greatest. Meaning, He is greater than everything, and there is nothing greater than Him (سُبْحَانَهُ وَتَعَالَى).

<sup>[71]</sup> The throne is the roof of the creation and is the highest of all creation and Allāh is above the Throne in His essence not with His knowledge as the Mua'wilah claim, as they say, Allāh is above His throne with His knowledge, ability or authority. Rather He is above His throne in His essence (سُبْحَانَهُ وَتَعَالَى).

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥٠﴾﴾

**“The Most Beneficent *Istawa* (rose over) the Throne.”**  
[*Sūrat Ṭā-Hā* (20):5]

The Arabic word *al-istiwa*’ (to rise), is a verbal adjective whereas the word *al-'ulu* (loftiness) is a subjective adjective and this is why it came in order with the creation of the heavens and the earth.

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ  
أَسْتَوَىٰ عَلَى الْعَرْشِ﴾

**“Indeed your Lord is Allāh Who created the heavens and the earth in six days then He *Istawa* (rose over) the Throne.”** [*Sūrat al-A’rāf* (7):54]

So the *istowa*’ (the rising of Allāh) is a verbal adjective that Allāh (سُبْحَانَهُ وَتَعَالَىٰ) does whenever He wills. As for the word *al-'ulu* then it is an attribute of Allāh’s essence which He is never separated from.

Also this phrase,

﴿أَسْتَوَىٰ عَلَى الْعَرْشِ﴾

**“The Most Beneficent *Istawa* (rose over) the Throne.”**  
[*Sūrat al-Furqān* (25):59]

Occurs in seven different places in the *Qur’ān* and its wording does not change therefore proving that the meaning is one which is loftiness and elevation above His Throne.

As ibn al-Qayyim (رَحْمَةُ اللَّهِ) says regarding the word *istawa*.

فَلَهُمْ عِبَارَةٌ عَلَيْهَا أَرْبَعٌ  
وَهِيَ اسْتَقَرَّ وَقَدْ عَلَا وَكَذَلِكَ أَوْ  
وَكَذَلِكَ قَدْ صَعَدَ الَّذِي هُوَ رَابِعٌ  
يُخْتَارُ هَذَا الْقَوْلُ فِي تَفْسِيرِهِ  
قَدْ حُصِلَتْ لِلْفَارِسِ الطَّعَانِ  
تَفَعُّ الَّذِي مَا فِيهِ مِنْ نَكِرَانِ  
وَأَبُو عُبَيْدَةَ صَاحِبُ الشَّيْبَانِي  
أَدْرَى مِنَ الْجَهْمِيِّ بِالْقُرْآنِ

**“And they have four expressions regarding this word which have transpired from Fāris at-Ṭa’āni Moreover, they are to ascend, to be lofty and elevated About which there is no denial, likewise to rise which is the fourth word which Abu ‘Ubaydah the companion of ash-Shaybānī who chose this opinion in his explanation is more knowledgeable than *al-Jahmiyyah* of the *Qur’ān*.”**

So ibn al-Qayyim’s (رَحْمَةُ اللَّهِ) saying:

They have four expressions regarding this word is referring to the meaning of the word *al-istawa*’ (to rise) and that it has four interpretations that they are:

1. *Istaqara* - اسْتَقَرَّ - (to ascend).
2. *‘Ulu* - علا - (to be lofty).
3. *Irtifa’a* - ارْتَفَعَ - (to be elevated).
4. *Ṣa-a’da* - صَعَدَ - (to rise).

All these words oppose the false interpretations of *al-Mu’atilah*.



*al-Jahmiyyah* deny the loftiness and the rising of Allāh, and they say that Allāh is everywhere even in the garbage and toilets. They do not separate Allāh from His creation (سُبْحَانَهُ وَتَعَالَى) So they negate the elevation of Allāh (سُبْحَانَهُ وَتَعَالَى) and they say that He is everywhere, and Allāh is far removed from that which they say.

As for the author's saying: "*in His essence.*" Then this is a refutation upon *al-Mua'wilah*, *al-Ashāi'rah* and other than them. Those who say: the meaning of *istawa'* is that Allāh reigned over the throne.

وَهُوَ فِي كُلِّ مَكَانٍ يَعْلَمُهُ

...However, He is everywhere in His knowledge. [72]

EXPLANATION

[72] Meaning along with His loftiness over His creation, Allāh is everywhere and present with them in His knowledge,

As He says (سُبْحَانَهُ وَتَعَالَى):

﴿إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾﴾

“Truly, nothing is hidden from Allāh in the heavens and the earth.” [Sūrat *Āl-Imrān* (3):5]

He (سُبْحَانَهُ وَتَعَالَى) also says:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

“He is with you all wherever you may be.” [Sūrat *al-Hadīd* (57):4]

Meaning Allāh is with you in His knowledge.

As a poet said:

عَلَا بِدَاتِهِ فَوْقَ خَلْقِهِ      وَمِنْ عِلْمِهِ لَمْ يَخُلْ فِي الْأَرْضِ مَوْضِعٌ

**He is Lofty in His essence above His creation  
Moreover, there is not a place on earth from which His  
knowledge is absent.**

خَلَقَ الْإِنْسَانَ، وَيَعْلَمُ مَا تُوسَّوِسُ بِهِ نَفْسُهُ، وَهُوَ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ، وَمَا تَسْقُطُ مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا، وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

**Allāh created mankind and knows that which mans own soul whispers to him and Allāh is closer to them than their own jugular veins.<sup>[73]</sup> Not a leaf falls from a tree except Allāh knows of it, and there is not a grain in the darkness of the earth nor anything fresh or dry, except it is written in a clear Book.<sup>[74]</sup>**

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#### EXPLANATION

<sup>[73]</sup> Here the author is referring to Ādam (عَلَيْهِ السَّلَام) and his offspring:

وَيَعْلَمُ مَا تُوسَّوِسُ بِهِ نَفْسُهُ

**“And He knows that which his soul whispers to him.”**

Meaning Allāh knows what is in a person’s hearts, and thoughts before the person even speaks and Allāh is closer to man than their jugular veins.

The jugular veins are the two main blood arteries that are on each side of a person’s throat that the blood runs through. Allāh is closer to a person than the jugular veins in his throat. However, the meaning of close is not that Allāh intermingles with man, but rather this means that He is close to them in His knowledge.

Therefore Allāh is close to His servants, means He encompasses and sees them and not that He intermingles with them.

[74] The book being referred to here is the Preserved Tablet (*lawḥal-mahfūz*) in which the pre-decree (*al-Qadr*) of the creation was written after Allāh's knowledge of it (سُبْحَانَهُ وَتَعَالَى) as Allāh knew the pre-decree (*al-Qadr*) first and then wrote it after that as there are four levels of pre-decree (*al-Qadr*) and predestination (*al-Qadhā'*).

**The First:** The level of knowledge and that Allāh knows everything with His endless and eternal knowledge.

**The Second:** The writing of pre-decree (*al-Qadr*) in the Preserved Tablet (*lawḥal-mahfūz*).

**The Third:** The level of Allāh's will, and that if He wills the occurrence and existence of a thing then it will take place.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is.” [*Sūrat Yāsīn* (36):82]

**The Fourth:** and after His will there is the level of creation and bringing into existence.

عَلَى الْعَرْشِ اسْتَوَى، وَعَلَى الْمُلْكِ احْتَوَى

Also, Allāh is above His throne,<sup>[75]</sup> it is He who owns Dominion,<sup>[76]</sup> to Him belongs the most excellent names<sup>[77]</sup> and the most exalted attributes.<sup>[78]</sup>

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#### EXPLANATION

[75] As comes in seven verses of the *Qur'ān*, as in the verses of *Sūrat al-'A'rāf* and other than them.

[76] Meaning Allāh (سُبْحَانَهُ وَتَعَالَى) owns the total dominion, which means He alone possesses absolute sovereignty,

As He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ ﴾

“Blessed is He in Whose Hand is the dominion, and He is able do all things.” [*Sūrat al-Mulk* (67):1]

Also, He (سُبْحَانَهُ وَتَعَالَى) says:

﴿فَسُبْحَانَ الَّذِي يَدِيهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٦﴾﴾

“So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall return.”  
[*Sūrat Yāsīn* (36):83]

Therefore, total sovereignty belongs to Allāh (سُبْحَانَهُ وَتَعَالَى) and He only allows the creation to own a tiny portion of it then He takes it away from them.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءَ وَتَنْزِعُ الْمَلِكَ مِنْ تَشَاءَ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾﴾

“Say: O Allāh, Lord for all dominion. You bestow sovereignty to whomever You please, and remove sovereignty from whomever You please, and You exalt whoever You please and disgrace whomever You please.” [Sūrat *Āl-Imrān* (3):26]

Thus, the monarchs of this world have been given their monarchy by Allāh (سُبْحَانَهُ وَتَعَالَى), and He removes it from them, either by their death or by giving it to someone else. As for

Allāh (سُبْحَانَهُ وَتَعَالَى) then He is the Total Owner of sovereignty, He whose dominion can never be removed or come to an end.

[77] Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾

**“Allāh – there is no god worthy of worship but He. To Him belong the most excellent names.”** [*Sūrat Ṭā-Hā* (20):8]

Moreover, this also occurs in many other verses.

All of Allāh’s (سُبْحَانَهُ وَتَعَالَى) names, therefore, are excellent because they signify His completeness and possess great meaning, as each name signify a great attribute from the attributes of Allāh (سُبْحَانَهُ وَتَعَالَى). As a result, the names of Allāh (سُبْحَانَهُ وَتَعَالَى) are not just mere names but rather they are names that signify great meanings, and this is why they are called excellent names.

Hence, the Most-Merciful signifies mercy, and the All-Hearing signifies hearing. Likewise the All-seeing signifies seeing, and the All-Knowing signifies knowledge and in the same manner the Ever-Living signifies life and so on.

[78] All of His attributes are exalted, and they are not like the attributes of the creation who possess negative attributes.



لَمْ يَزَلْ بِجَمِيعِ صِفَاتِهِ وَأَسْمَائِهِ، تَعَالَى أَنْ تَكُونَ صِفَاتُهُ مَخْلُوقَةً، وَأَسْمَاؤُهُ مُحَدَّثَةً . كَلَّمَ  
مُوسَى بِكَلَامِهِ

**Allāh and all His names and attributes never cease to exist. He is exalted above than to have His attributes and Names created.** <sup>[79]</sup> He spoke to Mūsa with His speech... <sup>[80]</sup>

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#### EXPLANATION

<sup>[79]</sup> Allāh (سُبْحَانَهُ وَتَعَالَى) does not cease and will not cease to exist in all His names and attributes. None of His attributes occurred after being none existent. As a result, All of Allāh's (سُبْحَانَهُ وَتَعَالَى) names and attributes are suitable only to Him and there is no beginning to them, just as there is no beginning to Him (سُبْحَانَهُ وَتَعَالَى) and in the same manner there is no ending to His names because there is no end to Him (سُبْحَانَهُ وَتَعَالَى).

Likewise in all of Allāh's (سُبْحَانَهُ وَتَعَالَى) names and attributes He is the First, the Last, the Apparent and the Internal. Moreover, this is a refutation upon those who negate the names and attributes of Allāh (سُبْحَانَهُ وَتَعَالَى), like *al-Jahmiyah*, *al-M'utazilah*, and *al-Ashāi'rah*. Those who claim: that if we affirm names and attributes for Allāh we are associating partners with Him in His sempiternity while He does not have any associates in His sempiternity. This is why one of their five fundamental principles is: *at-tawhīd*. However with them *at-tawhīd* means to negate Allāh's (سُبْحَانَهُ وَتَعَالَى) attributes.

So we refute them by saying: An attribute specifically describes the object being described just a name is specific to the object being named. So it is incorrect to say therefore that whoever has the same attributes as Allāh is, therefore, equal to Allāh (سُبْحَانَهُ وَتَعَالَى). Hence, this is why they label those who affirm the names and attributes of Allāh, Idolaters and ascribe polytheism to them. Because according to them, those who affirm the names and attributes of Allāh has also ascribed partners with Allāh (سُبْحَانَهُ وَتَعَالَى) because they make the names and attributes of Allāh like that of the creation as if they are equal to Allāh (سُبْحَانَهُ وَتَعَالَى) Moreover, ideology stems from their disbelief and misguidance.

In fact, even ar-Rāzī said about ibn Khuzaymah when he wrote a book on the Names and Attributes (*al-asmā' waṣ-ṣifāt*) of Allāh which was called '*at-Tawḥīd*': "*Indeed this book is a book of Shirk.*"<sup>13</sup> Because in this book he affirms the names and attributes of Allāh, so therefore he has ascribed an associate with Allāh [according to him].

Therefore, these individuals negate the names and attributes of Allāh for the sake of at-tawḥīd as they claim. Moreover, as a result of this, to them, the one who singles out Allāh in worship is the one who negates the names and attributes of Allāh. Whereas, the idolater is the one who affirms the names and attributes of Allāh (سُبْحَانَهُ وَتَعَالَى) and Allāh is Exalted far above that which they say.

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<sup>13</sup> at-Tafsīr al-Kabīr (170):27

Nevertheless, this opinion is futile because even with the creation, if you were to say for example: 'Zayd is knowledgeable, he is an author and an accountant', does this now mean you have you made these attributes of Zayd a separate form of creation and you have made these attributes of Zayd rivals with Zayd. No person with sound intellect and who thinks about what he is saying would say this.

[80] This is a refutation upon *al-Jahmiyyah* as Allāh's names, and attributes are inseparable from His essence. They have no beginning and end just as Allāh's essence has no beginning or end.

From Allāh's attributes are those attributes that are attributes of His essence and from them are those attributes that are from attributes of His actions and they are all eternal and sempiternity.

So with that said, from Allāh's attributes of actions is speech. Allāh speaks in a true sense and this speech is heard from Him. Allāh spoke to Mūsa (عَلَيْهِ السَّلَامُ) and Mūsa (عَلَيْهِ السَّلَامُ) heard His speech, and this is why Mūsa (عَلَيْهِ السَّلَامُ) is called The One whom Allāh spoke to. Similarly, Allāh speaks to Jibrīl (عَلَيْهِ السَّلَامُ) with the revelation and Jibrīl (عَلَيْهِ السَّلَامُ) hears His speech and then conveys it to the Messengers (عَلَيْهِمُ السَّلَامُ). Therefore, Allāh speaks with a speech that is heard then it is transmitted to the Messengers (عَلَيْهِمُ السَّلَامُ).

However, *al-Jahmiyyah* say Allāh does not speak because the creation speaks. Therefore, if we describe Allāh with speech, this means we have likened the Creator to the creation, so they

do not distinguish between the attributes of the Creator and the creation.

However despite what *al-Jahmiyyah* say, Allāh (سُبْحَانَهُ وَتَعَالَى) speaks whenever He wills with speech that is befitting for Him which is not like that of the creation. Therefore, we say Allāh's speech is from the attributes of His actions which He carries out if He wills, whenever He wills and however He wills (سُبْحَانَهُ وَتَعَالَى) and His speech has no beginning or end just like the rest of His attributes.

Similarly, *al-Jahmiyyah* say: "Allāh's speech is created, and the meaning of 'Allāh spoke to Mūsa' is: That Allāh created the speech within Mūsa (عَلَيْهِ السَّلَامُ) and it does not mean that Allāh actually spoke to Mūsa (عَلَيْهِ السَّلَامُ) and that Mūsa (عَلَيْهِ السَّلَامُ) heard the speech of the Lord (سُبْحَانَهُ وَتَعَالَى)."

This is why they say the *Qur'ān* is created and that it is not the actual speech, but rather Allāh created it in the Preserved Tablet (*lawḥal-mahfūz*), then Jibrīl (عَلَيْهِ السَّلَامُ) took it from the Preserved Tablet (*lawḥal-mahfūz*) then brought it to Muḥammad (ﷺ) - may Allāh be far removed from that which they say.

The absence of speech is a deficiency regarding the right of Allāh because he who does not speak is deficient. This is why Allāh said when the Children of Isrā'īl worshiped the calf.

﴿أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا﴾

**"Did they not observe that it could neither speak nor give them any guidance?"** [*Sūrat al-'A'rāf* (7):148]

Also in another verse:

﴿ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ ﴾

**“Did they not observe that it did not address them in speech and had no power to harm or benefit them.”**  
[*Sūrat Ṭā-Hā* (20):89]

So Allāh rebuked the idol that Samari made, and the Children of Isrā’īl took as a God.

﴿ هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ ﴾

**”So the people said: this is your God and the God of Mūsa whom Mūsa has forgotten.”** [*Sūrat Ṭā-Hā* (20):88]

Meaning: Mūsa (عَلَيْهِ السَّلَامُ) has forgotten and has gone to search for his Lord, but your Lord is with you.

So Allāh said in refutation of them:

﴿ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ ﴾

**“Did they not observe that it did not address them in speech and had no power to harm or benefit them.”**  
[*Sūrat Ṭā-Hā* (20):89]

Therefore, he who does not speak does not deserve to be a God. How can he be a God when he does not speak and does not give orders or prohibitions, neither does he arrange the affair and

Allāh is far removed from that which [the disbelievers] they say.

الَّذِي هُوَ صِفَةُ ذَاتِهِ لَا خَلْقٌ مِنْ خَلْقِهِ، وَتَجَلَّى لِلْجَبَلِ فَصَارَ دَكًّا مِنْ جَلَالِهِ

...Which is a description of Allāh's essence <sup>[81]</sup> and it is not from His creation, <sup>[82]</sup> and He manifested Himself to a mountain that was pulverized due to His Splendor. <sup>[83]</sup>

#### EXPLANATION

Therefore, speech is from the attributes of Allāh's actions, and every attribute of action is an attribute of Allāh's essence also.

<sup>[81]</sup> As mentioned the attribute of speech is from the attributes of Allāh and is an attribute of His actions, and all of His attributes of actions are also attributes of His essence.

<sup>[82]</sup> This is a refutation of *al-Jahmiyyah*, those who say:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾﴾

“Allāh spoke to Mūsa directly.” [*Sūrat an-Nisā*’ (4):164]

Means: Allāh created speech within Mūsa (عَلَيْهِ السَّلَامُ), but this interpretation is futile as Allāh spoke to him with a speech that Mūsa (عَلَيْهِ السَّلَامُ) heard from Him.

<sup>[83]</sup> Just as occurs in the saying of Allāh (سُبْحَانَهُ وَتَعَالَى) concerning the story of Mūsa (عَلَيْهِ السَّلَامُ):

﴿فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا﴾

“And as soon as his Lord revealed His splendor to the mountain He pulverized it.” [Sūrat al-‘A’rāf (7):143]

This was because when Mūsa (عَلَيْهِ السَّلَام) heard the speech of His Lord he yearned to see Him so he said:

﴿رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ﴾

“O my Lord! Reveal Yourself to me.” [Sūrat al-‘A’rāf (7):143]

So Allāh said to him:

﴿لَنْ تَرَنِي﴾

“Never can you see Me.” [Sūrat al-‘A’rāf (7):143]

Meaning you are not able to withstand seeing Me, and then Allāh (سُبْحَانَهُ وَتَعَالَى) wanted to make this clear to Mūsa (عَلَيْهِ السَّلَام) by showing him what would happen to the mountain if He revealed Himself to it.

So He said to him:



﴿أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّى  
رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا﴾

“Look at this mountain and if it remains in its position, you will be able to see Me and as soon as his Lord revealed His splendor to the mountain He pulverized it.” [Sūrat al-‘A‘rāf (7):143]

Meaning the mountain trembled and turned to dust: then Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَحَزَّ مُوسَى صَبْعًا﴾

“And Mūsa collapsed unconscious.” [Sūrat al-‘A‘rāf (7):143]

Meaning he fainted due to the severe shock as Allāh has mentioned in this story.

وَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ فَيَبِيدُ، وَلَا صِفَةٌ لِمَخْلُوقٍ فَيَنْفَدُ

**Also, it is obligatory to believe that the *Qur'ān* is the Speech of Allāh, it is uncreated so as to perish nor is it an attribute of the creation so as to be depleted. <sup>[84]</sup>**

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#### EXPLANATION

<sup>[84]</sup> From the belief of *Ahlus-Sunnah wal-Jamā'ah* is that the *Qur'ān* is the speech of Allāh, revelation and uncreated. From Allāh it began, and to Him it will return. Also, the Noble *Qur'ān* is from one of the various types of Allāh's speech and, therefore, does not diminish, and it is the speech by which He regulates His creation with His commands and prohibitions.

Also the speech of Allāh has no beginning or end, so it is eternal, *ḥadīth al-Āḥād*: meaning that Allāh says what He wills, whenever He wills and however He wills, in sempiternity and eternity, always and forever. Therefore Allāh's speech is from His attributes of action, which He does whenever He wills (سُبْحَانَهُ وَتَعَالَى) and from His speech is the Noble *Qur'ān*, along with the other Books of revelation that were revealed to the Messengers (عَلَيْهِمُ السَّلَامُ). So Allāh spoke the Torah, the Bible (*Injīl*), and the *Qur'ān*. He spoke in all the Books of revelation, and He speaks to whosoever He wills from His worshipers however He wills (سُبْحَانَهُ وَتَعَالَى).

So it is obligatory to believe that the *Qur'ān* is the speech of Allāh, in its pronunciation and meaning, which is in opposition to the saying of *al-Jahmiyyah*, those who negate the attribute of

speech for Allāh, just as they negate the rest of Allāh's attributes. They negate the attribute of from Allāh by saying: the speech of Allāh is created, and that Allāh created it either it in the Preserved Tablet (*lawḥal-mahfūz*) or in Jibrīl (عَلَيْهِ السَّلَام) or Muḥammad (ﷺ), Esa (عَلَيْهِ السَّلَام), and Mūsa (عَلَيْهِ السَّلَام) or it is from His general creation, but this is delusive. Rather the speech of Allāh is an attribute from His attributes of action, uncreated, and it is not likened to the speech of the creation.

The creation speaks and Allāh (سُبْحَانَهُ وَتَعَالَى) speaks, the creation hears and Allāh hears, the creation have vision and Allāh (سُبْحَانَهُ وَتَعَالَى) has vision and sees. However, the attributes of Allāh are befitting for Him while the attributes of the creation are befitting for them, so the two do not resemble each other. The attributes of the creation are created but as for the attributes of Allāh then they are uncreated, rather they are eternal just as He is Eternal. Allāh's attributes will not diminish nor do they have any limit.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾﴾

“Say. If the seas were ink to record the words of my Lord, surely the seas would be depleted before the words of my Lord would be depleted, even if you brought the likes of the sea to aid it.” [*Sūrat al-Kahf* (18):109]

He also said:

﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ  
سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾

“And if all the trees on the earth were pens and the seas were ink to write with seven seas behind it to add to its supply, the words of Allāh would not be exhausted. Truly Allāh is All-Mighty and All-wise.”  
[*Sūrat Luqman* (31):27]

Thus, Allāh speaks (سُبْحَانَهُ وَتَعَالَى) and He speaks whenever He wills. He spoke in sempiternity; He speaks in the future, and He speaks whenever He wills. He orders and forbids and arranges the affairs, and there is no limit to His speech (سُبْحَانَهُ وَتَعَالَى).

Allāh spoke to Jibrīl (عَلَيْهِ السَّلَامُ) and Jibrīl (عَلَيْهِ السَّلَامُ) heard His speech, likewise He spoke to Mūsa (عَلَيْهِ السَّلَامُ) and Mūsa (عَلَيْهِ السَّلَامُ) heard His speech. He spoke to Muḥammad (ﷺ) on the Night of Ascent, and He also spoke to Ādam (عَلَيْهِ السَّلَامُ). Therefore, He speaks to whosoever He wills with a speech that is suitable to Him (سُبْحَانَهُ وَتَعَالَى). His speech does not resemble that of the creation, just as the rest of His attributes do not resemble that of the creation.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like Him and He is the All-Hearing and All-Seeing.” [*Sūrat ash-Shūra* (42):11]

Therefore the Noble *Qur'ān* is from Allāh's speech, in its pronunciation and its meaning. however, *al-Jahmiyyah* say that its pronunciation and meaning are both created while the *al-'Ashāi'rah* say: its pronunciation is created but its meaning is not created and this is what is meant by the saying that the *Qur'ān* is that which is within Allāh's self (سُبْحَانَهُ وَتَعَالَى) They also say that Jibrīl (عَلَيْهِ السَّلَامُ) expressed the *Qur'ān* on Allāh's behalf, and therefore the *Qur'ān* is an expression or narrative from Allāh (سُبْحَانَهُ وَتَعَالَى) and this saying is derived from the saying of *al-Jahmiyyah*, except *al-'Ashāi'rah* differ from *al-Jahmiyyah* by saying the pronunciation of the *Qur'ān* is created, but its meaning is uncreated.

Whereas *al-Jahmiyyah* say: "it is created in both its pronunciation and its meaning."

As for *Ahlu-Sunnah* then they say: the *Qur'ān* is the speech of Allāh in its pronunciation and meaning in a manner suitable to His exaltation (سُبْحَانَهُ وَتَعَالَى).

Also the attribute of speaking along with the rest of Allāh's attributes are from His completeness because he who does not speak is deficient – and may Allāh be exalted far above such a description.

This is why when the Children of Isrā'īl took the calf which Samari formed for them from gold for worship.

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿الَّذِينَ يَرَوْا أَنَّهُمْ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا﴾

**“Did they not observe that it could neither speak nor give them any guidance?” [Sūrat al-‘A‘rāf (7):148]**

Therefore, this shows that Allāh speaks to His worshipers and as for he who does not speak, and then he is deficient.

Also, Ibrahīm (عَلَيْهِ السَّلَام) said to his father:

﴿يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿١٦﴾﴾

**“O my father! Why do you worship that which neither hears nor sees and cannot benefit you in any way.” [Sūrat Maryam (19):42]**

These verses prove that what cannot hear, see or speak is not fit to be taken as a deity and that the affirmation of Allāh’s attributes does not necessitate likening Allāh to the creation, as would be implying that if we affirm the names and attributes of Allāh then we have likened Him to the creation. Therefore Allāh’s names are not likened to that of the creation and His speech is not likened to that of the creation and the attributes of the creation are befitting to them just as the attributes of Allāh are befitting to Him. So there is a difference between the two, and this is what the author has mentioned is his saying: “*The Qur’ān is the speech of Allāh.*”

Thus, the *Qur’ān* is the speech of Allāh and the Torah, and the Bible (*Injīl*) are the speech of Allāh and Allāh has other speech (سُبْحَانَهُ وَتَعَالَى).

So with that said, the speech of Allāh is not created as *al-Jahmiyyah* say because if it is created then the creation perishes and becomes depleted. So based upon this, if the *Qur'ān* is created, then it will also perish and become depleted. However, the *Qur'ān* does not perish nor becomes depleted and this applies, to the rest of Allāh's speech (سُبْحَانَهُ وَتَعَالَى).

Also the statement of the author: nor is it an attribute of the creation; is a refutation of those who say: it is Jibrīl (عَلَيْهِ السَّلَام) who spoke the *Qur'ān*. Because if this were the case, then *Qur'ān* would then be an attribute of the creation and the attributes of the creation becomes depleted, while the speech of Allāh does not become depleted.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾﴾

“Say. If the seas were ink to record the words of my Lord, surely the seas would be depleted before the words of my Lord would be depleted, even if you brought the likes of the sea to aid it.” [Sūrat al-Kahf (18):109]

Therefore, the speech of Allāh does not become depleted, and the same applies to the rest of His attributes.

**Likewise, one must believe in the pre-decree.** <sup>[85]</sup>

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**EXPLANATION**

[85] The belief in predestination (*al-Qadhā'*) and pre-decree (*al-Qadr*) which is a pillar of the pillars of faith as is in the *ḥadīth* of Jibrīl that:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرَةِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.

**“Faith is that you believe in Allāh, His angels, His Books, His Messengers and that you believe in predestination the good and the bad because of that.”**

<sup>14</sup>

The meaning of predestination (*al-Qadhā'*) is that which Allāh has pre-decided and has written in the Preserved Tablet (*lawḥ al-mahfūz*) and the pillars of faith in predestination (*al-Qadhā'*) and pre-decree (*al-Qadr*) are four:

**The First pillar:** The element of knowledge. This is that Allāh knows everything with His eternal knowledge that He is

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<sup>14</sup> Collected By Muslim (8)



described with, always and forever and that He knows that which was and that which will be.

**The Second pillar:** The element of writing. This is that Allāh wrote all that has happened in the past and will occur in the future up until the Hour is established in the Preserved Tablet (*lawḥal-mahfūz*).

**The Third pillar:** The element of will. This means that if Allāh wants something to come into existence in its appointed time, He creates it by His will. Therefore, anything Allāh does not want to occur or will to exist will not occur in His dominion.

**The Fourth pillar:** The element of existence and creation. Allāh is the Creator of everything.

He says (سُبْحَانَهُ وَتَعَالَى):

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٦٦﴾﴾

“Allāh created you all and that which you do.” [*Sūrat al-Fuṣṣilat* (41):96]

Also, He (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدَرًا ﴿٢٥﴾﴾

“He created everything in a determined measure.” [*Sūrat al-Furqān* (25):2]

Also, He (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾﴾

“Indeed We have created everything in Qadr i.e. a determined measure.” [Sūrat al-Qamar (54):49]

Likewise:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ﴾

“Allāh created everything.” [Sūrat Az-Zumar (39):62]

Therefore Allāh (سُبْحَانَهُ وَتَعَالَى) is the creator of all things from that which was and that which will be.

These are the levels of faith in pre-decree (*al-Qadr*) and predestination (*al-Qadhā*). Whosoever denies just one of them has disbelieved.

As Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ﴾

“No calamity befalls on the earth nor upon yourselves, but it is inscribed in the Book.” [Surat Al-Ĥadīd (57):22]

This is the Preserved Tablet (*lawḥal-mahfūz*).

﴿مِن قَبْلِ أَنْ نَبْرَأَهَا﴾

**“Before We brought it into existence.”**

Meaning before Allāh created it and this is the fourth level of faith in the pre-decree (*al-Qadr*).

﴿إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾﴾

**“Indeed that is easy for Allāh.”** [*Sūrat al-Ḥadīd* (57):22]

As a result, Allāh created, decreed and wrote everything and this was easy for Him to do (سُبْحَانَهُ وَتَعَالَى) so why then did He inform us of this? Allāh knows, created, decreed and wrote everything and all of this is easy for Allāh (سُبْحَانَهُ وَتَعَالَى).

﴿لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ﴾

**“So that you may not grieve over the things you fail to attain.”** [*Sūrat al-Ḥadīd* (57):23]

Meaning if an affliction befalls you and you know that this is from the pre-decree and decree of Allāh, then do not grieve or become saddened, because it must happen.

So then He said:

﴿وَلَا تَفْرَحُوا بِمَا آتَاكُمْ﴾

**“And so that you do not rejoice over that which He has given to you.”** [*Sūrat al-Ḥadīd* (57):23]

Meaning, you do not rejoice with arrogance, frolic, and pride.

خَيْرِهِ وَشَرِّهِ، حُلُوهُ وَمُرِّهِ، وَكُلُّ ذَلِكَ قَدْ قَدَّرَهُ اللَّهُ رَبُّنَا، وَمَقَادِيرُ الْأُمُورِ بِيَدِهِ

...The good and the evil,<sup>[86]</sup> the sweet and the bitter thereof,<sup>[87]</sup> all of this<sup>[88]</sup> has been decreed by Allāh our Lord and the decree of every affair is within His hands...<sup>[89]</sup>

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#### EXPLANATION

<sup>[86]</sup> Allāh has decreed everything: the good and the evil, faith and disbelief, guidance and misguidance, everything Allāh has created. However, the creation of evil in relation to Allāh is not evil because He created it in wisdom, but rather it is evil for the person it befalls.

So for example murder, injury, and all the other hated things are evil for the person they befall. In relation to Allāh, however, they are not evil, rather they are from Allāh's completeness, as it is He who created good and evil as a completion of the creation. Allāh did not restrict His creation to being only good nor did He restrict His creation to being only evil, but rather He created them both, and this is from the most amazing forms of His creation (سُبْحَانَهُ وَتَعَالَى).

Allāh did not create evil except out of wisdom; He did not create it in vain. He created it in wisdom, to test and examine and to punish those who deserve to be punished.

It is true that punishment is evil for the person it falls upon, but when it does, it is a form of justice from Allāh (سُبْحَانَهُ وَتَعَالَى). So in relation to Allāh, punishment is praiseworthy because it is

suitable for the place or person it falls upon and is a form of justice from Allāh (سُبْحَانَهُ وَتَعَالَى).

Therefore just as He recompenses the doer of good, He recompenses the doer of evil. He recompenses the doer of good with good and the doer of evil with evil and this is from Allāh's justice (سُبْحَانَهُ وَتَعَالَى) and He does not treat the doer of good and evil equally. Therefore, Allāh created evil with great wisdom and from His justice, and this is why it is obligatory to have belief in the good and the evil of pre-decree and you do not just believe in the good. However, rather you believe in the good and the evil; all of it is from Allāh (سُبْحَانَهُ وَتَعَالَى).

However, despite this fact we still find that the Prophet (ﷺ) said concerning Allāh:

وَالشَّرُّ لَيْسَ إِلَيْكَ

**“And evil is not ascribed to You.”<sup>15</sup>?**

<sup>[87]</sup> This means its sweetness and bitterness in relation to the servants. Evil is bitter and good is sweet, but both are from Allāh (سُبْحَانَهُ وَتَعَالَى) Allāh has created things in opposition to each other out of His wisdom (سُبْحَانَهُ وَتَعَالَى) so that His ability, will and wisdom become known.

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<sup>15</sup> Collected by Muslim (771)

<sup>188]</sup> The good and the evil, the sweet and bitter, all of this is decreed by Allāh (سُبْحَانَهُ وَتَعَالَى).

<sup>189]</sup> The decree of every affair is in Allāh's hands (سُبْحَانَهُ وَتَعَالَى). There is nothing that takes place except by the decree of Allāh. However, *al-Mu'atilah* say: that Allāh only created good, as for evil, then it is the individual who creates it. So they claim it is the individual who creates disbelief and disobedience, they say this to purify Allah from imperfections; as they claim.

They say this because they do not know the wisdom of Allāh (سُبْحَانَهُ وَتَعَالَى) within the creation and they make a similitude between Him and His creation, and this is falsehood.

Therefore, *al-M'utazilah* remove disbelief and evil from the pre-decree and decree and they say: it is the individual who creates and brings these things into existence independently without Allāh decreeing them, but the truth is that the pre-decree of every affair is within Allāh's hands (سُبْحَانَهُ وَتَعَالَى).

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

**“He created all things and decreed their destinies.”**  
[*Sūrat al-Furqān* (25):2]

وَمَصْدَرُهَا عَنْ قَضَائِهِ. عَلِمَ كُلَّ شَيْءٍ قَبْلَ كَوْنِهِ، فَجَرَى عَلَى قَدَرِهِ. لَا يَكُونُ مِنْ عِبَادِهِ  
قَوْلٌ وَلَا عَمَلٌ إِلَّا وَقَدْ قَضَاهُ وَسَبَقَ عِلْمُهُ بِهِ، ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾.  
يُضِلُّ مَنْ يَشَاءُ فَيَخْذُلُهُ بَعْدَ ذَلِكَ، وَيَهْدِي مَنْ يَشَاءُ فَيُوقِفُهُ بِفَضْلِهِ

...As the origin of all things stems from His pre-decree. <sup>[90]</sup>  
He knew everything before its existence <sup>[91]</sup> therefore,  
everything takes place by His decree. <sup>[92]</sup> No speech or action  
comes from any of Allāh's slaves except He decreed it <sup>[93]</sup>

“Should He who created not know when He is the Ever-  
Subtle, Well-Informed.” [*Sūrat al-Mulk* (67):14]<sup>[94]</sup>

He misguides whoever He wills and forsakes him out of His  
justice... <sup>[95]</sup>

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#### EXPLANATION

<sup>[90]</sup> Nothing takes place except that Allāh decrees it, and anything that Allāh does not decree does not take place.

<sup>[91]</sup> Allāh knows everything through His eternal knowledge, an attribute with which He is described with always and forever and, therefore, this is the pillar of knowledge.

<sup>[92]</sup> Meaning its course of action, occurrence and existence of an affair at its appointed time is from the pillars of pre-decree and decree.



<sup>193]</sup> Nothing comes from Allāh's slaves from speech and actions, good or bad from disbelief and faith, at-Tasbeeh i.e. glorification, cursing or abuse except Allāh decrees and creates and brings it into existence (سُبْحَانَهُ وَتَعَالَى).

<sup>194]</sup> Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾﴾

**“Should He who created not know when He is the Ever-Subtle Well-Informed.”** [*Sūrat al-Mulk* (67):14]

The word ‘should’ is used here as a stipulative question which means: Allāh did not create anything except after His knowledge. Allāh knew occurrences that would take place before He created them, and He is the Ever-Subtle, He whom nothing is hidden from, Well-Informed, of all things.

<sup>195]</sup> Allāh misguides whomever He wills out of His justice, and He guides whomever He wills from His merit. Therefore, merit is from Allāh, and He bestows it upon whomever He wills.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥﴾﴾

**“That is the merit of Allāh, which He grants to whomever He wills.” [Sūrat al-Jumu’ah (62):4]**

As for evil, then Allāh causes it to befall those befitting and deserving of it and, therefore, it is from Allāh's justice, and He is Praiseworthy regarding both His merit and justice.

Allāh, therefore, misguides an individual out of His justice. However the cause comes from the individual. If the person does not accept the truth and rejects and denies the truth, just as those who disbelieved did with the Prophets, then Allāh recompenses them and therefore misguides them as a punishment, due to their actions and rejection.

He (سُبْحَانَهُ وَتَعَالَى) says:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾﴾

**“So when they deviated Allāh caused their hearts to deviate, and Allāh does not guide those who are corrupt.” [Sūrat aṣ-Ṣaff (61):5]**

Thus, Allāh did not guide these individuals due to them being corrupt, and likewise He does not guide the disbelievers due to their disbelief just as He does not guide the oppressive due to their oppression; so the affairs, therefore, are tied to their causes.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيَرُهُ لِّلْعِزِّى ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾ فَسَنِيَرُهُ لِّلْعِزِّى ﴿١٠﴾﴾

**“As for he who gives in charity, keeps his duty to Allāh, fears Him and believes in Al-Husna. We will make smooth for him a path of ease. However, as for him who is a greedy miser, thinks he is self-sufficient and denies al-Husna. We will make smooth for him the path of evil.”** [*Sūrat al-Layl* (92):5-10]

As a result, Allāh grants success to and guides the individual who loves, accepts and seeks after good. As occurs in His saying:

﴿ وَالَّذِينَ أَهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾

**“As for those who were led to guidance Allāh increased them in guidance and made them pious.”** [*Sūrat Muḥammad* (47):17]

As for he who rejects good, disbelieves in it and is stubborn, then Allāh forsakes him as a punishment and out of justice. Allāh does not misguide the people of faith nor does He guide the people of misguidance and rejection, rather Allāh puts the affairs in their appropriate places. He puts guidance in its appropriate place, and He put misguidance in its appropriate place, and this is all from His justice and wisdom.

فَكُلُّ مَيْسَرٍ بِتَيْسِيرِهِ إِلَى مَا سَبَقَ مِنْ عِلْمِهِ وَقَدَرِهِ مِنْ شَقِيٍّ أَوْ سَعِيدٍ

**...Moreover, therefore every person's path to bliss or misery is decreed and made easy for them based upon the actions they put forth [96]**

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#### EXPLANATION

[96] The Prophet (ﷺ) said to his companions:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ

**“There is not one of you except his seat in Hell or Paradise is written.”**

Meaning this has been decreed by Allāh.

So the Companions said:

يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ

**“O Messenger of Allāh! Should we not rely upon that which has been written for us and leave off actions.”**

Meaning, those whom Paradise is decreed will enter it, and those for whom Hell is decreed will enter it.

So he replied:

اعْمَلُوا فُكُلٌ مُيسَّرٌ لِمَا خُلِقَ لَهُ

**“Do actions because every person will have that which he is created for made easy for him.”<sup>16</sup>**

Then he read:

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيَرُهُ لِلْيُسْرَى ﴿٧﴾  
وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾ فَسَنِيَرُهُ لِلْعُسْرَى ﴿١٠﴾ ﴾

**“As for he who gives in charity, keeps his duty to Allāh, fears Him and believes in Al-Husna. We will make smooth for him a path of ease. But as for he who is a greedy miser, thinks he is self-sufficient and denies al-Husna. We will make smooth for him the path of evil.” [Sūrat al-Layl (92):5-10]**

So here Allāh (سُبْحَانَهُ وَتَعَالَى) makes clear that guidance and misguidance are caused by the individual, and this is from Allāh’s justice and merit (سُبْحَانَهُ وَتَعَالَى).

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<sup>16</sup> Collected by al-Bukhārī (4949)

تَعَالَى اللَّهُ أَنْ يَكُونَ فِي مُلْكِهِ مَا لَا يُرِيدُ

**May Allāh be far removed from there being that which He does not want in His Dominion.** <sup>[97]</sup>

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#### EXPLANATION

<sup>[97]</sup> May Allāh be far removed (سُبْحَانَهُ وَتَعَالَى) and Divine – from there being in His dominion that which He does not want. Nothing exists in Allāh’s Dominion except that which He wants to exist, from good and evil, disbelief and faith, from guidance and misguidance, as Allāh places all things in their befitted and correct places.

This belief, however, is in opposition to the belief of the Qadariyah, who say: Allāh does not want disbelief and evil. However to say that there is a creation present in Allāh’s dominion that He does not want suggests that Allāh is incapable. Therefore we disagree.

We say that both good and evil are all in the hands of Allāh. Disbelief and faith are all from the decree of Allāh (سُبْحَانَهُ وَتَعَالَى) and He did not create them in vain or oppression.

Let us take for example poison, Allāh created poison that is a substance that is harmful and kills. However, when it is used in its appropriate place, it can either benefit or harm. Allāh causes it to be drunk by a person whom Allāh wants to punish, so it harms, and He likewise causes it to be drunk by person whom Allāh wants to recompense, and therefore he is healed.

Thus, Allāh created poison which kills but there is wisdom behind this and it is similar to why Allāh created hunger and the satisfaction of one's appetite out of wisdom, which is to test and examine the creation and just as He created sickness and health and all the harmful things, but everything is in its appropriate place.

If Allāh only created good, then everyone would enter Paradise. However, Allāh (سُبْحَانَهُ وَتَعَالَى) wants individuals to enter Paradise through their actions.

This why He said:

﴿ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾﴾

**“Enter into Paradise by that which you used to do.”**  
[Sūrat an-Nahl (16):32]

Therefore, no one enters Paradise except by own his actions.  
Nor does anyone enter Hell except by his own actions.

أَوْ يَكُونُ لِأَحَدٍ عِنْدِي، أَوْ يَكُونُ خَالِقٌ لِكُلِّ شَيْءٍ إِلَّا هُوَ

...Or from there being anyone who is independent of Him.

[98] The Creator of all things... [99]

#### EXPLANATION

[98] Everyone is in need of Allāh.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿يَا أَيُّهَا النَّاسُ﴾

“O Mankind.”

Everyone, all the people even the kings, the notables and the wealthy.

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾﴾

“O Mankind. It is you who are all in need of Allāh and as Allāh He is the Self-Sufficient and Immensely-Praiseworthy.” [Sūrat al-Fāṭir (35):15]

All forms of creation are in need of Allāh as no one is self-sufficient of Allāh. If a person were to possess all the wealth in the world, he would still be in need and reliant upon Allāh. As who is it that grants this person wealth, who is it that makes him



physically healthy, who is it that causes him to profit and gain wealth? It is Allāh (سُبْحَانَهُ وَتَعَالَى).

Therefore, you are all in need of Allāh no matter what your position may be and Allāh only is the One without the need of His creation from every aspect. Allāh is the Self-Sufficient and Praiseworthy, He who is praised in every situation (سُبْحَانَهُ وَتَعَالَى). He is Praiseworthy upon His actions, His decree and in all His affairs (سُبْحَانَهُ وَتَعَالَى) because He puts all affairs in their appropriate place.

Also, if Allāh was to have only created disbelief no one would enter Paradise. Allāh created Paradise and Hell, and He created disbelief and faith. He created a person who is destined for Hell and another for Paradise. So he who treads a path of righteous actions enters Paradise, and he who treads a path to disbelief and evil enters Hell and Allāh does not make them both equal.

He (سُبْحَانَهُ وَتَعَالَى) says:

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾﴾

**“Do those whom do evil think that We will make them equal to those who believe and do righteous actions whether they are living or dead. How evil do they judge” [Sūrat al-Jathiyah (45):21]**

<sup>[99]</sup> There is nothing created by other than Allāh, all that exists in this universe are created by Allāh, as He says (سُبْحَانَهُ وَتَعَالَى):

﴿ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴾

“Allāh created everything and He is the Guardian over all things.” [Sūrat Az-Z’Umar (39):62]

Also, He says:

﴿ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ ﴾

“This is the creation of Allāh, so show me that which those other than Him have created.” [Sūrat Luqman (31):11]

Moreover, He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَتُنُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا ﴾

“Say to them, “Do you consider those whom you call upon other than Allāh? Show me a section of the earth they have created? Alternatively, do they have a share in creating the heavens? Bring me a book from before this.” [Sūrat al-Aḥqāf (46):4]

Meaning, establish the evidence with its proofs that there is something that any person has created, yet they are unable to bring any proof. This is a challenge from Allāh (سُبْحَانَهُ وَتَعَالَى)

which proves that all forms of creation are from the creation of Allāh (سُبْحَانَهُ وَتَعَالَى).

Therefore Allāh is the Sole Creator and anything other than Allāh is the creation Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ  
اجْتَمَعُوا لَهُ﴾

“Indeed those whom you call upon other than Allāh cannot create a fly even if they were to unite upon doing so.” [Sūrat al-Hajj (22):73]

رَبُّ الْعِبَادِ وَرَبُّ أَعْمَالِهِمْ، وَالْمُقَدِّرُ لِحَرَكَاتِهِمْ وَأَجَالِهِمْ

**...The Lord of all mankind and their actions <sup>[100]</sup> <sup>17</sup> and the One who decrees their movement and lifespan. <sup>[101]</sup>**

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#### EXPLANATION

[100] Allāh is the Lord of all mankind; He is their Owner and the One, who does as He pleases with them. Likewise, it is Allāh who cultivates man and feeds him from His blessings (سُبْحَانَهُ وَتَعَالَى) and same manner it is Allāh who cultivates man through Revelation. Allāh cultivates their bodies with provisions and it is He who cultivates their hearts through Revelation and therefore He is the cultivator of mankind.

On the same token, it is Allāh who creates man's actions.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿١٦﴾﴾

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<sup>17</sup> In some prints it reads: "Or that there is a creator of anything except Him the Lord of the mankind and their actions." 'Aqeedat as-Salaf By Shaykh Bakr Abū Zayd (رَحْمَةُ اللَّهِ).

**“Allāh created you all and that which you all do.”**  
[*Sūrat as-Saaffaat* (37):96]

Therefore, Allāh created you all and that which you do. There is no individual who is independent of his actions, or who creates besides Allāh; rather it is Allāh who creates (سُبْحَانَهُ وَتَعَالَى) and the creation do not create their own actions.

[<sup>101</sup>] The creation does not move except by the decree of Allāh. It is He who decrees their movements and their lifespan and when their lives will end.

﴿وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمْرٍ إِلَّا فِي كِتَابٍ﴾

**“And no one is given a long life nor is his life shortened, except it is written in a Book.”** [*Sūrat al-Fāṭir* (35):11]

الْبَاعِثُ الرُّسُلَ إِلَيْهِمْ لِإِقَامَةِ الْحُجَّةِ عَلَيْهِمْ ثُمَّ خَتَمَ الرِّسَالََةَ وَالنَّدَارَةَ وَالثُّبُوءَ بِمُحَمَّدٍ  
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

**It is He who sent the Messengers to mankind so as to establish the proof upon them. <sup>[102]</sup> Then He completed the messengership, warning and prophethood with His Prophet Muḥammad... <sup>[103]</sup>**

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#### EXPLANATION

<sup>[102]</sup> From the mercy of Allāh upon His worshipers is that He did not leave them to themselves to choose that which they consider to be good, as it may not be good due to their lack of knowledge and understanding.

As a result Allāh did not leave them to their own intellect but rather He sent His Messengers (عَلَيْهِمُ السَّلَامُ) and revealed His scriptures so as to make clear to His worshipers that which He requires of them and to make clear to them the path of good and evil, as a guidance for them and to establish the proof against them.

Therefore the believer benefits from that which Allāh reveals, whereas, the Books of Revelation and the Messengers (عَلَيْهِمُ السَّلَامُ) are a proof against the disbelievers. Allāh did not leave the worshipers in vain without purpose, but rather He sent Messengers (عَلَيْهِمُ السَّلَامُ) to them and revealed Books to them and did not leave them to their own choices, intellects, and opinions.

[103] The first of the Messengers (عَلَيْهِمُ السَّلَامُ) was Nūḥ (عَلَيْهِ السَّلَامُ),

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

**“Indeed We have sent revelation to you just as We sent revelation to Nūḥ and the Prophets after him.”** [*Sūrat an-Nisā’* (4):163]

So the first Messenger was Nūḥ (عَلَيْهِ السَّلَامُ). As for the Prophets that came before Nūḥ (عَلَيْهِ السَّلَامُ), then Ādam (عَلَيْهِ السَّلَامُ) and Idrees (عَلَيْهِ السَّلَامُ) were both Prophets before Nūḥ (عَلَيْهِ السَّلَامُ). However, as for the Messengers (عَلَيْهِمُ السَّلَامُ), then their origin was from Nūḥ (عَلَيْهِ السَّلَامُ), and their seal was with Muḥammad (ﷺ),

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

**“Muḥammad is not the father of any man from amongst you, but he is the Messenger of Allāh and the Seal of the Prophets.”** [*Sūrat al-Aḥzāb* (33):40]

So no Prophet will come after Muḥammad (ﷺ).

The Prophet (ﷺ) said:

وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي

**“I am the seal of the Prophets there is no prophet after me.”<sup>18</sup>**

So he is the final Prophet of the creation up until the Hour is established and the people have no need for the sending of a Prophet after him, because he came with that which suffices the people until the Hour is established.

Therefore, the *Qur’ān* is suitable for every time and place and the Islāmic legislation is suitable for every time and place so whoever believes there is a Prophet after Muḥammad (ﷺ) is a disbeliever and whoever believes a liar of who claim to be Prophets is also a disbeliever.

This is why when Aḥmad al-Qāḍiyānī claimed to be a Prophet recently, the Muslim scholars all passed a unanimous ruling that he is a disbeliever and that his followers have all disbelieved. Acting upon the saying of the Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ  
النَّبِيِّينَ﴾

<sup>18</sup> Collected by Abū Dawud (4254)



**“Muḥammad is not the father of any man from amongst you, but he is the Messenger of Allāh and the Seal of the Prophets.”** [*Sūrat al-Aḥzāb* (33):40]

Moreover, with the saying of the Prophet (ﷺ):

سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي

**“There will come after me thirty false Prophets all of them will claim they are Prophets, but I am the Seal of the Prophets there is no Prophet after me.”**<sup>19</sup>

Therefore, the creation is not in need for a Prophet or a scripture after the *Qur’ān* and from the Islāmic creed (*‘aqīdah*) is the belief that the Messenger Muḥammad (ﷺ) is the Seal of the Prophets and that whoever claims to be a Prophet after him is a disbeliever.

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<sup>19</sup> Collected by Abū Dawud (4254)

فَجَعَلَهُ آخِرَ الْمُرْسَلِينَ بَشِيرًا وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا، وَأَنْزَلَ عَلَيْهِ  
كِتَابَهُ الْحَكِيمَ، وَشَرَحَ بِهِ دِينَهُ الْقَوِيمَ وَهَدَى بِهِ الصِّرَاطَ الْمُسْتَقِيمَ

...Moreover, Allāh made him the last of the Messengers, a bringer of glad tidings, a warner <sup>[104]</sup> a caller to Allāh's religion by His permission, <sup>[105]</sup> and an enlightenment and lantern. <sup>[106]</sup>Allāh revealed His Book of Wisdom to him <sup>[107]</sup> and through him Allāh explained His upright religion <sup>[108]</sup>

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#### EXPLANATION

[104] For the righteous the Prophet Muḥammad (ﷺ) is a bringer of glad tidings a warner to those who are evil.

[105] Meaning the Prophet Muḥammad (ﷺ) is a caller to Allāh's Legislation (*share'*), religion (*dīn*) and monotheism (*at-tawḥīd*).

[106] Also the Prophet, Muḥammad (ﷺ) is a lantern through which Allāh removes people from the darkness into the light and enlightenment for the creation through faith, guidance and Revelation.

[107] Allāh revealed to the Prophet Muḥammad (ﷺ) His Book the *Qur'ān*, which is the Greatest Book and the Master of all the scriptures. Falsehood neither enters it from in front or behind because it was revealed by the All-Wise and Praiseworthy, and

it will remain until it is lifted at the end of time before the Day of Judgment.

[108] Through this Wise Book Allāh explained His religion, thus it is the thing that makes clear the religion.

He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً  
وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ﴾

“And We revealed to you the Book as a clarification for all things and as a guidance and mercy and as a glad tiding for the believers.” [Sūrat an-Nahl (16):89]

Therefore, the *Qur’ān* clarifies for all the things that the people are in need of up until the Hour is established. There is not a situation that occurs except there is in the *Qur’ān* that which makes clear its ruling for he who has knowledge and insight.

﴿ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ﴾

“And they do not come to you with an example except We come to you with the truth and the best of explanations.” [Sūrat al-Furqān (25):33]

Similarly, the *Sunnah* explains and clarifies the *Qur’ān*. As Allāh states:

﴿ يَا بَيِّنَاتٍ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ  
إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ ﴾

**“And We have revealed to you the Reminder so that it clarifies to the people that which is revealed to them in hope that they contemplate.” [Sūrat an-Naḥl (16):44]**

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا

**Likewise one must believe that the Hour will be and established in this there is no doubt <sup>[109]</sup>**

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#### EXPLANATION

[109] From the fundamentals of faith is the belief in the Final Day, and whoever rejects it is a disbeliever just as the Idolaters do. However, their rejection of the Hour did nothing more than increase them in their disbelief. So in the same manner, he who claims to be Muslim but rejects the Resurrection is a likewise a disbeliever, because he disbelieves in Allāh and His Messenger and the consensus of the Muslim, and he rejects a fundamental principle from the fundamentals of faith.

That which is intended by the Final Day is the day that comes after the life of this world. The life of this world is the first day and the Day of Resurrection is the Last Day. Therefore it is incumbent to believe in and prepare for it, as it is not enough that a person believes in it, rather he must also prepare for it with righteous actions and repentance, so that he succeeds on that Day.

Likewise the expression the Hour is used to mean the Last Day as it comes in the *Qur'ān*.

﴿ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ﴾

**“The people ask you about the Hour. Say the knowledge of it is with Allāh.”** [*Sūrat al-Aḥzāb* (33):63]

So similarly, the Hour is the time in which the life of this world ends, and the Afterlife begins; this is the Hour. It is the day upon which this world ends, and the Afterlife begins, and no one knows when it will take place but Allāh. However, it has been authenticated upon the Prophet (ﷺ) that the Hour will be established on a Friday.<sup>20</sup>

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا ﴾

**“Are they waiting for the Hour to come suddenly upon them while some of its signs have already come.”** [*Sūrat Muḥammad* (47):18]

Meaning some of the indications of the Hour have come, and its signs are of three categories:

1. The lesser signs
2. The intermediate signs
3. The major signs

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<sup>20</sup> Collected by Muslim (854)

From the lesser signs are those signs that have occurred, for instance, the sending of the Prophet Muḥammad (ﷺ) as he is the Prophet of the Hour.

He (صلى الله عليه وسلم) said:

بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ، وَأَشَارَ بِإِصْبَعَيْهِ: السَّبَابَةَ وَالْوُسْطَى

**“I was sent with the Hour like these two. Then he indicated with his two fingers, the index finger, and the middle finger.”<sup>21</sup>**

As for the intermediate signs then some of them have occurred, and those that remain will occur in the future.

The last category are the major signs, which if they begin will all follow on from each other in succession and they are: the rising of the sun from the west,<sup>22</sup> the appearance of the Beast that will write on the forehead of each person the word believer or disbeliever.<sup>23</sup> This beast will come out from the earth and it will not leave any person without a sign indicating whether he is from the believers or disbelievers, then the people will be called by this sign, O Muslim! Or O disbeliever!

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<sup>21</sup> Collected by al-Bukhārī (4936)

<sup>22</sup> Collected by al-Bukhārī (4935)

<sup>23</sup> Collected by at-Tirmidhī (3187)

Also from the major signs is the appearance of the Ya'jūj and Ma'jūj.<sup>24</sup>; a group of people from the Children of Ādam, who scarcely understood a word and spread mischief in the land.

They are those people about whom the people asked *Dhul-Qarnain* to build a barrier between them and the people. So he took up the responsibility by way of that which Allāh gave him of strength and ability and built the barrier that the Ya'jūj and Ma'jūj are unable to remove or escape from. This barrier will remain between them and the people until an appointed time, at which the barrier will be destroyed. So the Ya'jūj and Ma'jūj will come out to the people, and those things that have been mentioned in the narrations will occur.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ هَذَا رَحْمَةٌ مِنْ رَبِّي ﴾

“This is from the mercy of my Lord.”

Meaning: The barrier.

﴿ قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿١٨﴾ \* وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ﴾

“So when the promise of my Lord comes, He will destroy it and the promise of my Lord is true.

<sup>24</sup> Collected by Muslim (2937)



**“Moreover, on that day We will leave them to surge into each other.” [Sūrat al-Kahf (18):98-99]**

This will continue until Allāh destroys them and saves the Muslims from their evil as is apparent in the narrations.

Likewise, from the major signs is the appearance of the Mahdi,<sup>25</sup> an Imām from the lineage of Hasan ibn Ali (رضي الله عنه). He will appear at a time when there will be division between the Muslims, then the people will pledge allegiance to him. After that he will be easy upon the people, filling the earth with justice, just as a pit is filled with soil, and he will fight for Allāh’s cause.

Then the Anti-Christ (*al-Masīḥ ad-Dajjāl*) will appear at the end of the Mahdi’s reign, which is the greatest trial and calamity upon the Muslim Ummah. Then al-Masīḥ ‘Essa ibn Maryam (عليه السلام) will descend and will kill ad-Dajjāl and will free the Muslims from his evil. Then the Ya’jūj and Majūj will appear, and these are what are known as greater consecutive signs.

Then at the end of time, Allāh will seize the souls of the believers leaving only the evil doers on the earth, and there will be no one who even mentions the name of Allāh. Then the Hour will be established upon them, and the aid of Allāh is sought.

The Prophet (ﷺ) said:

مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ

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<sup>25</sup> Collected by Abū Dāwūd (4286)

**“The evilest people are those who the Hour will be established upon while they are alive.”<sup>26</sup>**

Also from greater signs of the Hour is the fire that will drive the people to the Plain of Resurrection, which will stay with them wherever they rest during the night and wherever they rest during the day. It will drive them to the Plain of Resurrection, and it is will appear from the lower part of Aden in al-Yemen, as comes in a narration.<sup>27</sup>

Thus are the signs of the Hour that the Prophet (ﷺ) has mentioned in the *Sunnah* and which Allāh has also mentioned in the Noble *Qur’ān*. However, the question may be asked, when the Hour will actually take place, the answer is, nobody knows except Allāh.

So those people who try to calculate and say the Hour will be established in a specific year and on a specific day are liars because no one knows the time of the Hour but Allāh – (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ). The Angels do not know, the Messengers (عَلَيْهِمُ السَّلَامُ) do not know, so how do these people know? This is all lies.

In any case, it is not important for you to know when the Hour will be established, the important thing for you is to prepare for it with your actions. There is no benefit in knowing when the Hour will be, and if there were a benefit in this, then Allāh would have informed us of it. This is why when a man asked the

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<sup>26</sup> Collected by al-Bukhārī (7067)

<sup>27</sup> Collected by at-Tirmidhī (2183)

Prophet (ﷺ), “When will the Hour be established?” He said to him:

مَاذَا أَعَدَدْتَ لَهَا؟

“What have you prepared for it?”<sup>28</sup>

Therefore that which is intended by us knowing about the Hour is righteous actions, and it is not important that you know when the Hour will be established, as there is no benefit in this for you, and if there were a benefit, then Allāh would have made it clear to us.

This is why the Idolaters would ask the Messenger: when will the Hour be established, fiercely challenging him, and out of disbelief, when he called them to do righteous actions and to prepare for the Hour.

So Allāh replied to them by saying:

﴿ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ﴾

“Say the knowledge of it is with my Lord. None can reveal its time except Him.” [Sūrat al-A’rāf (7):187]

The Messenger (ﷺ) was not concerned with teaching them when exactly the Hour will be established, but rather the

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<sup>28</sup> Collected by al-Bukhārī (2688)

Messenger (ﷺ) was concerned with to calling them to *at-tawḥīd*, worship, and righteous actions, and in prohibiting them from *ash-shirk*, disbelief and disobedience.

This is why Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ﴾

**“Say the knowledge of it is with my Lord none but He discloses it at its time.”** [*Sūrat al-‘A‘rāf*(7):187]

Therefore, when the Hour is established was not from the issues of the Messenger (ﷺ) gave importance to. However, the important issue for the Messenger (ﷺ) was to call the people to *at-tawḥīd*, worship, and righteous actions and to prohibit them from disbelief and disobedience. This was the issue the Messenger gave importance to.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴾ ﴿٣٣﴾

**“The people ask you about the Hour. Say the knowledge of it is with Allāh and what do you know it could be that the Hour is close.”** [*Sūrat al-Aḥzāb* (33):63]

Also, the major establishment of the Hour will take place upon all the people at once. However in relation to each individual, then every person that dies, his Hour has taken place and has

been established. This is because, for every person that dies his life in this world has ended and he has entered the barzakh, which is the stage between the life of this world and the Afterlife.

Therefore the belief in the establishment of the Hour and the Last Day and that which will take place therein from Paradise, and Hell, and from the reckoning and weighing of the deeds, the giving of books of actions, and the giving the people their books in their right or left hands, all of this is from the affairs of the Resurrection and that which will take place therein.

Likewise, the bridge over the middle of Hell which the creation will cross, all of these issues are from the affairs of the Day of Resurrection that are obligatory for you to believe in, and it is not permissible for anyone to have any doubt regarding them.

The Idolaters reject the establishment of the Hour and the Resurrection and that is because they compare Allāh's ability against their ability. So they say: how can a person die, become dirt and decayed, and then be resurrected and have his life given back to him a second time; that is impossible.

They say:

﴿إِنَّا نَحْنُ وَإِنَّا لَمَبْعُوثُونَ﴾

**“When we die and are turned to dust and bones will we truly be resurrected?”** [*Sūrat as-Ṣaffāt* (37):16]

Also Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَقَالُوا إِذَا كُنَّا عِظْمًا وَرُفَاتًا أَوَلَمْ نَكُنْ لَكُمْ بَدِئًا ﴿٤٩﴾ ﴾

**“And when we have turned to bones and dust particles will we be resurrected as a new creation.” [Sūrat al-Isrā’ (17):49]**

This is the limitation of their intellects. However, they have forgotten the ability of Allāh, and that Allāh is incapable of nothing. So Allāh replies to them with proof in the Noble *Qur’ān*.

From amongst them is that: He who is able to create them is able to bring them back to life as it is He who created them from nothing and brought them into existence from nothing and therefore He can bring them back to life.

This resurrection of man to Allāh (سُبْحَانَهُ وَتَعَالَى) is similar to bringing the earth to life after its death with vegetation.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ ۖ اهْتَزَّتْ وَرَبَتْ ۖ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ ۖ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

﴿ ٣٩ ﴾

**“And from His signs is that you see the earth withered then when We send the rain down upon it, it convulses and bursts forth. Indeed, He who brings it to life will bring the dead to life. Truly He is All-Able to do all things.” [Sūrat Fuṣṣilat (41):39]**

Therefore, just as the vegetation bursts into life from the earth, the bodies will also burst into life from the soil. So the soil that was formed from decomposed bodies, Allāh (سُبْحَانَهُ وَتَعَالَى) will return it to its original form.

He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾ ﴾

**“Truly We know that which the earth has taken away from them. With Us is a Book that records everything.”** [Sūrat Qaf (50):4]

Allāh will bring them back to life, even though their bodies have decomposed and become dirt. Therefore, this soil that the decayed bodies have become, Allāh will return it back to its original form, as bodies, moving, living, hearing and seeing, because Allāh is incapable of nothing.

Also, is not Allāh, He who created the heavens and the earth able to resurrect mankind, this more so.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ ﴾

**“The creation of the heavens and the earth is greater than the creation of Mankind, but most people do not know.”** [Sūrat al-Ghafir (40):57]

Therefore, Allāh Who created the heavens and earth can bring man back to life in his original form.

Thus these are unequivocal proofs that Allāh has mentioned in the *Qur'ān* that close the eyes of these disbelievers who reject the Resurrection and make Allāh (سُبْحَانَهُ وَتَعَالَى) incapable of that which He can do – and Allāh is exalted far above that which they say.

As for the people of faith who have knowledge of Allāh's ability, then belief in the Resurrection is not a problem for them, and they totally believe in it based upon that which Allāh has informed them (سُبْحَانَهُ وَتَعَالَى) and they know that Allāh is able to do all things:

﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾

**“And that the Hour shall surely come to pass – there is no doubt in it – and Allāh shall surely resurrect those who are in the graves.”** [*Sūrat al-Hajj* (22):7]

So in conclusion, Allāh will resurrect those who are in the graves even if they have become dust and particles because Allāh is incapable of nothing.



وَأَنَّ اللَّهَ يَبْعَثُ مَنْ يَمُوتُ، كَمَا بَدَأَهُمْ يَعُودُونَ. وَأَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى ضَاعَفَ  
لِعِبَادِهِ الْمُؤْمِنِينَ الْحَسَنَاتِ وَصَفَحَ لَهُمْ بِالتَّوْبَةِ عَنِ كَبَائِرِ السَّيِّئَاتِ، وَغَفَرَ لَهُمُ  
الصَّغَائِرَ بِاجْتِنَابِ الْكَبَائِرِ

...And that Allāh will resurrect the dead <sup>[110]</sup> and will return them to the original form in which He created them <sup>[111]</sup> and that Allāh (سُبْحَانَهُ وَتَعَالَى) multiplies the good deeds of His believing worshipers... <sup>[112]</sup> And He forgives them their major sins upon repentance <sup>[113]</sup> and pardons their minor sins if they avoid the major sins. <sup>[114]</sup>

#### EXPLANATION

<sup>[110]</sup> Meaning Allāh will bring them back to life from the dead to be taken into account and recompensed.

<sup>[111]</sup> Just as Allāh created you all the first time; you will all once again return to a state of living – by the permission of Allāh – just as you were in this world. Because He who was able to create you in the beginning is more so able to bring you back to life.

He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَ لَهُ الْمَثَلُ  
الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

**“It is He who created the creation in the first instance, and it is He who brings them back to life and that is easier for Him and to Him belongs exalted attributes in the heavens and the earth and He is the Most-Mighty, the Most-Wise.”** [Sūrat ar-Rum (30):27]

[112] Also on the Day of Resurrection Allāh (سُبْحَانَهُ وَتَعَالَى) will recompense His worshipers for their actions

﴿ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴾

**“And your Lord does not oppress anyone.”** [Sūrat al-Kahf (18):49]

Every person will be recompensed for their actions, if their actions were good, then their recompense will be good and if their actions were evil then the recompense is evil.

As for the believers, then the actions they do in this life will be multiplied by the merit of Allāh.

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ﴾

**“He who comes does a good action it will be multiplied tenfold for him.”** [Sūrat al-‘An‘ām (6):160]

Therefore, a person’s actions will be multiplied from ten to seven hundred times to multiples many times more which only Allāh alone knows, and this is from Allāh’s merit (سُبْحَانَهُ وَتَعَالَى). However if the believing person has evil deeds other than Shirk and disbelief, then Allāh (سُبْحَانَهُ وَتَعَالَى) will either punish him for

those actions or pardon him, and this is specific to the people of faith .

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ ﴾

**“Allāh does not forgive that you worship others along with Him, but He forgives anything less than that.”**

Meaning: anything less than shirk.

﴿ لِمَنْ يَشَاءُ ﴾

**“To whomever He wills.”** [*Sūrat an-Nisā’* (4):48]

So Allāh will either forgive or pardon them of these sins or He will punish them for their sins in the fire, and then bring them out of the fire before admitting them into Paradise. This is regarding the issue of major sins other than shirk committed by the believer.

Therefore, sins are divided into the major and lesser sins due to the evidence in this verse.

﴿ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا نُهَوْنَا عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴾

**“If you abstain from the major sins from which you have been forbidden He will expiate your sins and**

cause you to enter an honorable abode.” [Sūrat an-Nisā’ (4):31]

As a result, the minor sins are expiated even if the person does not repent from them. Similarly, the minor sins are also expiated by refraining from the major sins. Therefore whoever refrains from the major sins Allāh will expiate his minor sins and in the same manner, the minor sins are also expiated by righteous actions.

The Prophet (ﷺ) said:

وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا

“Follow up a sin with a righteous action and it will erase it.”<sup>29</sup>

Also, the minor sins are also expiated by the afflictions that befall a person in this life as the Prophet (ﷺ) said:

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ  
حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ .

“Nothing befalls a believer of difficulty, suffering, anxiety, sorrow, hindrance or grief, or even a thorn

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<sup>29</sup>Collected by at-Tirmidhī (1987)

that pricks him, except Allāh expiates his sins by them.”<sup>30</sup>

Therefore, the afflictions are an expiation for the Muslim’s sins, and these sins are also expiated by other means.

They say the definition of the major sins is: those sins that constitute capital punishment in this world, like fornication, theft and drinking alcohol, or those sins that constitute the threat of Allāh’s punishment in the afterlife, or those sins that constitute Allāh’s anger or the threat of the fire or other than this. Therefore, in short we say those sins that constitute a threat in the afterlife, are major sins.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾﴾

“Indeed those who consume the wealth of the orphans in oppression only feed their stomachs with fire, and they will burn in the Blazing Flames.” [*Sūrat an-Nisā’* (4):10]

Therefore the major sins are those actions that constitute a capital punishment in this life or a threat of Allāh’s punishment in the Afterlife, or those sins related to verses ending with the curse or the anger of Allāh, or the threat of the Fire and

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<sup>30</sup> Collected by al-Bukhārī (5641) & (5642)

punishment, and anything other than them are from the minor sins that may be expiated by those things previously mentioned.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ﴾

**“Those who avoid the major sins and loud acts, even though they may sometimes fall into minor sins.”**

[*Sūrat an-Najm* (53):32]

Meaning the lesser offenses:

﴿ إِنَّ رَبَّكَ وَاسِعٌ الْمَغْفِرَةِ ﴾

**“Surely your Lord is vast in His forgiveness.”** [*Sūrat an-Najm* (53):32]

[113] If Allāh wills He forgives people of their sins;

He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

**“Indeed Allāh does not forgive that you worship others along with Him but forgives anything less than that for whomever He wills.”** [*Sūrat an-Nisā* (4):48]

[114] Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ  
وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾﴾

“But if you avoid the major sins that have been forbidden We shall remit your minor sins and cause you to enter an honorable abode.” [*Sūrat an-Nisā’* (4):31]

This is one of the expiations of the minor sins.

الْكَبَائِرِ صَائِرًا إِلَى مَشِيئَتِهِ ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾. وَمَنْ عَاقَبَهُ اللَّهُ بِنَارِهِ أَخْرَجَهُ مِنْهَا بِإِيمَانِهِ، فَأَدْخَلَهُ بِهِ جَنَّتَهُ ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿٧﴾

Also, He has made those who do not repent from the major sins fall under His will <sup>[115]</sup> “Indeed Allāh does not forgive that you worship others along with Him but He forgives anything less than that for whomever He wills.” [Sūrat an-Nisā’ (4):48] In addition to this, whosoever Allāh punishes with His fire, Allāh will then remove him from it due to his faith then enter him into Paradise<sup>[116]</sup> “Whosoever does an action the weight of an atom will see it.” [Sūrat az-Zalzalah (99):7] <sup>[117]</sup>

#### EXPLANATION

<sup>[115]</sup> The minor sins are also forgiven through repentance but if the person dies while he continues to commit such sins that are other than shirk he then falls under Allāh’s will.

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Indeed Allāh does not forgive that you worship others along with Him but forgives anything less than that for whomever He wills.” [Sūrat an-Nisā’ (4):48]



[116] He who Allāh punishes due to a major sin in the Afterlife, Allāh will remove him from the Fire and enter him into Paradise and therefore, his end abode will be Paradise due to his belief and singling out Allāh in all acts Worship (*at-tawhīd*).

As for the disbeliever and the Idolater then he has no ambition for Paradise or the mercy of Allāh and the aid of Allāh is sought from this.

Consequently only the disbeliever or the Idolater remains forever in the Fire. As for the sinners from the Muslims, even if they enter the Fire and are punished in it, in the end they will be removed from it, and their final abode will be Paradise. Therefore, the meaning of the author's saying: Allāh will remove a person from the fire due to his faith means due to him singling out Allāh in all acts Worship (*at-tawhīd*).

[117] Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾

**“Whosoever does a good action the weight of an atom will see it and whoever does an evil action the weight of an atom will see it.”** [*Sūrat az-Zalzalah* (99):7-8]

Every person will meet his actions whether they are good or evil, and none will be neglected in any way.

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكَ حَسَنَةً يُّضْعِفْهَا  
وَوُتِّتَ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

**“Indeed Allāh does not oppress anyone the weight of an atom. If a person does good actions, He multiplies it and bestows from His grace a great recompense.”**  
[*Sūrat an-Nisā’* (4):40]

As for evil deeds then they are not multiplied but they are recompensed with their likes.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْرَىٰ إِلَّا مِثْلَهَا﴾

**“And the recompense of an evil deed is an evil deed the likes of it.”** [*Sūrat al-An’ām* (6):160]

As a result, the evil deeds are not multiplied because this opposes the justice of Allāh (سُبْحَانَهُ وَتَعَالَى) that a person’s evil deeds are multiplied when he only did one evil deed. However if the sinner is a Muslim Allāh may forgive him his sin, because the punishment for an evil deed is justice from Allāh whereas the multiplying of good deeds is a merit from Allāh (سُبْحَانَهُ وَتَعَالَى) which He bestows upon His worshipers.

Therefore, a person’s evil deeds are not multiplied, however, they may increase in their seriousness due to the sacredness of a certain time. So for example if a person were to commit a sin in the month of *ramāḍan* or *ḥajj*, it would earn a more severe punishment but it would not be multiplied. Alternatively, the

same could be said if a person commits a sin in a sacred place, like an evil deed committed in the Haram of Mecca.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾﴾

**“And whoever desires deviation therein with oppression We will cause him to taste a painful punishment.”** [*Sūrat al-Hajj* (22):25]

Therefore, evil deeds are intensified in sacred times and places because they violate the sacred sanctity.

وَيُخْرِجُ مِنْهَا بِشَفَاعَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَفَعَ لَهُ مِنْ أَهْلِ الْكِبَائِرِ مِنْ أُمَّتِهِ

**Also, some of those who commit major sins from this Ummah will be removed from the Fire due to the intercession of the Prophet...<sup>[118]</sup>**

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#### EXPLANATION

<sup>[118]</sup> The sinful believer will be removed from the Fire either by the merit of Allāh (سُبْحَانَهُ وَتَعَالَى) or by the intercession of those who be permitted to intercede, and the greatest of those who will intercede is Muḥammad (ﷺ). As Allāh will allow him to intercede for whomever He wishes; in honor of the one making the intercession and out of mercy for the one being interceded for.

Also from those who will be permitted to intercede are the angels, and there is also the intercession of Allāh's (سُبْحَانَهُ وَتَعَالَى) supporters and the righteous, along with the intercession of the afraṭ who are those children who died at a young age. Allāh (سُبْحَانَهُ وَتَعَالَى) will allow all of these individuals to intercede on the Day of Resurrection for the people of faith who have entered the Fire so they may be removed from it, the same applies to those who deserve to enter the Fire; these people will also intercede for them so that Allāh (سُبْحَانَهُ وَتَعَالَى) will remove them from the Fire.

However, in addition to this, the intercession has two conditions.

**The First:** That the intercession is by the permission of Allāh (سُبْحَانَهُ وَتَعَالَى).

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

**“Who is he that will intercede except with His permission?”** [Sūrat al-Baqarah (2):255]

**The Second:** That the person being interceded for is from the people of faith. As for the disbeliever and the Idolaters then there is no benefit in them being interceded for.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾

**“Nor an intercessor for the Zâlimûn (polytheists and wrong-doers, etc.), who could be given heed to.”** [Sūrat Ghafir (40):18]

﴿فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ﴾

**“The intercession of the interceders will be of no benefit to them.”** [Sūrat al-Mudathir (74):48]

وَأَنَّ اللَّهَ سُبْحَانَهُ قَدْ خَلَقَ الْجَنَّةَ فَأَعَدَّهَا دَارَ خُلُودٍ لِأَوْلِيَائِهِ، وَأَكْرَمَهُمْ فِيهَا بِالنَّظَرِ إِلَى  
وَجْهِهِ الْكَرِيمِ

Also from the Islāmic creed (*'aqīdah*) is that Allāh (سُبْحَانَهُ وَتَعَالَى) has prepared the everlasting abode of Paradise for His supporters <sup>[119]</sup> and that He will honor them therein by allowing them to look at His Noble Face... <sup>[120]</sup>

#### EXPLANATION

<sup>[119]</sup> From the affairs of the Hereafter is Paradise and Hell. As for Hell then Allāh has created it for the disbelievers, whereas Paradise has been created for the pious, and they are both created and exist at present. Their creation has not been delayed until the Day of Resurrection as some of the people of misguidance say, but rather they have been created and currently exist because Allāh said Paradise and Hell have been:

﴿أُعِدَّتْ﴾

“Prepared.”

This verb is in the past tense, so it indicates that they have been prepared and created. Likewise that which proves their presence is that which Allāh has made the believers experience from the breath of Paradise in this world from the sweet fragrances. Moreover, the same is to be said regarding the Fire and that which the believers experience from severe heat and cold, as the Prophet (ﷺ) said:

شِدَّةُ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ

“The severe heat is from the breath of the Hell Fire.”<sup>31</sup>

Therefore, the evidences indicate the presence of Paradise and Hell.

Now in relation to the saying of the author; “*Allāh (سُبْحَانَهُ وَتَعَالَى) has prepared the everlasting abode of Paradise for His supporters.*”

Then Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ  
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ﴾

“And hasten to the forgiveness of your Lord and to the Paradise whose vastness is that of the heaven and the earth, prepared for the God-fearing.” [Sūrat Āl-Imrān (3):133]

Moreover, the supporters of Allāh are:

﴿ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٣٣﴾ ﴾

<sup>31</sup> Collected by al-Bukhārī (535)

**“Those who believe and were God-Fearing.”** [*Sūrat Yunus* (10):63]

[120] The meaning of the author’s statement: and that He will honor them therein with looking at His Noble Face: is that from the things or rather from the greatest things Allāh will honor the people of Paradise with is looking at His Noble Face because they believed in Him in this world but did not see Him. Therefore, Allāh will reveal Himself to them on the Day of Judgment in Paradise, and they will be delighted by looking at Him.

The Prophet (ﷺ) said:

إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤْيَيْهِ .

**“Indeed you will all see your Lord just as you see the moon. You will not be crowded together when looking at Him.”**<sup>32</sup>

Also in another narration the Prophet (ﷺ) was asked: O Messenger of Allāh (ﷺ), will we see our Lord on the Day of Judgment? So he (ﷺ) said:

هَلْ تُضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ ؟

**“Do you have doubt in the sun on a clear day without clouds?”**

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<sup>32</sup> Collected by al-Bukhārī (554)



They said, “No, O Messenger of Allāh (ﷺ).

He (ﷺ) said,

هَلْ تُضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ ؟

**“Do you have doubt in the moon on the night of a full moon without clouds?”**

So they said: No O Messenger of Allāh (ﷺ). So he (ﷺ) said:

فَإِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ

**“Indeed you will all see Him (Allāh) on the Day of Judgment in the same manner.”<sup>33</sup>**

This will be out of honor for the People of faith, those who believed in Allāh in this life but did not see Him, but rather they believed in Him based upon the clear proofs that indicate the existence of Allāh (سُبْحَانَهُ وَتَعَالَى). They believed in Him based upon that which the Messengers (عَلَيْهِمُ السَّلَامُ) informed, along with the *Qur’ānic* and universal signs, so therefore Allāh will honor them on the Day of Judgment by allowing them to see Him.

As relates to this life, then no one can see Allāh because the children of Ādam (عَلَيْهِمُ السَّلَامُ) are unable to endure the sight of

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<sup>33</sup> Collected by al-Bukhārī (6573)

Allāh due to His greatness (سُبْحَانَهُ وَتَعَالَى). Therefore, No one in this world can see Allāh, even the Messenger (ﷺ). This is because after he was taken up into the heavens and came close to Allāh (سُبْحَانَهُ وَتَعَالَى),

It was said to him: “Did you see your Lord?”

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

نُورٌ أَنَّى أَرَاهُ

“Wherever I looked there was light.”<sup>34</sup>

Meaning the veil of Allāh was light, and he did not see Allāh and, therefore, no one will see Allāh in this life. As for the next life, then Allāh will honor the people of faith and grant them strength so that they may look Him. As for in this life, if Allāh was to reveal Himself to anyone they will perish. This is why when Mūsa (عَلَيْهِ السَّلَامُ) arrived at the appointed place, and his Lord spoke to Him he said:

﴿ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ﴾

“O my Lord! Reveal Yourself to me.” [Sūrat al-‘A’rāf (7):143]

<sup>34</sup> Collected by Muslim (178)

Mūsa (عَلَيْهِ السَّلَامُ) said this because he deeply desired to see his Lord, so Allāh said:

﴿ قَالَ لَنْ تَرَنِي ﴾

“Never can you see Me.” [Sūrat al-‘A’rāf (7):143]

Meaning in this world.

﴿ وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ فَإِنْ أَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي ﴾  
﴿ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

“But look at this mountain and if it remains in its place, then you will be able to see Me and as soon as his Lord revealed His splendor to the mountain He pulverized it.” [Sūrat al-‘A’rāf (7):143]

So the firm mountain was pulverized and became dust due to Allāh’s tremendousness (سُبْحَانَهُ وَتَعَالَى).

﴿ وَحَرَّ مُوسَى صَبْعًا ﴾

“And Mūsa fell down unconscious.” [Sūrat al-‘A’rāf (7):143]

Meaning: Mūsa (عَلَيْهِ السَّلَامُ) fainted due to the intensity despite the fact he did not even see his Lord. So Allāh wanted to make clear to Mūsa (عَلَيْهِ السَّلَامُ) that he cannot see and is not capable of seeing Allāh in this life.

As for the disbelievers, then because they disbelieved in Allāh in this life and disbelieved in His signs, Allāh will veil them from seeing Him on the Day of Judgment.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ ﴾

**“No indeed, they will be veiled from (seeing) their Lord on that Day.”** [*Sūrat al-Muṭaffifin* (83):15]

Meaning on the Day of Judgment

﴿ لَمَّحْجُورُونَ ﴿١٥﴾ ﴾

**“They will be veiled from (seeing) their Lord.”** [*Sūrat al-Muṭaffifin* (83):15]

As a humiliation for them, so they will not see their Lord because they rejected and disbelieved in Him, and therefore Allāh (سُبْحَانَهُ وَتَعَالَى) will prevent them from seeing Him on the Day of Judgment.

وَهِيَ الَّتِي أَهْبَطَ مِنْهَا آدَمَ نَبِيَّهُ وَخَلِيفَتَهُ إِلَى أَرْضِهِ

**...And it is the same Paradise from which Allāh expelled His Prophet <sup>[121]</sup> and Khalifah Ādam, to the earth <sup>[122]</sup>**

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#### EXPLANATION

[121] Is the Paradise mentioned here the same Paradise which Ādam (عَلَيْهِ السَّلَامُ) inhabited or is it another Paradise?

There are two opinions concerning this, with the correct opinion being that it is the Paradise which Allāh informed us of. Also the reason the author said: And it is the same Paradise from which Allāh expelled His Prophet, Ādam (عَلَيْهِ السَّلَامُ). Is because Ādam (عَلَيْهِ السَّلَامُ) is a Prophet whom Allāh spoke to.

[122] There is an issue with this statement because Allāh does not have a *Khalifah* but rather Allāh is the *Khalifah* as the Prophet (ﷺ) said in the supplication of the traveler:

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ

**“O Allāh You are a companion in a journey and You are the Khalifah of the family.”<sup>35</sup>**

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<sup>35</sup> Collected by Muslim (1342)

Allāh does not place anyone in charge in place of Himself, but it is man who appoints people to be in charge of others.

As He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ ﴾

**“It He Who appoints you as vicegerents over the earth.”** [Sūrat al-An’ām (6):165]

Meaning: people place each other in charge. As for the saying of Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ﴾

**“I am about to place a vicegerent upon the earth.”**  
[Sūrat al-Baqarah (2):30]

Meaning: Allāh will place a vicegerent before Him on the earth. However no one precedes Allāh, unless the author intends by Khalifah that which is expressed in the verse where Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ﴾

**“I am about to place a vicegerent upon the earth.”**  
[Sūrat al-Baqarah (2):30]

Meaning: Allāh made a khalifah for man from those who lived on the earth before him.

وَخَلَقَ النَّارَ فَأَعَدَّهَا دَارَ خُلُودٍ لِمَنْ كَفَرَ بِهِ وَالْحَدَّ فِي آيَاتِهِ وَكُتُبِهِ وَرُسُلِهِ، وَجَعَلَهُمْ  
مُحْجُوبِينَ عَنِ رُؤْيَيْهِ

...Due to that which preceded from Allāh's foreknowledge. Also, Allāh created Hell and prepared it as an everlasting abode for those who disbelieve in Him, His signs, His Books, His Messengers and prevented them from seeing Him <sup>[123]</sup>

#### EXPLANATION

[123] The belief in the Last Day consists of all that which takes place on the Day of Judgment from that which Allāh has mentioned in His Book or the Messenger has mentioned in his *Sunnah*. Therefore, it is obligatory upon us to believe in all the various situations that will take place on the Day of Resurrection.

It is also upon us to believe that Allāh created Paradise and prepared it for His God-fearing worshipers and the believers.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ ﴾

“So give glad tidings to those who believe and do righteous actions that for them are gardens beneath which rivers flow.” [*Sūrat al-Baqarah* (2):25]

This is the abode of the believers on the Day of Judgment, which is an everlasting abode. They will not be removed from it, nor will they die, fall ill, become elderly, or be afflicted with anything hateful. Rather they will be in permanent and continuous delight.

Also from the affairs of the Afterlife is the Hellfire, which Allāh has created and prepared for the disbelievers.

﴿ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴾

**“But if you fail to do so and will most certainly fail then fear the Fire whose fuel is men and stone that has been prepared for the disbelievers.”** [*Sūrat al-Baqarah* (2):24]

Therefore both Paradise and Hell have been created, and they exist at present and the proof is the saying of Allāh:

### “Prepared.”

This is a verb in the past simple verb form. So this does not mean that Hell and Paradise will be created on the Day of Judgment as both of them have already been prepared. Paradise has been prepared for the God-fearing and Hell has been prepared for the disbelievers.

Similarly, from the proofs that Hell is present is that the Prophet (ﷺ) said:



وَاشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلْتُ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِنَفْسَيْنِ  
نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ وَأَشَدُّ مَا  
تَجِدُونَ مِنَ الرَّمْهِرِ.

**“Hellfire complained to its Lord and said: “O my Lord, parts of me devours other parts of me.” So He allowed it to take two breaths. A breath in the winter and a breath in the summer and this is what you experience of severe heat and cold.”<sup>36</sup>**

So this proves that both Paradise and Hell are present, have been prepared and are ready.

Therefore, the belief in Paradise and Hell enters into the belief of the Day of Judgment as in the narration:

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَأَنَّ  
عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ، وَ الْجَنَّةُ  
حَقٌّ وَ النَّارُ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ .

**“Whosoever testifies that none has the right to be worshiped but Allāh and that Muḥammad is the Messenger of Allāh and that ‘Essa is a slave of Allāh, His Messenger, and His Word which He gave to Maryam and a spirit from Him, and that Paradise is**

<sup>36</sup> Collected by al-Bukhārī (537)

**true, and Hell is true, Allāh will enter him into Paradise due to that which he earned by his actions.”<sup>37</sup>**

The point being here is:

وَالْجَنَّةُ حَقٌّ وَالتَّارُ حَقٌّ

**“...And that Paradise is true, and Hell is true...”**

Therefore this proves that it is obligatory to believe in Paradise and Hell and that the mere belief in of itself is insufficient, but rather you must also carry out those actions that will be the cause of you entering Paradise and abstain from those actions that will cause you to enter Hell.

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<sup>37</sup> Collected by al-Bukhārī (3435)

وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَجِيءُ يَوْمَ الْقِيَامَةِ، وَالْمَلَكُ صَفًّا صَفًّا؛ لِعَرْضِ الْأُمَمِ وَحِسَابِهَا  
وَعُقُوبَتِهَا وَثَوَابِهَا

Also from the Islāmic creed (*'aqīdah*) is that Allāh (سُبْحَانَهُ وَتَعَالَى) will arrive on the Day of Judgment along with the angles row upon row for the display of the nations, for the reckoning of the people, their punishment and recompense [124]

#### EXPLANATION

[124] Also from the affairs that will occur on the Day of Judgment which we must believe in is that Allāh will arrive to judge between His worshipers, So He will arrive and attend,

As He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ  
وَالْمَلَائِكَةُ وَفُضِيَ الْأَمْرُ إِلَى اللَّهِ تَرْجِعُ الْأُمُورُ ﴾

“Are they waiting for Allāh to come to them in canopies of clouds with the angels and settle the matter finally? To Allāh shall all matters ultimately return.”  
[*Sūrat al-Baqarah* (2):210]

Also He said:

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ ﴾



**“No! However, when the earth is ground into powder and your Lord arrives, and the Angels arrive row upon row.” [Sūrat al-Fajr (89):21-22]**

Allāh (سُبْحَانَهُ وَتَعَالَى) will arrive on the Day of Resurrection. Also the Angles will arrive, and they will stand in rows and encircle the creation on the open plain. Then Allāh will arrive to judge between His slaves in a manner that befits His Majesty – (سُبْحَانَهُ وَتَعَالَى). This is from the affairs Allāh and His Messenger have informed us of, and this arrival is a description of Allāh’s actions. However how Allāh will arrive, we do not know, but He will arrive however He wills (سُبْحَانَهُ وَتَعَالَى) and as for this occurrence of Allāh arriving and attending, then we believe in it as this is from the Islāmic creed (*‘aqīdah*).

As for those who interpret Allāh’s arriving to mean His command will arrive, and then this is a false interpretation. Allāh informs us that He Himself will arrive and attend (سُبْحَانَهُ وَتَعَالَى) and He did not say: My command will arrive, but rather He will arrive, in essence, an arrival that is befitting to His Exaltation (سُبْحَانَهُ وَتَعَالَى).

This is because the people will be gathered together on the plain standing on their feet, naked and uncircumcised, dripping in sweat. The sun will be close, so they will be sweating in accordance with their actions. So they will be afflicted with the difficulties of standing for a long time.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾ فَأَصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ ﴿٤﴾

**“By which the angels and the Spirit will ascend to Him in a day of what its measure is fifty thousand years. So be patient (O Muḥammad) with gracious patience.”**  
[*Sūrat al-Marij* (70):4-5]

Fifty thousand years and they will be standing in the harsh heat, crowded together foot to foot, the first and the last of them. Then at this point they will go forth to those who will intercede for them with Allāh so Allāh may begin the Judgment between them, so as to free them from the plain upon which they are all gathered.

So they will go to Ādam (عَلَيْهِ السَّلَامُ) the Father of Mankind, and they will say:

أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدَيْهِ وَأَسْجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا.

**“O Ādam you are the Father of Mankind, the one Allāh created with His hands, and the one He ordered His angels to prostrate to and taught you the names of**

**all things. Go and intercede for us with our Lord so that He may relieve us.”<sup>38</sup>**

However, Ādam (عَلَيْهِ السَّلَام) will remember that which occurred when he ate from the tree so he will excuse himself. Then they will go to Nūḥ (عَلَيْهِ السَّلَام), the first Messenger sent to the people of the earth, and they will seek from him to intercede with Allāh. However, he will excuse himself because he questioned his Lord about his disbelieving son:

﴿ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ ﴾

**“So Nūḥ called upon his Lord and said: O My Lord, my son is from my family and indeed Your promise is true, and You are the Best of Judges.” [Sūrat Hud (11):45]**

So Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتَّخِذِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطَكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ ﴾

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<sup>38</sup> Collected by al-Bukhārī (4476)

**“O Nūḥ indeed he is not from your family, verily his actions are not righteous. So do not question Me regarding that which you have no knowledge. I admonish you not to be from ignorant.”**[*Sūrat Hud* (11):46]

So Nūḥ (عَلَيْهِ السَّلَامُ) sought forgiveness from his Lord and said:

﴿ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٥٧﴾ ﴾

**“O my Lord I seek refuge in You that I should ask You concerning that which I have no knowledge and if you do not forgive me and show me mercy I will be from amongst the losers.”** [*Sūrat Hud* (11):47]

So then the people will go to Ibrahīm (عَلَيْهِ السَّلَامُ), the Father of the Prophets, to seek the intercession from him, and he will say to them:

إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ  
وَإِنِّي قَدْ كُنْتُ كَذَّبْتُ ثَلَاثَ كَذِبَاتٍ نَفْسِي نَفْسِي أَذْهَوُا إِلَىٰ غَيْرِي أَذْهَبُوا  
إِلَىٰ مُوسَىٰ .

**“Indeed, today my Lord has become angry with an anger the likes of which He has never been angered before and will never be angered the likes of again. For indeed I have told three lies, so I am concerned for myself, I am concerned for myself, I am concerned for myself. Go to other than me, go to Mūsa.”**

So they will go to Mūsa (عَلَيْهِ السَّلَام) saying:

يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ .

**“O Mūsa you are the messenger of Allāh, who Allāh favored with His Message and His Speech over the people. So intercede for us with your Lord do you not see the situation we are in.”**

However, he will seek to be excused and will say:

إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى عِيسَى ابْنِ مَرْيَمَ .

**“Indeed, today my Lord has become angry with an anger the likes of which He has never been angered before and will never be angered the likes of again. For indeed I killed a person whom I was not ordered to kill. I am concerned for myself, I am concerned for myself, I am concerned for myself. Go to other than me, go to ‘Essa, the son of Maryam.”**

So they will go to ‘Essa (عَلَيْهِ السَّلَام) and say:

يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلِمَتِ النَّاسِ فِي الْمَهْدِ صَبِيئًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ .

**”O ‘Essa you are the Messenger of Allāh, His word that he gave to Maryam and a spirit from Him and you**



spoke to the people while you were an infant in the cradle. So intercede for us with your Lord do you not see the situation we are in.”

However, he will seek excuse and will say:

إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ قَطُّ وَلَنْ يَغْضَبَ بَعْدَهُ  
مِثْلَهُ - وَلَمْ يَذْكَرْ ذَنْبًا - نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى  
مُحَمَّدٍ .

“Today my Lord has become angry as He has never before been angry and will never be thereafter. He will not mention a sin, but will say: ‘Go to other than me, I am concerned for myself, I am concerned for myself, I am concerned for myself. Go to other than me, go to Muḥammad.’”

So they will go to Muḥammad (ﷺ), and they will seek the intercession through him with their Lord to begin the reckoning. so he will say,

أَنَا لَهَا

“It is for me.”

Then he will go and prostrate to his Lord, will supplicate and praise Him and remain in prostration in front of his Lord until it is said to him:

يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهُ وَاشْفَعْ تُشَفَّعَ

**“O Muḥammad, raise your head and ask, and you will be given and intercede and your intercession will be accepted.”**

So the Prophet (ﷺ) will intercede for the creation.

وَتُوضَعُ الْمَوَازِينُ لَوْزَنِ أَعْمَالِ الْعِبَادِ، فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

...Also the scales will be set for weighing the worshiper's actions. So whosoever's good deeds are heavy will be successful <sup>[125]</sup>

#### EXPLANATION

[125] Also from the affairs that are obligatory to have faith in are the Scales that will weigh the deeds as Allāh has informed:

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ ۝ ۸ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْمُونَ ﴿ ۱ ﴾

“The weighing on that Day will be the true weighing, so whosoever's scales are made heavy they will prosper and whosoever's scales are made light then they will lose themselves due to their oppression of Our signs.”  
[*Sūrat al-A'rāf* (7):8-9]

Also in another verse Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴾ ۝ ۱۲

**“And whosoever’s scales are made light then they will lose themselves in the Hellfire.”** [*Sūrat al-Mu’minun* (23):103]

Moreover, we ask Allāh for salvation.

This is because there will be scales that have two balances and a needle. So a person’s good deeds will be placed on one side of the balance and the evil deeds on the other balance. So if his good deeds outweigh his evil deeds he will enter Paradise but if his evil deeds outweigh his good deeds, he will enter Hell and this is from Allāh’s justice because He does not oppress anyone.

As a result, it is obligatory to believe in these scales; that they are real and that the actions will be placed on them, just as Allāh and His Messenger (ﷺ) have informed.

However, *al-Mu’tazilah* say these scales are metaphorical and not literal, but rather it is the equivalent of the establishment of justice on the Day of Judgment. However this speech is incorrect and a false interpretation, as it is impermissible to distort the apparent and sound text from its correct meaning, for if we do reinterpret and distort its meaning then this is not from faith because faith is to believe in that which has come from Allāh and his Messenger (ﷺ) upon its reality.

Therefore, the scales are true, and the actions will be weighed in them on the Day of Judgment.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا ﴿٨﴾ مَنْ خَفَّتْ مَوَازِينُهُ ﴿٩﴾ فَأَمُّهُ هَاوِيَةٌ ﴿١٠﴾ وَمَا أَدْرَاكَ مَا هِيَ ﴿١١﴾ نَارٌ حَامِيَةٌ ﴿١٢﴾ ﴾

“As for he whose scales are made heavy then he will abide in bliss and whosoever’s scales is made light his abode will be a deep pit and what will make you know what that is. A Blazing fire.” [*Sūrat al-Qariyah* (101):6-11]

These are the scales in which the good and the evil deeds will be placed and weighed.

وَيُؤْتُونَ صَحَافَتَهُمْ بِأَعْمَالِهِمْ

Also from the Islāmic creed (*'aqīdah*) is that the people will be handed their Books in which their actions are recorded [126]

#### EXPLANATION

[126] Also from those things that will occur on the Day of Judgment is the handing over of books to the people and these books are books of their actions, for our actions are recorded by the angels.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِذْ يَتَلَفَّى الْمَتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

“Since there are two scribes, one on the right, and the other on the left. He utters not a word, but there is a vigilant watcher at hand.” [Sūrat Qaf (50):17-18]

Therefore, the angels write down that which we do from speech and actions and record them in our books, and these books will be given to their owners on the Day of Judgment.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَكُلَّ إِنسَانٍ أَلْمَنَهُ طَلِيرُهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ ﴾

“And We have fastened every mans deeds to his neck and on the Day of Resurrection, We shall bring out for him a book that he will find wide open. (It will be said to him) “Read your book. You yourself are sufficient as a reckoner against you on this Day.” [Sūrat al-Isrā’ (17):13-14]

All will read their books, both those who are literate and illiterate so that each person knows his actions and recompense.

From these people there will be those who will be given their books in their right hand out of honor so they will be delighted, and from them are those who will be given their books in their left hands – and the aid of Allāh is sought – and this will sadden them.

﴿ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ مَا قُرِئُوا بِكِتَابِي ﴿١٥﴾ ﴾

“So as for he who is given his book in his right hand, then he will say: Here read my book!” [Sūrat al-Hāqqah (69):19]

He will say to the people around him in delight:

﴿ أَقْرَأُوا كِتَابِي ﴿١٥﴾ إِنِّي ظَنَنْتُ أَنِّي مُلِقٌ حِسَابِي ﴿١٦﴾ ﴾

“...Read my book. Surely I did believe that I will meet my Account.” [Sūrat al-Hāqqah (69):20]

Meaning: I was sure that I would meet my account, so I did righteous actions.

﴿ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾  
كُلُوا وَأَشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِيَ  
كِتَابَهُ بِشِمَالِهِ ﴾

“So he will be in a life, well-pleasing. In lofty Paradise, the fruits in bunches of what will be low and near at hand. Eat and drink at ease for that which you have sent forth before in the days past. However, as for him who will be given his book in his left hand.” [Sūrat al-Hāqqah (69):21-25]

So some people will be given their books in their left hand.

Then Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ فَيَقُولُ يَلْبِثُنِي لَوْ أُوتِيتُ كِتَابِيَةَ ﴿٢٥﴾ ﴾

“Then he will say: “I wish I were not given my book.” [Sūrat al-Hāqqah (69):25]

He will wish he was not given his book because it will be humiliating and evil:

﴿ وَلَوْ أَدْرَا مَا حِسَابِيَةَ ﴿٢٦﴾ يَلْبِثُهَا كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾ ﴾



**“And that I had never known my Account. Would it be that it (death) was my end.”** [*Sūrat al-Ḥāqqah* (69):226-27]

He will say: would it be that I was not resurrected, would it not be that death is the end and that I was not resurrected.

﴿ مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾ ﴾

**“My wealth has not availed me, my power (and arguments to defend myself) have gone from me.”** [*Sūrat al-Ḥāqqah* (69):28-29]

He will grieve, and the aid of Allāh is sought from this.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) will say to His angels:

﴿ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ﴾

**“Take him and fetter him, and then throw him into the blazing Fire.”** [*Sūrat al-Ḥāqqah* (69):30-31]

Then Allāh continued up until the end of the verses.

So the situation of the Day of Judgment will be an arduous affair with Allāh’s slaves encountering difficulty and hardship, but despite this fact the believers will be in security.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says:

﴿ إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا ﴿٤٣﴾  
وَأَشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ ﴾

**“Indeed the pious will be amidst shade and springs and fruits such as they desire. Eat and drink comfortably for that which you used to do.”** [*Sūrat al-Mursalāt* (77):41-43]

فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

So whosoever is handed his book in his right hand he will have an easy reckoning <sup>[127]</sup> and whosoever is given his book from behind his back will burn in Hell. <sup>[128]</sup>

#### EXPLANATION

[127] This is similar to the saying of Allāh (سُبْحَانَ وَتَعَالَى)

﴿ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۖ ﴾

“O Man! Verily you are returning towards your Lord – with your deeds and actions (good and bad) as a sure returning, and you will meet (the results of the deeds you did).” [Sūrat al-Inshiqāq (84):6]

The meeting with Allāh is a must and when they meet Allāh they will be divided into two groups:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ ﴾

“Then as for him who will be given his book in his right hand.” [Sūrat al-Inshiqāq (84):7]

In his right hand,

﴿ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴾

**“He will surely receive an easy reckoning.”** [*Sūrat al-Inshiqāq* (84):8]

Which is the presentation of deeds

﴿ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٨﴾ ﴾

**“And he will return to his family in joy.”** [*Sūrat al-Inshiqāq* (84):9]

He will return to Paradise and his family in Paradise in joy for that which Allāh has given him.

[128] Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says:

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ ﴾

**“And as for him who is given his book from behind his back.”** [*Sūrat al-Inshiqāq* (84):10]

As a humiliation, he will be given his book in his left hand from behind his back.

﴿ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ ﴾

**“And as for him who is given his book from behind his back he will invoke his own destructions.”** [*Sūrat al-Inshiqāq* (84):10-11]

He will supplicate for his destruction, meaning he will call out in distress and destruction: woe unto him

﴿ وَصَلَّى سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ ﴾

**“And he shall enter the blazing Fire and be made to taste its burning. Indeed, he was joyful with his family.”** [*Sūrat al-Inshiqāq* (84):12-13]

In the life of this world, he was joyful with the sanctuary of this world and its desires, and he forgot about the afterlife and did not act towards it.

Therefore, this is just some of the circumstances of the people on the Day of Resurrection, and we will surely meet them without a shadow of a doubt.

وَأَنَّ الصِّرَاطَ حَقٌّ، يَجُوزُهُ الْعِبَادُ بِقَدْرِ أَعْمَالِهِمْ، فَتَاجُونَ مُتَقَاوِثُونَ فِي سُرْعَةِ النَّجَاةِ عَلَيْهِ  
مِنْ نَارِ جَهَنَّمَ، وَقَوْمٌ أَوْبَقَتْهُمْ فِيهَا أَعْمَالُهُمْ

Also from the Islāmic creed (*'aqīdah*) is to believe that the bridge is a reality, the people will cross it in accordance with their actions, so they will be saved from the Hellfire by crossing it at varying speeds. However, there will be some people whose actions will cause them to fall into it. <sup>[129]</sup>

#### EXPLANATION

[129] Also from the affairs that will take place on the Day of Judgment is the path that stretches across the middle of the Hellfire. This bridge is thinner than a hair, sharper than a sword, and the people will pass over it in accordance with their actions. From them are those who will pass over it at the speed of lightning, and some who will pass over it like a swift breeze. Others will pass over it like a race horse while others who will pass running. Also, there will be those who will pass over it walking, those who will crawl, and then there will those who will fall into the Fire.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ  
جِثْيًا ۖ ثُمَّ لَنَزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

﴿ ٦٦ ﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿ ٧٠ ﴾ وَإِن مِّنكُمْ إِلَّا  
وَارِدُهَا ﴿

**“For by your Lord We will gather them together and the Devils. Then We shall bring them around Hell on their knees. Then indeed We shall drag out from every sect who were worst in obstinate rebellion against the Most Merciful. Then verily We know best those who are most worthy of being burnt within. There is not one of you but will pass over it.”** [*Sūrat Maryam* (19):68-71]

Meaning Hell, and this verse is referring to crossing the bridge, so there is not a person except he will pass over this bridge; the believers and disbelievers will both cross over this bridge.

﴿ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿ ٧١ ﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ  
الظَّالِمِينَ فِيهَا جثيًا ﴿ ٧٢ ﴾ ﴿

**“This is with your Lord a decree that must be accomplished. Then We shall save those who used to fear Allāh and were dutiful to Him, and We shall leave the wrongdoers within (humbled) to their knees (in Hell).** [*Sūrat Maryam* (19):71-72]

Therefore, the crossing of the bridge is from those affairs that will take place on the Day of Judgment.

Also the meaning of the author’s saying: from the Islāmic creed (*‘aqīdah*) is to believe that the bridge is a reality: meaning it is obligatory to believe in it, and the proof is this verse:

﴿ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ﴾

**“There is not one of you but will pass over it.” [Sūrat Maryam (19):71]**

This is a promise from Allāh (سُبْحَانَهُ وَتَعَالَى) that all of the creation will pass over the Fire but the God-fearing will be saved from it because they will have actions that carry them over, whereas the disbelievers will fall into the Fire because they will not have any actions to carry them over it.



وَالْإِيمَانَ بِحَوْضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرِدُهُ أُمَّتُهُ لَا يَظْمَأُ مَنْ شَرِبَ مِنْهُ، وَيُدَادُ عَنْهُ مَنْ بَدَّلَ وَعَيَّرَ. وَأَنَّ الْإِيمَانَ قَوْلٌ بِاللِّسَانِ، وَإِخْلَاصٌ بِالْقَلْبِ، وَعَمَلٌ بِالْجَوَارِحِ، يَزِيدُ بِزِيَادَةِ الْأَعْمَالِ، وَيَنْقُصُ بِنَقْصِهَا، فَيَكُونُ فِيهَا النَّقْصُ وَبِهَا الزِّيَادَةُ وَأَنَّ الْإِيمَانَ قَوْلٌ بِاللِّسَانِ، وَإِخْلَاصٌ بِالْقَلْبِ، وَعَمَلٌ بِالْجَوَارِحِ، يَزِيدُ بِزِيَادَةِ

Also from the Islāmic creed (*'aqīdah*) is to believe in the pool of Allāh's Messenger which his Ummah will go to. Whosoever drinks from it will never taste thirst again, and he who innovated into and changed the religion will be turned away from it. <sup>[130]</sup> Also it is from the Islāmic creed (*'aqīdah*) to believe that faith is speech upon the tongue, sincerity in the heart and actions of the limbs. It increases with the increase of actions and decreases with the decrease of actions, and therefore it increases and decreases. <sup>[131]</sup>

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#### EXPLANATION

<sup>[130]</sup> Also from those affairs that will be on the Day of Resurrection is the Pond of the Prophet (ﷺ), which his Ummah will come to, so he will give them water to drink with his own hands. The length of this pool is the length of several months journey, and its width is also the length of a month. Its waters are whiter than milk and sweeter than honey, its drinking vessels enumerate the stars, and he who drinks from it will never feel thirst again.

However, there will be some people who will be prevented from drinking from it, they will come to it but they will be rejected,

and Allāh's aid is sought from this. The Prophet (ﷺ) will know them so he will say:

يَا رَبِّ أَصْحَابِي

**“O my Lord, my Ummah, my Ummah.”**

So it will be said to him:

لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ

**“You do not know what they innovated after you.”<sup>39</sup>**

Therefore the people of innovations, disbelief, shirk and hypocrisy will be turned away from the pond on the Day of Judgment, none will drink from it except the people of true faith, those who remained firm in their faith, they are the people who will arrive at the pool of the Prophet (ﷺ) and will drink from it.

However as mentioned, those who innovated into the religion will be turned away from it, although they were originally from the people of faith, because they changed the religion with innovations and newly invented affairs, Shirk and hypocrisy and other than that.

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[131] Likewise from the creed (*'aqīdah*) of *Ahlu-s-Sunnah wal*

<sup>39</sup> Collected by al-Bukhārī (4740)

*Jama'ah* is that faith is the speech of the tongue, sincerity of the heart and actions of the limbs and that it increases with obedience and decreases with disobedience. This is the definition of faith with *Ahlu-Sunnah wal-Jamā'ah*.

That which is meant by the speech of the tongue is: that you make the declaration of faith and make remembrance of Allāh, with *at-Taṣbīḥ*<sup>40</sup> and *at-Taḥlīl*,<sup>41</sup> enjoining the good and forbidding the evil, teaching people and other than this from the actions that constitute speech, and they are many. However, the speech of the tongue in itself is insufficient, and the reasoning behind this is because the hypocrites say with their tongues:

﴿ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ﴾

**“We believe in Allāh and the Messenger, and we obey, then a group of them turn away after that.”** [*Sūrat Nur* (24):47]

Therefore, the speech of the tongue alone is not from faith.

In the same manner, faith is not merely the belief in the heart alone because the *Al-Al-Murji'ah* say: faith is the mere belief in the heart, and this is a false opinion. If this was the case, then the disbelievers would be believers, because they believe in their hearts that Muḥammad (ﷺ) in the Messenger of Allāh, but

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<sup>40</sup> To say: *SubḥānAllāh*

<sup>41</sup> To say: *Lā ilāha ilAllāh*

they are prevented from following the Messenger by pride, envy and the desire to continue upon the religion of their forefathers.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾ ﴾

**“We know indeed the grief their words cause you. It is not you they deny, but it is the signs of Allāh which the oppressors deny.”** [Sūrat al-An’ām (6):33]

Similarly, faith is not merely speech of the tongue and the belief in the heart, but there must also be actions upon the limbs. Therefore, true faith is the combination of speech, belief, and actions, from establishing the prayer, giving Zakat, fasting in *ramādan* and making *hajj* to the House of Allāh al-Haram, all righteous actions enter into faith.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴾

**“The believers are only those who when Allāh is mentioned their hearts tremble with fear, and when**

**His verses are recited to them they increase them in faith and they put their trust in the Lord. Those who establish the prayer and spend out of what We have provided them. It is they who are the true believers.”**  
[*Sūrat al-Anfaal* (8):2-4]

So in these verses Allāh mentions the actions.

Also the Prophet (ﷺ) said:

الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا  
إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ .

**“Faith has seventy plus branches or sixty plus branches. The highest branch is the testification that none has the right to be worshiped but Allāh and the lowest branch is removing harm from the path and shyness is also a branch of faith.”<sup>42</sup>**

This narration proves therefore, that faith is the speech of the tongue which is the testification that none has the right to be worshiped but Allāh alone, along with the other forms of remembrance and they are the highest level of faith. While the lowest level of faith is: removing harm from the path. This is a righteous action, and even if it is a small action, it is from faith. Likewise the shyness that prevents a person from doing things

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<sup>42</sup> Collected by Muslim (35)

that are not befitting and from committing sins and shameful and blameworthy mannerisms, this shyness is praiseworthy and is from faith as occurs in the narration.

So this proves that faith is the speech of the tongue, and the saying: None has the right to be worshiped, but Allāh is the highest form of speech.

Then the Prophet (ﷺ) said:

وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

**“And shyness is also a branch of faith.”**

This shows that faith has branches and that it is not a single entity, but rather it has many branches, and all the righteous actions are from its branches.

As for the *Al-Murji'ah* then they are of different types:

1. From them are those who say: that faith is the speech of the tongue only, and they are the *al-Karamiyah*.
2. From them are those who say: faith is the belief of the heart only, and they are the *al-Ashāi'rah*.
3. From them are those who say: that faith is the belief in the hearts and the speech of the tongue only and that actions do not enter into faith, and they are the *Murjiat-ul-Fuqaha*.

4. Lastly, from them are those who say: that faith is merely acknowledgment within the heart even if the person does not believe, and they are *al-Jahmiyyah* and they are the worst of the *al-Murji'ah*. Yet they are all in agreement that actions do not enter into faith, and this is why they are called the *Al-Murji'ah* because it comes from the word *al-Irjā'* which means to delay because they delay actions from faith.

As for the belief that faith increases with obedience then this is found in the *Qur'ān*.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ﴾

“And Allāh increases in guidance those who follow the right way.” [*Sūrat Maryam* (19):76]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ﴾

“And when His Verses (this *Qur'ān*) are recited unto them (i.e. the Verses) increase their Faith.” [*Sūrat al-Anfaal* (8):2]

Also, He (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ  
إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

“And whenever there comes down a chapter from the *Qur’ān*, the hypocrites say, “Which of you have had his faith increased by this?” However, as for those who believe it has increased them in faith and they rejoice.” [Sūrat Tawbah (9):124]

So these verses prove that faith increases.

In the same manner, faith also decreases with disobedience and with the decrease in actions.

The Prophet (ﷺ) said:

وَأَذَانَهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ

“And the lowest branch is removing harm from the path.”

Also, the Prophet (ﷺ) said:

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

“Whoever among you sees a Munkar, then change it with your hand, and if you are unable then change it with your tongue (i.e. speech); and if you are unable to



**do that then hate it with your heart and that is the weakest form of faith.”<sup>43</sup>**

And in another wording he (ﷺ) said,

وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ

**“And there is not the weight of a mustard seed of faith after this.”<sup>44</sup>**

So this proves that faith can become weak and amount to little, it may be as little as the weight of a mustard seed as has occurred in another narration that Allāh (سُبْحَانَهُ وَتَعَالَى) will say:

أَخْرَجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ

**“Remove from the Fire he who has the smallest weight of a mustard seed of faith in his heart.”<sup>45</sup>**

Therefore, faith may be as small as the weight of a mustard seed, and this is from the smallest of things. However despite this fact, Allāh will save this person on the Day of Resurrection from the Fire due to his faith even if it is minimal. So this

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<sup>43</sup> Collected by Muslim (49)

<sup>44</sup> Collected by Muslim (50)

<sup>45</sup> Collected by al-Bukhārī (22)

proves that faith increases and decreases. It increases with obedience and decreases with disobedience. The more you obey Allāh, the more your faith increases and the more you disobey Allāh, the more your faith decreases.

Therefore the increase and decrease of faith is due to actions, so if the righteous actions increase faith increases and if they decrease then faith decreases.

وَلَا يَكْمُلُ قَوْلُ الْإِيمَانِ إِلَّا بِالْعَمَلِ، وَلَا قَوْلٌ وَعَمَلٌ إِلَّا بِنِيَّةٍ

**Also the pronunciation of faith is incomplete without actions**  
[132] **just as speech and actions are incomplete without**  
**intention** [133]

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#### EXPLANATION

[132] Also a person's faith may be complete or incomplete, and the completeness of faith comes under two categories: the obligatory completion of faith and the preferred completion.

[133] Also with speech and action there must be an intention so if there is no intention then the action carries no weight, the Prophet (ﷺ) said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

**“Indeed actions are by their intention and every person shall be recompensed according to that which he intended.”**

Therefore whoever says something good without an intention has no recompense, and he who does an action [i.e. prays, fasts and gives in charity] but does not have an intention, does not get the recompense because the Prophet (ﷺ) said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

**“Indeed actions are by their intention and every person shall be recompensed according to that which he intended.”<sup>46</sup>**

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<sup>46</sup> Collected by al-Bukhārī (1)

الإيمان إلا بالعمل، ولا قول وعمل إلا بنية، ولا قول وعمل ونية إلا بموافقة السنة.  
وأنه لا يكفر أحد بذنب من أهل القبلة

Likewise, there is no speech, action or intention except when they are in agreement with the *Sunnah*.<sup>[134]</sup> Also from the Islāmic creed (*'aqīdah*), is that we do not remove Ahlul-Qiblah from the fold of Islām due to sins.<sup>[135]</sup>

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#### EXPLANATION

[134] Then along with correct faith, it is a must that speech, actions and intention are all in agreement with the *Sunnah*. Therefore whoever makes a statement or does an action that opposes the *Sunnah*, his saying and action are false, and they do not carry any weight until he acts in accordance with the *Sunnah* of the Messenger (ﷺ).

So because of this, there are those from the scholars who say: that faith is the speech of the tongue, the belief in the heart, the actions of the limbs and acting upon the *Sunnah*, because by this the innovator is removed from the equation, as the innovator does not have faith. Either they do not have faith in origin or their faith is deficient, as it decreases due to innovations, and we ask Allāh for salvation.

[135] This is from the fundamental principles of *Ahlus-Sunnah wal-Jamā'ah*: that sins other than *shirk* from the various offenses and disobediences are impermissible, and they fall under the threat of Allāh. However, with that said, they do not

take a person to the level of disbelief that takes them out of the fold of Islām.

As long as a person testifies that none has the right to be worshiped but Allāh and that Muḥammad (ﷺ) is the Messenger of Allāh, establishes the prayer, pays the zakat, fasts in *ramāḍan* and makes *ḥajj*, if this person falls into a sin other than *shirk* and disbelief, he falls into one of two categories. He is either a person who commits a major sin or a minor sin, neither the major nor the minor sins are considered acts of disbelief that take this person out of the fold of Islām.

Some acts may be given the title minor disbelief (*kufr al-aṣghar*), but as for them taking the person out of the religion, then this is the belief of *al-Khawārij* who remove the Muslim from the fold of Islām due to the major sins and pass a ruling that he who commits a major sin remains in the Fire forever. This is the methodology of *al-Khawārij* and is the reason why they remove the people of the *Sunnah* from the fold of Islām and fight against them and make their blood and wealth permissible. They do this based on this false methodology.

As for the people of the *Sunnah* then they say: sins decrease a person's faith, but they do not remove a person from the fold of Islām as is shown in the proofs from the *Qur'ān* and the *Sunnah*.

Then there are also those who are opposite to the *al-Khawārij*, and they are *al-Al-Murji'ah* who say: faith is the affirmation of the heart, meaning that as long as a person affirms his belief in his heart, he is a believer, and that actions do not enter into essence of faith and that sins do not harm a person, let alone cause a person to fall into disbelief. They say: faith is not affected by sin, there is no benefit in being obedient if it is combined with disbelief.

As for their saying: there is no benefit in being obedient if it is combined with disbelief, then this is correct. However, their saying that: faith is not affected by disobedience, is a mistake. Rather disobedience harms the believer, even if it does not take him out of the fold of Islām, it harms him and he may be punished due to this in the Fire.

Therefore *Ahlus-Sunnah wal-Jamā'ah*, believe if those who commit major sins repent Allāh will forgive them, and if they do not repent then, they fall under the will of Allāh. If Allāh wills, He will forgive them, and if He wills, He will punish them in accordance with their sins. Then He will remove them from the Fire, although it is possible they may remain in the Fire for a long period of time, however, they will be removed from it by the will of Allāh. Either by the intercession of those who intercede, or due to their punishment coming to an end, or due to the mercy of Allāh, therefore their end abode will be Paradise, just as the authentic evidences show.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

**“Indeed Allāh does not forgive that you worship others along with Him but He forgives anything less than this to whomever He wills.”** [*Sūrat an-Nisā*’ (4):48]

Therefore, he who commits major sins falls under the will of Allāh, if Allāh wills He will forgive him and if He wills He will punish him due to them and then He will admit him into Paradise.

There is also another scenario; the sinner may be afflicted or punished in this world due to his sins. Therefore, sins harm and cause the faith to decrease, so do not disregard and take it as a light matter. However, on the same token, the sinful person does not reach the level that *al-Khawārij* say: which is that the person has disbelieved and will remain in Hell forever.

Therefore, both of these methodologies are false, and the methodology of *Ahlu-Sunnah wal-Jamā'ah* is the middle path between these two deviant paths and false opinions.

Moreover, *al-Khawārij* take the texts that prove the threat of Allāh and say it is a must that Allāh implements His threat while the *al-Murji'ah* only take the texts that prove the promise of Allāh. However, *Ahlu-Sunnah wal-Jamā'ah* take both the text of the threat and promise of Allāh and they say: this issue returns back to the will of Allāh.

Now, regarding the saying of the author that: the sinful person does not disbelieve in totality, and then there are some sins where a sinful person does disbelieve, like the one who abandons the prayer. This is because, he who abandons the prayer intentionally has disbelieved based upon the evidence from the narrations:

العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ.

**“The covenant between us and them is the Prayer. So whoever abandons it has disbelieved.”<sup>47</sup>**

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<sup>47</sup> Collected by at-Tirmidhī (2621)



إِنَّ الرَّجُلَ وَبَيْنَ الشُّرْكِ وَالْكَفْرِ تَرَكَ الصَّلَاةَ

**“Between a slave and disbelief and Shirk is the abandoning the prayer.”<sup>48</sup>**

Therefore, a person disbelieves by abandoning the prayer.

Also the author’s statement: *Ahlul-Qiblah* is referring to the Muslims, those who worship Allāh alone, and pray towards the Ka’bah as the Ka’bah is the praying direction of the Muslims.

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<sup>48</sup> Collected by Muslim (82)

وَأَنَّ الشُّهَدَاءَ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

...And that the martyrs are alive with their Lord being provided for. <sup>[136]</sup>

#### EXPLANATION

<sup>[136]</sup> Also from the fundamental principles of *Aḥus-Sunnah wal-Jamā'ah* is that the martyrs [i.e. those killed striving in the way of Allāh so as to make His word most high]. When they die in this world their life ends but they are alive in the place between the life of this world and the Hereafter (*barzakh*), with their Lord being provided for.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ ﴾

“And do not perceive those killed in the way of Allāh to be dead, rather they are alive with their Lord being provided for.” [Sūrat Āl-Imrān (3):169]

﴿ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ ﴾

**“And do not say that those who are killed in the way of Allāh are dead, rather they are alive but you do not perceive.” [Sūrat al-Baqarah (2):154]**

Meaning, you do not perceive that they are living because they are in a life in the *barzakh* that is from the affairs of the Afterlife and the unseen. Therefore, we believe they are alive, but not in the same way they were living on the earth. This is why their wealth is divided after their death and their wives go through the waiting period of the woman whose husband who has died. As for the Afterlife then they are alive in the *barzakh*, and the intent behind the meaning of those killed for the sake of Allāh is: those striving in making Allāh’s word the highest (سُبْحَانَهُ وَتَعَالَى), it is these people who are the martyrs.

Once the Prophet (ﷺ) was asked about the person who fights bravely, the person who fights protecting his land, and the person who fights so that he is seen to be brave, and which of them fight for Allāh’s cause.

So the Prophet (ﷺ) said:

مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ .

**“He who fights so as to make the word of Allāh the most high; he is the one fighting for Allāh’s cause.”<sup>49</sup>**

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<sup>49</sup> Collected by Bukhārī (7458)

Also fighting for Allāh's cause has regulations, therefore, it is not for an individual to just take up weapons and blow up the place, but rather fighting for the sake of Allāh must be under the leader of the Muslims. Either the leader himself leads the army or he designates a person on his behalf to lead the army in Allāh's cause, because fighting for Allāh's cause is from those issues that are specific to the Muslim leaders. Therefore, the Muslims fight with him whether he is righteous or not. As long as a leader has not disbelieved and ordered the army to fight, he is obeyed, and the people must fight alongside him for the sake of Allāh.

As for causing chaos and every person taking up arms to kill and blow up the place, then this is not for the sake of Allāh. Rather, this is spreading corruption and chaos in the land and Islām does not permit or allow this, due to the bloodshed, and taking the wealth and rights of others as this is an affliction and it is not fighting for Allāh's cause, and the aid of Allāh is sought from this and nothing results from this but chaos and the loss of security just as we have witnessed.

وَأَرْوَاحُ أَهْلِ السَّعَادَةِ بَاقِيَةٌ نَاعِمَةٌ إِلَى يَوْمٍ يُبْعَثُونَ، وَأَرْوَاحُ أَهْلِ الشَّقَاوَةِ مُعَذَّبَةٌ إِلَى يَوْمِ  
الدِّينِ

**Also from the Islāmic creed (*'aqīdah*) is to believe that the people of Paradise souls will be in delight until they are resurrected, and the souls of the wretched will be punished until the Day they are resurrected...<sup>[137]</sup>**

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#### EXPLANATION

[137] This is referring to the punishment or the pleasure of the grave about which the reoccurring evidences confirm. Therefore, the believer will be in pleasure in his grave, a door to Paradise will be opened for him so that its fragrance and bliss will reach him. Paradise will be spread out for him, and his grave will expand as far as the eyes can see until Allāh resurrects him on the Day of Judgment then he will enter Paradise.

However, this pleasure is not only felt by the soul, rather it is felt by the soul and the body, so even if the body has decomposed and becomes dirt, it will experience this delight or punishment. Hence the punishment will be felt both by the soul, and the body in the grave and it is not only felt by the soul, this is the belief of *Ahus-Sunnah wal-Jamā'ah*.

In addition to this, the souls of the wretched will be punished until the Day of Judgment, as the soul will reconnect with its body in the grave and it will be punished therefore, both the

body and the soul will taste the punishment and pain and the aid of Allāh is sought from this.

Therefore the soul has a connection with the body, even after death it will come and go to the dead person and connect with him in his grave by the will of Allāh.

The soul connects with the infant when it is inside his mother's stomach. When the soul is blown into the unborn child, so it begins to live, move and feed while it is inside its mother's stomach because the soul is now connected with it.

The soul also connects with the body after birth while the person is living on the earth, and this connection is formed after the child is born up until its death.

Just as it connects to the body, the soul also disconnects from the body when the person goes to sleep, because sleep is a state that is similar to death

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ﴾

**“And it is He who causes you to die by night and knows that which harms you by day.”** [*Sūrat al-An'ām* (6):60]

The soul also connects with a person when he is in his grave in a manner Allāh wills.

Then it connects with him again after he is resurrected, and this connection will never disconnect, and the person either goes to Paradise or the Hellfire.

These are the different times when the soul connects with the body as ibn al-Qayyim (رحمة الله) mentions in his book *ar-rūh*<sup>50</sup>, and Allāh can do all things.

Therefore, the souls of the people of bliss will remain in delight, even in the grave. Similarly, the souls of the wretched will reconnect with their bodies in the grave and but they will feel the punishment and pain in the grave.

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<sup>50</sup> *Ar-Rūh* by ibn al-Qayyim (1):33&34

وَأَنَّ الْمُؤْمِنِينَ يُفْتَنُونَ فِي بُرُوحِهِمْ وَيُسْأَلُونَ ، ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ  
الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

...Moreover, that the Believers will be tested and questioned within their graves.

“Allāh will keep firm those who believe, with a word that stands firm in this world and the Hereafter.” [Sūrat Ibrāhīm (14):27] <sup>[138]</sup>

#### EXPLANATION

<sup>[138]</sup> Also from the fundamental principles of *Ahlu-Sunnah wal-Jamā'ah* is to believe in the questioning of the grave, as the dead person will be questioned in his grave.

The Prophet (ﷺ) said:

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ  
فَيُقْعِدَانِهِ .

“When the slave is placed in his grave, and his friends have left him he will hear their footsteps then two angels will come to him and sit him up.”<sup>51</sup>

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<sup>51</sup> Collected by al-Bukhārī (1374)



Meaning they will return his soul to his body.

وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ. فَيَقُولَانِ لَهُ:  
: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ. فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ  
؟ قَالَ: فَيَقُولُ: هُوَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَيَقُولَانِ: وَمَا يُدْرِيكَ؟  
فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ قَدْ  
صَدَقَ عَبْدِي فَأَفْرَشُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ وَالْبَيْسُوهُ مِنَ الْجَنَّةِ،  
قَالَ: فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيْبِهَا وَيُفْتَحُ لَهُ فِيهَا مَدَدَ بَصَرِهِ.

**“So two angels will sit him up and say to him: who is your lord? He will say: My Lord is Allāh. Then they will say to him: What is your religion? After that he will say: My religion is Islām. So then they will say to him: Who is the man that was sent to you? He will say: He is the Messenger of Allāh. So then they will say: How do you know? So he will say I read the Book of Allāh, so I believed in and affirmed it. So then a caller will call from the heavens: Indeed My slave has spoken the truth. So then Paradise will be spread out for him, and a door to it will be opened and he will be given the clothes of Paradise to wear. So he will smell the fragrance and perfume of Paradise, and it will be spread out for him as far as the eye can see.”**

As for the hypocrite and the skeptic, those who lived in this life upon hypocrisy, doubt and uncertainty then the angels will say to him:

مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي. فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ  
لَا أَدْرِي. فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا

أُدْرِي . فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ : أَنْ كَذَبَ فَأَفْرَشُوهُ مِنَ النَّارِ وَالْأَبْسُوهُ مِنَ النَّارِ  
وَأَفْتَحُوا لَهُ بَاباً إِلَى النَّارِ فَيَأْتِيهِ مِنْ حَرِّهَا وَسُمُومِهَا وَيُضَيَّقُ عَلَيْهِ قَبْرَهُ حَتَّى  
تَخْتَلِفَ فِيهِ أَضْلَاعُهُ .

**“Who is your Lord? And he will reply: Huh, huh, huh, I do not know. So they will say: What is your religion? After that he will say: Huh, huh, huh, I do not know. So then they will say to him: Who is that man that was sent to you? So he will say: Huh, huh, I do not know. So then a caller will call from the heavens: He has lied. So then Hell will be spread out for him, and he will be given the clothes of Hell to wear and a door to Hell will be opened for him so its heat and flames will reach him and his grave will be restricted upon him until his ribs intertwine.”** <sup>52</sup>

Therefore, *Ahlu-Sunnah* believe in this, and there are recurring narrations regarding the punishment of the grave. Whereas *al-Mu'tazilah* and the rationalists, those who rely upon their intellects reject the punishment of the grave and the aid of Allāh is sought from this. These people consider these narrations insignificant, so they do not believe in the delight and punishment of the grave. However, we find that the Prophet (ﷺ) would say to his companions after burying the dead:

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<sup>52</sup> Collected by Abū Dāwūd (4755)

اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيثَ فَإِنَّهُ الآنَ يُسْأَلُ

“Seek forgiveness for your brother and ask Allāh to make him firm, for indeed he is being questioned now.”<sup>53</sup>

So they would stand at his grave and seek forgiveness for him and firmness.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ يَثْبِثُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾ (٢٧)

“Allāh makes firm those who believe with a firm word in the life of this world and the Afterlife and Allāh misguides the oppressors, and Allāh does whatever He wishes.” [Sūrat Ibrāhīm (14):28]

Also, this is why Allāh said to His Prophet (ﷺ) regarding the hypocrites:

﴿ وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ  
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَالِسُّونَ ﴾ (٨٤)

<sup>53</sup> Collected by Abū Dāwūd (3223)

**“And do not pray for any of them who die, nor stand at his grave.” [Sūrat Tawbah (9):84]**

So Allāh prohibited the Prophet (ﷺ) from standing at the grave of the hypocrite, meaning do not stand at his grave and supplicate Allāh to make him firm and to forgive him and this is a proof that when a believer dies you stand at his grave and supplicate for him.

وَأَنَّ عَلَى الْعِبَادِ حَفَظَةً يَكْتُبُونَ أَعْمَالَهُمْ

...And that the slaves have scribes over them that record their actions <sup>[139]</sup>

#### EXPLANATION

[139] Also *Ahlus-Sunnah wal-Jamā'ah* believe in the Noble Scribes, who are the angels that are entrusted with recording both the good and the bad actions of mankind. These angels were created by Allāh from light and they have wings.

As Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي  
أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ﴾

“It is He Who made the angels messengers with wings, two three or four.” [*Sūrat Fāṭir* (35):1]

Therefore the angels have wings, they fly, ascend and descend because Allāh has given them the ability to do so. Although we do not see the angels in their original form they come to us in the form of men, and they do this because us humans are unable to tolerate the sight of them in their original angelic form. Therefore they come to us in the form of men so that we are not terrified by their sight, just as Jibrīl (عَلَيْهِ السَّلَامُ) came to the Prophet

(ﷺ) in the presence of the Companions in the image of Dahyat al-Kalbī (رَضِيَ اللَّهُ عَنْهُ).<sup>54</sup>

As a result, the belief in the angels is from one of the six pillars of faith as comes in the narration of Jibrīl (عَلَيْهِ السَّلَامُ) when he asked the Prophet about faith so the Prophet (ﷺ) replied by saying:

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

**“Faith is that you believe in Allāh, His angels His Books, His Messenger and the Last Day and to believe in predestination the good and the evil thereof.”<sup>55</sup>**

These angels are of different categories. From them are those who are entrusted with recording the actions of mankind,

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِذْ يَتَلَقَى الْمُتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿٧﴾ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿٨﴾ ﴾

<sup>54</sup> Collected by al-Bukhārī (3634)

<sup>55</sup> Collected by Muslim (8)

**“Since there are two scribes one on the right and the other on the left. He utters not a word, but there is a vigilant watcher at hand.” [Sūrat Qaf (50):17-18]**

Therefore these two angels write down and record both the good and bad actions of man by the permission of Allāh and they are known as the Noble scribes.

As Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كَرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾﴾

**“And indeed there are watchers over you. Noble Scribes who know that which you do.” [Sūrat al-Infitar (82):10-12]**

Thus, these angles record the actions of man, and they alternate between the night and day. So there are angels that remain with the slaves by day recording their action and angles that record the actions of the slaves by night as occurs in a narration.

يَتَعَاَفَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ  
وَصَلَاةِ الْعَصْرِ ثُمَّ يَنْزِلُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ  
تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ .

**“The angels of the night and the angels of the day gather at the times of the Morning and Afternoon prayers. Then those angels that remained with you through the night ascend so their Lord asks them while He is most knowledgeable about them: “How did you leave My worshippers?” So they will say: we left them**

**praying and when we arrived to them they were praying.”<sup>56</sup>**

So at the time of the morning prayer the angels that spent the night with us ascend, then the angels of the day descend and at the time of the Afternoon Prayer those that were with us throughout the day ascend then the angels of the night descend. This continues perpetually and is why the recitation of the Morning Prayer is made long as

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

**“Verily the recitation of the *Qur’ān* in the early dawn is ever witnessed.” [Sūrat Al-Isrā’ (17):78]**

As a result of this, the Morning Prayer is called *Qur’ān* because its recitation is made long.

Moreover, the meaning of Allāh’s statement:

**“Ever witnessed.”**

Is that the angels of the night and day are present at the Afternoon Prayer which is middle prayer and if the most superior of the prayer.

As Allāh (سُبْحَانَهُ وَتَعَالَى) says:

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<sup>56</sup> Collected by al-Bukhārī (555)



﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

**“Guard strictly the five daily prayers and the middle prayer and stand before Allāh as would the totally obedient servants.”** [Sūrat al-Baqarah (2):238]

Therefore, this indicates that the angels of the night and day are present at this prayer.

Similarly, there are also those angels that have been entrusted with protecting the Children of Ādam, so they prevent harm from befalling man, or anyone being hostile towards them by Allāh’s order.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says:

﴿يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

**“They protect him By Allāh’s order.”** [Sūrat ar-Ra’d (13):11]

Meaning these angels protect the slave by the order of Allāh until Allāh’s decree arrives, upon which they abandon him, and so that which Allāh wills befalls him.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says:

﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

**“He has angels that protect him from the front and from behind by the order of Allāh.”** [Sūrat ar-Ra’d (13):11]

This is why a slave may enter into dangerous situations or a place full of venomous animals, snakes, and predatory beasts and nothing happens to him, because there are angels with him that protect him by the order of Allāh (سُبْحَانَهُ وَتَعَالَى) and these are the angels that are called the Guardian Angels.

Also from them are the angels that are entrusted with taking the souls at the time of death and their leader is the Angel of Death.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿قُلْ يَتُوفَنَكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾﴾

**“Say the angel of death will take your souls, who have been entrusted with you all and to your Lord you will all return.”** [*Sūrat as-Sajdah* (32):11]

However, the Angel of Death does not work alone as he has helpers from the angels who help in taking the souls and who drive the soul from out of the body, and then when they have gathered it the Angel of Death takes the soul.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾﴾

**“Then death comes to one of you, Our Messengers cause him to die.”** [*Sūrat al-An’ām* (6):61]

Meaning: the angels.

﴿ وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ﴾

“And they are not neglectful.” [Sūrat al-An’ām (6):61]

Also from them is the angel who is entrusted with blowing the trumpet and he is Israfeel. He will blow the trumpet so all those in the heavens and the earth will die. Then he will blow into it again and this second blowing will be the blowing of resurrection.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾ ﴾

“And the Trumpet will be blown and all those in the heavens and earth shall die save those whom Allāh wills. Then the Trumpet will be blown a second time, and behold! They will be all standing looking on. [Sūrat Az-Zumar (39):68]

Likewise from them is the angel who is entrusted with revelation and he is Jibrīl (عَلَيْهِ السَّلَام).

Also from them is the angel who is entrusted with bringing rain and he is Mika’īl (عَلَيْهِ السَّلَام).

Similarly from the angels are those who carry out the orders of Allāh in the heavens and the earth. So if Allāh gives an order, the angels descend and execute it within the universe, and,

therefore, every group from the Angels have a specific job that they are entrusted with.

وَلَا يَسْقُطُ شَيْءٌ مِنْ ذَلِكَ عَنْ عِلْمِ رَبِّهِمْ، وَأَنَّ مَلَكَ الْمَوْتِ يَقْبِضُ الْأَرْوَاحَ بِإِذْنِ رَبِّهِ .  
وَأَنَّ خَيْرَ الْقُرُونِ الَّذِينَ رَأَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَنُوا بِهِ، ثُمَّ الَّذِينَ  
يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

**And that nothing from these affairs bypasses the knowledge of their Lord <sup>[140]</sup> and that the Angel of Death takes the peoples' souls with the permission of his Lord, and that the best generation are those who saw the Messenger of Allāh and believed in him, then those who came after them, then those who came after them. <sup>[141]</sup>**

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#### EXPLANATION

<sup>[140]</sup> The fact there are angels who record the actions of man does not mean Allāh has no knowledge of man's actions, rather Allāh knows their actions (سُبْحَانَهُ وَتَعَالَى). Therefore the writing of their deeds is for the purpose of documentation, so that the slave may see his deeds on the Day of Resurrection, and so that it may be said to him: these are your actions, this is your book, read your book.

So Allāh does not punish a person based on the fact that He knows that which the slave will do. But rather, He punishes based upon an action that the person does. Therefore, if an incident takes place the angels record and affirm it in the persons book and then this book will be given to the slave on the Day of Resurrection.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ ﴾

**“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 that he will find wide open. (It will be said to him) “Read your book. You yourself are sufficient as a reckoner against you on this Day.” [Sūrat al-Isrā’ (17):13-14]**

Hence, each book will be given to its owner, and if the owner was a good doer, he would take his book in his right hand. However, if he was evil doer then he will take his book in his left hand, and the aid of Allāh is sought from this. Therefore, each person will meet his deeds, and he will not deny anything from them. Yes, Allāh knows all things, but Allāh does not punish people simply because He knows what they do until they actually carry out the action in reality, and it is witnessed. Therefore, Allāh punishes and honors a person based upon his actions.

[141] Also from the fundamentals of *Ahluṣ-Sunnah wal-Jamā’ah* is that they believe the best generation of this Ummah is the generation of the Sahabah and the word Sahabah is the plural of the word *Ṣaḥābī* and the definition of a *Ṣaḥābī* is: ‘He who met the Prophet (ﷺ), believing in him and died upon that.’

Therefore, he who believed in the Prophet (ﷺ) but did not meet him is not a *Ṣaḥābī*, but rather he is a *tābī’i* and the second condition is that he must continue upon this belief until he dies. So if a person apostates from Islām then he is not a Companion,

but rather he is called an apostate, and, therefore, these three conditions are a must.

Also from the conditions of a *Ṣaḥābī* is that the person met the Prophet (ﷺ) and remained with his gathering whether this gathering was for a long or short period. Also, as mentioned when this person met the Prophet (ﷺ) it was a must that he believed in him and continued upon this belief until he died; this is the *Ṣaḥābī*.

Furthermore, the Companions are the best of generations due to the testimony of the Prophet (ﷺ) as he said:

خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

**“The best of you is my generation then those who followed them then those who followed them.”**<sup>57</sup>

Those after the Companions are the *tābiʿīn*, and the followers of the *tābiʿīn* and these people are the noblest Generations of Muḥammad’s (ﷺ) Ummah and the best of people after *tābiʿīn* are those who follow them.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

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<sup>57</sup> Collected by al-Bukhārī (2651)

﴿ وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ ﴾

**“The foremost to embrace Islām from the Muhajirun and the Ansar and those who follow them exactly in faith Allāh is pleased with them and them with Him.”**  
[*Sūrat Tawbah* (9):100]

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا  
رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ ﴾

**“And those who came after them say, “Oh our Lord forgive us and our brothers who preceded us in faith and do not place in our hearts hatred for those who believe. Our Lord indeed you are Oft-Forgiving and Merciful.”** [*Sūrat al-Hashir* (59):10]



وَأَفْضَلُ الصَّحَابَةِ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ: أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ عَلِيٌّ رَضِيَ  
اللَّهُ عَنْهُمْ أَجْمَعِينَ

Also from the creed (*'aqīdah*) is that the best of the Companions are the Rightly Guided Calpihs (*Khulafā' ar-Rāshidūn*) al-Mahdiyyun: Abu Bakr, then 'Umar, then 'Uthman, then Ali (رَضِيَ اللَّهُ عَنْهُمْ).<sup>[142]</sup>

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#### EXPLANATION

<sup>[142]</sup> The Companions are of varying levels in the merit although they do possess a general merit over the rest of Ummah, which is specific to them. Nevertheless they are of varying merit between themselves.

Therefore, the best of Companions are the Rightly Guided Calpihs (*Khulafā' ar-Rāshidūn*), and the best of the Rightly Guided Calpihs (*Khulafā' ar-Rāshidūn*) is Abū Bakr, then 'Umar, then 'Uthmān then 'Alī (رَضِيَ اللَّهُ عَنْهُمْ).

Thus, as mentioned, the (*Khulafā' ar-Rāshidūn*) are the best of the Companions and they are: Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī (رَضِيَ اللَّهُ عَنْهُمْ) and their order in merit is identical their order in the leadership. Then after the Rightly Guided Calpihs (*Khulafā' ar-Rashidūn*) came to the rest of the ten Companions who have been promised Paradise, and they are: Ṭalḥah, Zubayr, 'Abdur-Raḥmān ibn 'Awf, Sa'd ibn Abī Waqqās, Sa'īd ibn Zayd ibn al-Khaṭṭāb and Abū 'Ubaidah ibn Jarrah (رَضِيَ اللَّهُ عَنْهُمْ). Then they are followed by those who attended the battle of Badr, then those who made the Pledge of

Allegiance. However, in general, the *Muhājirūn* are better than the *Anṣār*, then those who embraced Islām before the conquering of Mecca, then those who embraced Islām after the conquering of Mecca, all of them are from the Companions, but they vary in merit amongst themselves (ﷺ).

وَأَلَّا يُذَكَّرَ أَحَدٌ مِنْ صَحَابَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا بِأَحْسَنِ ذِكْرٍ. وَالْإِمْسَاكُ  
عَمَّا شَجَرَ بَيْنَهُمْ، وَأَنَّهُمْ أَحَقُّ النَّاسِ أَنْ يُلْتَمَسَ لَهُمْ أَحْسَنُ الْمَخَارِجِ، وَيُظَنَّ بِهِمْ أَحْسَنُ  
الْمَذَاهِبِ

Also from the creed (*'aqīdah*) is that we do not mention the Companions of the Messenger except with good <sup>[143]</sup> And we withhold from speaking about the problems that took place between them <sup>[144]</sup> and it is their utmost right that we make an excuse for them, and hold their methodology to be the best methodology <sup>[145]</sup>

#### EXPLANATION

<sup>[143]</sup> Also from the creed (*'aqīdah*) of *Ahlu-Sunnah wal-Jamā'ah* is to speak good of the Companions of Allāh's Messenger (ﷺ) and that we do not mention them except with good (رِضَا اللَّهِ عَلَيْهِمْ). Because Allāh Himself praises and speaks well of them and is pleased with them and this is why the Prophet (ﷺ) said:

لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا  
نَصِيفَهُ .

“Do not curse my Companions because by the One whose hands my soul is in, if one of you were to give a

**mountain the size of Uhud in gold it would not be worth a handful of what they have given or half of that.”<sup>58</sup>**

[144] Tribulations befell the Companions and those after them, but Allāh has given the Companions a merit that is not affected by tribulations that took place between them, and if tribulations did take place, then there were from the people those who either refrained from it and did not enter into it or those who entered into it due to them striving for an opinion and wanting to remove the harm. So we do not enter into that which occurred between them except with making excuses for them.

[145] Taken as individuals, the Companions are not free from mistakes, but as a whole they are free from mistakes. Their consensus is a proof; however mistakes may occur from them as individuals, and these mistakes are expiated for a number of reasons, and from these reasons is that the Companions repented to Allāh for their sins. Likewise, their mistakes may also be expiated because their merit of being Companions and their excellent actions.

Also Shaykh al-Islām ibn Taymiyyah has some beautiful speech concerning this in his book *al-‘Aqīdatu al-Wasaṭiyyah*, where he says:

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<sup>58</sup> Collected by al-Bukhārī (2673)

**“Some of that which is narrated about shortcomings of the Companions are lies.”**

This is often the case as there are many lies found in the history books.

So he says (رَحِمَهُ اللهُ):

**“...Moreover, from these lies are those narrations where people have fabricated, removed or distorted the correct meaning. However, that which is correct concerning the Companions errors, is that they are excused because they either strove to make a ruling and were correct or they strove in making a ruling and were mistaken. Therefore, in light of this fact, it is not believed that every one of the Companions were free of major or minor sins, rather they made mistakes in general. In addition to this, they possess a precedence and merit by which they are forgiven the mistakes that occurred from them, even to the point Allāh forgave them sins He did not forgive those after them, because they have certain good deeds that erase their evil deeds, and this is a merit that those after them do not possess.”<sup>59</sup>**

Also, there has come in a narration:

وَمَا يُدْرِيكَ لَعَلَّ اللهُ أَنْ يَكُونَ قَدْ اِطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ : اَعْمَلُوا مَا شِئْتُمْ  
فَقَدْ غَفَرْتُ لَكُمْ .

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<sup>59</sup> al-‘Aqīdatu al-Wasāṭiyyah (page.13)

“And what do you know if Allāh has looked at the people of Badr and said to them: Do as you wish as I have forgiven you.”<sup>60</sup>

Thus, Allāh has forgiven them due to the fact they preceded in Islām, and due to their merit and noble actions.

As for the saying of the author: it is the absolute right of the Companions that we make an excuse for them, and that their methodology is the best methodology. What this means is that it is impermissible for a person to engage in speaking about the problems that took place between the Companions, but rather this door is closed totally, out of respect for them, and because they have a merit and done righteous actions by which Allāh has forgiven their sins. This is the stance we take if these narrations concerning the Companions have been confirmed because most of them are lies.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٢﴾﴾

<sup>60</sup> Collected by al-Bukhārī (3007)

**“And those who came after them say, “Oh our Lord forgive us and our brothers who preceded us in faith and do not place in our hearts hatred for those who believe. Our Lord indeed you are Oft-Forgiving and Merciful.” [Sūrat al-Hashir (59):10]**

In addition to this, Shaykh al-Islām ibn Taymiyyah (رحمة الله) said in *al-‘Aqīdatu al-Wasāṭiyyah*:

**“From the fundamentals of *Ahluṣ-Sunnah wal-Jamā’ah*: soundness of their hearts and tongues regarding the Companions of the Messenger of Allāh.”<sup>61</sup>**

However, in relation to the Ummah this entails three issues: supplicating and praising them along with the hearts being free of hatred towards them and abstaining from cursing them, in opposition to those who curse and insult Companions and seek after their faults and by doing so they oppose the order of Allāh and the order of His Messenger (ﷺ).

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<sup>61</sup> *al-‘Aqīdatu al-Wasāṭiyyah* (page.12)

وَالطَّاعَةُ لِأَمَّةِ الْمُسْلِمِينَ مِنْ وِلَاةِ أُمُورِهِمْ وَعُلَمَائِهِمْ

**Also from the fundamentals of the Islāmic creed (*'aqīdah*) is obeying the Muslim rulers and their scholars.** <sup>[146]</sup>

#### EXPLANATION

<sup>[146]</sup> From the fundamental principles of *Ahluṣ-Sunnah wal-Jamā'ah*, which are found in the books that the scholars have authored concerning the creed (*'aqīdah*) of *Ahluṣ-Sunnah wal-Jamā'ah*, is this issue of hearing and obeying the Muslim rulers, due the benefits and harms that stem from this. Therefore, it is a must that the Muslims remain united upon the fear of Allāh and by acting upon the Islāmic legislation.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

**“And hold on all of you to the rope of Allāh and do not divide.”** [*Sūrat Āl-Imrān* (3):103]

Also He (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١١٥﴾﴾



**“And do not be like those who divided and separated after clarification came to them as for them is a great torment.” [Sūrat Āl-Imrān (3):105]**

Therefore, the Muslims must be united not divided. However, they will never be united except through a leader, as there is no unity except by way of a ruler, and there is no ruler except by the people hearing and obeying.

This is why Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ﴾

**“O you who believe obey Allāh and obey the Messenger and those who are placed in charge over you.” [Sūrat an-Nisā’ (4):59]**

So Allāh mentions that obedience is to three.

**Firstly:** Allāh (سُبْحَانَهُ وَتَعَالَى).

**Secondly:** To the Messenger (ﷺ).

**Thirdly:** To the Muslim rulers and they are the Muslim leaders and the Muslim scholars.

The reason obeying the Muslim leader is so important, is because in doing so, the Islāmic affairs become organized, and the community is strengthened, therefore enabling the Muslim to fight against their enemies. This is an order from Allāh, and likewise the Messenger (ﷺ) ordered the Muslims with this when he gave a sermon of admonition that caused the hearts to

quiver and the eyes to shed tears. So they said: O Messenger of Allāh it is as if this is a farewell sermon so advise us.

So he (ﷺ) said:

أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ  
بَعْدِي فَسِيرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهْدِيِّينَ الرَّاشِدِينَ  
تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ  
بِدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.

**“I advise you to fear Allāh and to hear and obey, even if a slave is placed over you as a ruler. For indeed those of you who live long will see much differing. So upon you is my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs after me. Hold on firmly to it with your molar teeth and be wary of the newly invented affairs. For indeed every newly invented affair is an innovation, and every innovation is a misguidance.”**<sup>62</sup>

This is the advice of the Messenger (ﷺ) to his Ummah and is what Allāh has also advised in His Book when He said:

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴾

<sup>62</sup> Collected by Abū Dāwūd (4609)

**“And hold on all of you to the rope of Allāh and do not be divided.”** [Sūrat Āl-Imrān (3):103]

Also, this is His saying:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ  
فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

**“Oh, you who believe obey Allāh and obey the Messenger and the people placed in charge over you and if you differ in an affair then return it to Allāh and his Messenger.”** [Sūrat an-Nisā’ (4):59]

The meaning of return it back to Allāh and the Messenger (ﷺ) is: to return affairs in which we differ back to the Book of Allāh and the *Sunnah* at the hands of the scholars, because the scholars are leaders regarding knowledge, whereas, the rulers and the leaders regarding rulership.

Therefore, the two are a must; there must be knowledge and rulership. The issue of knowledge is for the scholars and issues of politics are for the rulers of the Muslims, and the affairs of the Muslims are not put in order except by this, in every time and place.

Likewise, affairs of the Muslims are not put straight by publically speaking ill and finding fault with the rulers and scholars and by seeking after and making their mistakes public, because this causes revolt and rebellion and splits the community. Therefore, if a mistake occurs from the leader he should be advised in secret and the mistake should be kept between the adviser and the one being advised.

وَاتَّبَعُوا السَّلْفَ الصَّالِحَ وَافْتَقَاءُ آثَارِهِمْ، وَالِاسْتِعْقَارُ لَهُمْ

Also from the Islāmic creed (*'aqīdah*) is following the *Salaf aṣ-Ṣāliḥ*, following their tracks, and seeking Allāh to forgive them. <sup>[147]</sup>

#### EXPLANATION

<sup>[147]</sup> Also from the fundamental principles of *Ahluṣ-Sunnah wal-Jamā'ah*, is following the *Salaf aṣ-Ṣāliḥ*, and the *Salaf aṣ-Ṣāliḥ* are the Companions and those who came after them and those who came after them along with those who follow their methodology until the Day of Judgement, these people are the *Salaf aṣ-Ṣāliḥ*.

As Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“Those who preceded (in Islām) from those who migrated (to Madinah) and those who helped them and those who follow them in good Allāh is pleased with them and them with Him and We have prepared for them gardens with rivers that flow from beneath, they will remain therein for ever that is the great success.”  
[*Sūrat at-Tawbah* (9):100]

Also the Messenger (ﷺ) said:

أَفْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى  
أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً.

**“The Jews divided into seventy-one sects, and the Christians divided into seventy-two sects and my Ummah will divide into seventy-three sects all of them are in the fire except one.”<sup>63</sup>**

Moreover, in another narration he (ﷺ) said:

كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً

**“All of them are in the fire except one and they are the Jama'ah.”<sup>64</sup>**

Moreover, in another he (ﷺ) said:

وَهِيَ الْجَمَاعَةُ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي

**“They are those who are upon that which I am upon today and my companions.”<sup>65</sup>**

<sup>63</sup> Collected by Abū Dāwūd (4598)

<sup>64</sup> Collected by ibn Mājah (3993)

<sup>65</sup> Collected by al-Hākim (444)

So these people are the saved sect.

Also this affiliation to the *Salaf aṣ-Ṣāliḥ* must be based upon knowledge of that which the *Salaf aṣ-Ṣāliḥ* was upon, therefore, one must have knowledge of the methodology of the *Salaf* and study that which they are upon. As for a person's mere claim to be upon the methodology of the *Salaf aṣ-Ṣāliḥ*, but he does not know what the *Salaf* was upon, and then this is insufficient. This person is recompensed upon his intention, but this is insufficient because he must have knowledge of that which the Messenger (ﷺ) and his Companions were upon.

This is why Allāh (سُبْحَانَهُ وَتَعَالَى) made a restriction and said:

﴿وَالَّذِينَ اتَّبَعُوهُمْ يَبْإِحْسَنِ﴾

**“And those who follow them in good.”**

[*Sūrat at-Tawbah* (9):100]

Meaning: those who follow them with precision, by having knowledge of their methodology and that which they are upon, so that the person's affiliation to the *Salaf* is a correct affiliation, because the affiliation to the *Salaf* without knowledge is not sufficient. This is why the scholars mention this issue in the books of creed (*'aqīdah*), therefore, it is from the fundamentals of the creed (*'aqīdah*), and an example there is the book *al-'Aqīdatu at-Taḥāwīyyah* and *al-'Aqīdatu al-Wasaṭīyyah* by Shaykh al-Islām ibn Taymiyyah.

Therefore, the scholars mention this principle in the books of creed (*'aqīdah*) because of it is an issue of great importance, and

is part of the upright methodology. The Ummah will never be rectified except by this methodology just as Imām Mālik (رحمة الله) said:

**“The latter portion of this Ummah will never be rectified except by that which rectified the earlier generations.”**

Therefore, those who are from the later generations of this Ummah, who love the *Salaf* and love to follow them, we say this is commendable. However, it is required from them to study the creed (*‘aqīdah*) and their methodology of the *Salaf* and to study that which they were upon. So that they have clear insight of the methodology of the *Salaf* and hold firm to it.

The reason for this is, there are individuals who introduce new ideas into the Muslim creed (*‘aqīdah*) then say this is from the methodology of the *Salaf*. So as to misguide the people, but despite, all their efforts the methodology of the *Salaf* is recorded and to Allāh belongs all the praise. Thus, the methodology of the *Salaf* has been studied and is a reference point which must be followed and implemented so that the Ummah’s affairs are rectified and established.

Also, from the right of the *Salaf aṣ-Ṣāliḥ* upon us, from the Companions, the *Tābi’īn* and those after them, is that we seek forgiveness for them, because when Allāh mentioned the *Muhājirīn* and the *Anṣār* in *Sūrat al-Ḥashr*.

He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ  
فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ  
الصَّادِقُونَ ﴿٥٨﴾ ﴾

“(And there is also a share of the war booty) for the poor immigrants those who were expelled from their homes and property seeking the bounties of Allāh and to please Him and to help Allāh and His Messenger. They are truthful.” [Sūrat al-Ḥashr (59):8]

Allāh then said regarding the *Anṣār*:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ ﴾

“And (It is also for) those before them who had homes and adopted faith.”

Meaning in *al-Madīnah*, the land of immigration, and they are the *Anṣār* (رَضِيَ اللَّهُ عَنْهُمْ).

﴿ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا  
أُوتُوا وَيُقَدِّرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ  
نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٩﴾ ﴾

“(They) love those who migrated to them and have no jealousy in their chest for that which they have been given and give them preference over themselves. Although they themselves are in need and those who



**are saved from the stinginess of their own souls, then they are the successful.” [Sūrat al-Ḥaṣhr (59):9]**

Then Allāh said about those who came after them:

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ ﴾

**“And those who came after them.”**

After the *Muhājirūn* and the *Anṣār*.

﴿ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ﴾

**“They say. “Our Lord forgive us and our brothers who preceded us in faith.”**

It is not sufficient for them to say:

﴿ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا ﴾

**“Our Lord forgive us and our brother.”**

However, He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا ﴾

**“And do not place in our hearts enmity.”**

Meaning hate and hostility

﴿ لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ ﴾

**“Towards those who believe. Our Lord, indeed you are the Oft-Forgiving and Merciful.”**

[*Sūrat al-Hashr* (59):10]

This is why Shaykh al-Islām ibn Taymiyyah (رحمة الله) said in *al-Aqādatu al-Wasaṭiyyah*:

**“From the fundamentals of *Ahlus-Sunnah wal-Jamā’ah* is soundness of their hearts and tongues regarding the Companions of the Messenger of Allāh.”**

Meaning: the soundness of their hearts from possessing enmity and hatred towards them, because he who has hatred and enmity towards the Companions is a hypocrite and is not a believer.

Also their tongues must be sound, so they do not speak about the Companions and they do not find fault with them and they do not search for their faults. But rather they seek forgiveness for them and are pleased with them, love them and follow their methodology.

This is the methodology of *Ahlus-Sunnah wal-Jamā’ah* regarding the Companions of the Messenger of Allāh (ﷺ). They follow Companions and their methodology and their hearts are free from having enmity towards them and their tongues are free from cursing them or from finding fault with them or anyone from amongst them. This is the methodology of the *Qur’ān* and

the *Sunnah* and *Ahluṣ-Sunnah wal-Jamā'ah*, and the affairs of the Ummah are not rectified except by adhering to this.

As for those of the latter generations, who shut out those who preceded them in the religion and reject their merit and precedence, accusing them of ignorance and idiocy and the likes. Then this ideology is misguidance and straying and is due to a lack of holding firm to the Book of Allāh and the *Sunnah* of the Messenger (ﷺ).

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

**“And hold on all of you to the rope of Allāh together and do not be divided.”** [*Sūrat Āl-Imrān* (3):103]

Meaning, everyone from the first generations of this Ummah to the last of them, all hold firm to the rope of Allāh which is the *Qur'ān* and the *Sunnah* and they are not divided regarding this. However, if people do differ regarding the issues of independent judgment, in this situation they must refer it to the *Qur'ān* and the *Sunnah*.

﴿فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

**“And if you differ in an issue then refer it back to Allāh and his Messenger.”** [*Sūrat an-Nisā'* (4):59]

There is no doubt that differing will occur on the issues of independent rulings of (*fiqh*). However, that which regulates these issues of dispute is referring them back to the Book of

Allāh and the *Sunnah*, so that which conforms to the *Qur'ān* and the *Sunnah* is the truth; and that which opposes them is incorrect and this is the correct Islāmic methodology.

Thus whichever opinion conforms to the truth is taken, and that which is incorrect is left and we do not blind follow the saying of any individual over another. But rather it is upon us to weigh the saying of our predecessors and those of the present with the Book of Allāh and the *Sunnah* of His Messenger (ﷺ), and that which is in accordance with the *Sunnah* is the truth. Whereas that which opposes it is incorrect, and even if the person did not intend the mistake, his methodology is incorrect, because the Messenger of Allāh (ﷺ) said:

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ  
فَلَهُ أَجْرٌ.

**“If a legist makes an independent ruling and is correct, then he is recompensed with two rewards but if a legist makes an independent ruling and is incorrect he is recompensed one reward.”<sup>66</sup>**

Therefore the legist is recompensed upon the independent rulings he makes, and if he is incorrect he is forgiven, and all the praise is due to Allāh. As for the blind following of a particular

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<sup>66</sup> Collected by al-Bukhārī (7305)

personality, idea or methodology, then this is dispraiseworthy because pre-Islāmic blind following is impermissible.

Therefore, it is obligatory upon the believer to weigh every person's speech, actions and dealings upon the *Qur'ān* and the *Sunnah*. If he can return it back to the *Qur'ān* and the *Sunnah* then all praise is due to Allāh. However, if he is unable to do so, then he must ask the people of knowledge so that they make clear to him that which is incorrect from that which is correct. This is the sound methodology for this Ummah, and the Ummah is not rectified except by this.

وَتَرَكُ الْمِرَاءَ وَالْحِدَالَ فِي الدِّينِ، وَتَرَكَ كُلَّ مَا أَحَدَتْهُ الْمُحَدِّثُونَ.  
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، وَسَلَّمَ تَسْلِيمًا كَثِيرًا

**...And abandoning argumentation and dispute regarding the religion <sup>[148]</sup> and all of that which the innovators innovate <sup>[149]</sup> and may much peace, salutations and protection be upon Muḥammad His Prophet, his family wives, and offspring <sup>[150]</sup>**

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#### EXPLANATION

<sup>[148]</sup> Also from the fundamental principles of *Ahluṣ-Sunnah wal-Jamā'ah* is abandoning dispute and argumentation, as the aim is seeking the truth. However, debating and spending our time and energy in futile argumentation seeking the victory of one person's opinion over another's is harmful and has no benefit.

Therefore, there is no argumentation and dispute in the religion. The religion is the Book of Allāh and the *Sunnah*, and there is no differing, argumentation or dispute in it, and nothing puts an end to dispute except the *Qur'ān* and the *Sunnah* and none but the people of knowledge derive benefit from the *Qur'ān* and the *Sunnah*. Therefore, they are the ones asked about the religion, and they are the ones whom the people refer to.

<sup>[149]</sup> All that which the innovators innovate after the *Salaf aṣ-Ṣāliḥ* from speech, actions and belief; if this is in opposition to the *Qur'ān* and the *Sunnah* and that which the *Salaf* of the Ummah were upon, it must be abandoned. The one who is mistaken should not become angry about returning to the truth,

but rather this is a sign of his nobility, as returning to the truth is a noble action.

[150] Then the author ended this righteous thesis by sending peace and salutations upon the Messenger (ﷺ) because it is obligatory to send peace and salutations upon the Messenger (ﷺ) due to the saying of Allāh (سُبْحَانَهُ وَتَعَالَى):

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (56)

**“Allāh and His angels send salutations (Grace, Honor, blessing, Mercy) upon the Prophet. O you who believe send your blessings and salutations upon him.”** [*Sūrat Al-Aḥzāb* (33):56]

This is from the Prophet’s (ﷺ) right upon us that we send blessings and salutations upon him whenever he is mentioned. Likewise, when we write a book, we end it by sending peace and salutations upon the Messenger (ﷺ). Also when we pray in the last tashahud, we send peace and salutations upon the Prophet (ﷺ), as sending peace and salutations upon the Prophet (ﷺ) is from the pillars of the prayer.

However, it is not sufficient that a person sends numerous salutations and blessings upon the Messenger but does not adhere to his methodology, as adhering to his methodology is a must. Because some people who desire the recompense say they want to send peace and salutations upon the Prophet (ﷺ), and this is enough. As the people are free in their beliefs and opinions and are free in their speech and the likes.

However, no my brother, you are a slave of Allāh (سُبْحَانَهُ وَتَعَالَى), you carry out the order of your Lord. You are not free, meaning you do as you wish. You are free meaning you do not take up methodologies and opinions with their defects. You are free to distinguish between these methodologies, and to take that which is correct and abandon that which is incorrect; this is the true freedom. True freedom is found in adhering to the *Qur'ān* and the *Sunnah*. Because the *Qur'ān* and the *Sunnah* liberate the methodology of the *Salaf* from filthy and misleading ideologies. At the same time they free a person from a greater issue, which is shirk, and they likewise free a person from innovations and those ideologies that are opposition to the truth; this is the true freedom.

Freedom is not that you flee to anything that is in accordance with your desires and praise yourself for doing so; this is animalism and is a form of slavery, not freedom.

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ﴾

**“Have you seen he who takes his desires as his deity, so Allāh leads him astray upon knowledge?”** [*Sūrat al-Jathiyah* (45):23]

This person is a slave to his desires as he takes his desires as a deity for worship. Therefore, whatever his desires accepts, he takes it and whatever opposes his desires, he rejects it, just like the Jews.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:



﴿أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ  
فَفَرِّقَا كَذِبُكُمْ وَّفَرِّقَا تَقْتُلُونَ﴾

**“And whenever there came to you a Messenger with that which you desired not you became arrogant. Thus, there was a group whom you rejected and a group who you killed.”** [Sūrat al-Baqarah (2):87]

Therefore, true freedom lies in adhering to the Book of Allāh and the *Sunnah* because they free the minds and slaves from desires, lusts, and from misguiding ideologies and peculiar opinions. Rather they free the people from the worship of trees and stones, and the Devil, and from worshiping any other false deity. This is why true freedom is in adhering to the Book of Allāh and the *Sunnah*.

As for opposing the Book of Allāh and the *Sunnah* , then this is in reality slavery and it is not freedom, because people become worshipers of their desires and slaves of their ideologies and wishes, and worshipers of those who follow them upon misguidance.

Then after the author sent prayers and salutations upon the Messenger (ﷺ) he sent prayers and salutations upon the Prophet’s family, and they are the believers from his relatives (ﷺ). Those for whom it is forbidden to take charity, and they are relatives of ‘Abbās, ‘Ali, Aqeel and Ja’far these people are from the family of the Messenger (ﷺ), and they are also his relatives.

Similarly, the followers of the Prophet's religion are also considered to be from his family. Therefore, all those who follow the Messenger (ﷺ) and believe in him are from his family. However, they are not from his relatives. Therefore, the word family is divided into two categories. The first category is his relatives and the second are his followers upon his religion. Also in light of this we find that his relatives have gathered two merits: the merit of being a relative and the merit of believers. As for other than his relatives then they only take the merit of being followers and having faith.

Likewise, the Prophet's companions from his family with the meaning of being from his followers. However, the author has mentioned them here separately due to the importance of their rights (رِضْوَانِ اللَّهِ عَلَيْهِمْ) and due to them being from the Companions of Allāh's Messenger (ﷺ), those who believed in him, aided and assisted him and fought with him.

Thus the Companions have a merit over the rest of the Ummah. The merit of companionship, a merit that no other person from the Ummah will attain, no matter how great this person's faith and piety may be. Those who came after the Companions will never attain their level because the Companions possess the level of companionship with the Messenger (ﷺ). Therefore, they are the best of this Ummah due to their companionship with the Messenger of Allāh and no one shares with them in this.

Also the Prophet's (ﷺ) wives, the mothers of the believers are from the family of Allāh's Messenger (ﷺ) and from *Ahlul-Bayt*.

Allāh (سُبْحَانَهُ وَتَعَالَى) says addressing the wives of the Prophet (ﷺ):

﴿يٰۤاَيُّهَا النِّسَاءُ اللّٰتِي لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَاءِ اِنْ اٰتَقَيْتُنَّ فَلَا تَخْضَعْنَ  
بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٣﴾ وَقَرْنَ  
فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُولٰٓئِ وَاقِمْنَ الصَّلٰوةَ  
وَعَاتِينَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهُ﴾

**“O wives of the Prophet you are not like anyone else from the women if you are truly pious. So do not be too complacent in your speech so as to stir up the desires of he who has a disease in his heart and say a good word. Moreover, remain in your homes and do not expose yourselves like that of pre-Islāmic ignorance and establish the prayer and give the zakat and obey Allāh and his Messenger.”** [*Sūrat al-Aḥzāb* (33):32-33]

These orders also apply to the believing women. Therefore, remaining in the house applies to the believing women, and likewise the hijab applies to the believing women even though the verse is addressing the wives of the Messenger (ﷺ) as they are the example.

Thus, if the wives of the Messenger (ﷺ) are ordered with the hijab and are ordered to refrain from exposing their bodies, meaning from beautifying themselves and wearing perfume when leaving the house, and are ordered with remaining in the house, establishing the prayer, giving the Zakat and obeying Allāh and His Messenger, then in the same manner the believing women are ordered with these affairs because the wives of the Messenger (ﷺ) are the example for the believing women.

Allāh (سُبْحٰنَهُ وَتَعَالٰى) says:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ ﴾

**“Indeed Allāh wants to remove from you all ar-Rijs.”**

[*Sūrat al-Aḥzāb* (33):33]

The meaning of *ar-Rijs* is the impurities of disobedience and sins.

Then He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ وَطَهِّرْكُمْ تَطْهِيرًا ﴾

**“And purify you all.”** [*Sūrat al-Aḥzāb* (33):33]

So this proves that the wives of the Messenger (ﷺ) are from *Ahlul-Bayt* and being from *Ahlul-Bayt* is not specific to his relatives, but rather his wives are also from *Ahlul-Bayt*.

Likewise the offspring of the Messenger (ﷺ) include the children from Fāṭimah, because the children of Fāṭimah are the children of the Messenger (ﷺ) because he is their grandfather. Therefore the children of Fāṭimah and their children and their offspring, are all the children of the Messenger (ﷺ). They are valued and held in high esteem if they adhere to this religion and believe in him, and it is not enough that they are from the relatives of the Messenger (ﷺ), because Abu Lahab who was from the Prophet’s (ﷺ) uncle was from the relatives of the Messenger. However, because he was a disbeliever this did not benefit him, as just being a relative of the Prophet (ﷺ) is not enough. However, rather the ties of the relative must be also coupled with believing in the Messenger (ﷺ).

Therefore, he who says I am from the relatives of the Messenger but does not follow him, is not from his family. Even if he is from his relatives, because not everyone who is a relative of the Prophet (ﷺ) is from his family.

So with this we have reached the end of this explanation of the Islāmic creed (*'aqīdah*) that the Imām Shaykh ibn Abī Zayd has authored and all the praise is due to Allāh, the Lord of all creation and may peace and salutations be upon our Prophet Muḥammad (ﷺ), his family, Companions and followers.





## **The Arabic Text**

رسالة ابن أبي زيد القيرواني

تأليف

عبد الله بن أبي زيد القيرواني

ت 386 هـ

قَالَ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ الْقَيْرَوَانِيُّ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَاهُ:

الْحَمْدُ لِلَّهِ الَّذِي ابْتَدَأَ الْإِنْسَانَ بِنِعْمَتِهِ، وَصَوَّرَهُ فِي الْأَرْحَامِ بِحِكْمَتِهِ، وَأَبْرَزَهُ إِلَى رِفْعِهِ، وَمَا يَسَّرَهُ لَهُ مِنْ رِزْقِهِ، وَعَلَّمَهُ مَا لَمْ يَكُنْ يَعْلَمُ، وَكَانَ فَضْلُ اللَّهِ عَلَيْهِ عَظِيمًا، وَنَبَهَهُ بِآثَارِ صُنْعَتِهِ، وَأَعَدَّ لَهُ إِلَيْهِ عَلَى أَلْسِنَةِ الْمُرْسَلِينَ الْخَيْرَةَ مِنْ خَلْقِهِ، فَهَدَى مَنْ وَفَّقَهُ بِفَضْلِهِ، وَأَضَلَّ مَنْ خَذَلَهُ بِعَدْلِهِ، وَيَسَّرَ الْمُؤْمِنِينَ لِلْيُسْرَى، وَشَرَحَ صُدُورَهُمْ لِلذِّكْرِى، فَأَمَنُوا بِاللَّهِ بِأَلْسِنَتِهِمْ نَاطِقِينَ، وَبِقُلُوبِهِمْ مُخْلِصِينَ، وَيَمَا أَتَتْهُمْ بِهِ رُسُلُهُ وَكُتِبَتْ عَلَيْهِمْ، وَتَعَلَّمُوا مَا عَلَّمَهُمْ، وَوَقَفُوا عِنْدَ مَا حَدَّ لَهُمْ، وَاسْتَعْتَفُوا بِمَا أَحَلَّ لَهُمْ عَمَّا حَرَّمَ عَلَيْهِمْ.

أَمَّا بَعْدُ:

أَعَانَنَا اللَّهُ وَآيَاكَ عَلَى رِعَايَةِ وَدَائِعِهِ، وَحِفْظِ مَا أَوْدَعَنَا مِنْ شَرَائِعِهِ. فَإِنَّكَ سَأَلْتَنِي أَنْ أَكْتُبَ لَكَ مُجْمَلَةً مُخْتَصِرَةً مِنْ وَاجِبِ أُمُورِ الدِّيَانَةِ مِمَّا تَنْطِقُ بِهِ الْأَلْسِنَةُ، وَتَعْتَقِدُهُ الْقُلُوبُ، وَتَعْمَلُهُ الْجَوَارِحُ، وَمَا يَتَّصِلُ بِالْوَاجِبِ مِنْ ذَلِكَ؛ مِنَ السَّنَنِ مِنْ مُؤَكَّدِهَا وَنَوَافِلِهَا وَرَعَائِيهَا، وَشَيْءٍ مِنَ الْأَدَابِ مِنْهَا، وَجَمَلٍ مِنْ أَصُولِ الْفِقْهِ وَفُنُونِهِ عَلَى مَذْهَبِ الْإِمَامِ مَالِكِ بْنِ أَنَسٍ رَحِمَهُ اللَّهُ تَعَالَى وَطَرِيقَتِهِ، مَعَ مَا سَهَّلَ سَبِيلَ مَا أَشْكَلَ مِنْ ذَلِكَ مِنْ تَفْسِيرِ الرَّاسِخِينَ وَبَيَانِ الْمُتَفَقِّهِينَ؛ لِمَا رَغِبْتَ فِيهِ مِنْ تَعْلِيمِ ذَلِكَ لِلْوِلْدَانِ كَمَا تَعَلَّمْتُمْ حُرُوفَ الْقُرْآنِ؛ لِيَسْبِقَ إِلَى قُلُوبِهِمْ مِنْ فَهْمِ دِينِ اللَّهِ وَشَرَائِعِهِ مَا تُرْجَى لَهُمْ بَرَكَتُهُ وَتُحَمَّدُ لَهُمْ عَاقِبَتُهُ، فَأَجَبْتُكَ إِلَى ذَلِكَ؛ لِمَا رَجَوْتُهُ لِنَفْسِي وَلَكَ مِنْ ثَوَابِ مَنْ عَلَّمَ دِينَ اللَّهِ أَوْ دَعَا إِلَيْهِ.

وَاعْلَمْ أَنَّ خَيْرَ الْقُلُوبِ أَوْعَاها لِلْخَيْرِ، وَأَرْجَى الْقُلُوبِ لِلْخَيْرِ مَا لَمْ يَسْبِقِ الشَّرُّ إِلَيْهِ، وَأَوْلَى مَا عَنِيَ بِهِ النَّاصِحُونَ وَرَغِبَ فِي أَجْرِهِ الرَّاعِبُونَ إِصْطَالَ الْخَيْرِ إِلَى قُلُوبِ أَوْلَادِ الْمُؤْمِنِينَ؛ لِيَرَسَّخَ فِيهَا، وَتَنْبِيَهُمْ عَلَى مَعَالِمِ الدِّيَانَةِ وَحُدُودِ الشَّرِيعَةِ؛ لِيَرْضَوْا عَلَيْهَا، وَمَا عَلَيْهِمْ أَنْ تَعْتَقِدَهُ مِنَ الدِّينِ قُلُوبُهُمْ وَتَعْمَلَ بِهِ جَوَارِحُهُمْ، فَإِنَّهُ رُوِيَ أَنَّ تَعْلِيمَ الصَّغَارِ لِكِتَابِ اللَّهِ يُظْفِي عَضْبَ



اللَّهُ، وَأَنَّ تَعْلِيمَ الشَّيْءِ فِي الصَّغَرِ كَالْتَّقِيشِ فِي الْحَجَرِ، وَقَدْ مَثَلْتُ لَكَ مِنْ ذَلِكَ مَا يَنْتَفِعُونَ إِنْ شَاءَ اللَّهُ بِحِفْظِهِ، وَيَشْرَفُونَ بِعِلْمِهِ، وَيَسْعُدُونَ بِإِعْتِقَادِهِ وَالْعَمَلِ بِهِ.

وَقَدْ جَاءَ أَنْ يُؤْمَرُوا بِالصَّلَاةِ لِسَبْعِ سِنِينَ، وَيُضْرَبُوا عَلَيْهَا لِعَشْرِ، وَيَفْرَقَ بَيْنَهُمْ فِي الْمَضَاجِعِ، فَكَذَلِكَ يَنْبَغِي أَنْ يُعَلِّمُوا مَا فَرَضَ اللَّهُ عَلَى الْعِبَادِ مِنْ قَوْلٍ وَعَمَلٍ قَبْلَ بُلُوغِهِمْ؛ لِئَاتِي عَلَيْهِمُ الْبُلُوغُ وَقَدْ تَمَكَّنَ ذَلِكَ مِنْ قُلُوبِهِمْ، وَسَكَنَتْ إِلَيْهِ أَنْفُسُهُمْ، وَأَنْسَتْ بِمَا يَعْمَلُونَ بِهِ مِنْ ذَلِكَ جَوَارِحُهُمْ.

وَقَدْ فَرَضَ اللَّهُ سُبْحَانَهُ وَتَعَالَى عَلَى الْقَلْبِ عَمَلًا مِنَ الْإِعْتِقَادَاتِ، وَعَلَى الْجَوَارِحِ الظَّاهِرَةِ عَمَلًا مِنَ الطَّاعَاتِ.

وَسَأْفَصَّلُ لَكَ مَا شَرَطْتُ لَكَ ذِكْرَهُ بِأَبَا بَابًا؛ لِيقْرَبَ مِنْ قَهْمِ مُتَعَلِّمِيهِ، إِنْ شَاءَ اللَّهُ تَعَالَى، وَإِيَّاهُ نَسْتَخِيرُ، وَبِهِ نَسْتَعِينُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَصَحْبِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا.

بَابُ مَا تَنْطِقُ بِهِ الْأَلْسِنَةُ وَتَعْتَفِدُهُ الْأَفْوِدَةُ

مِنْ وَاجِبِ أُمُورِ الدِّيَانَاتِ

مِنْ ذَلِكَ: الْإِيْمَانُ بِالْقَلْبِ وَالتَّنطِقُ بِاللِّسَانِ أَنَّ اللَّهَ إِلَهٌ وَاحِدٌ لَا إِلَهَ غَيْرُهُ، وَلَا شَبِيهَ لَهُ، وَلَا نَظِيرَ لَهُ، وَلَا وَلَدَ لَهُ، وَلَا وَالِدَ لَهُ، وَلَا صَاحِبَةَ لَهُ، وَلَا شَرِيكَ لَهُ.

لَيْسَ لِأَوْلِيَّتِيهِ ائْتِدَاءٌ، وَلَا لِآخِرِيَّتِيهِ انْقِضَاءٌ، وَلَا يَبْلُغُ كُنْهَ صِفَتِيهِ الوَاصِفُونَ، وَلَا يُحِيطُ بِأَمْرِيهِ الْمُتَفَكِّرُونَ، يَعْتَبِرُ الْمُتَفَكِّرُونَ بِآيَاتِيهِ، وَلَا يَتَفَكَّرُونَ فِي مَاهِيَّةِ ذَاتِيهِ، وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِيهِ إِلَّا بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ الْعَلِيُّ الْعَظِيمُ.

العَالِمُ الْحَبِيرُ، المُدَبِّرُ الْقَدِيرُ، السَّمِيعُ الْبَصِيرُ، الْعَلِيُّ الْكَبِيرُ، وَأَنَّهُ فَوْقَ عَرْشِهِ الْمَجِيدِ بِذَاتِيهِ، وَهُوَ فِي كُلِّ مَكَانٍ يَعْلَمُهُ.

خَلَقَ الْإِنْسَانَ، وَيَعْلَمُ مَا تُوسُّوسُ بِهِ نَفْسُهُ، وَهُوَ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ، وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا، وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ.

عَلَى الْعَرْشِ اسْتَوَى، وَعَلَى الْمَلِكِ ائْتَوَى، وَلَهُ الْأَسْمَاءُ الْحُسْنَى وَالصِّفَاتُ الْعُلَى، لَمْ يَزَلْ بِجَمِيعِ صِفَاتِهِ وَأَسْمَائِهِ، تَعَالَى أَنْ تَكُونَ صِفَاتُهُ مَخْلُوقَةً، وَأَسْمَاؤُهُ مُحَدَّثَةً.

كَلَّمَ مُوسَى بِكَلَامِهِ الَّذِي هُوَ صِفَةٌ ذَاتِيهِ لَا خَلْقٌ مِنْ خَلْقِيهِ، وَتَجَلَّى لِلجَبَلِ فَصَارَ دَكًّا مِنْ جَلَالِهِ، وَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ فَيَبِيدُ، وَلَا صِفَةٌ لِمَخْلُوقٍ فَيَنْفَدُ.

وَالْإِيْمَانُ بِالْقَدْرِ حَبِيرُهُ وَشَرُّهُ، حُلُوهُ وَمُرُّهُ، وَكُلُّ ذَلِكَ قَدْ قَدَّرَهُ اللَّهُ رَبَّنَا، وَمَقَادِيرُ الْأُمُورِ بِيَدِيهِ، وَمَصْدَرُهَا عَنْ قَضَائِيهِ. عِلْمٌ كُلُّ شَيْءٍ قَبْلَ كَوْنِيهِ، فَجَرَى عَلَى قَدْرِهِ. لَا يَكُونُ مِنْ عِبَادِهِ قَوْلٌ وَلَا عَمَلٌ إِلَّا وَقَدْ قَضَاهُ وَسَبَقَ عِلْمُهُ بِهِ، ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾.

يُضِلُّ مَنْ يَشَاءُ فَيُخَذِلُهُ بِعَدْلِهِ، وَيَهْدِي مَنْ يَشَاءُ فَيُوقِفُهُ بِفَضْلِهِ، فَكُلُّ مُبَسِّرٍ بِتَبْيِيسِهِ إِلَى مَا سَبَقَ مِنْ عِلْمِهِ وَقَدَرِهِ مِنْ شَقِيٍّ أَوْ سَعِيدٍ.

تَعَالَى اللَّهُ أَنْ يَكُونَ فِي مَلِكِهِ مَا لَا يُرِيدُ، أَوْ يَكُونَ لِأَحَدٍ عَنْهُ غِنًى، أَوْ يَكُونَ خَالِقُ لِكُلِّ شَيْءٍ إِلَّا هُوَ، رَبُّ الْعِبَادِ وَرَبُّ أَعْمَالِهِمْ، وَالْمُقَدَّرُ لِحُرَاكَاتِهِمْ وَأَجَالِهِمْ.

الْبَاعِثُ الرُّسُلَ إِلَيْهِمْ لِإِقَامَةِ الْحُجَّةِ عَلَيْهِمْ.

ثُمَّ خَتَمَ الرِّسَالَةَ وَالتَّنَادِرَةَ وَالتَّبْوَةَ بِمُحَمَّدٍ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَهُ آخِرَ الْمُرْسَلِينَ بَشِيرًا وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا، وَأَنْزَلَ عَلَيْهِ كِتَابَهُ الْحَكِيمَ، وَشَرَحَ بِهِ دِينَهُ الْقَوِيمَ، وَهَدَى بِهِ الصِّرَاطَ الْمُسْتَقِيمَ.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللَّهَ يَبْعَثُ مَنْ يَمُوتُ، كَمَا بَدَأَهُمْ يَعُودُونَ.

وَأَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى صَاعَفَ لِعِبَادِهِ الْمُؤْمِنِينَ الْحَسَنَاتِ، وَصَفَحَ لَهُمُ بِالْتَّوْبَةِ عَنِ الْكَبَائِرِ السَّيِّئَاتِ، وَغَفَرَ لَهُمُ الصَّغَائِرَ بِاجْتِنَابِ الْكَبَائِرِ، وَجَعَلَ مَنْ لَمْ يَتُبْ مِنَ الْكَبَائِرِ صَائِرًا إِلَى مَشِيئَتِهِ ﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾.

وَمَنْ عَاقَبَهُ اللَّهُ بِنَارِهِ أَخْرَجَهُ مِنْهَا بِإِيمَانِهِ، فَأَدْخَلَهُ بِهِ جَنَّتَهُ ﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴾، وَيُخْرِجُ مِنْهَا بِشَفَاعَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَفَعَ لَهُ مِنْ أَهْلِ الْكَبَائِرِ مِنْ أُمَّتِهِ.

وَأَنَّ اللَّهَ سُبْحَانَهُ قَدْ خَلَقَ الْجَنَّةَ فَأَعَدَّهَا دَارَ خُلُودٍ لِأَوْلِيَائِهِ، وَأَكْرَمَهُمْ فِيهَا بِالنَّظَرِ إِلَى وَجْهِهِ الْكَرِيمِ، وَهِيَ الَّتِي أَهْبَطَ مِنْهَا آدَمَ نَبِيَّهُ وَخَلِيفَتَهُ إِلَى أَرْضِهِ، بِمَا سَبَقَ فِي سَابِقِ عِلْمِهِ

وَخَلَقَ النَّارَ فَأَعَدَّهَا دَارَ خُلُودٍ لِمَنْ كَفَرَ بِهِ وَأَلْحَدَ فِي آيَاتِهِ وَكُتُبِهِ وَرُسُلِهِ، وَجَعَلَهُمْ مُحْجُوبِينَ عَنِ رُؤْيَيْتِهِ.

وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَجِيءُ يَوْمَ الْقِيَامَةِ، وَالْمَلَكُ صَفًا صَفًّا؛ لِعَرْضِ الْأَمَمِ وَحِسَابِهَا وَعُقُوبَتِهَا وَتَوَابِهَا، وَتَوْضُحِ الْمَوَازِينِ لَوَزْنِ أَعْمَالِ الْعِبَادِ، فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ، وَيُؤْتُونَ صَحَائِفَهُمْ بِأَعْمَالِهِمْ، فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا، وَمَنْ أُوتِيَ كِتَابَهُ وِرَاءَ ظَهْرِهِ فَأُولَئِكَ يَصَلُونَ سَعِيرًا.

وَأَنَّ الصِّرَاطَ حَقٌّ، يَجُوزُهُ الْعِبَادُ بِقَدْرِ أَعْمَالِهِمْ، فَتَاجُونَ مُتَقَاتُونَ فِي سُرْعَةِ النَّجَاةِ عَلَيْهِ مِنْ نَارِ جَهَنَّمَ، وَقَوْمٌ أَوْبَقْتُهُمْ فِيهَا أَعْمَالُهُمْ.

وَالْإِيمَانُ بِخُوضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرِدُهُ أُمَّتُهُ لَا يَظْمَأُ مَنْ شَرِبَ مِنْهُ، وَيُدَادُ عَنْهُ مَنْ بَدَّلَ وَغَيَّرَ.

وَأَنَّ الْإِيمَانَ قَوْلٌ بِاللِّسَانِ، وَإِخْلَاصٌ بِالْقَلْبِ، وَعَمَلٌ بِالْجَوَارِحِ، يَزِيدُ بِزِيَادَةِ الْأَعْمَالِ، وَيَنْقُصُ بِنَقْصِهَا، فَيَكُونُ فِيهَا التَّقْصُ وَبِهَا الرِّيَازَةُ، وَلَا يَكْمُلُ قَوْلُ الْإِيمَانِ إِلَّا بِالْعَمَلِ، وَلَا قَوْلٌ وَعَمَلٌ إِلَّا بِنِيَّةٍ، وَلَا قَوْلٌ وَعَمَلٌ وَنِيَّةٌ إِلَّا بِمُوَافَقَةِ السُّنَّةِ.

وَأَنَّهُ لَا يَكْفُرُ أَحَدٌ بِذَنْبٍ مِنْ أَهْلِ الْقِبْلَةِ.

وَأَنَّ الشُّهَدَاءَ أَحْبَاءَ عِنْدَ رَبِّهِمْ يُرَزَقُونَ، وَأَرْوَاحُ أَهْلِ السَّعَادَةِ بَاقِيَةٌ نَاعِمَةٌ إِلَى يَوْمِ يُبْعَثُونَ، وَأَرْوَاحُ أَهْلِ الشَّقَاوَةِ مُعَذَّبَةٌ إِلَى يَوْمِ الدِّينِ.

وَأَنَّ الْمُؤْمِنِينَ يُفْتَنُونَ فِي قُبُورِهِمْ وَيُسْأَلُونَ، ﴿يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ وَأَنَّ عَلَى الْعِبَادِ حَفْظَةَ كِتَابَتِهِمْ وَأَعْمَالِهِمْ، وَلَا يَسْقُطُ شَيْءٌ مِنْ ذَلِكَ عَنْ عِلْمِ رَبِّهِمْ، وَأَنَّ مَلَكَ الْمَوْتِ يَقْبِضُ الْأَرْوَاحَ بِإِذْنِ رَبِّهِ.

وَأَنَّ خَيْرَ الْقُرُونِ الْقُرْنُ الَّذِي رَأَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَنُوا بِهِ، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ. وَأَفْضَلُ الصَّحَابَةِ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ: أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

وَأَلَّا يُذْكَرَ أَحَدٌ مِنْ صَحَابَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا بِأَحْسَنِ ذِكْرٍ. وَالْإِمْسَاكُ عَمَّا شَجَرَ بَيْنَهُمْ، وَأَنََّّهُمْ أَحَقُّ النَّاسِ أَنْ يُلْتَمَسَ لَهُمْ أَحْسَنُ الْمَخَارِجِ، وَيُظَنَّ بِهِمْ أَحْسَنُ الْمَذَاهِبِ.

وَالطَّاعَةُ لِأَيِّمَةِ الْمُسْلِمِينَ مِنْ وُلاةِ أُمُورِهِمْ وَعُلَمَائِهِمْ ، وَاتِّبَاعُ السَّلَفِ الصَّالِحِ وَاقْتِفَاءُ آثَارِهِمْ، وَالِاسْتِغْفَارُ لَهُمْ، وَتَرْكُ الْمِرَاءِ وَالْجِدَالِ فِي الدِّينِ، وَتَرْكُ كُلِّ مَا أَحَدَثَهُ الْمُحَدِّثُونَ.

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، وَسَلَّمَ تَسْلِيمًا كَثِيرًا

## Glossary

### A

*Ahlul-Bayt*

أهل البيت

The people of the household of Muhammad (ﷺ).

*'Aqīdah*

عقيدة

The firm creed that one's heart is fixed upon without any wavering or doubt. It excludes any supposition, doubt or suspicion.

*Ahlus-Sunnah wal-Jamā'ah*

أهل السنة والجماعة

The People who follow the Prophetic tradition and stick to the body of Muslims. More specifically those that follow the creed of the first three generations of Islām precisely.

*Āyāt*

آيات

Signs, verses, lessons.

### B

*Barzakh*

برزخ

The state between life and death, normally referred to when speaking about the life of the grave.

## F

*Fiqh*

فقه

Jurisprudence, understanding.

## H

*Hajj*

حج

Obligatory pilgrimage that must be performed once in ones life, so long as one is able to do so.

## R

*Ramāḍan*

رمضان

The month in which Muslims participate in fasting.

## S

*Salaf aṣ-Ṣāliḥ*

سلف الصالح

The Pious Predecessors. They are those who are from the first three generations of Islām, following the Prophet (ﷺ) precisely, free from any additions and alterations.

*Salafi*

سلفي

Someone who is an adherent to the way of the *Salaf aṣ-Ṣāliḥ* in belief and action.

*Sunnah*

سنة

The actions, statements and approvals of the Messenger (ﷺ) that have been reported via the hadith.

*Sunan*

سنن

Plural of *Sunnah*.

## T

*Tābi'īn*

تابعين

The generation of Muslims that came directly after the Companions (رَضِيَ اللهُ عَنْهُمْ).

*Tawḥīd*

توحيد

To single out Allah solely in His Worship, His Lordship and His Names and Attributes.

## Z

*Zakāt*

زكاة

The yearly charity that is obligatory upon every Muslim to pay 2.5% of ones wealth.



## Points of Benefit

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