Volume

2

Commentary On Shaikh Al-Islâm Ibn Taymiyyah's

AL-'AQÎDAH AL-WÂSITIYYAH

DARUSSALAM

شرح

العقيدة الواسطية

Commentary On Shaikh Al-Islâm
Ibn Taymiyyah's

AL-'AQÎDAH AL-WÂSITIYYAH

2

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Muhammad bin Sâlih
Al-'Uthaimîn رحمه الله

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شرح العقيدة الواسطية

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Volume 2

By:

The Virtuous Shaikh, Al-'Allâmah

Muhammad bin Sâlih Al- 'Uthaimîn (رحمه الله)

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The Most Beneficent, the Most Merciful

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SECTION: Concerning the *Sunnah* of the Messenger of Allāh ﷺ

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فَصْلٌ: ثُمَّ فِي سُنَّةِ رَسُولِ اللهِ (ﷺ) . . .

Section : Then, concerning the Sunnah of the Messenger of Allāh ﷺ...

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The Commentary

- The *Sunnah* lexically is: the "path" and from it is his ﷺ saying: "You will follow *As-Sunan* (the paths) of those that came before you"[1] meaning, their way.
- Technically, it means the sayings of the Prophet ﷺ, his actions and his tacit approvals. So, it includes both obligatory and recommended acts.
- The *Sunnah* is the second source for legislating.

[1] Reported by Al-Bukhārī (3456) and Muslim (2669) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

The meaning of our statement: "The second source" is in terms of number, not in terms of rank; because its status is like that of the Qur'ān once it (the *Sunnah*) is authentically reported from the Messenger ﷺ.

However, the one who looks at the Qur'ān (for proof) needs just one thing; that is it correctly proves the ruling, while the one who looks in *Sunnah* needs two things:

Firstly: That it is correctly attributed to the Messenger ﷺ.

Secondly: That it correctly proves the ruling.

So, the one who tries to use the *Sunnah* has to spend more effort than the one who tries to use the Qur'ān as evidence, for the chain of transmission of the Qur'ān suffices us; its chain of the transmission is *Mutawātir*,[1] nothing actually calls for any doubt in its respect; unlike what is attributed to the Messenger ﷺ.

So, if the *Sunnah* is authentically established from the Messenger of Allāh ﷺ, it's status is that of the Qur'ān completely, in terms of trusting the information and acting upon the ruling; as He, Exalted is He, says:

﴿وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾

﴾Allāh has sent down to you the Book (The Qur'ān) and Al-Ḥikmah (the *Sunnah*).﴿ *(An-Nisā'* 4:113)

And the Prophet ﷺ also said: "I should not find anyone of you reclining on his couch, while one of my orders comes to him, saying: 'We do not know of this! Whatever we find

[1] Translation note: A narration reported by a large number of trustworthy reporters at every level in the chain of its transmission.

in the Book of Allāh, we follow it.' Behold! I was given the Book and its like along with it."[1]

That is why the correct position is that the Qur'an can be abrogated by the *Sunnah* once it is authentic from the Prophet ﷺ, and that possible, both according to the intellect, and the legislation. However, there is no sound example for that.[2]

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فَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ وَتُبَيِّنُهُ، وَتَدُلُّ عَلَيْهِ، وَتُعَبِّرُ عَنْهُ. . .

The Sunnah explains the Qur'ān, and clarifies it, and demonstrates it, and expounds upon it...

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- **The author said:** *"The Sunnah explains the Qur'ān, clarifies it, proves it, and expounds upon it."*
- ❖ Concerning his statement: *"It explains the Qur'ān:" Meaning - it elucidates the meaning intended by the Qur'ān*

[1] Reported by Aḥmad (4:132), Abū Dāwūd (4605), At-Tirmidhī (2663), Ibn Mājah (13), and Al-Ḥākim (1:109). *Shaikh* Aḥmad Shākir commented extensively on the references and authentication of this *Ḥadīth* in his annotation of *Ar-Risālah* of Ash-Shāfi'ī (page 9). See *Al-Ḥadīth Ḥujjah bi Nafsih fī Al-'Aqā'id wa Al-Aḥkām* by Al-Albānī, and he said it is *Ṣaḥīḥ*.

[2] And it is the view of the majority as quoted from them by Ash-Shawkanu in *Irshad Al-Tuḥul* (page 191).

as contained in the exegesis of His Statement, Exalted is He:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

﴾For those who have done good is the best, and even more.﴿ (*Yūnus* 10:26)

The Prophet ﷺ explained the meaning of *﴾And even more﴿* to mean gazing at the Face of Allāh, the Mighty and Sublime.[1]

And as he ﷺ explained His statement, Exalted is He:

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾

﴾And make ready against them all you can of power.﴿ (*Al-Anfāl* 8:60)

"Listen, power is shooting! Listen, indeed power is shooting."[2]

- **"and clarifies it:"** It clarifies what is general in it; because there are general *Āyāt* in the Qur'ān, but the *Sunnah* clarifies and makes them clear. For example, His statement, Exalted is He:

﴿وَأَقِيمُوا الصَّلَاةَ﴾

﴾And perform Aṣ-Ṣalāh.﴿ (*Al-Baqarah* 2:43)

Allāh commands its performance, while the *Sunnah* explains how of it.

And His statement, Glorious be He:

﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ﴾

[1] Its reference preceded.

[2] Reported by Muslim (1917) from 'Uqbah bin 'Āmir, may Allāh be pleased with him.

﴾Perform Aṣ-Ṣalāh during the waning of the sun till the darkness of the night.﴿ (*Al-Isrā'* 17:78)

﴾during the waning of the sun﴿: meaning, from the waning of the sun until the darkness of the night; that is, its utmost darkness, and that is its middle. This is because the darkest part of the night is its middle.

What is apparent, is that this is one period of time, but the *Sunnah* gives the details for this generality:

The time of *Ẓuhr* is from the waning of the sun until the shadow of everything is equal to its size. And the time of *'Aṣr* from that time until the sun turns yellowish; that is the best time when it could be observed, and up to setting of the sun out of necessity. The time of *Maghrib* is from the setting of the sun until the redness of the twilight disappears. The time of *'Ishā'* is from when the redness of the twilight disappears, until the middle of the night.

There is no time of necessity for *'Ishā'*.[1] That is why if a woman becomes pure from menstruation during the latter half of the night; neither the *'Ishā'* prayer nor the *Maghrib* prayer are obligatory upon her, because the time of *'Ishā'* ends at the middle of the night. There is no evidence in the *Sunnah* that the time of *'Ishā'* extends until the break of dawn. And the time of *Fajr* is from the break of dawn until the rising of the sun. That is why He said in the *Āyah*: *﴾From the waning of the sun until the darkness of the night﴿*

[1] Translation note: That is because he explained that the time for *'Aṣr* is until the sun's color changes, but out of necessity it extends up to sunset. And some say the same for *'Ishā'*; that its time is up to the middle of the night, but in cases of necessity it lasts until *Fajr*. So the *Shaikh* is saying that there is no such thing in the case of *'Ishā'*.

and He separated the time of *Fajr*, so He says:

﴿قُرْءَانَ ٱلْفَجْرِ﴾

﴾And recite the Qur'ān in the early dawn.﴿ (*Al-Isrā'* 17:78)

That is because there is a separation between the time of *Fajr* and the other times before it and after it, so the second half of the night is before it, and the first half of the day is after it.

This is from the clarification in *Sunnah* such that it clarifies the times. In the same manner is:

﴿وَءَاتُوا۟ ٱلزَّكَوٰةَ﴾

﴾And give Zakah.﴿ (*Al-Baqarah* 2:43)

The *Sunnah* explains the minimum wealth upon which *Zakāh* is due, and the kinds of wealth upon which it is due.

- And "**and demonstrates it:**" This word includes explaining, clarifying and expounding. Thus, the *Sunnah* explains the Qur'ān and clarifies the Qur'ān.
- And "**and expounds upon it:**" Meaning that it relates new meanings and new rulings that are not contained in the Qur'ān.

There are many examples of this. This is because there are many rulings of the *Sharī'ah* that are only in the *Sunnah* and are not mentioned in the Qur'ān, but it indicates that it's (the *Sunnah*) status is that of the ruling in the Qur'ān, like His statement, Exalted is He:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ﴾

﴾He who obeys the Messenger, has indeed obeyed Allāh.﴿ (*An-Nisā'* 4:80)

And His statement:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

﴾And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ (*Al-Ḥashr* 59:7)

And His statement:

﴿وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا﴾

﴾And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴿ (*Al-Aḥzāb* 33:36)

As for the specific rulings, the *Sunnah* relates many rulings that are not contained in the Qur'ān. Among them is what will be related to us in the first *Ḥadīth* mentioned by the author in the section: "Our Lord descends to the lowest heaven when the last third of the night remains."[1] For this is not (stated) in the Qur'ān.

Hence, these are four positions of the *Sunnah* with the Qur'an: explaining what appears problematic, clarifying what is general, demonstrating it, and expounding upon it.

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[1] The *Ḥadīth* appears in its complete form later, and it is in the Two *Ṣaḥīḥs*.

وَمَا وَصَفَ الرَّسُولُ بِهِ رَبَّهُ - عَزَّ وَجَلَّ - مِنَ الأَحَادِيثِ الصِّحَاحِ الَّتِي تَلَقَّاهَا أَهْلُ الْمَعْرِفَةِ بِالْقَبُولِ؛ وَجَبَ الإِيمَانُ بِهَا كَذَلِكَ . . .

Whatever the Messenger described his Lord, the Mighty and Sublime, with, as contained in the authentic narrations, which were met with acceptance by Ahl Al-Ma'rifah; faith in it is obligatory as well...

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- Then he, may Allāh have mercy upon him, mentioned an important principle: *"Whatever the Messenger described his Lord, the Mighty and Sublime, with, as contained in the authentic narrations, which were met with acceptance by Ahl Al-Ma'rifah; faith in it is obligatory as well."*

As such, what the Messenger described his Lord with; and similarly what he named his Lord; because there are some Names which the Messenger called his Lord that are not found in the Qur'ān, such as Ash-Shāfī (the Healer). The Prophet ﷺ said: "Heal (the sick), You are Ash-Shāfī (the Healer), there is no cure except your cure."[1]

- **Ar-Rabb (The Lord):** It is never mentioned in the Qur'ān without it being attributed to another word; but in the *Sunnah*, the Messenger ﷺ said: "As for the bowing magnify Ar-Rabb (the Lord) therein."[2]

[1] Reported by Al-Bukhārī (5742) and Muslim (2191) from 'Āishah, may Allah be pleased with her.

[2] Reported by Muslim (479), from Ibn 'Abbās, may Allah be pleased with him.

And he ﷺ said regarding *As-Siwāk*: "Purifying for the mouth, pleasing to Ar-Rabb (the Lord)."[1]

What is apparent from the statement of the author is that its acceptance (i.e. a *Ḥadīth*) has two conditions:

Firstly: that the narrations should be authentic.

Secondly: that *Ahl Al-Ma'rifah (knowledge)*,[2] meaning (knowledgeable) with *Ḥadīths* met them with acceptance.

But this is not what is intended; rather the intention of the *Shaikh*, may Allah have mercy upon him, is that the authentic *Ḥadīths* are accepted by the experts in the field. Hence, this attribute (which is used to qualify the *Ḥadīth*) is an explanatory attribute, not a restricting attribute.

- His statement **"with acceptance:"** This is an explanation concerning the case of the authentic *Ḥadīths*. That is, *Ahl Al-Ma'rifah* met them with acceptance because it is impossible that the *Ḥadīths* be authentic, yet be rejected by *Ahl Al-Ma'rifah*; rather, they would accept them.

It is true that there are some *Ḥadīths* which appear authentic, but may have a kind of defect, like the improper sequence of the narrator, and the like, and such narrations are not considered among the authentic *Ḥadīths*.

- He said: **"faith in it is obligatory"** based on His saying:

[1] Reported by Al-Bukhārī in *Mu'allaq* (disconnected) form with a wording that indicates approval (4:158), and reported with a connected chain by Aḥmad (6:62), An-Nasā'ī (1:10), and Ibn Ḥibbān (2:287), and Al-Baghawī graded it *Ḥasan* (good) in *Sharḥ As-Sunnah* (1:349).

[2] Translation note; Meaning, the people knowledgeable about that field.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ﴾

﴾O you who believe! Believe in Allāh and His Messenger.﴿ (*An-Nisā'* 4:136)

And His statement:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ﴾

﴾O you who believe! Obey Allāh and obey the Messenger.﴿ (*An-Nisā'* 4:59)

And His statement, Exalted is He:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ۝ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ﴾

﴾And (remember) the Day (Allāh) will call to them, and say: "What answer gave you to the Messengers?" Then the news (of a good answer) will be obscured to them on that Day, and they will not be able to ask one another.﴿ (*Al-Qaṣaṣ* 28:65-66)

Textual facts regarding this are numerous and widely known.

Then, you should know that the position of the people of desires and innovation when facing the *Ḥadīth*s that contradict their desires revolves around two matters: either denial, or distortion.

So if it is possible for them to deny any of them, they deny it, such as their saying about their false principle: "*Āḥād* narrations are not accepted for creed!"[1]

[1] Translation note: Meaning, narrations that only one person reported.

Ibn Al-Qayyim, may Allah have mercy upon him, has refuted this principle, and showed its falsehood with many evidences, in the end of *Mukhtaṣar Aṣ-Ṣawā'iq*.

And if they cannot deny it, they distort it, as they distort texts of the Qur'an.

As for the People of the *Sunnah*, they accept whatever is authentic from the Prophet ﷺ (both) in the matters of knowledge and matters of action, due to the evidence that proves the obligation of accepting that.

- And His statement: "**As well**": Meaning, just as it is obligatory to have faith in what is in the Qur'ān, without *Taḥrīf*, *Ta'ṭīl*, *Takyīf* and *Tamthīl*.

The author has mentioned a number of *Ḥadīth*s, among them are:

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SECTION:
*Ḥadīth*s Concerning The Attributes (of Allāh)

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فَمِنْ ذَلِكَ: مِثْلُ قَوْلِهِ (ﷺ): «يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ» مُتَّفَقٌ عَلَيْهِ.

Thus, from them are: As his saying ﷺ: "Our Lord descends to the lowest heaven every night when the last third of the night remains, saying: Who is it that will call upon Me so that I can answer him. Who is it that will ask Me so that I give him? Who is it that will seek My forgiveness so that I forgive him?" Agreed upon.

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❖ The first *Ḥadīth*: Concerning the Affirmation of Descent of Allāh to the Lowest Heaven:

That is his statement ﷺ: *"Our Lord descends to the lowest heaven every night when the last third of the night remains, saying: 'Who is it that will call upon Me so that I can answer him. Who is it that will ask Me so that I give him? Who is it that*

will seek My forgiveness so that I forgive him?'" Agreed upon.[1]

The Commentary

Some of the people of knowledge say that this *Ḥadīth* is *Mutawātir*, but they agree it is from the *Ḥadīths* that are *Mashhūrh Mustafīḍah*[2] with the people of knowledge of the *As-Sunnah*.

- Concerning his statement: "Our Lord descends to the lowest heaven." His decent, Exalted is He, is real, because as we have explained earlier, every action whose pronoun refers to Allāh, is attributed to Him in reality. It is therefore upon us to believe in it, to trust it, and to say: "Our lord descends to the lowest heaven." It is the closest of the heavens to the earth. The heavens are seven in number. He, the Mighty and Sublime, indeed descends at this period of the night to draw nearer to His servants, as He draws nearer to them on the evening of (the Day of) 'Arafah, when He boasts of those standing (at 'Arafah) to the Angels.[3]
- His statement: "Every night:" Includes every night of the year.
- "When the last third of the night remains:" That the

[1] Its reference preceded.

[2] Translation note: A narration reported by not less than three or more - but not up to the number of a *Mutawātir* narration.

[3] As that is reported in *Ṣaḥīḥ Muslim* (1348) from 'Âishah, may Allāh be pleased with her, from the Prophet ﷺ that he said: "There is no day on which Allāh liberates more slaves from the Fire as the Day of 'Arafah. He comes close, and then He praises them before the Angels saying, 'What do these (people) want?'"

night begins with the setting of the sun is agreed upon, however, the disagreement occurred regarding when it ends. Is it by the break of dawn, or by the rising of the sun? What is clear is that the night, in the *Sharī'ah* sense, ends with the break of dawn, while astronomically, it ends with the rising of the sun.

- Concerning His statement: "Saying: 'Who is it that will call upon me':" "who" is an interrogative, meant to express motivation, such as is contained in His statement, Exalted is He:

﴿هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ﴾

﴿Shall I guide you to a trade that will save you from a painful torment?﴾ (*Aṣ-Ṣaff* 61:10)

- And; **"that will call upon Me:"** Meaning - saying: O, my Lord!
- **"Who is it that will ask Me:"** like saying: "I ask You for Paradise" and the like.
- **"Who is it that will seek My forgiveness:"** saying: "O Allāh, forgive me," or "O Allāh, I seek Your forgiveness."
- **"So that I forgive him:"** Forgiveness is the act of covering up the sin and overlooking it.

With this, it becomes clear to every person who reads this *Ḥadīth*, that the intended meaning by descent here is the descent of Allāh Himself. We do not need to say: "*Bi Dhātih* (in His Self)" since the action is attributed to Him, and it is, by that, His own action. But some scholars say: "He descends *Bi Dhātih* (in His Self)" for they were coerced and forced to express such, because there were some who distort the *Ḥadīth*, saying: "What descends is the command of Allāh". Some others say: "What descends is the mercy of

Allāh." Some others say: "What descends is an Angel from the Angels of Allāh."

All of these are false, because the descent of Allāh's command is continuous and permanent. Its descent is not specific to the last third of the night. Allāh, Exalted is He, says:

﴿يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ﴾

﴾He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him.﴿ (*As-Sajdah* 32:5)

He also says:

﴿وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ﴾

﴾And to Him return all affairs (for decision).﴿ (*Hūd 11:123*)

But as for their statement: "The mercy of Allāh descends to the lowest heaven when the last third of the night remains" — *Subḥān Allāh* (Glorious is Allāh)! The mercy does not descend except during this period?!! Allāh, Exalted is He, says:

﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ﴾

﴾And whatever of blessings and good things you have, it is from Allāh.﴿ (*An-Naḥl 16 : 53*)

All blessings come from Allāh and they are from the effects of His mercy, and they come one after the other, all the time.

And then we say: Of what benefit for us is the descent of mercy to the lowest heaven?!

After this, we say (in reply) to the one who asserts that it

refers to the descent of one of His Angels: Is it reasonable that one of Allāh's Angels is the one saying: "Who is it that will call upon me so that I answer him..." and so on?

It becomes clear with this, that these sayings are false distortions refuted by the same *Ḥadīth*.

And by Allāh! They are not more knowledgeable of Allāh than the Messenger of Allāh; they are not better at admonishing the servants of Allāh than the Messenger of Allāh; they are not more eloquent in their speech than the Messenger of Allāh ﷺ!

They also say: "How do you say that Allāh descends? If He descends, then what about *Al-'Ulū*? If He descends, what about *Al-Istiwā'* above the Throne? If He descends, descent is a movement from one place to another! If He descends, descent is a new occurrence, and new occurrences can never exist except by new occurrences!"

So we say: This is a false argument, nothing of it prevents saying that the descent is a reality. Are you more knowledgeable what befits Allāh, the Mighty and Sublime, than the Companions of the Messenger ﷺ?!

The Companions of the Messenger ﷺ never uttered these suppositions. They rather said: "We hear, we believe, we accept, and we testify."

But you, who come later oppose! You now come and argue using falsehood, and then say: "How? How?"

We are saying: He descends, we are not talking about His *Istiwa'* above the Throne: Has He vacated the Throne or not?

As for *Al-'Ulū*, we say: He descends, but He - the Mighty and Sublime - is High above His creation, because the meaning of the descent is not that the heaven contains Him, or that the other heavens can overshadow Him; because

none of His creatures can surround Him. Thus, we say: He descends in reality, with His *'Ulū* in reality, and there is nothing like Him.

As for His *Istiwā'* above the Throne, it is an action; it is not among the Attributes of the Self. We do not have any right - in my view - to discuss whether the Throne is vacated by Him or not. We should rather keep silent about it as did the Companions, may Allāh be pleased with them.

However, there are three views regarding this matter among the scholars of the People of the *Sunnah*: The view that the Throne is vacated, the view that it is not vacated, and the view to halt (from speaking of the matter).

Shaikh Al-Islām, may Allāh have mercy upon him, in *Ar-Risālat Al-'Arshiyyah* said: "The Throne is not vacated by Him, because the evidences for His *Istiwā'* above the Throne are *Muḥkamah* (decisive), and the *Ḥadīth* is also *Muḥkamah* (decisive). And Allah, the Mighty and Sublime, is such that His Attributes cannot be compared to the attributes of the creatures. So it is obligatory upon us to leave the texts concerning His *Istiwā'* upon their decisiveness and the text about His descent upon its decisiveness. And we say: He is *Mustawin* (ascended) above His Throne, descending to the lowest heaven, and Allah knows best the how of that, and our intellects are too short, too base, and too insignificant to be able to encompass Allāh, the Mighty and Sublime."

The second view: Halting; they say: "We will not say 'It is vacated' neither would we say: 'It is not vacant.'"

The third view: That the Throne is vacated by Him.

The later people who know that the earth rotates, and that the sun goes around the earth, bring about a problem

saying: "How can He descend in the last third of the night? When last third of the night leaves the Kingdom of Saudi Arabia, it moves to Europe and its environs? Will He remain forever descending?"

So we say: Firstly, believe that Allāh descends at this particular time. If you believe, there is nothing compulsory upon you besides that. Do not say: "How? How?" Rather say: When it is the last third of the night in Saudi Arabia, Allāh descends, and when it is the last third of the night in America, the descent of Allāh will also occur. When the dawn breaks, the time of the descent ends at every place according to its situation.

Therefore, our position regarding this matter is to say: We believe in what reached us from Muḥammad, the Messenger of Allāh, that Allāh descends to the lowest heaven when the last third of the night remains, saying: "Who is it that will call upon Me so that I answer him? Who is it that will ask Me so that I give him? Who is it that will seek My forgiveness so that I forgive him?"

Among the benefits of this *Ḥadīth* are the following:

Firstly: Affirmation of *Al-'Ulū* for Allah, based upon his statement: He "descends."

Secondly: Affirming actions of preference which are Attributes of action, taken from his statement: "Our Lord descends when the last third of the night remains."

Thirdly: The affirmation of "saying" for Allāh, based upon his statement: "saying."

Fourthly: The affirmation of generosity for Allāh, the Mighty and Sublime, based upon His statement: "who is he that will call upon Me? Who is he that will ask Me? Who is he that will seek My forgiveness?"

And from the Behavioral Benefits:

It behooves every person to seize the opportunity of this part of the night, to ask Allāh, the Mighty and Sublime, to call upon Him, and to seek His forgiveness.

As long as the Lord, Glorious be He, is saying "Who is he that will call upon Me?" "Who is he that will seek My forgiveness?" and "Who" is used to express motivation, it behooves us to seize this opportunity, because nothing is for you in your lifetime except what you spend in obedience to Allāh. The days will soon pass you by. Once death catches up with you, it will be as if you were just born at that time; all that has passed will be nothing.

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وَقَوْلُهُ ـ صَلَّى اللهُ عَلَيْهِ وَسَلَّم ـ : «لَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ. . .» الحَدِيثُ مُتَّفَقٌ عَلَيْهِ

And his saying ﷺ: "Allāh is more joyous with the seeking of repentance of a servant of His, than one of you will be with his riding camel..." The Ḥadīth, Agreed upon....

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● The Second *Ḥadīth*: Concerning the Affirmation of Joy:

That is his statement ﷺ: *"Allāh is more joyous with the seeking of repentance of a servant of His, than one of you will be with his riding camel..." The Ḥadīth, Agreed Upon.*[1]

[1] Reported by Al-Bukhārī (11:102) and Muslim (2102) from a number of the Companions with different wordings.

❖ The author said: "*The Ḥadīth:*" Meaning; complete the *Ḥadīth*.

And the *Ḥadīth* is; that a man had his riding camel (while he was traveling), upon which was his food and drink, and it strayed from him. So, he started searching for it but he could not find it, and so he gave up all hope of living. Then, he laid under a tree awaiting death. All of a sudden, he looked up and saw the rein of his camel tied to the tree. Nobody can imagine the degree of his joy except someone who has had such an experience. Quickly, he took hold of the camel's rein, and said: "O Allāh, You are my servant, and I am Your Lord." He committed an error out of excessive joy. He could not know how to express himself!!

Thus, Allāh, the Mighty and Sublime, is more joyous with the repentance of a servant of His when he repents than this man was with his riding camel. Allāh, the Mighty and Sublime, is not in need of our repentance; we are rather in need of Him in every situation. Yet, due to His generosity, the Sublime and Exalted, and His love for *Iḥsān*, kindness and munificence, He is joyous with this joy for which there is no comparison, when he repents to Him.

❖ This *Ḥadīth* includes the affirmation of the Attribute of joy for Allāh, the Mighty and Sublime. Our opinion regarding this joy is that it is real joy, and the strongest of all kinds of joy. However, it is unlike the joy experienced by the creatures.

With respect to man, joy is elation and levity that a person feels when something that makes him happy occurs. That is why whenever you are happy, you feel as if you are walking on air. But with regards to Allāh, the Mighty and Sublime, we do not interpret joy with what we know about ourselves. We say that it is a joy that befits Him, the Mighty

and Sublime, like the other attributes of His.

Just as we say that He has a Self, but it does not resemble our selves; He has Attributes that do not resemble our attributes, because the discussion concerning the Attributes is a branch of the discussion concerning the Self.

We therefore believe that Allāh, Exalted is He, has joy as affirmed by the creature that is the most knowledgeable of Him, Muḥammad ﷺ, who is the best advisor among the creatures, to the creatures, and the most eloquent in what he said ﷺ.

It would be dangerous for us to say that what is intended by joy is reward. This is because the people of *Taḥrīf* say: "Allāh is never joyous. What is intended by joy is His reward to the repentant, or His will to reward." This is because they affirm that Allāh, Exalted is He, has a creature that is separate from him, and that is reward. They also affirm *Al-Irādah* (want, will, intent, volition). So they say about joy: It is the reward given to the creatures, or the intent to give the reward.

We are saying that what is intended by joy is joy in reality, such as what is intended by Allāh, the Mighty and Sublime, is His Self in reality. We can never liken our attributes to the Attributes of Allāh.

- In addition to the affirmation of the Attribute of joy for Allāh, Mighty and Sublime, the perfection of His mercy, the Sublime and Exalted, and His gentleness with His servants is also derived from this *Ḥadīth*. Since He loves the returning of the one who was disobedient to Him. And this is a magnificent love. He (the slave) ran away from Allāh, and then he stopped, and returned to Allāh. Then, Allāh has this magnificent joy about him.

- From the behavioral benefits, it encourages us to strive our utmost to repent whenever we sin, turning back to Allāh.

Allāh, Exalted is He, says, while describing the pious ones:

﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً﴾

﴾And those who, when they have committed Fāḥishah.﴿ (*Al 'Imrān* 3:135)

Any *Fāḥishah*, like *Zinā*, homosexual acts, marrying the unlawful relatives...

Allāh, Exalted is He, says:

﴿وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا﴾

﴾And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.﴿ (*An-Nisā'* 4:22)

﴿وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا﴾

﴾And come not near to unlawful sex. Verily, it is a Fāḥishah, and an evil way.﴿ (*Al-Isrā'* 17:32)

Lūṭ said to his people:

﴿أَتَأْتُونَ ٱلْفَٰحِشَةَ﴾

﴾Do you commit Al-Fāḥishah?﴿ (*Al-A'rāf* 7:80)

Therefore,

﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ﴾

﴾And those who, when they have committed Al-Fahish or wronged themselves with evil, remember Allāh...﴿

(*Āl 'Imrān* 3:135)

They remember Allāh, Exalted is He, in their hearts; they remember His Greatness, and His punishment and His rewards for those who repent:

﴿فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ﴾

﴾*... and ask forgiveness for their sins...*﴿

They did what they did, but they remembered Allāh, Exalted is He, in their hearts and sought forgiveness for their sins, and Allāh would forgive them; and the evidence is:

﴿وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ﴾

﴾*... and none can forgive sins but Allāh.*﴿ (*Āl 'Imrān* 3:135)

Therefore, if you are aware that Allāh is joyous with your repentance; the joy that does not have an equal, there is no doubt that you will strive your utmost to repent.

And there are Five Conditions for Repentance:

First: Sincerity towards Allāh, the Mighty and Sublime, such that what causes you to repent is not to show-off to people, to gain status with them, or the like among the worldly goals.

Second: Expressing remorse for the disobedience.

Third: Abstention from it (the sin). And part of abstention is that when the repentance has to do with the right of a human being, it is returned to the rightful owner.

Fourth: Determination not to returning to the sin in the future.

Fifth: That the repentance should be at the period when it

is acceptable. The acceptance of repentance ceases, with regard to everybody, when the sun rises from where it sets. But with respect to individuals, it ceases by the coming of every individual's moment of death.

Allāh, Exalted is He, says:

﴿وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ﴾

﴾*And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent."*﴿ (*An Nisā'* 4:18)

It is authentic from the Prophet ﷺ that the period when repentance is accepted will cease when the sun rises from where it sets. At that time, people will believe; but:

﴿لَا يَنفَعُ نَفْسًا إِيمَـٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَـٰنِهَا خَيْرًا﴾

﴾*No good will it do to a person to believe then, if he believed not before, nor earned good through his faith.*﴿ (*Al-An'ām 6:158*)[1]

If these five conditions are complete, then the repentance is correct.

- But, is it a condition for the validity of repentance that one repent from all sins (he committed)?!

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[1] Based on the report of Al-Bukhārī (4636) and Muslim (157) from Abu Hurairah, may Allah be pleased with him, who said that the Messenger of Allāh ﷺ said; "The Hour will not come until the sun rises from where it sets. When it rises and the people see it, they will believe all together, and that is a time in which the belief of any soul will not profit it" and then he recited the *Āyah*.

There is a disagreement concerning this; but the correct view is that it is not a condition. Repentance from a sin is valid even while one still continues to commit others.[1] But for such repenting person, it would not be correct to refer to him with the description of "the repentant" in general, and so, it will be said that "he repented," in a restricted way, not absolutely.

So if someone drinks wine and consumes *Ribā*, then he repents from drinking wine; his repentance from the wine is correct, while his sin of consuming *Ribā* remains. So he does not hold the rank of the repentant in the general sense, because he is persisting in some act of disobedience.

❖ A man in whose case the conditions of repentance are complete, but afterwards, he returned to the sin another time, this does not nullify his first act of repentance, because he had determined not to return to the sin, but his soul seduced him, and he returned to it again. It is only required that he repent the second time; and like that, whenever he commits a sin, he should repent - and the favor of Allah is extensive.

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[1] And they are both reported from Aḥmad, see the book *Madārij As-Sālikīn* by Ibn Al-Qayyim (1:273).

وَقَوْلُهُ: ـ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ـ : «يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ؛ كِلاهُمَا يَدْخُلُ الْجَنَّةَ». مُتَّفَقٌ عَلَيْهِ. . . .

And his ﷺ saying: "Allāh laughs at two men, one of whom kills the other and both of them will enter Paradise." Agreed upon....

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● The Third *Ḥadīth*: Concerning the Affirmation of Laughing

And that is his ﷺ statement: *"Allāh laughs at two men, one of whom kills the other, and both of them will enter Paradise."*[1]

❖ In this *Ḥadīth*, the Prophet ﷺ informed that Allāh laughs at two men; when they both met in while fighting, one of them killed the other, but both of them will enter Paradise. And the one of them will not kill the other except because of severe enmity between the two of them. Yet afterwards, they will both enter Paradise, and that enmity will be removed. One of them was a Muslim, while the other was a disbeliever. The disbeliever killed the Muslim, and by that the Muslim was a martyr, and so he enters Paradise. Then, Allāh favored this disbeliever, and he accepted Islām, and then he was killed as a martyr, or died without being killed, so he will enter Paradise. So the killer and the one killed both enter Paradise, and then Allāh laughs at both of them.

❖ In this there is an affirmation of laughing for Allāh, the

[1] Reported by Al-Bukhārī (2826) and Muslim (1890) from the narrations of Abū Hurairah, may Allāh be pleased with him.

Mighty and Sublime, and it is real laughing, but it does not resemble the laughing of the creatures. It is laughing that befits His majesty and greatness. It is not possible that we give examples of it, because it is not permissible for us to say that Allāh has a mouth, teeth or the like. However, we affirm laughing for Allāh in a manner that befits Him, Glorious and Exalted is He.

- If someone says: By affirming laughing for Allāh, it necessitates likening Him a creature!

The response is that it does necessitate likening Him to a creature; because the one who said: "He laughs" is the one upon to His statement, Exalted is He, was revealed:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴾There is nothing like Him, and He is the Hearer, the Seer.﴿ (*Ash-Shūrā* 42:11)

And from another angle, the Prophet ﷺ would never speak concerning matters like this except that it was revealed to him, because it is from the matters of the unseen. It is not among matters of *Ijtihād* (deducing rulings from the texts) regarding which the Messenger ﷺ might make a decision, and then Allāh would acknowledge it or not. But this is from the matters of the unseen which the Messenger ﷺ received by the way of revelation.

- If someone says: "What is intended by laughing is pleasure. Because when one is pleased with something, he is happy with it, and laughs as a result. And what is intended by pleasure is the reward or the intent to reward" as is claimed by the people of *Ta'ṭīl* (denial).

In response to this, we say that this is a form of distorting the words from their places. What is it that makes you

know that what is intended by pleasure is the reward?!

Now, you said about Allāh what you know not, from two angles:

The first angle; you changed the text from what is obvious, without knowledge.

The second; you affirmed a meaning for it that is contrary to what is apparent, without knowledge.

Then we say to them: If you say *Al-Irādah* (intent, will, volition) is established for Allāh, the Mighty and Sublime, this will invalidate your principle, because man also has *Irādah* as he, Exalted is He, says:

﴿مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْـَٔاخِرَةَ ۚ﴾

﴾Among you are some that Yurīd (desire) this world and some that Yurīd (desire) the Hereafter.﴿ (*Āl 'Imrān* 3:152)

So man has *Irādah*. Even, the wall has *Irādah*, as Allāh, Exalted is He, says:

﴿فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ﴾

﴾Then they found therein a wall about Yurīd (wanting) to collapse.﴿ (*Al-Kahf* 18:77)

Therefore you either negate the Attribute of *Irādah* from Allāh (because of this), just as you negate the other Attributes you negate, or you affirm for Allāh, the Mighty and Sublime, what He affirms for Himself, even if the creature has its kind in terms of the name, but not the reality.

- The behavioral benefit derivable from this *Ḥadīth* is that once we know that Allāh, the Mighty and Sublime, laughs, we will hope for all forms of goodness from Him.

That is why a man said to the Prophet ﷺ: "O Messenger of Allāh, does our Lord laugh?" He said: "Yes." He (the man) said: "We will never be devoid of any goodness from the Lord who laughs."[1]

When we know this, it inspires hope of having all good things, because there is a difference between a frowning person that is hardly seen laughing, and another who smiles. And the Prophet ﷺ was always cheerful and smiling ﷺ.

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[1] Based on the report of Wakī' bin 'Ads from his paternal uncle, Abū Razīn who said: "The Messenger of Allāh ﷺ said:'"Our Lord laughs at the despare of his slaves and nearness of His change.' I said: 'O Messenger of Allāh! Does our Lord laugh?' He said: 'Yes.'" He said: "We will never lack any goodness from the Lord who laughs." Reported by Aḥmad (4:11,12), Ibn Mājah (181), Al-Baihaqī in *Al-Asmā' waṣ-Ṣifāt* (987), Al-Ājurrī in *Ash-Sharī'ah* (279), Ibn Abī 'Āṣim in *As-Sunnah* (1:244), and Al-Albānī graded the *Ḥadīth Ḥasan* (good) in *As-Silsilah Aṣ-Ṣaḥīḥah* (2810 manuscript as quoted from him by the brother 'Alī Al-Ḥalabī in his verification of *Al-'Aqīdah Al Wāsiṭiyyah* page 41), see also what comes after it.

وَقَوْلُهُ: «عَجِبَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ، يَنْظُرُ إِلَيْكُمْ أَزِلِينَ قَنِطِينَ، فَيَظَلُّ يَضْحَكُ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ». حَدِيثٌ حَسَنٌ. . . .

And his saying: "Our Lord is amazed at the despair of His slaves, and closeness of His change. He is looking at you, in severe despair, so He continues laughing, knowing that your relief is near." A Ḥasan Ḥadīth....

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- **The Fourth *Ḥadīth*: Concerning the Affirmation of Amazement, and some other Attributes**

That is his statement ﷺ: *"Our Lord is amazed at the despair of His slaves, and the closeness of His goodness. He is looking at you, in severe despair, so He continues laughing, knowing that your relief is near." A Ḥasan Ḥadīth.*[1]

❖ Amazement: it is to be astonished by a thing and this occurs for two reasons:

The first reason: The unawareness, on behalf of the one amazed, of one of the reasons for the amazing incident, such as when something happens to him suddenly without any expectation. This is impossible with respect to Allāh, Exalted is He, because He is All-Knowing. Nothing is hidden from in the heavens or the earth.

Secondly: That the reason (of the amazement) is that this

[1] From the *Ḥadīth* of Abū Razīn, according to Ibn Kathīr in his explanation of His saying, Exalted be He: *"Or think you that you will enter paradise."* (*Al-Baqarah* 2:214) and its wording is: "Your Lord is amazed" and in place of *Ghiyarihi* (His change), there is *Ghaythihi* (His rain).

thing is outside of what is normal for it, and from what is appropriate for it; not because of any incapability of the one that is amazed; such as him doing an action that is astonishing, whose like is not appropriate for him.

This is affirmed for Allāh, Exalted is He, because such amazement is not as a result of an imperfection, but it is amazement because of the case of the one doing what is amazing.

- His statement: **"Our Lord is amazed at the despair of His slaves."**

Despair is the worst of all forms of hopelessness; the Lord, the Mighty and Sublime, is amazed at the entrance of severe hopelessness into the heart of the slave.

- **"And the closeness of His change"** The *Waw* (and) means "with" meaning: "with the closeness of His change."

So, the Lord, the Mighty and Sublime, is amazed at how we are pessimistic while He, Glorious and Exalted is He, changes things quickly. He changes a situation to another situation with just a word and that is "Be" and it is.

- His statement: **"He is looking at you:"** that is, Allāh is looking at us with His Eyes.
- **"In severe despair:"** *Al-Azil* is the one in a difficult situation, while *Qaniṭīn*: is plural of *Qāniṭ* who is the one that despairs of relief and removal of difficulty.

So the Prophet ﷺ mentioned the case of man and the case of his heart. His case is that he falls into a difficulty, and his heart despairs of hope feeling far removed from the relief.

- **"He continues Laughing:"** He continues laughing due to this amazing situation. How do you despair of the mercy of the most merciful of those who are merciful,

Who says to something: "Be" and it is?

- **"knowing that your relief is near:"** That is, the removal of your severe situation is near.
- There are a number of Attributes in this *Ḥadīth*:

Firstly: Amazement; based on his statement: "Our Lord is amazed at the despair of His slaves."

The glorious Qur'ān has pointed to this Attribute. Allāh, Exalted is He, says:

(بَلْ عَجِبْتُ وَيَسْخَرُونَ)

Nay I wondered ('Ajibtu) while they mock. (As-Saffat 37: 12)

According to the recitation with *Ḍamma* on the *Tā'*.[1]

– It also contains a clarification of Allāh's power, based on his statement: "And the closeness of His change" and that His, the Mighty and Sublime, power is perfect. Whenever He wills, He changes the situation from one state to the opposite within a short period of time.

– It also affirms looking, based on his statement: "He is looking at you."

– And affirms laughing, based on his statement: "He continues laughing."

– And similarly, knowledge: "knowing that your relief is near"

– And mercy, because the relief is from Allāh, which is

[1] Translation note: Referring to the recitation of *As-Ṣāffāt* 37:1. Meaning, *'Ajibtu* (with *Ḍamma* on the *Tā'*); "I wondered" as in the recitation reported from Ibn Mas'ūd and others, while what is popular is *'Ajibta* (with *Fatḥ* on the *Tā'*) which is "You wondered."

evidence of Allah's mercy for His slaves.

And with all of these Attributes which this *Ḥadīth* is evidence for, it is obligatory upon us to affirm that they are real for Allah, the Mighty and Sublime, according to their realities, and that we not make *Ta'wīl* with them.

❖ The behavioral benefit in this, is that when someone knows this about Allāh, Glorious and Exalted is He, he will avoid this matter; that is despairing of Allāh's mercy. And it is for this reason that despairing of Allāh's mercy is one of the major sins.

Allāh, Exalted is He, says:

﴿قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ﴾

﴾(Ibrāhīm) said: "And who despairs of the mercy of his Lord except those who are astray?"﴿ (*Al-Ḥijr* 15:56)

He, Exalted is He, also says:

﴿وَلَا تَاْيْـَٔسُوا۟ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَاْيْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ﴾

﴾And never give up hope of Allāh's mercy. Certainly no one despairs of Allāh's mercy, except the people who disbelieve.﴿ (*Yūsuf* 12:87)

Therefore, despairing of Allah's mercy and feeling remote from His mercy, is one of the major sins. It is obligatory upon the person to have good thoughts about His Lord. If he calls upon Him, he is hopeful that He will answer Him. If he worships Him, according to the dictates of His *Sharī'ah*, he is hopeful that Allāh will accept it from him. If he falls into a difficult situation, he is hopeful that Allāh will soon remove it, because of the statement of the Prophet ﷺ: "You should know that with patience there is help; with

distress there is deliverance and that with hardship, there is relief."[1]

Rather, Allāh, Exalted is He, says:

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا﴾

﴾Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴿ (*Ash-Sharḥ* 94:5-6)

"And one hardship will not overcome two states relief" as is related from Ibn 'Abbās, may Allāh be pleased with him.

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وَقَوْلُهُ ـ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ـ : «لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَهِيَ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا رِجْلَهُ [وَفِي رِوَايَةٍ: عَلَيْهَا قَدَمَهُ] فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، فَتَقُولُ: قَطْ قَطْ». مُتَّفَقٌ عَلَيْهِ.

And his saying ﷺ: "Hell will continually have (creatures) cast into it, while it is saying: 'Are there more?' Until the Lord of Al-'Izzah places Rijlahu (His Foot) (and in one narration: 'Qadamahu (His Foot) upon it') so that part of it contracts upon part of it, and it says: 'Qaṭ, Qaṭ'." Agreed upon.

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[1] Part of the *Ḥadīth* reported by *Imām* Aḥmad (1:307), At-Tirmidhī (2518), and he said: A *Ḥasan Ṣaḥīḥ Ḥadīth* and Abū Ya'lā (2556) from Ibn 'Abbās. Al-Ḥāfiẓ *Jāmi' Al-'Ulūm Wa Al-Ḥikam* (1:460), Ibn Rajab said, commenting on this *Ḥadīth*: "This *Ḥadīth* has been related from several routes and the most authentic of them all is that of Ḥanash Aṣ-Ṣan'ānī which At-Tirmidhī reported."

- **The Fifth *Ḥadīth*:** Concerning the Affirmation of the Foot (*Ar-Rijl* or *Al-Qadam*) for Allāh

That is his statement ﷺ: *"Hell will continually have (creatures) cast into it, while it is saying: 'Are there more?' Until the Lord of Al-'Izzah places Rijlahu (His Foot) (and in one narration: 'Qadamahu (His Foot) upon it') so that part of it contracts upon part of it, and it says: 'Qaṭ, Qaṭ'." Agreed upon.*[1]

❖ Concerning his statement: "Hell will continually have (creatures) cast into it," : This will happen on the Day of Judgment; that is, people and stones will be thrown into it (the Fire) because Allāh, Exalted is He, says:

﴿فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

﴾Then, fear the Fire whose fuel is people and stones.﴿ (*Al-Baqarah* 2:24)

And it is said that only people will be thrown into it, and that the stones already exist there, and the knowledge is with Allāh.

❖ "Cast into it;" there evidence in this that its inhabitants — and refuge is with Allāh — will be cast into it, they will not enter it in an honorable manner. Rather, they will be violently shoved into the fire of Hell:

﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ﴾

﴾Every time a group is cast therein, its keeper will ask: "Did no Warner come to you?﴿ (*Al-Mulk* 67:8)

❖ Concerning his statement: **"Are there more?"** The

[1] Reported by Al-Bukhārī (7384) and Muslim (2848) from Anas bin Mālik, may Allāh be pleased with him.

question is meant to express request, meaning, "add more." The one who says the interrogative here expresses negation, then he has resorted to what is far from being right. According to him, the meaning is: "Do not add more to what is already in me" The evidence for the falsehood of this *Ta'wīl* is:

❖ His statement: "Until the Lord of *Al-'Izzah* places *Rijlahu* (His Foot) (and in one narration: *'Qadamahu* (His Foot) upon it')" Because this proves that it sought more. If not, Allāh will not put His Foot over it such that it contracts. So, it is as if it is demanding with a passion for those cast into it that more be added to those that are in it.

❖ His statement: "Until the Lord of *Al-'Izzah* places" He used "the Lord of *Al-'Izzah*" because the situation is a situation of dignity, supremacy and coercion.

Here, *Rabb* means Possessor. It does not mean the Creator, because *Al-'Izzah* (honor, might) is one of the Attributes of Allah; and the Attributes of Allāh, Exalted is He, are not creatures.

❖ And his statement: *"Fīha* His Foot." And in another report: *"'Alaihā* His Foot." The meaning of *Fī* (in) and *'Alā* (on, over) is one and the same here. Also, what is apparent is that *Fī* means *'Alā*. As such His statement:

﴿وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ﴾

﴾And I will surely crucify you Fī the trunks of date-palms﴿ (*Tā-Hā* 20:71)

Meaning; on.

As for *Ar-Rijl* and *Al-Qadam*, the meaning is the same (Foot).

In the case of man, his *Rijl* (foot) is called *Qadam* (advancing), because it is advanced while walking, for a person is not able to walk with his foot unless he advances it.

- Concerning his statement: "so that part of it contracts upon part of it:" Meaning, its parts become contracted out of the greatness of the Originator's Foot, the Mighty and Sublime.
- Concerning his statement: "And it says: *'Qaṭ, Qaṭ'*." That is, 'that is sufficient for me, that is sufficient for me,' meaning: 'I don't want anyone else.'

The following Attributes in this *Ḥadīth*:

Firstly: The affirmation of speech for inanimate objects; based on his statement: "while it is saying" and also **"and it says:** *'Qaṭ, Qaṭ'*." This is a proof of Allāh's power, Who gives everything its ability to speak.

Secondly: Warning from the Fire, based on his statement: *"Hell will continually have (creatures) cast into it, while it is saying: 'Are there more?'"*

Thirdly: The affirmation of the favor of Allāh, the Mighty and Sublime, because Allāh guaranteed the Fire that He will fill it, as He said:

﴿لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ﴾

﴾Surely: I shall fill Hell with Jinns and men all together.﴿ (*Hūd* 11:119)

When its inhabitants enter it, and some vacant space remains in it, it will say: **"Are there more?"** Allāh will put His Foot over it, and parts of it contract upon other parts, and it will be filled due to this contraction.

This is from the favors of Allāh, the Mighty and Sublime, or

else, Allāh is capable of creating a people and filling it completely with them. But He, the Mighty and Sublime, will not punish anybody without any sin. This is unlike Paradise; when the people of the world have entered it, there will remain in it some places that are unoccupied; then Allāh will create some people on the Day of Judgment to admit them into Paradise out of His favor and mercy.

Fourthly: That Allāh, Exalted is He, has real *Rijl* and *Qadam* (Foot) that does not resemble the feet of creatures. The People of the *Sunnah* call this kind of Attribute, Attributes of His Essence derived from revealed information (*Adh-Dhātiyyah Al-Khabariyah*) because it cannot be known except through information (revealed) and because its name shares name with some of our bodily parts. But we will not say, with regard to Allāh, that they are parts or portions, because such description is not possible for Allāh, the Mighty and Sublime.

The *Ash'ariyyah* and the people of *Taḥrīf* oppose (the People of the *Sunnah*) in this matter. They say: "He puts His Foot on it" means a group of His servants who are bound to enter it. They claimed that the word *Rijl* is sometimes used to mean "a group" as it is contained in the *Ḥadīth* about Ayyūb, may the *Ṣalāh* and *Salām* be upon him,[1] that: Allah sent to him a *Rijl* of locusts from gold. (They said that the word *'Rijl'* in this *Ḥadīth*) means a group of locusts.

This is a baseless distortion because his saying "over it" makes that impossible.

Besides, it is not possible that Allāh attribute the inhabitants of Fire to Himself, because ascribing something

[1] Reported by Al-Bukhārī (3391, 7493) from Abū Hurairah, may Allāh be pleased with him.

to Allāh is a form of honoring it and declaring its nobility.[1]

Regarding the word *'Qadam'* (Foot) (as used in the *Ḥadīth*), they said that it means the one put forth to guide. That it means; Allāh, Exalted is He, advances one over it, that is, one who will lead them to Hell.

This is also false, because the Originator, the Mighty and Sublime, will not lead the inhabitants of Hell (to it) but:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا﴾

﴾The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.﴿ (At-Ṭūr 52:13)

And they shall be violently thrown into it. So these distorters fled from one thing, and fell headlong into what is worse than it. They were fleeing from attributing a Foot to Allāh, but they ended up in insolence and discrediting the wisdom behind the actions of Allāh, the Mighty and Sublime.

The summary of the matter is that it is obligatory for us to say that Allāh possesses a *Rijl* and if we want, we say *Qadam* (Foot) in the real sense; without likening, and we do not say "how" the Foot is. Because what the Prophet ﷺ informed us of, is that Allāh, Exalted is He, has a *Rijl* or *Qadam* (Foot); he did not inform us how this *Rijl* or *Qadam* (Foot) is.

Allāh, Exalted is He, has said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ

[1] Translation note: That is: "His *Rijl*" can not mean "His group of inhabitants of the Fire."

ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

﴾Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.﴿ (Al-A'rāf 7:33)

❖ The behavioral benefit derived from this *Ḥadīth* is, the serious warning against the actions of the inhabitants of the Fire, fearing being cast into it, as others will be cast into it.

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وَقَوْلُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ اللهُ تَعَالَى: يَا آدَمُ فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ. فَيُنَادِي بِصَوتٍ: إِنَّ اللهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِن ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ». مُتَّفَقٌ عَلَيْهِ . . . .

And his saying: "Allāh, Exalted is He, will say: 'O Ādam!' He will say: 'Labbaik Wa Sa'daik.' He will then call out with a voice: 'Indeed, Allāh orders you to take out from your offspring a detachment for the Fire.'" Agreed upon....

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- **The Sixth *Ḥadīth*:** Regarding the Affirmation of Speech and Voice.

That is his statement ﷺ: *"Allāh, Exalted is He, will say: 'O Ādam!' He will say: 'Labbaik Wa Sa'daik.' He will then call out with a voice: 'Indeed, Allāh orders you to take out from your offspring a detachment for the Fire.'" Agreed upon.*[1]

The Commentary

- The Prophet ﷺ informed regarding his Lord that He will Say: "O Ādam" and this is on the Day of Judgment. Ādam will answer: *"Labbaik Wa Sa'daik."*
- *"Labbaik:"* Means, a response, after a response.
- *"Sa'daik:"* Means, happiness after happiness. Thus, (the meaning is that) "I answer your saying, and I am asking you to make me happy and to support me."

[1] Reported by Al-Bukhārī (7483) and Muslim (222) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

- He said: "He will then call out:" That is, Allah; the subject is Allāh, the Mighty and Sublime.
- His statement: **"With a voice:"** is for emphasis, because a call will not be except with a raised voice. This is as in His saying, Exalted is He:

﴿وَلَا طَٰٓئِرٖ يَطِيرُ بِجَنَاحَيۡهِ إِلَّآ أُمَمٌ أَمۡثَالُكُم﴾

﴾Nor a bird that flies with its two wings, but are communities like you.﴿ (*Al-An'ām* 6:38)

So, a bird that flies only does so with its two wings; this is a form of emphasis.

- And His statement: "Indeed, Allāh orders you to take out from your offspring a detachment for the Fire:" And He did not say: "I order you!" This is out of His pride and majesty, because He refers to Himself, Exalted is He, in the third person, saying: "Indeed, Allāh orders you;" such as the king would say to his soldiers: "'The king is commanding you with so-and-so," with pride and majesty. Allāh, Glorious be He, is the Proud and He is the Majestic.

Similar to this appears in the Qur'ān:

﴿إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا﴾

﴾Verily, Allāh commands that you should render back the trusts to those whom they are due.﴿ (*An-Nisā'* 4:58)

And He did not say: "I command you."

- And His statement: *"to take out from your offspring a detachment for the Fire"* means, a detachment to be dispatched.

In another *Ḥadīth*: "He (Ādam) said: 'O my Lord, what is the detachment to (be sent to the) Fire?' He (Allah) replied:

'Nine hundred and ninety-nine from every one thousand.'"[1]

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وَقَوْلُهُ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ». . . .

And his saying: "There is none of you except that His Lord will speak to him, and there will not be, between him and Him, an interpreter."...

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- **The Seventh *Ḥadīth*:** Also Concerning the Affirmation of Speech.

That is his statement ﷺ: *"There is none of you except that His Lord will speak to him, and there will not be, between him and Him, an interpreter."*[2]

The Commentary

- "Except that His Lord will speak to him:" Meaning that will be his case; Allāh, the Mighty and Sublime, will speak to him; "And there will not be, between him and Him, an interpreter." And that is, on the Day of Judgment.
- The interpreter is an intermediary between two that are

[1] Reported by Al-Bukhārī (6530) and Muslim (222) from Abū Sa'īd Al-Khudrī, may Allah be pleased with him.

[2] Reported by Al-Bukhārī (6539) and Muslim (1016) from 'Adī bin Ḥaitm, may Allāh be pleased with him.

talking to each other in different languages; he conveys to one of them the meaning of what the other says in the language which he understands.

There are four conditions guiding the eligibility of being an interpreter: trust, proficiency in the (source) language from which he is interpreting, and the (target) language being interpreted to, and an adequate understanding of the subject under discussion which he interprets.

- Among the Attributes of Allāh mentioned in this *Ḥadīth* are: Speech, and that it is with a voice that is heard and understood.
- The behavioral benefit from the first *Ḥadīth* is: *"Allāh says: 'O Ādam:'"* In it is such clarification, that if a person knows it, then he will be cautious and fear being among the nine hundred and ninety-nine.
- And in the second *Ḥadīth*; the person will fear that discussion that will ensue between him and his Lord, the Mighty and Sublime, and being disgraced before Allāh when He, Exalted is He, begins to expose his sins. Hence, one will abstain from sins, and fear Allāh, the Mighty and Sublime.

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وَقَوْلُهُ ﷺ فِي رُقْيَةِ الْمَرِيضِ: «رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ؛ فَيَبْرَأُ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ. . . .

And his saying for Ruqyah for the sick: "Our Lord, Allāh who is above the heaven! Hallowed be thy Name; Your command is in the heaven and the earth, as Your mercy is in the heaven, place Your mercy on the earth. Pardon us our Ḥūb (sins) and our errors. You are the Lord of the pure. Send down mercy from Your mercy, and a cure from Your cure upon this one in pain," so he would be relieved. A Ḥasan (good) Ḥadīth reported by Abū Dāwūd and others....

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- **The Eight *Ḥadīth*:** Concerning the Affirmation of Allāh's *'Ulū* and some other Attributes: *And his saying for Ruqyah for the sick: "Our Lord, Allāh who is above the heaven! Hallowed be thy Name; Your Command is in the heaven and the earth, as Your mercy is in the heaven, place Your mercy on the earth. Pardon us our Ḥūb (sins) and our errors. You are the Lord of the pure. Send down mercy from Your mercy, and a cure from Your cure upon this one in pain, so that he can relieved." A Ḥasan (good) Ḥadīth reported by Abū Dāwūd and others....*[1]

[1] Reported by Abū Dāwūd (3892), Aḥmad (6:20), Al-Lālakā'ī (648), Al-Ḥākim (1:344) and Ibn 'Adī graded it *Ṣaḥīḥ*

The Commentary

- Concerning his statement: "for *Ruqyah* for the sick:" Meaning, the *Ruqyah* when he recited upon the sick.
- Concerning his statement: *"Our Lord, Allāh who is in the heaven."* The discussion about the phrase *"in the heaven"* has preceded in the discussion of some of the *Āyāt*.
- Concerning his statement: *"Hallowed be thy Name:"* Meaning, pure. The "Name" here is singular, but it includes all the Names. It means: "Your Names are pure of every imperfection."
- *"Your command is in the heaven and the earth:"* Meaning, Allāh's command, is carried out in the heavens and the earth. As Allāh, Exalted is He, says:

﴿يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ﴾

﴾He arranges (every) affair from the heaven to the earth.﴿ (*As-Sajdah* 32:5)

He also says:

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ﴾

﴾Surely, His is the creation and the command.﴿ (*Al-A'rāf* 7:54)

- Concerning his statement: "as Your mercy is in the heaven, place Your mercy on the earth:" What is meant

(authentic) in *Al-Kāmil* (3:1054) and *Al-Baihaqī* in *Al-Asmā' was-Ṣifāt* (892), Ibn Qudāmah in *Al-'Uluww* (page 48) and Ad-Dārimī in *Ar-Radd 'Alā Al-Jahmiyyah* (70) and An-Nasā'ī in *'Amal Al-Yawm wal-Lailah* as mentioned in *Tuḥfah Al-Ashrāf* (8:230).

is to plead; he pleaded to Allāh, Exalted is He, that since He placed His mercy in the heaven, to place it on the earth.

If you say: Is Allāh's mercy not also on the earth?

We say he is reciting over the sick person, and the sick person is in need of specific mercy to remove his illness.

- Concerning his statement: "Pardon us our *Ḥūb* (sins) and our errors:" Pardon is to cover the sin and overlooking it. *Al-Ḥūb* is the major sins, while *Al-Khaṭāyā* (the errors) refers to the minor sins. This is the case they are mentioned together; but when they are separate, they are synonymous. So the meaning is: "Pardon our major and minor sins" because the pardon removes what makes one grieve, and results in what is sought, and because sins can act as a barrier between a person and him being facilitated to what is right, so he is not facilitated to do what is right, and his supplication is not answered.
- Concerning his statement: "You are the Lord of the pure:" The *Rubūbiyyah* expressed here is specific. As for general *Rubūbiyyah*; then He is the Lord of everything, yet *Rubūbiyyah* can be specific and it can be general.

Listen to the saying of the magicians who believed:

﴿قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ۝ رَبِّ مُوسَىٰ وَهَٰرُونَ﴾

﴾They said: "We believe in the Lord of the Al-'Ālamīn (mankind, jinn and all that exists). The Lord of Mūsā and Hārūn.﴿ (*Al-A'rāf* 7:121-122)

They generalized, then specified.

Also listen to His, Exalted is He, saying:

﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ﴾

﴾I (Muḥammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything.﴿ (*An-Naml* 27:91)

Therefore, *﴾The Lord of this city﴿* is special; while *﴾And to Whom belongs everything﴿* is general.

- "The pure" are the believers; every believer is pure. This is a form of beseeching Allāh with this special form of *Rubūbiyyah* so that Allāh accept the supplication and heal the sick.
- His statement: **"Send down mercy from Your mercy, and a cure from Your cure upon this one in pain:" This is the supplication, what preceded it were pleas.**
- "Send down mercy from Your mercy,:" Mercy is of two categories:

A mercy that is an Attribute of Allāh; so this is not a creature, and not separate from Allāh, the Mighty and Sublime. An example of this is His Statement, Exalted is He:

﴿وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ﴾

﴾And Your Lord is Most Forgiving, Owner of Mercy.﴿ (*Al-Kahf* 18:58)

Its descent is not what is being requested.

The mercy that is a creature but it is one of the effects of Allah's mercy, and is therefore generally called mercy. An example of this is His Statement, Exalted is He, in the *Ḥadīth Al-Qudsī* concerning Paradise: "You are My mercy.

With you, I mercy upon whom I will."[1]

The same with healing, Allāh is the Healer, and healing is from Him, so He is described with healing, and it is one of His actions, and as such, it is one of His Attributes. But when it is directed toward the sick person, then it is one of His creatures, because the healing removes the illness.

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وَقَوْلُهُ ﷺ: «أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ» حَدِيثٌ صَحِيحٌ. . . .

And his saying: "Would you not have trust me, while I am the trustee of the One above the heaven?" A Ṣaḥīḥ Ḥadīth...

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- **The Ninth *Ḥadīth***: Also Concerning the Affirmation of *Al-'Ulū*.

That is his statement ﷺ: *"Would you not trust me, while I am the trustee of the One above the heaven?"*[2]

The Commentary

- *"Would you not trust me"* meaning, "would you not regard me trustworthy."
- *"While I am the trustee of the One above the heaven:"* The One above the heavens is Allāh, the Mighty and

[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs*.
[2] Reported by Al-Bukhārī (4351) and Muslim (1064) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

Sublime. He ﷻ is trustee over His revelation, the chief of all who are trustworthy ﷺ, and the messenger and one bringing him the revelation, Jibrīl, is also trustworthy:

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ○ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ○ مُّطَاعٍ ثَمَّ أَمِينٍ﴾

﴾Owner of power (and high rank) with (Allāh), the Lord of Throne. Obeyed (by the Angels in the heavens) and trustworthy.﴿ (*At-Takwīr* 81:20-21)

- There was a cause behind this *Ḥadīth;* that is, that the Prophet ﷺ was distributing some gold ore which 'Alī sent to him from Yemen, among four people. Then, one man said to him: "We have more right to this than those people". The Prophet ﷺ thereafter said: "Would you not trust me, while I am the trustee of the One above the heaven?"
- *Alā* is an expression used as a demand, as if what he was saying is: "Trust me, because I am the trustee of the One above the heavens."
- Also, the point of reference is his statement: *"The One above the heaven:"* about which we say as we said about it in regarding previous *Āyāt*.

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وَقَوْلُهُ ﷺ: «وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ. . . .

And his saying: "The Throne is above the water, and Allāh is above the Throne, and He knows what circumstance you are in." A Ḥasan Ḥadīth reported by Abū Dāwud and others....

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- **The Tenth *Ḥadīth*:** Also concerning the Affirmation of *Al-'Ulū*

And that is his statement ﷺ: *"The Throne is above the water, and Allāh is above the Throne, and He knows what circumstance you are in." A Ḥasan Ḥadīth reported by Abū Dāwūd and others.*[1]

The Commentary

When the Prophet ﷺ was mentioning the distance between the heavens, he ﷺ said: "And the Throne is above the water."

Testifying to this, is His Statement, Exalted is He:

﴿وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ﴾

[1] Reported by Ibn Khuzaimah in *Kitab At-Tawḥid* (1:242), Al-Baihaqī in *Al-Asmā' waṣ-Ṣifāt* (581), Abū Ash-Shaikh in *Kitāb Al 'Aẓamah* (279), Al-Lālakā'ī in *Sharḥ As-Sunnah* (659), Ad-Dārimī in *Ar-Radd 'Alā Al-Jahmiyyah* (81) and in *Mukhtaṣar Al-'Uluww* (103), Adh-Dhahabī said: "Its chain is *Ṣaḥīḥ* (authentic)." And *Al-Majma'* (1:86), Al-Haithamī in referenced it to Aṭ-Ṭabarānī in *Al-Kabīr*, and said: "Its narrators are the narrators of the Two *Ṣaḥīḥs*."

﴿*And His Throne was on the water.*﴾ (*Hūd* 11:7)

- He said: "And Allāh is above the Throne, and He knows what circumstance you are in:" He is above the Throne, and with that; nothing in our situations or actions is hidden from Him, rather, Allāh, Exalted is He, has said:

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ﴾

﴿*And indeed We have created man, and We know what his own self whispers to him.*﴾ (*Qāf* 50:16)

Meaning, that which is within your mind, Allāh is aware of it, despite the fact that it is not known to anybody.

- And his statement: "He knows what circumstance you are in" indicates that Allāh's knowledge encompasses all of our circumstances.

The behavioral benefits in this *Ḥadīth*:

If we believe in this *Ḥadīth*, we will derive certain behavioral benefits from it, these are glorifying Allah, the Mighty and Sublime, and that He is Exalted, and that He knows our circumstances; hence, we will abide in His obedience, such He would not find us missing wherever He commanded us, and He would not find us where He prohibited us.

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وَقَوْلُهُ ﷺ لِلْجَارِيَةِ: «أَيْنَ اللهُ؟». قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟». قَالَتْ: أَنْتَ رَسُولُ اللهِ. قَالَ: «أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ». رَوَاهُ مُسْلِمٌ. . . .

And his statement to the slave girl: "Where is Allāh?" She replied: "In the heaven." He said: "Who am I?" She replied:" You are the Messenger of Allāh" He said: "Free her, for indeed she is a believer." Reported by Muslim....

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- The Eleventh *Ḥadīth*: Also Confirming the Affirmation of Transcendence.

That is his statement ﷺ to the slave girl: *"Where is Allāh?" She replied: "In the heaven." He said: "Who am I?" She replied:" You are the Messenger of Allāh" He said: "Free her, for indeed she is a believer." Reported by Muslim.*[1]

The Commentary

❖ His statement: *"Where is Allāh?:"* "Where" enquiring about the place.

❖ *"She said: 'In the heaven'"* Meaning, above the heavens, or in the highness (*Al-'Ulū*); depending upon the two possibilities earlier mentioned.[2]

❖ *"He said: 'Who am I?' She replied: 'You are the Messenger of Allāh.' He said: 'Free her, for indeed she is a believer.'"*

To the people of *Ta'ṭīl*, by her statement; "in the heaven", if she meant in the highness (*Al-'Ulū*), she is a disbeliever!!

[1] Its reference preceded.

[2] See the *Shaikh's* explanation the author's statement: "And His saying: *O 'Īsā! I will take you and raise you to Myself.* (*Āl 'Imrān* 3:55)."

This is because they are of the view that whoever affirms a direction for Allāh, then he is a disbeliever; since they say: The directions are free of Him (Allāh).

The fact that the Prophet asked "Where" proves that Allāh has a place (where He is).

However, it is obligatory that we know that Allāh, Exalted is He, cannot be surrounded by places, because He is greater than everything, and because nothing is above the cosmos. There is nothing there except Allāh; He is above everything.

❖ His statement: "Free her, for indeed she is a believer;" contains evidence that freeing a disbeliever is not permissible. That is why it is not allowed to free him as atonement. This is because the disbeliever remaining a slave with you is a type protection in his case. He will be under your control and authority and he will be close to Islām. If you free him, he will be free, and when he is free, then it is feared that he will return to the land of disbelief, and continue helping the disbelievers against the believers.

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وَقَوْلُهُ ﷺ: «أَفْضَلُ الإِيمَانِ أَنْ تَعْلَمَ أَنَّ اللهَ مَعَكَ حَيْثُمَا كُنْتَ». حَدِيثٌ حَسَنٌ. . . .

And his statement: "The most virtuous of faith is that you know that Allāh is with you wherever you are." A Ḥasan (good) Ḥadīth....

- **The Twelfth *Ḥadīth*:** Concerning the Affirmation of His *Ma'iyyah* with His Creation.

That is his statement ﷺ: *"The most virtuous of faith is that you know that Allāh is with you wherever you are." A Ḥasan (good) Ḥadīth.*

It was reported by Aṭ-Ṭabarānī from the *Ḥadīth* of 'Ubādah bin Aṣ-Ṣāmit.[1]

The Commentary

The *Ḥadīth* indicates the *Ma'iyyah* of Allāh, the Mighty and Sublime, and it has preceded in the (section mentioning) the *Āyāt*, that Allāh's *Ma'iyyah* does not imply that He is on the earth. Rather, it is absolutely impossible He is on the earth, because *Al-'Ulū* is among the Attributes of the Self (*Adh-Dhātiyyah*), which He does not ever separate from; it is rather always with Him, Glorious and Exalted is He.

It has also preceded[2] that it is of two categories.

❖ The statement of the Messenger ﷺ: *"The most virtuous of faith is that you know;"* proves that faith has different degrees, because if you know that Allāh is with you wherever you are, you fear Him, the Mighty and Sublime, and revere Him.

[1] Its reference preceded.

[2] See the *Shaikh's* explanation the author's statement: "And His saying: *O 'Īsā! I will take you and raise you to Myself. (Āl 'Imrān 3:55)."*

If you are in a dark room, where there is no one else, then know that Allāh is with you; not in the room; but He, Glorious and Exalted is He, is with you; due to Him encompassing you in knowledge, power, control, and other than that among the meanings of His *Rubūbiyyah*.

وَقَوْلُهُ ﷺ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاةِ؛ فَلَا يَبْصُقَنَّ قِبَلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ؛ فَإِنَّ اللهَ قِبَلَ وَجْهِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ». مُتَّفَقٌ عَلَيْهِ. . . .

And his statement: "Whenever any one of you stands to observe the Prayer, then let him not spit in front of himself, nor to his right, for Allāh is in facing him; but to his left or under his feet." Agreed upon....

- **The Thirteenth *Ḥadīth*:** Concerning the Fact that Allāh is before the Praying Person

That is his statement ﷺ: *"Whenever any one of you stands to observe the Prayer, then let him not spit in front of himself, nor to his right, for Allāh is facing him; but to his left or under his foot." Agreed upon.*[1]

[1] Al-Bukhārī (405) and Muslim (547) from Ibn 'Umar, may Allah be pleased with him.

The Commentary

❖ **"Facing him:"** Meaning, in front of him.

Allāh, Exalted is He, says:

﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾

﴾And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh﴿ (*Al-Baqarah* 2:115)

❖ **"His right:"** Also, it is reported in another *Ḥadīth*: "Because there is an Angel in his right."[1]

And because the right side is more virtuous than the left side, thus, the latter is better for spitting and the like. That is why he said: "But to his left side or under his foot".

If he is in the *Masjid*, the scholars say that he should spit in a rag, a handkerchief or in his garment, and rub it in until the spit dissolves. If someone is in the *Masjid* at the wall, and the wall at his left is short, he could spit outside if he will not cause harm to any of the passers-by.

It is derived from this *Ḥadīth* that Allāh, the Blessed and Exalted, is in front of the praying person. But it is compulsory that we know that the one who said: "He is in front of the praying person" is also the one who said: "He is above the heavens." There is no contradiction between the two, since reconciling between them is possible from three perspectives:

The first perspective: Is that the *Shar'* combined between them both (statements), while it will never combine between two contradictory matters.

[1] Al-Bukhārī (416) from Abū Hurairah, may Allāh be pleased with him.

The second perspective: Is that it is possible for something to be high, while it is in front of you; here is a man who faces the sun during the first part of the day, so, it (the sun) is in front of him. And he faces it during the later part of the day, and it is still in front of him, while it is in the heavens. If this is possible with regard to creatures, it should be more worthy with respect to the Creator, without a doubt.

The third perspective: Supposing this was not possible in the case of creatures, yet it is not impossible with regard to the Creator; for Allāh, Exalted is He, there is nothing like unto Him, in all His Attributes.

The behavioral benefits derived from this *Ḥadīth*, are obligation of proper manners with Allah, the Mighty and Sublime, and it indicates that when the one praying believes in that, it will result in him having *Khushu'*, and fear for Allāh, the Mighty and Sublime.

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وَقَوْلُهُ ـ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ـ : «اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَالأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ». رَوَاهُ مُسْلِمٌ .

And his statement ﷺ: "O Allāh, the Lord of the seven heavens and the earth, and the Lord of the Majestic Throne. Our Lord and the Lord of everything. The One Who splits the grain (Al-Ḥabb) and seed (An-Nawa). The Revealer of the Tawrah, Injīl and the Qur'ān: I seek refuge in You from the evil of my soul and from the evil of every Dābbah; whose Nāṣiyah You take hold of. You are Al-Awwal; there is nothing before you. You are Al-Ākhir; there is nothing after you. You are Aẓ-Ẓāhir; there is nothing above you. You are Al-Bāṭin; there is nothing nearer than you. Settle my debt on my behalf, and suffice me from poverty." Reported by Muslim.

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- **The Fourteenth *Ḥadīth*:** Concerning the Affirmation of *Al-'Ulū* and some other Attributes

It being his statement ﷺ: *"O Allāh, the Lord of the seven heavens and the earth, and the Lord of the Majestic Throne. Our Lord and the Lord of everything. The One Who splits the grain (Al-Ḥabb) and seed (An-Nawa). The Revealer of the Tawrah, Injīl and the Qur'ān: I seek refuge in You from the evil of my*

soul and from the evil of every Dabbah; whose Nāṣiyah You take hold of. You are Al-Awwal; there is nothing before you. You are Al Ākhir; there is nothing after you. You are Aẓ-Ẓāhir; there is nothing above you. You are Al-Bāṭin; there is nothing nearer than you. Settle my debt on my behalf, and suffice me from poverty." Reported by Muslim.[1]

The Commentary

This is a tremendous *Ḥadīth*. The Prophet ﷺ pleaded to Allāh, Exalted is He, with His *Rubūbiyyah* in his saying: *"O Allāh, the Lord of the seven heavens and the earth! The Lord of the Majestic Throne. O our Lord and the Lord of everything!"* This is a form of generalization after particularization by his saying: *"And the Lord of everything."* This form of generalization after particularization is so that one will not wrongly assume that the ruling has to do only with has been specifically mentioned along with it.

Also, consider His statement, Exalted is He:

﴿إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ﴾

﴾I have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything.﴿ (*An-Naml* 27:91)

He says: ﴾*And to Whom belongs everything*﴿, so that one will not assume that He is the Lord of only this city.

❖ "The One Who splits the grain (*Al-Ḥabb*) and seed (*An-Nawa*):" "*Al-Ḥabb*" refers to the grain of plants and *An-Nawa* refers to the seed of seedlings. So the trees that

[1] Muslim (2713) from Abū Hurairah, may Allāh be pleased with him.

are produced are either plants whose roots are grains, or trees whose roots are seeds. So the one for trees is called *Nawa* (seed) and the one for plants is called *Ḥabb* (grain).

﴿فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ﴾

﴾The splitter of the grain and the seed.﴿ (*Al-An'ām* 6:95)

This dry grain and seed, which neither grows nor develops, the Lord, the Mighty and Sublime, splits it; that is; He opens it, so that trees and plants sprout from it. No one is able to do that, no matter how powerful people become, they can never split just one grain. And the seed is like that, it is like a stone; it never grows nor develops, then Allāh, the Mighty and Sublime, splits it, it opens up, and then the seedlings sprout out of it and grow. No one is capable of doing that except the One Who splits it, Glorious and Exalted is He.

When he mentioned this tremendous universal *Ayah* he then mentioned the legislative *Āyāt*, and these are:

- His statement: *"The Revealer of the Tawrah, the Injīl and the Qur'ān:"* These are the most tremendous Books revealed by Allah, the Mighty and Sublime. He mentioned them in their chronological order: *At-Tawrah* (was revealed) to Mūsā, *Al-Injīl* (was revealed) to 'Īsā and *Al-Furqān* (the Criterion) was revealed to Muḥammad ﷺ.

In this there is a clear text that the *Tawrah* was a revelation, as stated in the Qur'ān:

﴿إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ﴾

﴾Verily, We did send down the Tawrah, therein was guidance and light.﴿ (*Al-Mā'idah* 5:44)

He said at the beginning of *Sūrah Āl 'Imrān*:

﴿نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۝ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ﴾

﴾It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrah and the Injīl. Aforetime, as guidance to mankind. And He sent down the Criterion.﴿ (*Āl 'Imrān* 3:3-4)

- His statement: "I seek refuge in You from the evil of my soul:" Meaning, I seek Allāh's protection from the evil of my soul.

Hence, there is evil in your soul:

﴿وَمَآ أُبَرِّئُ نَفْسِىٓ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ﴾

﴾And I free not myself. Verily, the self is inclined to evil.﴿ (*Yūsuf* 12:53)

Yet, the soul is of two kinds:

– A tranquil, pure soul, that orders what is good.

– An evil soul, that orders evil.

As for *An-Nafsul-Lawāmah* (the self-reproaching soul); is it a third, or description of the two that preceded?

There is a difference of opinion about that. Some of them say that it is a third kind of soul, and some of them say that it is a description of the two that preceded. So the tranquil one reproaches you, while the one urging evil also reproaches you. So, His statement, Exalted is He:

﴿وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ﴾

﴾*And I swear by the self-reproaching soul.*﴿ (*Al-Qiyāmah* 75:2)

Will include both kinds of soul.

So the tranquil one reproaches you for falling short with an obligation. If you are negligent with an obligation, it will reproach you, and when you do what is unlawful, it reproaches.

The one that orders evil is the opposite; when you do good, it reproaches you, and it reproaches you when you miss what it has ordered you to do of evil.

Therefore, reproaching is a description of the two kinds of souls according to the preferred view.

His statement here: "I seek refuge in You from the evil of my soul:" What is intended by it (the soul) that orders evil.

❖ His Statement: "And from the evil of every *Dābbah*, whose *Nāṣiyah* You take hold of:" *Ad-Dābbah* refers to everything that creeps on the earth; even the one that walks on its belly is included in this *Ḥadīth*. Like His statement, Exalted is He:

﴿وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ﴾

﴾*Allāh has created every Dabbah creature from water. Of them are some that walk on their bellies.*﴿ (*An-Nūr* 24:45)

And His Statement:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا﴾

﴾*And there is no Dabbah on the earth, but its provision is due from Allāh.*﴿ (*Hūd* 11:6)

Even though customarily *Dābbah* is used to refer to four legged animals, and more specifically, for the donkey only, but in the case of this *Ḥadīth* it means all of what creeps on

the earth. And whatever creeps on the earth it contains evil. As for some of them, then some of them are purely evil in themselves, as for others, they contain both good and evil, such that the one that has good in it, it is not free of evil.

❖ His statement: "*Whose Nāṣiyah You take hold of:*" *An-Nāṣiyah* is the front of the head. He only specified the *An-Nāṣiyah* because it is at the front. It is what is held to lead the camel and its like. It is also said that he specified that because the part of the brain where visualization and memories are is in the front of the head; and the knowledge is with Allāh.

❖ His statement: "*You are Al-Awwal, there is nothing before you:*" This is the explanation from the Prophet ﷺ of his saying: "Al-Awwal." Al-Awwal is one of the names of Allāh.

In explanation of the *Āyah* we mentioned that the philosophers call Allāh *Al-Qadīm* (the Ancient) and that it is not of the beautiful Names of Allāh, and it is not allowed that He be named such. But it is allowed to use it about Him in information. The matter of informing is broader than that of naming. Because *Al-Qadīm* is not among the beautiful Names of Allāh, and there is an imperfection in the name *Al-Qadīm*. The reason is that "oldness" can be relative. Don't you see His statement:

﴿وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ﴾

﴾*And the moon, We have measured for it mansions (to traverse) till it returns like the old (Al-Qadīm) dried curved date stalk.*﴿ (*Yasīn* 36:39)

The old dried curved date stalk is a newly occurring thing, but it is old only in comparison to what comes after it.

❖ His statement: "*You are Aẓ-Ẓāhir, there is nothing above*

You" Aẓ-Ẓahir is from *Aẓ-Ẓuhūr* as in His saying:

﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا﴾

﴾So, they (Ya'jūj and Ma'jūj) could not scale it (Yaẓharūhu) or dig through it.﴿ (*Al-Kahf* 18:97)

﴾scale it (Yaẓhurūhu)﴿: that is, "go over it."

But as for the one who said that he is Aẓ-Ẓāhir in His *Āyāt*, this is a mistake. Because no one is more knowledgeable regarding of the interpretation of Allāh's Word than the Messenger of Allāh ﷺ. He has said: *"You are Aẓ-Ẓāhir, there is nothing above You."* Rather, He, Glorious be He, is above everything.

- His statement: *"You are Al-Baṭin, there is nothing nearer than You:"* The meaning is nothing is nearer than Allah; none disposes of affairs besides Allāh, none is alone with anything besides Allāh, none is hidden from Allāh. Everything, Allāh encompasses it, and as such, he said: *"Nothing is nearer than You,"* meaning nothing empowers instead of You, and none can prevent anything instead of You, and none can benefit the one of benefit, from You is the benefit.
- His statement: *"Settle my debt on my behalf:" Ad-Dain* (debt); what is due upon a man in terms of wealth or right. (For example,) if I buy something I need from you, and do not pay you its price, then this is referred to as a debt, even if it is not deferred.
- His statement: *"Suffice me from poverty" Al-Faqr* (poverty) is the state of having nothing, and there is no doubt that poverty stresses the soul. And debt includes humiliation; because the one in debt feels humiliated by the one he owes, and the poor person is always in need: perhaps poverty will bring him to

commit an act that is unlawful.

Have you not heard of the news of the three; those whom the cave closed in upon. Each of them started to plead to Allāh by his righteous actions. One of them had a cousin whom he was attracted to and was trying to seduce her, but she always refused that. Then she was suffering one year, and she was in need. So, she went to him to seek some help from him. The man refused to help her unless she surrendered herself to him (in fornication). So due to her necessity, she agreed to that.

So when he sat with her as a man sits with his wife; she said to him: "O man, fear Allāh, do not open the ring except rightfully." This word had a strong effect on this man, since it was coming from the heart, and he promptly stood up to get away from her. He said: "I stood up to get away from her, while she was the most beloved person to me."[1] She reminded him with this noble admonition, which led him to abstain (from the evil deed).

Thus, look at the poverty. This woman wanted to sell her honor because of poverty.

Therefore, the statement of the Messenger ﷺ: *"Suffice me from poverty,"* the Prophet ﷺ was beseeching his Lord to suffice him against poverty because of the dangerous pitfalls of poverty.

There are Names and Attributes in this *Ḥadīth*:

– The Names are: Al-Awwal (the First), Al-Ākhir (the Last), Aẓ-Ẓāhir (the Most High), and Al-Bāṭin (the Most Near).

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[1] Reported by Al-Bukhārī (3465) and Muslim (2743) from Ibn 'Umar, may Allāh be pleased with him.

— From the Attributes are: Being the First, being the Last. In both of these there is encompassing that relates to time. Being the Most High and being the Most Near; in both of these there is an encompassing that relates to place.

Among them are: *Al-'Ulū*, and a general *Rubūbiyyah*, and His complete Power. Among them are: perfection of His Mercy and Wisdom, by revealing the Books to judge among people and to guide them to the path of Allāh.

- Apart from the Names and Attributes are: Pleading to Allah by the Attributes of Allāh, and warning against the evil of the soul, and the Prophet ﷺ asking Allāh to settle his debt, and to suffice him against poverty, and clarification of the weakness of the *Ḥadīth* which reports that the Prophet ﷺ asked his Lord to raise him poor.[1]
- Among the behavioral benefit in it: The warning against the evil of the soul, and the gravity of the matter of debt, and the incitement to offset the debt as much as possible; and moderation in seeking and spending wealth; because when he is moderate in that, he will be safe, for the most part, from poverty and debt.

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[1] Based on the report of At-Tirmidhī (2352) from Anas, and that of Ibn Mājah (4126) from Abū Sa'īd Al-Khudrī that the Prophet ﷺ said: "O Allāh, raise me poor, make me die poor and raise me in the company of the poor on the Day of Judgment" and it was graded *Ṣaḥīḥ* (authentic) by Al-Albānī in *Aṣ-Ṣaḥīḥah* (308) and *Al-Irwā'* (853). *Shaikh Al-Islam* Ibn Taymiyyah said: "Whether its wording is authentic or not the praiseworthy poor person is the one who is humble."

وَقَوْلُهُ ـ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ـ لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ: «أَيُّهَا النَّاسُ! ارْبَعُوا عَلَى أَنْفُسِكُمْ؛ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا. إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ». مُتَّفَقٌ عَلَيْهِ. . . .

And his statement ﷺ when the Companions raised their voices in remembrance: "O you people, be gentle upon yourselves, for you are not calling one that is deaf nor absent; you are only calling One who Hears, who Sees. Indeed, the One you are calling is closer to one of you than the neck of his riding camel." Agreed upon....

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The Fifteenth *Ḥadīth*: Concerning the Closeness of Allāh, Exalted is He.

His statement ﷺ when the Companions raised their voices in remembrance of Allah: *"O you people, be gentle upon yourselves, for you are not calling one that is deaf nor absent; you are only calling One who Hears, who Sees. Indeed, the One you are calling is closer to one of you than the neck of his riding camel." Agreed upon.*[1]

The Commentary

When the Companions were with the Prophet ﷺ on a

Majmū' Al-Fatāwā (18:326), and Al-Ḥāfiẓ said in *Talkhīṣ Al-Ḥabīr* (275): "Ibn Al-Jawzī exaggerated and thus mentioned the *Ḥadīth* in *Al-Mawḍū'āt*."

[1] Reported by Al-Bukhārī (6610) and Muslim (2704) and *Imām* Aḥmad in *Al-Musnad* (4:402) from Abū Mūsā Al-Ash'arī, may Allāh be pleased with him.

journey; if they mounted a high place, they would say: "*Allāhu Akbar* (Allāh is the Greatest)" and whenever they descended down a valley, they would say: "*Subḥān Allāh* (Glorious is Allāh)."[1] This is because if one rises over a place, he might feel hubris of himself and see that he is high and great (a special person); therefore, it is appropriate that in such a situation, he says: "*Allahu Akbar* (Allāh is the Greatest)" reminding himself of Allāh's grandeur, the Mighty and Sublime.

But if he descends, this is debasing and degradation, so he should say: "*Subḥān Allah* (Glorious is Allāh)" to remind himself that Allāh is far above debasement. The Companions, may Allāh be pleased with them, were raising their voices while making this statement of remembrance. Then, the Prophet ﷺ said:

- *"O you people, be gentle upon yourselves:"* That is, take it easy on yourselves.
- *"For you are not calling one that is deaf nor absent:"* You are not calling one who is deaf, that can not hear, nor one who is absent, that can not see.
- *"You are only calling One who Hears:"* He hears your remembrance; "who Sees," Who sees your actions.
- *"Indeed, the One you are calling is closer to one of you than the neck of his riding camel:"* The neck of a riding camel is very close to the rider, and Allāh, Exalted is He, is closer to man than this; yet He is above His heavens over His Throne.

There is no contradiction between the nearness and *Al-'Ulū* (exaltedness), because something can be far and close at the same time. This is with respect to a creature, then what of

[1] Its reference preceded.

the Creator? The Lord, the Mighty and Sublime, is Near in His Highness. He is nearer to one of us than the neck of his riding camel.

This *Ḥadīth* contains the following benefits:

— In it are some of the negating Attributes; a negation that He is deaf or absent; due to the perfection of His Hearing, Seeing, His Knowledge and Nearness.

— In it, there is, as well, that it is not for a person to cause difficulty on himself in worship, because when a person causes difficulty on himself, he becomes tired and fed up. Sometimes, the body can even be affected. That is why the Prophet ﷺ said: "Suffice with deeds which you are able to for Allāh, will not be fed up until you are fed up."[1]

So one should not cause difficulty on oneself; one should rather encourage himself when he finds that he has the energy for worship, he employs and engages the energy, and when he finds listlessness in himself towards matters that are not obligatory, or that he is inclined to a different act of worship, then he directs himself toward that.

Such that the Messenger ﷺ ordered the one who becomes drowsy during his prayer to sleep, and leave the prayer, he said: "For when one of you is praying, and he is dozing off, he does not know whether he is seeking forgiveness or cursing himself."[2]

And similarly, the Prophet ﷺ would fast so much, that one would say: "He will not stop fasting" and he would stop fasting so much, that one would say: "He will not fast

[1] Reported by Al-Bukhārī (1151, 1970) and Muslim (782) from 'Āishah, may Allāh be pleased with her.

[2] Reported by Al-Bukhārī (212) and Muslim (786) from 'Āishah, may Allāh be pleased with her.

again."[1] And the same with his voluntary night prayer versus sleep.

— In also includes that Allāh is near. And this is proven by His saying:

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

﴾And when My slaves ask you concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me.﴿ (*Al-Baqarah* 2:186)

❖ And we derive the following behavioral benefits from this *Ḥadīth*:

— That we are not to cause difficulty on ourselves with acts of worship, and that our manner of worshipping Allāh should be moderate; without negligence nor exaggeration.

— It also indicates be cautious of Allāh, because He is Hearing, Near, Seeing, so we will stay far away from disobeying Him.

— It also contains something from the view of aphorisms; the allowance of comparing one who is absent with one who is present for the purpose of elucidation, for he said: "Indeed, the One you are calling is closer to one of you than the neck of his riding camel."

— In it as well, is that it one choose words whose meanings

[1] As that is reported in Al-Bukhārī (1972, 1973) and Muslim (1157) from the *Ḥadīth* of Ibn 'Abbās and Anas bin Mālik, may Allah be pleased with them, that: "The Messenger of Allāh ﷺ would fast until we would say: 'He will not stop fasting;' and he would not fast until we would say: 'He will not fast again.'"

can be easily understood. All of these people (the Companions) were travelers; and each of them was on his riding camel; so if one wants to draw a good example with which the message would be understood, none was more appropriate than the one cited by the Prophet ﷺ.

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قَوْلُهُ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا؛ فَافْعَلُوا». مُتَّفَقٌ عَلَيْهِ. . . .

And his statement: "Indeed, you will see your Lord, just as you see the moon on a night that it is full; you will not Tuḍāmmūn from seeing Him. If you are able to not be prevented from prayer before sunrise and one before sunset, then you should do so." Agreed upon....

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● **The Sixteenth *Ḥadīth*:** Concerning the Affirmation of the fact that the Believers will see their Lord.

He ﷺ said: *"Indeed, you will see your Lord, just as you see the moon on a night that it is full; you will not Tuḍāmmūn from seeing Him. If you are able to not be prevented from prayer before sunrise and one before sunset, then you should do so."*[1] *Agreed upon.*

[1] Reported by Al-Bukhārī (554) and Muslim (633) from Jarīr bin 'Abdullāh, may Allāh be pleased with him.

The Commentary

- His statement: *"Indeed, you shall see your Lord:"* The address is to the believers.
- His Statement: *"Just as you see the moon:"* This is seeing of vision, because our seeing the moon is with vision. Here, he compared one act of seeing to another; so the seeing will be by vision.
- His statement: *"Just as you see:"* The comparison is between the acts of seeing, not between what is seen (that is not between Allāh and the moon) because Allāh, the Mighty and Sublime, there is nothing like unto Him.

The Prophet ﷺ sometimes explained meanings by mentioning real sensory examples, such as when Abū Razīn Al-'Uqailī Laqīṭ bin 'Āmir asked him saying: "O Messenger of Allāh! Will every one of us see his Lord on the Day of Judgment? And what is the sign of that in His creation?" The Prophet ﷺ said: "Every one of you looks at the moon, *Mukhalliyan Bihi* (being uninhibited)?" He said: "Certainly". The Prophet ﷺ said: "Allāh is Greater."[1]

And his statement: *"Mukhalliyan Bihi:"* Means, alone with it.

And as established in a *Ḥadīth* in *Ṣaḥīḥ Muslim*[2] from the

[1] Reported by *Imām* Aḥmad (4:11), Abū Dāwūd (4731), Al-Ḥākim (4:560), who said it is *Ṣāḥīḥ*, and Adh-Dhahabī affirmed it. And Ibn Khuzaimah reported it in *At-Tawḥīd* (438), as did Al-Ājurrī in *Ash-Sharī'ah* (262), Ibn Abī 'Āṣim in the *Kitāb As-Sunnah* (1:200) and in *Ẓilāl Al Jannah*, Al-Albānī said: "A *Ḥasan* (good) *Ḥadīth*, its reporters are those of Muslim except, Wakī' bin 'Ads and it is also said: 'Ḥads.'"

[2] Reported by Muslim (395).

narration of Abū Hurairah, may Allāh be pleased with him, that he ﷺ said: "Indeed, Allāh said: 'I have divided the *Ṣalāh* between My slaves and Myself into two halves: If he says: *"Al-Ḥamdulillāhi Rabbi Al-'Ālamīn* (All Praise is due to Allah, the Lord of all existence).'" He (Allāh) says: 'My slave has praised Me.'"

This includes every praying-person. From what is known, is that people praying can be reciting this *Āyah* at the same time, and Allāh says about each one of them; "My slave has praised Me" at the same moment.

- He said: *"Just as you see the moon on a night that it is full:"* That is, the night when it is round, and that is the fourteenth and fifteenth night, and it can sometimes be on the thirteenth night. The middle (of the month) is the fourteenth. As said by Ibn Al-Qayyim: "Like *Al-Badr* (the night of the full-moon) on the sixth night after eight."
- His statement: "You will not *Tuḍāmmun* from seeing Him:" In another wording; "You will not *Tuḍāmūn:*" In another wording: *Taḍārrūn:*

– *Tuḍāmūn*: With a *Ḍammah* on the later *Tā'* and the letter *Mīm* softened: Meaning, no *Ḍaim* will reach you; and *Aḍ-Ḍaim* is *Aẓ-Ẓulm* (oppression); and the meaning is that none of you will debar others from the seeing, and wrong him by that, because every one of you shall (clearly) see Him.

– In another wording; "you will not *Tuḍāmmūn:*" With *Shaddah* on the letter *Mīm* and a *Fatḥah* or a *Ḍammah* on the later *Tā'*: Meaning none of you will have to crowd together with others to see Him; because if something is hidden, not clearly seen, one would have to lean on the other in order to be able to see it.

– But as for the wording: "You will not *Taḍārūn*" or "You

will not *Taḍārrūn*." Its meaning is that you will not face any harm. This is because everyone will see Him, Glorious and Exalted is He, while he is in a state of the utmost tranquility and rest.

❖ His statement: *"If you are able to not be prevented from prayer before sunrise and before sunset, then you should do so." "prayer before sunrise" is Ṣalāt Al-Fajr* while *"prayer before the sunset" is Ṣalāt Al-'Aṣr.*

The *'Aṣr* prayer is more virtuous than the *Fajr* prayer because it is *Aṣ-Ṣalāt Al-Wasṭa* which Allāh specified with the order of its preservation after a general (order to preserve the prayers).[1] However, from another view, the *Fajr* prayer is more virtuous than the *'Aṣr* prayer, because it is the witnessed prayer as Allāh, Exalted is He, says:

﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾

﴾And recite the Qur'ān in the early dawn. Verily, the recitation of the Qur'ān in the early dawn is ever-witnessed.﴿ (*Al-Isrā'* 17:78)

And it is reported in an authentic *Ḥadīth* that: "Anyone who observes the two cool prayers will enter the Paradise."[2] And they are the *Fajr* and *'Aṣr* prayers.

❖ **Among the Attributes of Allāh in this *Ḥadīth*, are**: The affirmation that Allāh shall be seen. The explanation regarding this Attribute has preceded[3] in the course

[1] Translation note: Referring to *Al-Baqarah* (2:238); *﴾Guard strictly the prayers, especially Aṣ-Ṣalāt Al-Wusṭa﴿*

[2] Reported by Al-Bukhārī (574) and Muslim (635) from Abū Mūsā Al-Ash'arī, may Allāh be pleased with him.

[3] Translation note: See the comments on: *﴾Some faces that Day shall be Nāḍirah (shining and radiant). Looking at their Lord.﴿* (*Al-Qiyāmah* 75:22-23).

of mentioning the *Āyāt* that indicate that; they are four *Āyāt*. The *Ḥadīths* reported concerning this matter are *Mutawātir*, from the Prophet ﷺ. Hence, its affirmation is absolute and its proof is absolute.

Thus, some of the scholars are of the view that whoever disputes the fact that Allāh, Exalted is He, shall be seen, has become an apostate disbeliever,[1] and that it is obligatory upon every believer to affirm that.

He said: "We only allege him to be a disbeliever, because the evidences are absolute in affirmation, and absolute in proof, and it is not possible for anybody to say that the statement of the Messenger ﷺ: 'You will see Your Lord' is not absolute in its proof, since there is nothing firmer in its absoluteness than an example of this construction."

If the *Ḥadīth* had read: "You will see Your Lord." Then perhaps it would carry some interpretation, and it referred to certain knowledge comparing it with seeing with vision, but he clearly stated that we see Him as we see the moon, and this is sensory.

It has preceded in our discussion that the people of *Ta'ṭīl* falsely interpret these *Ḥadīths*, and explain seeing to mean knowledge, and the falsification of their saying has preceded.[2]

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[1] See *Ḥādī Al-Arwāḥ* by Ibn Al-Qayyim (pg. 242), for he quoted the saying of *Imām* Aḥmad and others, that anyone who denies the seeing of Allāh, Exalted be He, is an unbeliever.

[2] Translation note: This is directly after the discussion referred to previously.

إِلَى أَمْثَالِ هَذِهِ الأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - عَنْ رَبِّهِ بِمَا يُخْبِرُ بِهِ؛ فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ يُؤْمِنُونَ بِذَلِكَ؛ كَمَا يُؤْمِنُونَ بِمَا أَخْبَرَ اللهُ بِهِ فِي كِتَابِهِ؛ مِنْ غَيْرِ تَحْرِيفٍ وَلا تَعْطِيلٍ، وَمِنْ غَيْرِ تَكْيِيفٍ وَلَا تَمْثِيلٍ . . .

And other similar Ḥadīths, with which the Messenger of Allāh ﷺ informed about his Lord from whatever he informed. For indeed, Al-Firqatan-Nājiyah, the People of the Sunnah and the Jamā'ah believe in that. Just as they believe in what Allāh informed about in His Book; without Taḥrīf (distortion), nor Ta'ṭīl (denial), nor Takyīf (saying "how") nor and Tamthīl (likening)....

- Concerning the statement: *"And other similar Ḥadīths...:"* Meaning, look at the likes of these *Ḥadīths* where the Prophet ﷺ informs about his Lord. So whichever of them are like these, in affirmation and evidence, its ruling will be their the same as their ruling.
- Concerning his statement: *"Al-Firqatain-Nājiyah:" Al-Firqah*, that is; *Aṭ-Ṭā'ifah* (the group).
- *"An-Nājiyah:"* Those who are saved from innovations in the world, and from the Fire in the Hereafter.
- *"The People of the Sunnah* and the *Jamā'ah:"* That is those who hold on to *Sunnah* and gather upon it.
- *"They believe in that:"* That is, in what the Messenger ﷺ informed.
- *"Just as they believe in what Allāh informed about in His Book:"* Whatever the Messenger ﷺ informed of, it is obligatory upon us to believe in it, just in as it is

obligatory upon us to believe in what Allāh informed of in His Book; except that it is different than the Qur'ān in affirmation; so there are two things we have to look at in relation to what comes in the *Sunnah*:

Firstly: Its authenticity.

Secondly: If it is proof for that matter.

As for the Qur'ān, we have just one consideration and that is looking at whether or not the *Āyah* proves that matter.

Our clarification preceded regarding the evidences that prove the obligation of accepting in what the Prophet ﷺ informed of.[1]

- He said: "Without *Taḥrīf* (distortion), nor *Ta'ṭīl* (denial), and without *Takyīf* (description), nor *Tamthīl* (likening)." The explanation of these preceded.[2]

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[1] Translation note: See the first section at the beginning of this volume.

[2] Translation note: See where the author first mentioned these terms in the first volume.

SECTION:
The Status of the People of the *Sunnah* and the *Jamā'ah* among the Various Sects of This *Ummah*, and that They are Described with *Wasaṭiyyah* (Moderation)

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بَلْ هُمُ الْوَسَطُ فِي فِرَقِ الأُمَّةِ؛ كَمَا أَنَّ الأُمَّةَ هِيَ الْوَسَطُ فِي الأُمَمِ؛ ...

Rather, they occupy the balanced position among the various sects in the Ummah, just as this Ummah occupies the balanced position among the (other) nations....

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- The author, may Allāh have mercy upon him, said: *"Rather, they occupy the balanced position among the various sects in the Ummah, just as this Ummah occupies the balanced position among the (other) nations."*

The Commentary

❖ His statement: that this *Ummah* is the balanced nation among all the nations, meaning, the earlier nations, and that is from various perspectives:

– In the case of Allāh, Exalted is He: The Jews describe

Allāh, Exalted is He, with imperfections, thus, they compare Him to the creatures. The Christians compared the imperfect creature to the perfect Creator. As for this *Ummah*, they neither describe Allah with imperfections nor compare the creation to Him.

— In the case of the Prophets: The Jews belied 'Īsā bin Maryam, and disbelieved in him, and the Christians exaggerated about him, until they made him a god. As for this *Ummah*, they believe in him without exaggeration. They say: "He is the slave of Allāh and His Messenger."

— In the case of acts of worship: The Christians worship Allāh, the Mighty and Sublime, without purification; meaning that they do not purify themselves from filth. One of them urinates, getting urine on his clothing; and then he stands to pray in the church!! And with the Jews is the opposite; whenever they get any impurity on them, they will cut it that off of the clothing. So it can not be purified with water according to them. And they even stay completely away from the menstruating woman, not eating with her nor sitting around her.

As for this *Ummah*, they are balanced; they would say neither this nor that; the garment is not to be cut off, nor is prayer performed with impurity. Rather, it will be washed until the impurity is removed from it, and is to be prayed in. And they do not distance the menstruating woman. Rather, they eat with her, and her husband embraces her without sexual intercourse.

— Similarly, concerning the matter of unlawful food and drink: The Christians make all filthy and unlawful things lawful. As for the Jews, every (animal) with undivided hoof was forbidden for them, as He, Exalted is He, says:

﴿وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ

وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ﴾

﴾And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.﴿ (Al-An'ām 6:146)

As for this *Ummah*, they are balanced, goods, pure things are lawful for them, while filthy things are unlawful for them.

— Concerning *Qiṣās* (the law of retaliation): *Qiṣās* was obligatory for the Jews, while tolerance with *Qiṣāṣ* was obligatory upon the Christians. As for this *Ummah*, they are given the choice *Qiṣas* or collecting the *Diyah* (the blood-money) or pardoning without taking anything.

Thus, the *Ummah* of Islām is balanced among the other nations, between exaggeration and negligence.

Therefore, the People of the *Sunnah* and the *Jamā'ah*, in comparison to the sects in this *Ummah* are like this *Ummah* compared to other religions; meaning, they are balanced.

Then, the author, may Allāh have mercy upon him, mentioned five foundations which the People of the *Sunnah* and the *Jamā'ah* are balanced compared to the sects of the *Ummah*.

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- **The First Foundation: Concerning Names and Attributes**

فَهُمْ وَسَطٌ فِي بَابِ صِفَاتِ اللهِ سُبْحَانَهُ وَتَعَالَى بَيْنَ أَهْلِ التَّعْطِيلِ الْجَهْمِيَّةِ، وَأَهْلِ التَّمْثِيلِ الْمُشَبِّهَةِ . . .

So they are balanced on the topic of the Attributes of Allāh, Glorious and Exalted is He, between the people of the Ta'ṭīl (denial) of the Jahmiyyah, and the people of the Tamthīl of the Mushabbihah...

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The author said: *"So they are balanced on the topic of the Attributes of Allāh, Glorious and Exalted is He, between the people of Ta'ṭīl (denial); the Jahmiyyah, and the people of Tamthīl; the Mushabbihah."*

The Commentary

These are two extremes: The people of *Ta'ṭīl*; the *Jahmiyyah*, and the people of *Tamthīl*; the *Mushabbihah*

The *Jahmiyyah* reject the Attributes of Allāh, the Mighty and Sublime; rather, the extremists among them even reject the Names, saying: "It is not permissible for us to affirm a name nor an attribute for Allāh, because if you affirm a name for Him, you are likening Him with those that are named, and if you affirm an attribute for Him, you are likening Him to the the described!! Hence, we affirm neither a name nor an attribute!! Whatever Allāh ascribes to Himself of names, it is just metaphorical; not that He should be recognized with these names."

— The *Mu'tazilah* deny the Attributes and affirm the Names.

— The *Ash'ariyyah* affirm the Names and only seven of the Attributes.

- ❖ All of these people are included under the term *Ta'ṭīl* (denial); but some of them engage in complete denial such as the *Jahmiyyah*, while some engage in partial denial such as the *Mu'tazilah* and the *Ash'ariyyah*.
- ❖ As for the people of the *Tamthīl* of the *Mushabbihah*, they affirm the Attributes for Allāh, and they say that it is obligatory for us to affirm the Attributes for Allāh because He affirmed them for Himself. But, they also say they (the Attributes) are like the attributes of the creatures.

These people exaggerate in affirmation, while the people of *Ta'ṭīl* exaggerate in negating.

So these people say that it is obligatory that Face be affirmed for Allāh, and this Face is like the best face of the children of Ādam. They say that it is because Allāh has addressed us with what we can perceive and understand. He says:

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

﴾And the Face of your Lord full of Majesty and Honor will abide forever.﴿ (*Ar-Raḥmān* 55 :27)

We do not perceive nor understand anything from the Face (mentioned) except what we see, and the best of all faces which we can see is that of human being.

So according to their claim, it (the Face) — and refuge is sought from Allāh — is like the most handsome young man!! And they claim that this is sensible!!

- ❖ As for the People of the *Sunnah* and the *Jamā'ah*, they say: We take the truth which is with the two sides. We

take the truth in the topic of negating imperfections; so we do not liken, and we take the truth regarding the topic of affirmation; so we do not deny. Rather, affirmation without likening, and negating imperfections without denying. We affirm but without likening, so we take the evidences from here and there.

The summary is that they are *Wasaṭ* (balanced and moderate) concerning the topic of the Attributes (of Allāh), between the two extreme groups: A group that exaggerates in declaring Allāh free of imperfections and negation; and they are the people of the *Ta'ṭīl* of the *Jahmiyyah* and others, and the other group which exaggerates in affirmation (of His Attributes), they are the *Mumaththilah* (those who liken).

The People of the *Sunnah* and the *Jamā'ah* say: We will not exaggerate, neither in affirmation nor in negation. We affirm without likening; due to His statement, Exalted is He:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

﴾*Nothing is like unto Him, He is the All-Hearing, the All-Seeing.*﴿ (Ash-Shūrā 42:11)

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- **The Second Foundation: Concerning the Actions of Allāh**

وَهُمْ وَسَطٌ فِي بَابِ أَفْعَالِ اللهِ بَيْنَ الْجَبْرِيَّةِ وَالْقَدَرِيَّةِ. . . .

They are Wasaṭ (balanced and moderate) on the topic of the actions of Allāh; between the Jabriyyah and the Qadariyyah....

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The author said: *"They are Wasaṭ (balanced and moderate) on the topic of the actions of Allāh; between the Jabriyyah and the Qadariyyah."*

The Commentary

The people are divided into three categories on the topic of *Qadar* (the Divine Decree):

— A category that believes in the decree of Allāh, the Mighty and Sublime, and exaggerated in its affirmation, such that they denied the person's ability and choice. They say that Allāh is the Doer of everything; and the servant has no choice nor ability. He only does the act under coercion. Rather, some of them even claim that the action of the slave is the Action of Allāh. And for this reason, the people of *Ittiḥād* (unity of existence) and *Ḥulūl* (pantheism) fall in this category, and these are the *Jabariyyah*.

— The second category says that the slave is independent in his actions; Allāh does not have any will ability in them, such that some of them went to the extreme of saying that Allāh does not know the slave's action except when he does it; but He does not know anything. These are the *Qadariyyah*, the Zoroastrians of this *Ummah*.

The first category exaggerates in affirming Allāh's Actions and His Might and Power, and they say that Allāh, the Mighty and Sublime, coerces the person to do whatever he does; and the person does not have a choice.

And the others exaggerate in affirming the slave's ability, and they say that neither the Divine Power nor the Divine Wish have anything to do with the slave's action. He is the absolute doer with absolute choice.

– The third category: The People of the *Sunnah* and the *Jamā'ah*, they say: We take the truth that is with each of the two sides; so we say: The actions of the slave occur with the Will of Allāh, and the creation of Allāh. It is never possible that something exist in the Dominion of Allah without Him having willed it. And the person has a choice and volition, and there is a distinction between the action which he is coerced to do and the one which he chooses. So the actions of the slaves occur by their choice and volition, and with that; they happen with the Will and Creation of Allāh.

However, there still remains a problem for us: How can they be a creation of Allāh while they are the act of man's?

The answer is that the slave's actions come from volition and ability, and the One Who created the volition and power in him is Allāh, the Mighty and Sublime. If Allāh Wills, He can deny you the power, so you would not be able to do it. And if someone was able to do something but he does not wish to do, the action will not occur from him.

Every capable person who does action, then it is done with his volition, except the one who is compelled (by someone else). So we perform actions with our choice and ability, and the One Who created the choice and ability in us is Allāh.

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● The Third Foundation: Concerning the Threat

وَفِي بَابِ وَعِيدِ اللهِ بَيْنَ الْمُرْجِئَةِ وَ بَيْنَ الْوَعِيدِيَّةِ مِنَ الْقَدَرِيَّةِ وَغَيْرِهِمْ. . . .

And on the topic of Allāh's threat, between the Murji'ah and the Wa'īdiyyah among the Qadariyyah and others....

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The author said: *"And on the topic of Allāh's threat, between the Murji'ah and the Wa'idiyyah among the Qadariyyah and others."*

The Commentary

The *Murji'ah*: It is the subject of *Arjā'* "he postponed." Meaning, delayed. From it is Allāh's saying Exalted is He:

﴿قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ﴾

﴾They said: Delay him and his brother.﴿ (*Al-A'rāf* 7:111)

They are named *Murji'ah* either from *Ar-Rajā'* (hope) because of their preference to the evidences proving hope (in Allāh's Mercy) over the evidences of the threat, or from *Al-Irjā'* meaning: deferment; due to them deferring actions from the name of faith.

So they say deeds are not part of faith, and faith is acknowledgement of the heart alone.

That is why they say that actions are not part of faith, and that faith is acknowledgement of the heart alone.

And this is why they say that the one who commits a major sin, such as the fornicator, the thief, the one drinks wine,

and the highway robber, he does not deserve to enter the Fire, not forever or for any period of time, so the act of disobedience does not bring any harm with faith; whether it is minor or major, as long as it does not reach the level of *Kufr*.

- The *Wa'īdiyyah*, are the opposite of them, exaggerating on the side of the threat, and they say that any major sin committed by a person, which he does not repent from; then he will abide in the Fire forever because of it. If he stole, then he is from the inhabitants of the Fire, abiding permanently and forever therein. If he drank wine, he is then in the Fire, abiding permanently and forever therein...etc.

The *Wa'īdiyyah* includes two groups: *Al-Mu'tazilah* and *Al-Khawārij*. That is why the author said: *"Among the Qadariyyah* and others." It includes the *Mu'tazilah* - and the *Mu'tazilah* are *Qadariyyah* because they view that the person is independent in his action, and they are also *Wa'īdiyyah*. And it includes the *Khawārij*.

Thus, the two sects agree that one who commits a major sin will abide in the Fire, never exiting it; and that whoever drank wine once, he is like the one who has been worshipping idols for a thousand years. All of them shall abide in the Fire forever. But they differ concerning the names with which these people shall be addressed, as will soon be explained in the next section.

- As for the People of the *Sunnah* and the *Jamā'ah*, they say: We do not give preference to the side of the threat as done by the *Mu'tazilah* and *Khawārij*, nor the side of the promise (of mercy) as done by the *Murji'ah*. We say that the one who does the major sin deserves punishment, and if he is punished, he would not remain forever in the Fire.

- The cause of the difference between the *Wa'īdiyyah* and the *Murji'ah* is that each of them views the texts with one eye alone, looking at only one side.

– These people looked at the promising texts, so they put the person under the promise, saying we take this, and we leave other than it, and we interpret the threatening texts to refer to the disbeliever.

– As for the *Wa'īdiyyah*, they are on the opposite. They looked at the threatening texts, so they took them, and were heedless of the texts of the promise.

That is why their scale tips to one side, because of their looking at only one side.

- The People of the *Sunnah* and the *Jamā'ah* take this and that. They say the threatening texts are decisive; so we take them. And the texts of the promise are decisive; so we take them. So they take from the texts of the promise what refutes the *Wa'īdiyyah*, and from the texts of the threat what refutes the *Murji'ah*. So they say that the one who does the major sin deserves to enter the Fire - so that we will not consider the threatening texts in to be in vain - without him abiding in it - so that we do not consider the texts of the promise to be in vain.

So we take both evidences and we look with both eyes.

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● The Fourth Foundation: The Name of Faith and Religion

وَفِي بَابِ أَسْمَاءِ الإِيمَانِ والدِّينِ بَيْنَ الْحَرُورِيَّةِ وَالْمُعْتَزِلَةِ، وَبَيْنَ الْمُرْجِئَةِ وَالْجَهْمِيَّةِ. . . .

And on the topic of the names of faith and religion; between the Ḥarūriyyah and the Mu'tazilah, and between the Murji'ah and the Jahmiyyah....

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The author said: *"And on the topic of the names of faith and religion; between the Ḥarūriyyah and the Mu'tazilah, and between the Murji'ah and the Jahmiyyah."*

The Commentary

This is on the topic of the names and the religion, and it is other than the topic of the judgments which are the promise and the threat. So the one who does the major sin, what do we call him? Is he a believer or a disbeliever?

The People of the *Sunnah* are *Wasaṭ* in this case, between the two sects: the *Ḥaruriyyah* and the *Mu'tazilah* from one view, and the *Murji'ah* and the *Jahmiyyah* from the another view.

— The *Ḥarūriyyah* and the *Mu'tazilah* expelled him from faith, rather, the *Ḥarūriyyah* say that he is a disbeliever whose blood and wealth are lawful. And because of this they revolted against the *Imāms* (leaders) and they called the people disbelievers.

— As for the *Murji'ah* among the *Jahmiyyah*, they oppose these people and say that he is a believer with perfect faith!! If he steals, commits fornication, drinks wine, murders and

commits highway robbery, we say to him: "You are a believer with perfect faith!! Just like the man who does the obligations and the acts that are recommended and stays away from the unlawful!! You and he are of the same in faith*Īmān*!!"

These people and those people are on opposite sides concerning the name and the judgment.

As for the *Mu'tazilah*, they say that the one who commits a major sin has exited faith, but he does not enter into disbelief; so he is in a position between two positions. We will not be so bold as to say he that he is a disbeliever, nor is it for us to say that he is a believer while is doing a major sin; fornicating, stealing, and drinking wine! And they say: "We are the closest group to the truth."

The reality is that when they say that this is one is not the same as the worshipping believer, then they have spoken the truth.

But they have removed him from faith, then they innovated a status between two statuses making an innovation with something that is not in the Book of Allāh nor in the Sunnah of His Messenger!!

All of the texts prove that a status between two statuses does not exist. As in His, Exaled is He, saying:

﴿وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَٰلٍ مُّبِينٍ﴾

﴾And Verily (either) we, or you, are rightly guided, or in plain error.﴿ (*Saba'* 34:24)

And, His saying:

﴿فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ﴾

﴾So after the truth, what else can there be, save error?﴿ (*Yūnus* 10:32)

And His statement:

﴿هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ﴾

﴾He it is Who created you, then some of you are disbelievers and some of you are believers.﴿ (*At-Taghābun* 64:2)

And in the *Ḥadīth*: "The Qur'ān is either a proof for you or against you."[1]

Then, where is the (proof for a) status between two statuses?

Concerning the threat of punishment, they execute upon him the punishment. They agree with the *Khawārij* that the one who commits a major sin will abide forever in the Fire. But here in this world, they say that the rules of Islam continue upon him, because this is the basis. To them, in this world, he is of the status of a rebellious disobedient person.

O *Subḥāna Allāh*! How do we pray (funeral prayer) for him and say: "O Allāh, forgive him" while he will abide in the Fire forever?!

So it became necessary for them to say - concerning the rules of this world: His case is indecisive, we do not say that he a Muslim or a disbeliever. We neither give him the rights of Islām nor the ruling of disbelief!! If he dies, we will not pray for him, shroud him and wash him. He would neither be buried with the Muslims nor with the unbelievers. Therefore, we will find him a graveyard between the two graveyards!!

[1] Part of a *Ḥadīth* reported by Muslim in his *Ṣaḥīḥ* (223) from Abū Mālik Al-Ash'arī.

As for the People of the *Sunnah* and the *Jamā'ah*, they are *Wasaṭ* between these sects. They say: We call one who commits a major sin a believer with deficient faith. Or we say a believer according to the degree of faith and a *Fāsiq* (rebellious sinner) according to the degree of his major sins.

This is the just position. He is not to be given the absolute name nor is the name absolutely negated from him.

Based on this, it is not permissible for us hate the *Fāsiq* absolutely, nor to love him absolutely. Rather, we love according in the degree of his faith, and we hate according to the degree of his disobedience.

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● The Fifth Foundation: Regarding the Companions, May Allāh be pleased with them

وَفِي أَصْحَابِ رَسُولِ اللهِ - ﷺ - بَيْنَ الرَّافِضَةِ وَالْخَوَارِجِ. . . .

And regarding the Companions of the Messenger of Allāh ﷺ; between the Rāfiḍah and the *Khawārij....*

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The author said: *"And regarding the Companions of the Messenger of Allāh ﷺ; between the Rāfiḍah and the Khawārij."*

The Commentary

❖ *Aṣḥāb* is plural of *Ṣāḥib*.

Also, *Aṣ-Ṣaḥābī* is he who met the Prophet ﷺ, believing in him and died upon that.

This is specific to the Companions, and is from the distinguishing traits of the Prophet ﷺ, that a person would be considered his Companion even if he never met with him except for one moment, but with the condition that he believed in him.[1]

❖ The People of the *Sunnah* and the *Jamā'ah*, are *Wasaṭ* between the *Rāfiḍah* and the *Khawārij*.

— The *Rāfiḍah* are those who are today called *Shī'ah* (Shiites); and they were named *Rāfiḍah* because they rejected (and disavowed) Zaid bin 'Alī bin Al-Ḥusain bin 'Alī bin Abī Ṭālib, may Allāh be pleased with him - it is he

[1] See *Fatḥ Al-Bārī* (7:4) by Ibn Ḥajar.

to whom the *Zaydiyyah* are now attributed - they disavowed themselves from him because they asked him: "What do you say about Abū Bakr and 'Umar?" They wanted him to curse and degrade them! But he, may Allāh be pleased with him, answered them: "What blessed ministers were they; they were the two ministers of my grandfather." Referring by that to the Messenger of Allāh ﷺ. Then, he said statements in praise of them. So because of this, they disavowed themselves from him, became angry with him, and abandoned him. They were therefore called *Rāfiḍah*.[1]

These *Rawāfiḍ* - and we seek refuge from Allāh - have well known fundamentals according to them. Among their most vile fundamentals is the *Imāmah* (Imamate), which dictates the infallibility of the *Imām*, and that he cannot utter an error, and that the station of *Imāmah* is superior to the station of Prophethood, because they (the so-called infallible *Imāms*) receive news from Allāh directly (without any intermediary) while the Prophet via a Messenger, who is Jibrīl. To them, the *Imām* never commits an error. Rather, the extreme among them claim that the *Imām* creates, saying to something: "Be" and it will be!!

And they say that the Companions were disbelievers, all of them became apostates after the Prophet ﷺ such that — in the view of some of them — Abū Bakr and 'Umar, were always disbelievers, dying upon hypocrisy, and we seek refuge from Allāh. And they do not exempt any of the Companions except *Āl Al-Bait* (the members of the Household) and very few others about whom they call the allies of *Āl Al-Bait*.

[1] See the book *Minhāj As-Sunnah* by *Shaikh Al-Islām* (1:34) for more on the reason they were called *Ar-Rāfiḍah*.

The author of the book *Al-Faṣl* has said: "The extreme among them declared 'Alī bin Abī Ṭālib a disbeliever, they said: Because 'Alī approved of oppression and falsehood by giving the pledge of allegiance to Abū Bakr and 'Umar. While it was required that he reject their pledge - so when he did not adhere to the truth and justice, and he agreed with the oppression, he became an oppressive disbeliever.."

As for the *Khawārij*, they are the opposite of the *Rāfiḍah;* while they considered 'Alī bin Abī Ṭālib a disbeliever, they also considered Mu'āwiyyah bin Abī Sufyān to be a disbeliever. Moreover, they considered whoever fails to tread their path as a disbeliever, and made it lawful to shed the blood of the Muslims. They were as the Prophet ﷺ described them: "They will pass through the religion just as the arrow passes through the target."[1] And their faith does not go beyond their throats.

The *Shi'ah* (Shiites) exaggerated with *Āl Al-Bait* and their allies. And they went to extremes regarding that, such that some of them even claimed the godhood for 'Alī!! And some of them claimed that he ('Alī) had more right to Prophethood than Muḥammad, the Messenger of Allāh ﷺ. Meanwhile, the *Khawārij* maintain the opposite.

But as for the People of the *Sunnah* and the *Jama'ah*, they are *Wasaṭ* between these two sects. They said: We recognize the status of *Āl Al-Bait*, and agree that they have two rights upon us: The rights of Islām and faith, and the right of kinship of the Messenger of Allāh ﷺ. And they say: The kinship of the Messenger of Allāh ﷺ demands a right from us, and its right upon us is to recognize their status and to

[1] Reported by Al-Bukhārī (6930) and Muslim (1066) from 'Alī, may Allāh be pleased with him.

not exaggerate in that.

Regarding the rest of the Companions of the Messenger ﷺ, they say: They have the right to reverence and esteem from us, and to seek the pleasure of Allāh for them, and that we say, as said by Allāh, Exalted is He:

﴿رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

﴾Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴿ (*Al-Ḥashr* 59:10)

We will never have enmity for anyone among them; neither from *Āl Al-Bait* nor from the others. Thus, we give each of them his due right, and by that, they (People of the *Sunnah* and the *Jamā'ah*) become *Wasaṭ* between the negligent and the extremists.

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SECTION:
Concerning the *Ma'iyyah*, and the Clarification, Harmonizing Between it and the *'Ulū* of Allāh, and His *Istiwā'* over His Throne

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فَصْلٌ: وَقَدْ دَخَلَ فِيمَا ذَكَرْنَاهُ مِنَ الإِيمَانِ بِاللهِ: الإِيمَانُ بِمَا أَخْبَرَ اللهُ بِهِ فِي كِتَابِهِ، وَتَوَاتَرَ عَنْ رَسُولِهِ ﷺ، وَأَجْمَعَ عَلَيْهِ سَلَفُ الأُمَّةِ؛ مِنْ أَنَّهُ سُبْحَانَهُ فَوْقَ سَمَاوَاتِهِ، عَلَى عَرْشِهِ، عَلِيٌّ عَلَى خَلْقِهِ، وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوا، يَعْلَمُ مَا هُمْ عَامِلُونَ . . .

Section: Included in what we mentioned about faith in Allāh is: The faith in what Allāh informs about in His Book, and what is Tawātir from His Messenger ﷺ, and agreed upon by the Salaf of the Ummah; that He, Glorious is He, is above His heavens, over His Throne, High above His creation. He, Glorious is He, is with them wherever they are, He knows what they do....

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The Commentary

It has preceded[1] that part of what is included in faith in Allāh is the belief in His Names and Attributes. And part of

[1] See the Shaikh's explanation the author's statement: "And

that is the belief in Allāh's *'Ulū* and His *Istiwā'* over His Throne, and the belief in His *Ma'iyyah*.

In this section, the author, may Allāh have mercy upon him, explains the way to harmonize between *'Ulū* and *Ma'iyyah*. So, he said:

- *"Included in what we mentioned about faith in Allāh is: The faith in what Allāh informs about in His Book, and what is Tawātir from His Messenger ﷺ, and agreed upon by the Salaf of the Ummah; that He, Glorious is He, is above His heavens, over His Throne, High above His creation. He, Glorious is He, is with them wherever they are, He knows what they do."*

These are three proofs for the *'Ulū* of Allāh, Exalted is He: The Book, the *Sunnah* and the *Ijmā'* (consensus).

The fourth and fifth proofs have preceded: The intellect, and the *Fiṭrah*.

- "That He, Glorious is He, is above His heavens, over His Throne, High above His creation:" We mentioned earlier that the *'Ulu* of Allāh, the Mighty and Sublime, is of two types: the Exaltedness of the Attribute and the Exaltedness of the Self, and that the Qur'ān, *Sunnah*, *Ijmā'*, intellect, and the *Fiṭrah* prove the Exaltedness of the Self, and similarly, the Exaltedness of the Attribute.
- The Book is full of that; sometimes by directly mentioning *Al-Fawqiyyah* (being above), other times by directly mentioning the *'Ulū*, sometimes by directly stating that He is above the heavens, sometimes by mentioning things descending from Him, and other times, mentioning things ascending to Him, and the like.

His saying: *"O 'Īsā! I will take you and raise you to Myself."* (*Āl 'Imrān* 3:55)."

- And the *Sunnah* has established it in statement, actions and approvals. The mention of this preceded.
- As for the *Ijmā'* (consensus), the *Salaf* have agreed upon that. The means of knowing of their consensus is the absence of any contradictory report from them to what is contained in the Book and the *Sunnah*. This is because they recited the Qur'an and conveyed the (Prophetic) reports and had adequate understanding of their meanings. And since there has not been anything reported from them that contradicts the apparent meaning of these reports, then it is known that they did not believe in other than it, and that they agreed upon that. This is a good way of affirming their consensus (on a matter); so hold firm to it, for it will benefit you in many instances.
- As for the intellect, it is from two perspectives:

– The first perspective: Is that *'Ulū* is an description of perfection. Allāh, Exalted is He, affirmed all of the perfect Attributes for Himself. So it is obligatory to affirm *'Ulū* for Him, Glorious is He.

– The second perspective: If He is not Exalted, then either He is below or beside, and this is an imperfect description, because it necessitates that things are above Him, or similar to Him. So it is required to affirm *'Ulū* for Him.

- As for the *Fiṭrah*, then no one can disprove it, except out the deviation of his *Fiṭah*. Every person who says: "O Allāh," his heart is directed to the heavens. He does not turn to his right nor his left, because Allāh, Exalted is He, is above the Heavens.
- His statement: *"He, Glorious is He, is with them wherever they are. He knows what they are doing."*

- This is part of faith in Allāh, and it is the belief in His *Ma'iyyah* with His creation.
- It has preceded[1] that Allāh's *Ma'iyyah* is divided into: General, specific, and the special among the specific.

– So, the general: Is that which includes everybody: A believer, a disbeliever, a righteous person and a wicked person. Its example is His statement, Exalted is He:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴾And He is with you (in knowledge) wherever you may be. And Allāh Sees what you do.﴿ (*Al-Ḥadīd* 57:4)

– The specific, such as His statement, Exalted is He:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ﴾

﴾Truly, Allāh is with those who have Taqwa, and those who are Muḥsinūn (good-doers).﴿ (*An-Naḥl* 16:128)

– The special among the specific, such as His statement, Exalted is He, to Mūsa and Hārūn:

﴿قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ﴾

﴾He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."﴿ (*Ṭāha* 20:46)

And His statement, on behalf of His Messenger, Muḥammad ﷺ:

﴿إِنَّ اللَّهَ مَعَنَا﴾

﴾Surely, Allāh is with us.﴿ (*At-Tawbah* 9:40)

It has preceded that His *Ma'iyyah* with His creatures is real, and that the dictates of the general *Ma'iyyah* is His

[1] See the discussion following the previous reference.

knowledge, hearing and seeing, power, control and other Attributes of His Lordship, while the dictates of the specific kind is aid and support.

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كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [الحديد: ٤]. . . .

Just as He combined between that, in His statement: ﴾He it is Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven, and what ascends thereto. And He is with you (in knowledge) wherever you may be. And Allāh Sees what you do.﴿ (*Al-Ḥadīd* 57:4)...

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- His statement: *"Just as He combines between that, in His statement:*

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [الحديد: ٤]

﴾He it is Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne. He knows

what goes into the earth and what comes forth from it, and what descends from the heaven, and what ascends thereto. And He is with you (in knowledge) wherever you may be. And Allāh Sees what you do.﴾ (Al-Ḥadīd 57:4)"

- His statement: *"Between that:" That is between the 'Ulū* and the *Ma'iyyah.*
- In His statement: ﴿*And then rose over the Throne*﴾ is affirmation of the *'Ulū.*
- In His statement: ﴿*And He is with you (in knowledge) wherever you may be*﴾ is affirmation of the *Ma'iyyah.*

So He combined between the two of them in one *Āyah.* Moreover, there is no contradiction between them, as earlier proven, and as shall be mentioned.

The angle of harmonization is from three perspectives:

Firstly: That He mentioned His *Istiwā'* over the Throne, and said: ﴿*And He is with you wherever you may be.*﴾ When Allāh combines between two Attributes for Himself, then we know with certainty that they are not contradictory, because if they were contradictory, it would be impossible to combine them, since two contradictory things can not be united nor exalted. One of them will inevitably exist while the other will vanish. If there was any contradiction, it will necessitate that the first part of the *Āyah* belies the latter part of the *Āyah,* or vice-versa.

Secondly: It is possible that *'Ulū* and *Ma'iyyah* be combined in the creatures, as the author shall mention concerning people's statement: "We are traveling while the moon is with us."

Thirdly: If it is supposed that the two of them can not be combined in the case of creatures, that does not necessitate

the same in the case of the Creator, because nothing is like unto Allāh.

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وَلَيْسَ مَعْنَى قَوْلِهِ: ﴿وَهُوَ مَعَكُمْ﴾ [الحديد: ٤]، أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ؛ فَإِنَّ هَذَا لَا تُوجِبُهُ اللُّغَةُ، وَهُوَ خِلَافُ مَا أَجْمَعَ عَلَيْهِ سَلَفُ الْأُمَّةِ، وَخِلَافُ مَا فَطَرَ اللهُ عَلَيْهِ الْخَلْقَ، بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللهِ مِنْ أَصْغَرِ مَخْلُوقَاتِهِ، وَهُوَ مَوْضُوعٌ فِي السَّمَاءِ، وَهُوَ مَعَ الْمُسَافِرِ وَغَيْرُ الْمُسَافِرِ أَيْنَمَا كَانَ. . . .

The meaning of His statement: ﴿And He is with you﴾ is not that He mixes with the Creation. Because the (Arabic) language does not necessitate this. And it is contrary to what is agreed upon by the Salaf of the Ummah, and contrary to the Fiṭrah that Allāh created the creation upon. Rather, the moon is an Āyah among the Āyāt of Allāh, among the smallest of His creatures; it is stationed in the heaven, yet it is with the traveler and the non traveler wherever he is....

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- His statement: *"The meaning of His statement: ﴿And He is with you﴾ is not that He mixes with the Creation."* Because this meaning indicates imperfection. It has preceded, that if this was the meaning, it would require one of the two things: a number of creators, or that He is of different parts. In addition, it would imply that things surrounded Him, while He, Glorious is He, is the One Who encompasses all things.

- His statement: *"Because the (Arabic) language does not necessitate this:"* meaning, when the language does not necessitate that, it does not specify that meaning. And this is one of the evidences of the falsehood of the *Madhhab* of the *Al-Ḥulūliyyah*[1] among the *Jahmiyyah* and others; those who say that Allāh is with His creation, mixing with them.

He (the author) did not say: *"The language does not indicate that"* because it could possibly indicate that. And there is a difference between when the language indicates that, and when it necessitates that.

Thus, *Al-Ma'iyyah* in the language can indicate mixing; for example: water and milk. You say about water with milk, that it is mixed.

- Concerning his statement: *"And it is contrary to what is agreed upon by the Salaf of the Ummah, and contrary to the Fiṭrah that Allāh created the creation upon"* This is because a person has the *Fiṭrah* to know that the Creator is separate from the creation. Nobody says: "O Allāh!" Except that he believes that Allāh, Exalted is He, is separate from His creation. He does not believe that He dwells in His creation. So the claim that He is mixed with His creation is contrary to the *Shar'* (textual proofs), the intellect, and *Fiṭrah*.
- Concerning his Statement: *"Rather, the moon is an Ayah among the Āyāt of Allāh, among the smallest of His creatures; it is stationed in the heaven, yet it is with the traveler and the non traveler wherever he is."*

The author, may Allāh have mercy upon him, brought this example, in order to clarify the meaning and verify the

[1] Translation note: Those who believe that the Creator dwells in creation.

correctness that a thing can be with a person in reality and that there also be a great distance between the two of them. And this is because the moon, which is one of the smallest of creatures, which is in the heaven, is with the traveler and non traveler, wherever he is.

When this is the case with a creature, and it is among the smallest of the creatures, that we say it is with us, while it is in the heavens, and that is not considered a contradiction, and also does not indicate mixing together, then why would it not be correct to view the *Āyāt* proving (Allāh's) *Ma'iyyah* upon their apparentness? And say: He is with us in reality, even though He is above the heavens, above everything?

As we have said earlier, even if assumed that this is impossible for the creature, then in the case of the Creator it is not impossible. For the Lord, the Mighty and Sublime, is above the heavens in reality, and with us in reality; there is no contradiction in that, even though He, the Mighty and Sublime, is far above in His Exaltedness, He is yet indeed near in His Exaltedness.

This is what *Shaikh Al-Islām* established in his books. He said: "We do not need to subject the *Āyah* to any interpretation. Rather, the *Āyah* should be understood upon its apparentness, but with our belief that Allah, Exalted is He, is above the heavens, above His Throne. So He is with us in reality; He is also above His Throne in reality. Just as we shall say that He descends to the lowest heaven, in reality, while He is Exalted. There was no one among the People of the *Sunnah* who would ever reject this. All of the People of the *Sunnah* say: He descends in reality, while agreeing that He in His *'Ulū*; because the Attributes of the Creator are not like the attributes of the creatures."

I have found a statement of *Shaikh* Muḥammad bin

Ibrāhīm, may Allāh have mercy upon him, which completely clarifies this meaning, that is, that the *Ma'iyyah* is real according to its reality, and that it does not necessitate that He mixes with creation, or that He is on the earth. In reply to the statement of some of the *Salaf*: "He is with them with His knowledge" he said:

"When this statement is related, then it is an interpretation of *Al-Ma'iyyah* by implication, not the interpretation of the reality of the word. What led to and encouraged this interpretation is that the innovators disputed about this, saying that He mixes with them. Hence, some of the *Salaf* explained what is intended by that statement, and that is that He is Perfect in His Knowledge. But, they never intended that the meaning expressed by the word *Ma'a* (with) is merely that 'He knows about everything.' Rather, it includes knowledge and in addition, means *Al-Ma'iyyah*; meaning - His being with them. Therefore, interpreting it in accordance with what it implies does not prove that its meaning is false. Hence, both of them are true..."

Until he said: "For this, *Shaikh Al-Islām* in another blessed treatise of his *'Aqīdah* (creed) explained that His statement that 'He is with them' is true in its reality. So, whoever among the *Salaf* interpreted it based upon what it implies, it was because the need called for that. It being a rebuttal against the people of *Al-Ḥulūl*, the *Jahmiyyah* who reject the *'Ulū*, as preceded.

The Qur'ān can be interpreted by *Al-Muṭābaqah* (what is in agreement), *Al-Mafhūm* (what is understood), *Al-Istilzām* (necessarily deduced), *Al-Muqtaḍā* (what is implied) and other than that from types of evidence.

These scholars from whom it was reported that they interpreted the *Āyah* based on is implied, never rejected the *Ma'iyyah*. Rather, it is to them (as clear) as the sun." This is

the end of the quote from *Al-Fatāwā*, endorsing (what is said in) *Al-Ḥamawiyyah*.[1]

Question: Is it correct to say: "He is with us in His Self"?

Response: It is necessary to stay away from such a statement, because it can suggest an invalid meaning such as that said by those who believe in *Al-Ḥulū*, and there is no need for it, and because the basis is that everything that Allāh attributes to Himself, it is then for Himself. Do you not you see His statement, Exalted is He: ﴿*And Your Lord Shall Come*﴾; do we need to say: He, in His Self?

And his statement ﷺ: "Our Lord descends to the lowest heaven,"[2] is there need that we say: He descends in His Self? We do not need that, by Allāh no! Except in debating one who claims that His command comes, or His command descends, in order to refute such distortion.

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وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ، مُهَيْمِنٌ عَلَيْهِمْ، مُطَّلِعٌ عَلَيْهِم إِلَى غَيْرِ ذَلِكَ مِن مَعَانِي رُبُوبِيَّتِهِ. وَكُلُّ هَذَا الْكَلامِ الَّذِي ذَكَرَهُ اللهُ - مِنْ أَنَّهُ فَوْقَ الْعَرْشِ وَأَنَّهُ مَعَنَا - حَقٌّ عَلَى حَقِيقَتِهِ، لَا يَحْتَاجُ إِلَى تَحْرِيفٍ، وَلَكِنْ يُصَانُ عَنِ الظُّنُونِ الْكَاذِبَةِ؛ مِثْلِ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ: ﴿فِي ٱلسَّمَآءِ﴾، أَنَّ السَّمَاءَ تُقِلُّهُ أَوْ تُظِلُّهُ، وَهَذَا بَاطِلٌ بِإِجْمَاعِ أَهْلِ الْعِلْمِ وَالإِيمَانِ؛ فَإِنَّ

[1] *Fatāwā wa Rasā'il Ash-Shaikh Muḥammad bin Ibrāhīm Āl Ash-Shaikh* (1:212-213).

[2] Its reference preceded, and it is reported in the Two *Ṣaḥīḥs*.

اللهَ قَدْ ﴿وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾، وَهُوَ الَّذِي ﴿يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾، ﴿وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ﴾، ﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾، ﴿وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ﴾

He, Glorious is He, is above His Throne, observing His creation, Muhaiminun over them, watching over them, and other than that of meanings of Rubūbiyyah. Each of these statements which Allāh mentions that He is above His Throne, and that He is with us - is true in its reality. It does not need any distortion. But it is guarded against belying thoughts, such as thinking that the apparent meaning of His statement: ﴾In the heavens.﴿ (Al-Mulk 67:17) Is that the heaven carries Him, or over shadows Him. This is false according to the consensus of the people of knowledge and faith. For indeed, Allāh: ﴾His Kursī extends over the heavens and the earth.﴿ (Al-Baqarah 2:255) He is the One Who: ﴾Grasps the heavens and the earth lest they move away from their places.﴿ (Fāṭir 35:41) ﴾He withholds the heaven from falling on the earth, except by His Leave.﴿ (Al-Ḥajj 22:65) ﴾And among His Signs is that the heaven and the earth stand by His Command.﴿ (Ar-Rūm 30:25)

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- ❖ His statement: *"He, Glorious is He, is above His Throne, observing His creation, protecting them, watching over them."*
- ❖ The author, may Allāh have mercy upon him, said: *"He, Glorious is He, is above His Throne"* while He is with the creation, yet He is above His Throne.

- ❖ *"Observing His creation"* meaning - looking over and preserving their sayings, their actions, their every movement, and every period in which they are still.
- ❖ *"Muhaiminūn over them"* meaning, He is the Ruler and Controller of His slaves; His is judgment, and to Him every affair is referred, His command, when He intends a thing, is only that He says to it "Be!" - and it is.
- ❖ His statement: *"And other than that of meanings of Rubūbiyyah:"* What is meant by that, is whatever is included in the meaning of *Rubūbiyyah* such as control, authority, arrangement of affairs, and other than that; for indeed the meanings of *Rubūbiyyah* are many. This is because *Ar-Rabb* is the Creator, the Onwer, and the Arranger of affairs. These include a great number of meanings.
- ❖ His statement: *"Each of these statements which Allāh mentions – that He is above His Throne, and that He is with us – is true in its reality. It does not need any distortion."*
- ❖ This sentence stresses what preceded; he only repeated the meaning of what preceded because of the importance of the subject. Therefore, he, may Allāh have mercy upon him, clarified that what Allāh mentioned of Him being over the Throne is true according to its reality, and like that, what He mentioned of Him being with us is true according to its reality. So there is no need for any distortion.
- ❖ Meaning: there is no need for us to change the meaning of *Fawqiyyah* (being above) into the claim that the ability is above, as the people of *Taḥrīf* and *Ta'ṭīl* claim, rather, it is a *Fawqiyyah* of Self and ability. Just as there is no need for us to change the meaning of the *Ma'iyyah*

from its apparentness, rather we say: "It is true, according to its apparentness, and whoever explains it by other than its reality; then he has committed *Taḥrīf* (distortion)."

However, whatever is reported regarding its interpretation based on what it necessitates and implies, it was reported from the *Salaf* due to a need that called for that, and it does not negate the reality; because whatever the truth dictates, it is also true.

- Then, the author, may Allāh have mercy upon him, clarified that, and said: *"But it is guarded against belying thoughts, such as thinking that the apparent meaning of His statement:*

﴿فِي ٱلسَّمَآءِ﴾

﴾In the heavens.﴿ (Al-Mulk 67:17)

Is that the heaven carries Him, or over shadows Him. This is false according to the consensus of the people of knowledge and faith."

- The belying thoughts are merely assumptions which have no correct foundation, so it is necessary to guard against them in reference to the Speech of Allāh and His Messenger ﷺ.
- An example of that is the assumption that the apparent meaning of His statement: *﴾In the heaven﴿* is that the heaven carries Him; that is - it holds Him, such as the roof of the house holds up whoever is on top of it. *"Or over shadows Him"* meaning that it (the heaven) is above Him, like the roof upon a person.

When someone thinks this, then it is false conjecture, it is compulsory that the proofs establishing that Allāh is above the heaven be guarded from that.

- The author said: *"This is false according to the consensus of the people of knowledge and faith."*

An Important Note

Somebody can say: The author should have said: "And for example, thinking that the apparentness of His saying:

﴿وَهُوَ مَعَكُمْ﴾

﴾And He is with you.﴿ (Al-Ḥadīd 57:4)

Is that He mixes with the creation, because this is a false conjecture."

Its reply is to say that the author, may Allāh have mercy upon him, has earlier mentioned that while saying: *"The meaning of His statement ﴾And He is with you﴿ is not that He mixes with the creation."*

Concerning his statement:

For indeed, Allāh:

﴿وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴾

﴾His Kursī extends over the heavens and the earth.﴿ (Al-Baqarah 2:255)"

- *Al-Kursī*: As reported from Ibn 'Abbās, is the place of the two Feet.[1]
- *﴾His Kursī extends over the heavens and the earth.﴿*: Meaning it encompasses the heavens and the earth; the seven heavens and the seven earths.

How can someone think that the heavens over shadow Allāh or carry Him?!

If His *Kursī* extends over the heavens and the earth, no one

[1] Its reference preceded.

should ever think such false conjecture, that is that the heavens carry Him or over shadow Him.

❖ Concerning his statement: *"He is the One Who:*

﴿يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا﴾

﴾Grasps the heavens and the earth lest they move away from their places.﴿ (*Fāṭir* 35:41)."

❖ He holds them lest they move away from their places; had Allah not held them, they could have shaken, moved and fallen. But Allāh, the Mighty and Sublime, with His Might and Power holds the heavens and the earth from moving away. Rather, He, Exalted is He, says:

﴿وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ﴾

﴾And if they were to move away from their places, there is not one that could grasp them after Him.﴿ (*Fāṭir* 35:41)

None could ever hold them back after Allāh. Even if just a star should move away from its place, no one would be capable of holding it back, so how about if the heavens and the earth moved from their places?! None can stop them except Allāh, the One Who created them. He who says to something: "Be" and it will be, Glorious and Exalted is He.

❖ Concerning his statement, (the saying of Allāh, Exalted is He):

﴿وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ﴾

"﴾He withholds the heaven from falling on the earth, except by His Leave.﴿(*Al-Ḥajj* 22:65)."

The heaven is above the earth, and by Allāh, if Allah had

not withheld it, it would have fallen on the earth; because it consists of massive bodies. As Allāh, Exalted is He, says:

﴿وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا﴾

﴾And We have made the heaven a roof, safe and well guarded.﴿ (*Al-Anbiyā'* 21:32)

He also says:

﴿وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ﴾

﴾With Power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.﴿ (*Adh-Dhāriyāt* 51:47)

Had Allāh not withheld it, it would fall on the earth, and if it were to fall on the earth, it would destroy it.

So the One Who withholds the heavens and the earth from moving away from their places, and withholds the heaven from falling upon the earth, except by His leave; should one imagine that the heavens could carry Him or over shadow Him? No one would imagine that.

❖ Concerning his statement, (the saying of Allāh, Exalted is He):

﴿وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ﴾

"﴾And among His Signs is that the heaven and the earth stand by His Command.﴿ (*Ar-Rūm* 30:25)."

❖ *﴾And among His signs﴿*: Meaning: from the signs that indicate His Perfection, the Mighty and Sublime, from every angle:

❖ *﴾Is that the heaven and the earth stand by His Command﴿*: Both universal and legislative, because His Command is founded in wisdom, mercy, justice

and beneficence.

﴿وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ﴾

﴾And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!﴿ (*Al-Mu'minūn* 23:71)

And the desires cause corruption in the heavens and the earths; they oppose the legislative command.

Therefore, the heavens and the earth stand by the commands of Allāh, both universal and legislative. If the truth followed the desires of the creation, then all of the heavens and the earth, and whoever is in them, would have been corrupted. That is why the scholars about His statement, Exalted is He:

﴿وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا﴾

﴾And do not do mischief on the earth, after it has been set in order.﴿ (*Al-A'rāf* 7:56)

It means: "Do not do mischief on it by committing acts of disobedience."

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SECTION:
Concerning the Nearness of Allāh, Exalted is He, and His Response (to the Calls), and that this Does Not Negate His *'Ulū* and *Fawqiyyah*

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فَصْلٌ: وَقَدْ دَخَلَ فِي ذَلِكَ الإِيمَانُ بِأَنَّهُ قَرِيبٌ مِنْ خَلْقِهِ مُجِيبٌ؛ . . .

Section: Included in that is the belief that He is Near His creation, and responds....

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The Commentary

- Concerning his statement: *"Included in that:"* That is, in what He describes Himself with:
- *"The belief that He is Near His creation, and responds:"* The belief that He, Himself, is Near and He responds; that is to His slaves.

The proof of this is His statement, Exalted is He:

﴿وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ﴾

﴾And when my slaves ask you concerning Me, then

(answer them), I am indeed near. I respond to the invocations of the supplicant when he calls Me.﴾ (*Al-Baqarah* 2:186)

There are six pronouns in this *Āyah* that are referring to Allah. Based on this, the Nearness (mentioned here) refers to His Nearness, the Mighty and Sublime. But, we say concerning ﴾*Near*﴿, what we said concerning *Al-Ma'iyyah*; and that is, this does not suggest that He is in the place where the person is.

- When the Messenger ﷺ was saying that He: "is closer to one of you than the neck of his riding camel,"[1] it does not imply that Allāh, the Might and Sublime, is Himself on the earth between the man and the neck of his riding camel.

When the Messenger ﷺ said: "Indeed, Allāh is in front of the one praying,"[2] it does not imply that Allāh is between him and the wall, if he is praying towards the wall; nor that He is between him and the ground, if he is looking at the ground.

Therefore, in the same manner, His Nearness does not imply that He is on the earth, because there is nothing like Allāh, Exalted is He, in all His Attributes, and He encompasses everything.

- You should know, that among the scholars are those who divide the nearness of Allāh, Exalted is He, into two categories like *Al-Ma'iyyah*, and said: "The nearness which implies that encompassing everything, that is general nearness; while the nearness which implies response and reward, this is the specific nearness."

[1] Its reference preceded.
[2] Its reference preceded, and it is reported in the Two *Ṣaḥīḥs*.

- And among them are those who say: "The Nearness is only the specific type which implies the response to the supplicant, and the slave's reward. It is not divided."

And these, use His saying, Exalted is He, as evidence:

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

﴾And when my slaves ask you concerning Me, then (answer them), I am indeed near I respond to the invocations of the supplicant when he calls Me.﴿ (*Al-Baqarah* 2:186)

And also the saying of the Prophet ﷺ: "The slave is nearest to His Lord when he is prostrating."[1]

And that it is not possible that Allāh, Exalted is He, is near the wicked and the disbelievers.

This is the position supported by *Shaikh Al-Islām* Ibn Taymiyyah and his student, Ibn Al-Qayyim, may Allāh have mercy upon them both.

— However, an argument was brought refuting this position, which is His statement, Exalted is He:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

﴾And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.﴿ (*Qāf* 50:16)

What is intended by ﴾*Man*﴿ is every human being. That is why He says at the end of the *Āyah*:

[1] Reported by Muslim (482) from Abū Hurairah, may Allāh be pleased with him.

﴿لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ﴾

﴾(It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"﴿

until He says:

﴿أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ﴾

﴾(And it will be said): "Both of you throw into Hell, every stubborn disbeliever.﴿ (*Qāf* 50:22-24)

It includes everybody.

– Also, refuting it is His statement, Exalted is He:

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلْقُومَ ○ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ○ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ﴾

﴾Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on, but We are nearer to him than you, but you see not.﴿ (*Al-Wāqi'ah* 56:83-85)

Then, those people whose souls reach the throat, are divided into three categories; among whom is the disbeliever.

– A reply was give to this, that His saying:

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

﴾And We are nearer to him than his jugular vein.﴿ (*Qāf* 50:16)

Means "Our Angels (are nearer to him than his jugular vein)." They derive this based on His statement:

﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ﴾

﴾(Remember!) That the two receivers (recording Angels) receive.﴿ (*Qāf* 50:17)

Since ﴾*Idh* (*when*)﴿ is an adverbial particle connected to ﴾*nearer than*﴿: Meaning "We are nearer to him when the two receivers (recording Angels) receive." This proves that what is being referred to by His nearness, Exalted is He, is actually the nearness of His Angels.

Similarly, His saying regarding the one dying:

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ﴾

﴾But We are nearer to him.﴿ (*Al-Wāqi'ah* 56:85)

Meaning the nearness of the Angels. That is why He says:

﴿وَلَٰكِن لَّا تُبْصِرُونَ﴾

﴾But you see not.﴿ (*Al-Wāqi'ah* 56:85)

This indicates that this nearness exists with us, but we do not see it. This, makes it absolutely impossible that what is intended is Allāh, the Mighty and Sublime, because Allāh is above the heavens.

The view of *Shaikh Al-Islām*, in my view, is closer (to what is correct), but absolutely.

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كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ [البقرة: ١٨٦]. وَقَوْلِهِ - ﷺ - : «إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ». وَمَا ذُكِرَ فِي الْكِتَابِ وَالسُّنَّةِ مِنْ قُرْبِهِ وَمَعِيَّتِهِ لَا يُنَافِي مَا ذُكِرَ مِنْ عُلُوِّهِ وَفَوْقِيَّتِهِ؛ فَإِنَّهُ سُبْحَانَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فِي جَمِيعِ نُعُوتِهِ، وَهُوَ عَلِيٌّ فِي دُنُوِّهِ، قَرِيبٌ فِي عُلُوِّهِ. . . .

As He combined between that in His statement: ﴾And when my slaves ask you concerning me, then (answer them) I am indeed Near. I respond to the invocations of the supplicant when he calls on Me.﴿ (Al-Baqarah 2:186)

And his statement ﷺ: "The One you are calling upon is closer to one of you than the neck of his riding camel."

And what is mentioned in the Book and the Sunnah regarding His Nearness and His Ma'iyyah, is not negated by what is mentioned about His 'Ulū and His Fawqiyyah, for He, Glorious is He, nothing is like unto Him in all of His descriptions. He is Exalted in His Nearness; He is Near in His Exaltedness....

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❖ Concerning his statement: *"As He combined between that in His statement:*

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ﴾

﴾And when my slaves ask you concerning me, then (answer them) I am indeed Near. I respond to the invocations of the supplicant when he calls on me.﴿ (Al-Baqarah 2:186)

❖ And his statement ﷺ: *"The One you are calling upon is closer to one of you than the neck of his riding camel."*[1]

❖ His statement: *"As He combines between that:"* The indication is His Nearness and response (to the supplcation).

❖ The author said: *"And what is mentioned in the Book and the Sunnah regarding His Nearness and His Ma'iyyah, is not negated by what is mentioned about His 'Ulū and His Fawqiyyah, for He, Glorious is He, nothing is like unto Him in all of His descriptions. He is Exalted in His Nearness; He is Near in His Exaltedness."*

❖ *"His descriptions:"* meaning; His Attributes. He is Exalted while He is Near, and Near while He is Exalted. There is no contradiction in this. The clarification of this has preceded in the discussion of the *Ma'iyaah.*

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[1] Its reference preceded.

SECTION:
Concerning the Belief that the Qur'ān is the Speech of Allāh in Reality

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فَصْلٌ: وَمِنَ الإِيمَانِ بِاللهِ وَكُتُبِهِ الإِيمانُ بِأَنَّ الْقُرْآنَ كَلامُ اللهِ، مُنَزَّلٌ، غَيْرُ مَخْلُوقٍ، مِنْهُ بَدَأَ، وَإِلَيْهِ يَعُودُ، وَأَنَّ اللهَ تَكَلَّمَ بِهِ حَقِيقَةً

Section: From faith in Allāh and His Books is the belief that the Qur'ān is the Speech of Allāh, sent down, and not a creation. From Him it started, and to Him it returns. And that Allāh Spoke with it in reality....

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The Commentary

- His statement: *"Section: "From faith in Allāh and His Books is the belief that the Qur'ān is the Speech of Allāh, sent down, and not a creation. From Him it started, and to Him it returns"*
- His statement: *"The belief that the Qur'an is the Speech of Allāh:"* The basis upon which the belief in the Qur'ān in this way is included in faith in Allāh is that the Qur'ān is from the Speech of Allāh, and the Speech of Allāh is from His Attributes. And also, Allāh has described the Qur'ān as His Speech, and that it is sent down; so, attesting to that is part of faith in Allāh.

❖ Concerning his statement: *"The Speech of Allāh:"* The evidence for that is His statement, Glorious and Exalted is He:

﴿وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ﴾

﴾And if anyone of the idolators seeks your protection, then grant them protection, so that he may hear the Word of Allāh (the Qur'ān).﴿ (*At-Tawbah* 9:6)

❖ The author's saying: *"Sent down:"* That is from Allāh, Exalted is He, according to His statement, Exalted is He:

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ﴾

﴾Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'ān) and surely, We will guard it (from corruption).﴿ (*Al-Ḥijr* 15:9)

And His statement:

﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ﴾

﴾Verily! We have sent it (this Qur'ān) down in the night of Al-Qadr (Decree).﴿ (*Al-Qadr* 97:1).

❖ His statement: *"Not a creation:"* Meaning, that it is not among the creatures of Allāh which He created. The proof for that is His statement, Exalted is He:

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ﴾

﴾Surely, His is the Creation and Commandment.﴿ (*Al-A'rāf* 7:54)

And the Qur'ān is from the commandment (of Allāh) according to His statement, Exalted is He:

﴿وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾

﴾And thus We have sent to you Rūḥan (an Inspiration and a Mercy) of Our Command.﴿ (*Ash-Shūrā* 42:52)

And because the speech is an attribute of the speaker, while creation is the action of the Creator, separate from Him, such as a product is different, separate from the producer.

❖ His statement: *"From Him it started:"* Meaning; the commencement of its revelation is from Allāh, not from Jibrīl nor any other being. Thus, Jibrīl only descended with it from Allāh, Exalted is He, as He, Exalted is He, says:

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ۝ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ﴾

﴾And truly, this (the Qur'ān) is a revelation from the Lord of the 'Ālamīn (mankind, jinns and all that exists) "Which the trustworthy Rūḥ (Jibrīl) has brought down.﴿ (*Ash-Shu'ārā'* 26:192-193)

He also says:

﴿قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ﴾

﴾Say: "Rūḥ ul-Qudus (Jibrīl) has brought it (the Qur'ān) down from your Lord."﴿ (*An-Naḥl* 16:102)

He, Exalted is He, also says:

﴿تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ﴾

﴾The revelation of this Book (the Qur'an) is from Allāh, the All-Mighty, the All-Wise.﴿ (*Az-Zumar*:1)

❖ His statement: *"To Him it shall return:"* The discussion preceded[1] about its meaning, and the evidences for it,

[1] See volume one.

in the explanation of the *Āyāt* under the topic about Allāh's Speech.

- The author said: *"And that Allāh Spoke with it in reality."* Building upon the basis that all the Attributes are real. And when it is Allāh's Speech in reality, it is not then possible that it be created, because it is His Attribute; and the Creator's Attribute is not created; just as the creature's attribute is created.

Imām Aḥmad said: "Whoever says: '*Al-Lafẓ* (the utterance) of the Qur'ān is created,' then he is a *Jahmī*, and whoever says: 'not created,' then he is an innovator."[1]

So we say: *Al-Lafẓ* (Utterance) is used for mean two meanings: For the verbal noun, which is the action of the doer, and for that which is uttered.

— As for the first meaning, which is the verbal noun, then there is no doubt that our utterance of the Qur'ān and other than the Qur'ān is created. Because when we say that the utterance is the articulation, then this voice which is produced with the movement of the mouth, tongue and two lips, is a creature.

So when what is meant by utterance is the articulation, then it is created, whether what was uttered by it was Qur'ān, or a *Ḥadīth*, or speech you uttered yourself.

— As for when the objective of the utterance is what was uttered, then for this, from it is what is created, and from it is what is not created.

And based upon that, when that which is uttered is the

[1] Reported by 'Abdullāh bin *Imām* Aḥmad in the book *As-Sunnah* (1:165), and Al-Khallāl also in *Kitāb As-Sunnah* as cited in the book *Dar' Ta'āruḍ Al-'Aql wan-Naql* by Ibn Taymiyyah (1:261).

Qur'ān, then it is not created.

These are the details of the view regarding this matter.

However, *Imām* Aḥmad, may Allāh have mercy upon him, said: "Whoever says: '*Lafẓī* (My uttering) of the Qur'ān is created,' then he is a *Jahmī*," he said that for one of these two reasons:

— Either because this saying was a hallmark of the *Jahmiyyah*, as if *Imām* Aḥmad was saying: "If you hear somebody saying: 'My uttering of the Qur'ān is created,' then know that he is a *Jahmī*."

— Or when by utterance, the speaker means that which is uttered, and this is appears to be closer (to what is correct). Because *Imām* Aḥmad himself explained it. He said: "Whoever says: 'My uttering of the Qur'ān is created'" - he means by that, the Qur'ān - "then he is a *Jahmī*."

With this, the meaning of his saying: "Whoever says: 'My utterance of the Qur'ān is created,' then he is a *Jahmī*" becomes clear; because he was referring to what is uttered.

There is no doubt that the one who, by utterance, here he means that which is uttered, then he is a *Jahmī*, as for who says "Not created" then *Imām* Aḥmad said he is an innovator. Because this was not done by the *Salaf*, and they would not say the likes of this saying. They said: "The Qur'ān is Allāh's Speech" only.

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وَأَنَّ هَذَا الْقُرْآنَ الَّذِي أُنْزِلَ عَلَى مُحَمَّدٍ - ﷺ - هُوَ كَلامُ اللهِ حَقِيقَةً، لَا كَلامُ غَيْرِهِ. . . .

And that this Qur'ān, which was revealed to Muḥammad ﷺ, is the Speech of Allāh in reality; not the speech of other than Him....

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❖ His statement: *"And that this Qur'ān, which was revealed to Muḥammad ﷺ, is the Speech of Allāh in reality; not the speech of other than Him."*

The author repeated this, because of its tremendous status. For indeed this issue is such that it resulted in the trial for the Muslim scholars which is well-known, and it ruined many communities. But, Allāh preserved the truth with *Imām* Aḥmad and his like, those who refused to say except that the Qur'ān is the Speech of Allāh, not created.

❖ His statement: *"Not the speech of other than Him;"* contrary to the one who says that the Qur'ān is Jibrīl's speech, which Allāh inspired in him, or that it Muḥammad's speech...or the like.

If you say: The author's statement here: *"Not the word of other than Him,"* contradicts Allāh's saying, Exalted is He:

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ○ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ﴾

﴾That this is verily the word of an honored messenger. It is not the word of a poet, little is that you believe.﴿ (*Al-Ḥāqqah* 69:40-41)

And also His statement:

﴿إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ○ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ﴾

﴾Verily, this is the Word (this Qur'ān brought by) a most honorable messenger. Owner of power, and high rank with (Allāh) the Lord of the 'Arsh.﴿ (*At-Takwīr* 81:19-20)

The first (*Āyah*) is (referring to) Muḥammad ﷺ while the second (*Āyah*) is (referring to) Jibrīl?!

The response to that is to say that it is not possible that we consider that the two Messengers (Muḥammad and Jibrīl) spoke it in reality, and that it (the Qur'ān) came from them, because just one word cannot have originated from two speakers (at the same time)!!

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وَلا يَجُوزُ إِطْلاقُ الْقَوْلِ بِأَنَّهُ حِكَايَةٌ عَنْ كَلَامِ اللهِ، أَوْ عِبَارَةٌ . . .

And it is not permissible to say unrestrictively that it is a Ḥikāyah from Allāh's Speech or an 'Ibārah....

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❖ His statement: *"And it is not permissible to say unrestrictively that it is a Ḥikāyah from Allāh's Speech or an 'Ibārah."*

❖ He said: *"And it is not permissible to say unrestrictively"* He did not say: *"It is not permissible to say."* Meaning; it is not permissible for us to say that this Qur'ān is an

'Ibārah of Allah's Speech, without any restriction. It is also not permissible for us to say it is a *Ḥikāyah* of Allāh's speech, in an unrestricted manner.

Those who say that it is a *Ḥikāyah*, they are the *Kullābiyyah*; while those who say that it is an *'Ibārah*, they are the *Ash'ariyyah*.

Both agree that this Qur'ān which is in the *Muṣḥaf* is not Allāh's Speech, but either a *Ḥikāyah*, or an *'Ibārah*. The difference between them is:

The *Ḥikāyah* is a parallel. That is, as if this meaning - which is the Speech according to them - is reflected by a mirror; such as the echo reverberates the speech of the speaker.

As for its being *'Ibārah*, then, what is meant by that is that the one who talks, uses created letters and sounds to express his speech in himself.

So it is not allowed for us to use the terms *Ḥikāyah* or *'Ibārah* in an absolute sense, but with details; it would be allowed for us to say: "The one who is reciting now, is expressing something from Allāh's Speech" or "reflecting Allāh's Speech;" since his utterance is of the Qur'ān, but not Allāh's Speech.

There is no harm in such saying with this restriction, but to unrestrictively say that the Qur'ān is an *'Ibārah* or a *Ḥikāyah* from the Allāh's Speech is not permissible.

The author, may Allāh have mercy upon him, was very careful in the choice of the words while he said: *"It is not permissible to say unrestrictively,"* rather, it must be restricted, and specified.

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بَلْ إِذَا قَرَأَهُ النَّاسُ أَوْ كَتَبُوهُ فِي الْمَصَاحِفِ؛ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ كَلامَ اللهِ تَعَالَى حَقِيقَةً، فَإِنَّ الْكَلَامَ إِنَّمَا يُضَافُ حَقِيقَةً إِلَى مَنْ قَالَهُ مُبْتَدِئًا، لَا إِلَى مَنْ قَالَهُ مُبَلِّغًا مُؤَدِّيًا. . . .

Rather, when people recite it or write it down in the Maṣāḥif that does not remove it from being the Speech of Allāh, Exalted is He, in reality; because speech is only in reality attributed to whoever initiated saying it, not to whoever said it by transmitting, (and) conveying....

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- His statement: *"Rather, when people recite it or write it down in the Maṣāḥif that does not remove it from being the Speech of Allāh, Exalted is He, in reality; because speech is only in reality attributed to whoever said it first, not to whoever said it by transmitting, (and) conveying."*
- Meaning: No matter how people write it in the *Muṣḥafs*, memorize it in their chests, or recite it with their tongues, that will not remove it from being Allāh's Speech.
- Then, he justified that, saying: *"Because speech is only in reality attributed to whoever said it first."*

This reason is clear. For speech is attributed, in reality, to whoever said it first. As for attributing it one who transmits, or conveys it, (such attribution) it is by means of generalization.

For example, if we read this now:

"The rule of love affirms the pillars

Separation cannot invalidate its control"

This verse, is in reality attributed to Ibn Al-Qayyim.[1]

Also, if you say:

"Our statement is a meaningful utterance; such as 'Stand right'

And noun, and verb, then the particles of a statement."
So, this is attributed to Ibn Mālik.[2]

Therefore, speech is in reality attributed to the first speaker.

So, the Qur'ān is the Speech of Who first Spoke it, and He is Allāh, Exalted is He, it is not the speech of whoever conveyed it to others.

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وَهُوَ كَلامُ اللهِ؛ حُرُوفُهُ، ومَعَانِيهِ؛ لَيْسَ كَلامُ اللهِ الْحُرُوفَ دُونَ الْمَعَانِي، وَلَا الْمَعَانِيَ دُونَ الْحُرُوفِ. . . .

It is the Allāh's Speech, its letters, and meanings. Allāh's Speech is not letters without meanings, nor meanings without letters....

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❖ His statement: *"It is the Allāh's Speech, its letters, and meanings."* This is the *Madhhab* of the People of the *Sunnah* and the *Jamā'ah*. They say: Allāh, Exalted is He, uttered the Qur'ān with its letters and meanings.

[1] *Sharḥ Qaṣīdatu Al-Imam Ibn Al-Qayyim* by Ibn 'Īsā (1:37).
[2] *Sharḥ Ibn 'Aqīl 'Alā Al-Alfiyyah* (1:13).

❖ His statement: *"Allāh's Speech is not letters without meanings."* This is the *Madhhab* of the *Mu'tazilah* and the *Jahmiyyah*; they say: The Speech is not meaning from Allāh's Self. Rather it is something from the created, like the heaven, the earth, the she camel, the House and the like of that! It is not a meaning that is sustained by itself. So, Allāh's Speech consists of letters which Allāh, the Majestic and Sublime, created and He called them His Speech, such as He created the she camel and called it the she-camel of Allāh, and as He created the House and called it the House of Allāh.

That is why, to the *Mu'tazilah* and the *Jahmiyyah*, the Speech is just letters; because to them, Allāh's Speech is a mere representation of letters and sounds created by Allāh, the Mighty and Sublime, and attributed to Himself as a means of honoring and exaltation.

❖ His saying: *"nor meanings without letters."* This is the *Madhhab* the Kullābiyyah and the Ash'ariyyah. Allāh's Speech, according to them, is a meaning in Himself, then He created sounds and letters that demonstrate this meaning; either as an *'Ibārah* or a *Ḥikāyah*.

You should know; Ibn Al-Qayyim, may Allāh have mercy upon him, mentioned that if we deny that Allāh speaks, then we have declared both the *Shar'* (the Legislation) and the *Qadar* (the Divine Decree) to be false:

— As for the *Shar'* (the Legislation); since the Messages came by way of revelation, and revelation is speech conveyed to the one it is sent to, if we negate the speech, the revelation would be negated; and when the revelation is negated, the the Legislation is negated.

— As for the *Qadar* (the Divine Decree), since the creation came to be by His order; with His saying: "Be" so it will be

— just as He, Exalted is He, says:

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

﴾Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!﴿ (*Yāsīn* 36:82)

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SECTION:
Concerning the Belief that the Believers shall See Their Lord on the Day of Resurrection, and the Places of Seeing

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فَصْلٌ: وَقَدْ دَخَلَ أَيْضًا فِيمَا ذَكَرْنَاهُ مِنَ الإِيمَانِ بِهِ وَبِكُتُبِهِ وَبِمَلَائِكَتِهِ وَبِرُسُلِهِ: الإِيمَانُ بِأَنَّ الْمُؤْمِنِينَ يَرَوْنَهُ يَوْمَ الْقِيَامَةِ، عِيَانًا بِأَبْصَارِهِمْ كَمَا يَرَوْنَ الشَّمْسَ صَحْوًا لَيْسَ بِهَا سَحَابٌ، وَكَمَا يَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لَا يُضَامُونَ فِي رُؤْيَتِهِ. . .

Section : Also included in what we mentioned about faith in Him, His Books, His Angels and His Messengers, is the belief that the believers shall see Him on the Day of Resurrection, viewing with their vision, just as they see the sun clearly without any cloud. And just as they see the moon on a night that it is full, without harming each other to see it.

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❖ The author's statement: *"Section : Also included in what we mentioned about faith in Him, His Books, His Angels and His Messengers, is the belief that the believers shall see Him on the Day of Resurrection."*

The Commentary

❖ Concerning his statement: *"The belief that the believers shall see Him on the Day of Resurrection."*

— The basis by which the belief in the believers seeing their Lord on the Day of Resurrection is a part of faith in Allāh is clear; because this is part of what Allāh informed about. Thus, if we believe in it, it is then part of faith in Allāh.

— The basis by which it is from the belief in His Books, is that the Books informed that Allāh shall be seen, so attesting to that is attesting to the Books.

— The basis by which it is from the belief in the Angels is that the transmission of the revelation was through the Angels. For indeed, Jibrīl descends with the revelation from Allāh, Exalted is He. As such, it is as if the belief that Allāh shall be seen is part of belief in the Angels.

— In the like manner, we say that it is also part of the belief in the Messengers, because the Messengers were the ones who conveyed that to the creation. Hence, the belief in that is from belief in the Messengers.

❖ His statement: *"Viewing with their vision."* *'Ayanan* meaning: *"Mu'āyanah* (viewing)" while viewing is seeing with the eyes.

❖ His statement: *"Just as they see the sun clearly without any cloud."* The proof for that is the statement of the Prophet ﷺ: "You shall see Him just as you see the sun clearly without any cloud."[1]

What is intended by the seeing is with the eye, as proven by comparison of seeing the Sun clearly without any cloud.

❖ His statement, may Allah have mercy upon him: *"And just as they see the moon on a night that it is full, without harming each other to see it."* The discussion regarding that preceded.

[1] Reported by Al-Bukhari (4739) and Muslim (183) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

يَرَوْنَهُ سُبْحَانَهُ وَهُمْ فِي عَرَصَاتِ الْقِيَامَةِ، ثُمَّ يَرَوْنَهُ بَعْدَ دُخُولِ الْجَنَّةِ؛ كَمَا يَشَاءُ اللهُ تَعَالَى. . . .

They shall see Him, Glorious is He, while they are on the plains of the Day of Resurrection. Then, they shall see Him after having entered Paradise, as willed by Allāh, Exalted is He....

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❖ His statement: *"They shall see Him, Glorious is He, while they are on the plains of the Day of Resurrection."*

❖ *"'Araṣāt (the plains)"* is plural for *'Araṣah* (plain), which is a large and vast space of land that does not have any structure on it. This is because (on that day) the earth shall be spread like leather, as in the Messenger ﷺ said; meaning: "Spread like leather."[1]

❖ So, the believers shall see Allāh on the plains of the Day of Judgment, before they enter Paradise. Just as Allāh, Exalted is He, said regarding those who deny the Day of Recompense:

[1] Based on the report of Al-Ḥākim (4:575) from 'Abdullāh bin 'Amr, in *Mawqūf* form, he said: "On the Day of Judgment the earth shall spread like leather and the creatures shall be gathered." And from the *Ḥadīth* of Jābir (4:470), in *Marfū'* form: "The earth shall be spread like leather, and then there shall be no space for the son of Ādam except that for his two feet." And in *Al-Fatḥ* (11:376), *Al-Ḥāfiẓ* Ibn Ḥajar said "Its narrators are trustworthy." And Al-Albanī graded the *Mawqūf* chain *Ṣaḥīḥ* (authentic) in *Aṣ-Ṣaḥīḥah* (4:607).

﴿كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ﴾

﴾Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.﴿ (*Al-Muṭaffifīn* 83:15)

﴾That Day﴿: Meaning, the Day of Recompense.

﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾

﴾The Day when (all) mankind will stand before the Lord of the 'Ālamīn (mankind, jinns and all that exists).*﴿* (*Al-Muṭaffifīn* 83:6)

They shall also see Him after having entered Paradise.

❖ On the plains of the Day of Resurrection, the people shall be of three kinds:

1. The true believers, openly and secretly.
2. The true disbelievers openly and secretly.
3. Those who are believers openly but disbelievers secretly. They are the hypocrites.

— As for the believers, they shall see Allāh, Exalted is He, on the plains of the Resurrection and after having entered Paradise.

— As for the disbelievers, they absolutely will not see their Lord; and it is also said that they shall see Him, but with a seeing of wrath and punishment, but the apparent proof indicates that they will not see Allāh; as Allāh, Exalted is He, says:

﴿كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ﴾

﴾Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.﴿ (*Al-Muṭaffifīn* 83:15)

— As for the hypocrites, they shall see Allāh, the Mighty and Sublime, on the plains of Resurrection; then He will be

veiled from them, and they will not see Him afterwards.

❖ His statement: *"Then, they shall see Him after having entered Paradise, as willed by Allāh, Exalted is He."*

❖ His statement: *"As willed"* meaning that they shall see Allāh in the manner which He, Glorious be He, wills them to see Him, and for as long as He wills them to see Him, and in all circumstances; meaning, in whatever way Allāh, the Majestic and Sublime, wishes concerning this seeing.

Hence, we do not know the how of this seeing. Meaning, a person does not know how he will see His Lord. But, the meaning of seeing is known; they shall see Allāh as they see the moon; but, in what manner? We do not know this; rather, it is as Allāh wills. And the details preceded regarding the seeing.

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SECTION:
Concerning the Belief in the Last Day

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فَصْلٌ: وَمِنَ الإِيمَانِ بِالْيَوْمِ الآخِرِ: الإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ - ﷺ - مِمَّا يَكُونُ بَعْدَ الْمَوْتِ، . . .

Section: And from belief in the Last Day is the belief in everything that the Prophet ﷺ informed (us) concerning what will happen right after the moment of death....

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The Commentary

The author, may Allāh have mercy upon him, began the discourse about the Last Day and the creed of the People of the *Sunnah* and the *Jamā'ah* concerning it by saying: *"Section: And from belief in the Last Day is the belief in everything that the Prophet ﷺ informed (us) concerning what will happen right after the moment of death."*

- ❖ The ruling concerning the belief in the Last Day is that it is compulsory to have belief in it, and its status in the religion is that it is one of the six pillars of faith.

Many times, Allāh, Exalted is He, combines between the belief in Him, Exalted is He, and the belief in the Last Day: the belief in the beginning and the belief in the return of the

Hereafter. This is because whoever fails to believe in the Last Day, it is not possible for him to believe in Allāh, since the one who does not believe in the Last Day will not work for it, because one does not work except for what he hopes for of honor in the Last Day and what is feared of the chastisement and punishment. Then, if he does not believe in it, he becomes like those about whom Allāh says:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ﴾

﴾And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time)."﴿ (*Al-Jāthiyah* 45:24)

- And the Last Day is named the Last Day, because it is a day after which there is no other day; for it is his final stage.
- Man passes through five stages: the stage of nonexistence, then, the stage of pregnancy, then, the stage of this world, then the stage of *Al-Barzakh* (state in-between the world and the Hereafter), then the Hereafter.

— As for the stage of nonexistence, it is proven by His, Exalted is He, statement:

﴿هَلْ أَتَىٰ عَلَى الْإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾

﴾Has there not been over a man period of time, when he was nothing to be mentioned?﴿ (*Al-Insān* 76:1)

He, Exalted is He, says:

﴿يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ

نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ﴾

﴾O mankind! If you are in doubt about the Resurrection, then verily! We have created you from dust, then from a Nuṭfah (mixed drops of male and female sexual discharge i.e. offspring of Ādam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).﴿ (*Al-Ḥajj* 22:5)

— Concerning the stage of pregnancy, Allāh, Exalted is He, says about it:

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

﴾He creates you in the wombs of your mothers, creation after creation in three veils of darkness.﴿ (*Az-Zumar* 39:6)

— Regarding the stage of this world, Allāh, Exalted is He, says about it:

﴿وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴾And Allāh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allāh).﴿ (*An-Naḥ* 16:78)

It is around these stages that success and misery revolve; they are the abodes of test and trial, as He, Exalted is He, says:

﴿ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ﴾

﴾Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving.﴿ (*Al-Mulk* 67:2)

— As for the stage of *Al-Barzakh*, Allāh says about it:

﴿وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ﴾

﴾And behind them is Barzakh (a barrier) until the Day when they will be resurrected.﴿ (*Al-Mu'minūn* 23:100)

— Concerning the stage of the Hereafter, which is the apex of the stages, and the end of journey, Allāh, Exalted is He, says after having mentioned the other stages:

﴿ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ﴾

﴾After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ (*Al-Mu'minūn* 23:15-16)

❖ His statement, may Allāh have mercy upon him, *"The belief in all that the Prophet ﷺ informed us regarding what will happen after the moment of death."* All of this is

included in the belief in the Last Day.

This is because once man dies, he enters (the phase of) the Last Day; that is why it is usually said: "Whoever dies, his resurrection has come." Hence, whatever happens after death, it is part of the Last Day.

Therefore, how close is the Day to us?! There is nothing between us and it except the death of a man. Then, he enters into the Last Day, wherein there is nothing except recompense for the deeds.

And due to this, it is compulsory upon us to pay close attention to this important point.

O man! Think well and ponder attentively, you will discover that you are at risk, for the time of death is not known to us. A person can go out of his house without returning to it. A person can sit down on his office chair without standing from it. A person can sleep on his bed, however, he might be carried from his bed to his washing bed, (where he will be washed in preparation to be buried).

This matter requires us to seize upon the opportunity of life to repent to Allāh, the Mighty and Sublime, and that a person constantly be aware of repenting to Allāh, returning to Him and seeking His forgiveness, until his lifespan ends, and he is in a good desireable state.

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فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَنَعِيمِهِ، . . .

They also believe in the trial of the grave, the punishment of the grave and its pleasure...

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❖ His statement: *"They also believe in the trial of the grave, the punishment of the grave and its pleasure."*

❖ The trial here means test, and what is intended by the trial of the grave is the interrogation of the deceased when buried, concerning his Lord, his religion and his Prophet.

❖ The pronoun in *"they believe"* refers to the People of the *Sunnah*. That is, the People of the *Sunnah* and the *Jamā'ah* believe in the trial of the grave. That is based on the evidences of the Book and the *Sunnah* concerning this.

— As for the Book; it is contained in His statement, Exalted is He:

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾

﴾Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴿ (*Ibrāhīm* 14:27)

This is concerning the trial of the grave as established in the Two *Ṣaḥīḥs*[1] and others, in the *Ḥadīth* of Al-Barā' bin 'Āzib from the Prophet ﷺ.

[1] Reported by Al-Bukhārī (4699) and Muslim (2871).

— As for the *Sunnah*, it has been oeverwhelmingly reported that the person will be subjected to trial in his grave. That is the trial about which the Prophet ﷺ said: "It has been revealed to me, that you shall be tried in you graves, with what is like (or close to) the trial of Ad-Dajjāl."[1]

Furthermore, the trial of Ad-Dajjāl is the worst of all trials since the day Allāh created Ādam until the Hour is established, as contained in *Ṣaḥīḥ Muslim* from 'Imrān bin Ḥuṣain, may Allāh be pleased with him, who said: "I heard the Messenger of Allāh ﷺ saying: 'There is no affair between the time Ādam was created until the advent of the Hour worse than the Ad-Dajjāl.'"[2]

But, the Prophet ﷺ said to his Companions, rather he said to his *Ummah*: "If he appears out while I am among you; I will contend with him on your behalf. But, if he appears while I am not in among you, everyone will have to contend for himself; Allāh is my *Khalīfah*[3] upon every Muslim."[4]

Despite this, our Prophet, Muḥammad ﷺ has taught us how to contend with him. He has informed us of his attributes and features, such that it is as if we are looking at him directly. It is with these attributes and features that we will be able to contend with him.

That is why we are saying: The trial of Ad-Dajjāl is the greatest and the worst of all trials. The Messenger ﷺ said:

[1] Reported by Al-Bukhārī (184) and Muslim (905), from Asmā', may Allāh be pleased with her.

[2] Reported by Muslim (2946) from 'Imrān bin Ḥuṣain, may Allāh be pleased with him.

[3] Translation note: Meaning: "Who will look after matters when I am gone."

[4] Reported by Muslim (2937) from An-Nawwās bin Sam'ān, may Allāh be pleased with him.

"You shall be tested in your graves, with what is like (or close to) the trial of Ad-Dajjāl."[1]

What a great trial! This is because man will be subjected to the questioning, which is not easy to answer except for he who has strong foundations of creed and righteous actions.

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فَأَمَّا الْفِتْنَةُ، فَإِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ، فَيُقَالُ لِلرَّجُلِ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟

As for the trial, then indeed the people shall be tried in their graves. So it is said to the man: "Who is your Lord? And what is your religion? And who is your Prophet?"

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- His statement: *"As for the trial, then indeed the people shall be tried in their graves."*
- This is the beginning of the explanation of how the deceased is tried in his grave.
- The word *"the people"* proves generality. The apparent meaning of the author's statement is that everybody, even the Prophets, the *Ṣiddiqīn*, the martyrs, the *Murābiṭūn* (those who guard the frontiers), those who are not legally responsible among the young, and the insane, will be subjected to trials in their graves. And there are some details related to this, hence, we say:

Firstly: As for the Prophets, the trial does not include them,

[1] Its reference preceded.

and they will not be questioned. That is for two reasons:

The first: Is that the Prophets are better than the martyrs, and the Prophet ﷺ has informed (us) that the martyrs will be protected from from the trial of the grave. He said: "The flash of the swords over his head is enough of a trial." It was reported by An-Nasā'ī.[1]

The second: Is that the Prophets will be enquired about, while saying to the dead: "Who is your Prophet?" They are the ones about whom people will be asked; they are not the ones to be questioned. That is why the Prophet ﷺ said: "It was revealed to me that you shall be tried in your grave."[2] The address is to the *Ummah* whom he was sent to; hence, the Messenger is not included among them.

Secondly: As for the *Ṣiddiqīn*, they are not going to be questioned, because the rank of the *Ṣiddiqīn* is a higher rank than that of the martyrs. If the martyrs will be exempt from being questioned, then the *Ṣiddiqīn* are more worthy of that. And because the *Ṣiddīq*, according to the interpretation of the word, his truthfulness and sincerity has been known and confirmed, then, he needs not be subjected to any test, because the test is meant for those about whom there is doubt; is he truthful or a liar? But, as for the truthful one, there is no need calling for him being questioned. Some of the scholars held the view that they shall also be questioned, based on the generality of the proof. And Allāh knows best.

Thirdly: As for the martyrs, who are killed in the Cause of Allāh, they shall not be questioned; due to the clarity of the

[1] Reported by An-Nasā'ī (4:99), and from him, Al-Qāsim As-Saraqusṭī in *Gharīb Al-Ḥadīth* (2:165:1) as in *Aḥkām Al-Janā'iz* (36) by Al-Albānī, and he said: "Its chain is *Ṣaḥīḥ*."

[2] Its reference preceded.

truthfulness of their faith by their engaging in *Jihād*. Allāh, Exalted is He, says:

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ . . .﴾

﴾Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be Paradise. They fight in Allah's Cause, so they kill (others) and are killed.﴿ (*At-Tawbah* 9:111)

He also says:

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾

﴾Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.﴿ (*Āl 'Imrān* 3:169)

And the Prophet ﷺ also said: "The flash of the swords over his head is enough of a trial."[1]

And when the *Murābiṭ* (one guarding frontier) dies, he will be saved from the trials, due to the clarity of his truthfulness. Thus, the one who is killed in the battlefield should share the same status with him, or even having a better status, because he offered and surrendered his neck for the enemy of Allāh, so that the word of Allāh would reign supreme, and to aid and support His religion. This is of the greatest manifestations of the veracity of his faith.

Fourthly: As for *Al-Murābiṭūn* (those who guard the frontiers), they shall not be tried. For, in *Ṣaḥīḥ Muslim* (it is reported) that the Messenger of Allāh ﷺ said: "Ribāṭ

[1] It just preceded.

(guarding the frontier) for a day and a night is better than fasting a month, and its standing (in the night for prayer). If he dies, (the reward of) the deed he was doing will be continue for him, and his provision will continue; and he would be safe from the trials."[1]

Fifthly: The young and the insane. Will they be subjected to trials or not?

Some of the scholars say that they will be tried, for they are included in the general meaning; and if they are exempted from being legally-responsible in this life, the situation after death is different from the situation of this worldly life.

Some of the scholars say that the insane and the young will not be questioned because they are not legally-responsible. And when they are not legally-responsible, then there is no reckoning for them, and there is no reckoning except for the legally-responsible who is punishable for sins; and these people are not punished. There is nothing but reward for them; if they do a good deed, they shall be rewarded for it.

- Therefore, five categories of people are exempt from the statement of the author: *"Because for the people:"* The Prophets, the *Ṣiddīqīn*, the martyrs, the *Murābiṭūn* (those who guard the frontier) and those who do not have any sense, such as the insane and the immature.

Important Note

People are of three categories: Absolute believers, and (absolute) hypocrites, these two categories will be tried in the grave. The third (category) is absolute disbelievers. There is a difference of opinion concerning their trial. In the

[1] Reported by Muslim (1913) from Salmān, may Allāh be pleased with him.

book *Ar-Rūḥ*, Ibn Al-Qayyim gave preference to the view that they shall be tried in their grave.

❖ Will the earlier nations (the followers of other Prophets) also be tried?

Some of the scholars held the view that they shall be tried - which is the correct position - because if this *Ummah* - which is the most honorable *Ummah* - will be tried, those that are less honorable are more worthy of that.

❖ Concerning his statement: *"In their graves:"* The grave refers to the place where a dead person is buried; what is intended is wider in sense; it includes the *Barzakh* - that is, the life between death, and the advent of the Hour, whether the dead person is buried or devoured by predatory animals on the land, or by fish in the sea, or he is destroyed by violent wind.

What is apparent is that the trial will not occur except after the termination of all worldly conditions, and passage into the world of the Hereafter. If his burial is delayed for a day or more, the quesetioning will not commence until he is buried.

❖ His statement: *"So it is said to the man:"* The ones that will be talking are two Angels, who will come to the person in his grave, they will sit him up and question him, such that he will hear the footsteps of those leaving him (after the burial) while the two Angels are questioning him. That is why it is from the guidance of the Prophet ﷺ, that whenever the deceased was buried; he would stand at the grave and said: "Seek forgiveness for your brother, and ask for fortitude for him, because he is now being questioned."[1]

[1] Reported by Abū Dāwūd (3221), Al-Baihaqī (4:56), and Al-Ḥākim graded it *Ṣaḥīḥ* (1:370), and Adh-Dhahabī agreed, and An-Nawawī said the chain is good in *Al-Majmū'* (5:292). See *Aḥkām Al-Janā'iz* by Al-Albānī (156).

❖ And it is reported in some narrations that their names (the Angels questioning) are Munkar and Nakīr.[1]

And some of the scholars have rejected these two names, saying: "How can the Angels be named these two objectionable names, while Allāh, Exalted is He, has described them with lofty attributes?" They also declared the *Ḥadīth* mentioning them to be weak.

Some others held the view that the *Ḥadīth* is a proof, and that the fact that they are being called such does not mean they are detestable in their natures; they are only that because the dead person does not know them, and has no previous knowledge of them.[2] Ibrāhīm said to his vistors, who were Angels:

﴿قَوْمٌ مُّنكَرُونَ﴾

﴿You are a people Munkarūn (unknown to me.)﴾ (*Adh-Dhāriyāt* 51:25)

Because he did not know them. So, they are Munkar and Nakīr because they are not known to the deceased.

[1] Based on the report of At-Tirmidhī (1083), Ibn Abī 'Āṣim in *As-Sunnah* (864), and Al-Ājurrī in *Ash-Sharī'ah* (365), from Abū Hurairah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ said: 'When the dead is buried' - or he said: 'anyone among you' - 'two black and blue Angels approach him; one of them is called Munkar, and the other Nakīr '" The *Ḥadīth* was graded *Ṣaḥīḥ* by Al-Albānī in *Aṣ Ṣaḥīḥah* (1391).

[2] Translation note: Meaning, because both of these names are derived from *Nakira*, and among its meanings is: "to not known or recognize."

- Then, these two Angels, are they two new Angels entrusted with the residents of the graves, or are they the two recording Angels who are at the right and left hand of man?

Among them (the scholars) are those who said that they are the two Angels who accompany man; for every man is entrusted with two Angels who record his deeds; and at the grave, they will be asking him these three questions.

And among them are those who said that they are two different Angels. And Allāh, the Mighty and Sublime, says:

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾

﴾And none can know the hosts of your Lord but He.﴿ (*Al-Muddaththir* 74:31)

The Angels are creatures who are many in number. The Prophet ﷺ said: "The heaven groans, yes, it ought to groan. (Groan here refers to the squeak of the camel). There is no place of a hand span's length (or he said: four fingers) except therein is an Angel, standing, bowing or prostrating to Allāh"[1]

And the heavens are very wide, as said by Allāh, Exalted is He:

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ﴾

﴾With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.﴿ (*Adh-Dhāriyāt* 51:47)

So what is important, is that there is nothing strange about

[1] Reported by Aḥmad (5:173), At-Tirmidhī (2312), Ibn Mājah (4190) and Al-Ḥākim in *Al-Mustadrak* (2:510) from Abū Dharr, may Allāh be pleased with him, and Al-Albānī graded it *Ḥasan* (good) in *As-Ṣaḥīḥah* (1722).

Allāh, the Mighty and Sublime, making two Angels for every buried dead person. Allāh is capable of doing all things.

- His statement: *"Who is your Lord?"* Meaning, who is your Lord who created you and whom you worship, and singled out for the purpose of worship? In order that this statement comprises *Tawḥīd Ar-Rubūbiyyah* and *Tawḥīd Al-Ulūhiyyah*.
- His statement: *"What is your religion?"* Meaning, what are your deeds, by which you worshipped Allah, the Mighty and Sublime, and drew nearer to Him?
- The third one (question): *"Who is your Prophet?"* Meaning, who is the Prophet whom you believed in and followed?

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فَـ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ [إبراهيم: ٢٧]، فَيَقُولُ الْمُؤْمِنُ: رَبِّيَ اللهُ، وَالإِسْلَامُ دِينِي، وَمُحَمَّدٌ - ﷺ - نَبِيِّي. وَأَمَّا الْمُرْتَابُ؛ فَيَقُولُ: هَاهْ هَاهْ؛ لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ، فَيُضْرَبُ بِمِرْزَبَّةٍ مِنْ حَدِيدٍ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ؛ إِلَّا الإِنْسَانَ، وَلَوْ سَمِعَهَا الإِنْسَانُ؛ لَصَعِقَ. . . .

Thus: ﴾Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴿ (Ibrāhīm 14:27). The believer will say: "My Lord is Allāh, Islām is my religion and Muḥammad ﷺ is my Prophet." As for skeptic, he will say: "Ah, Ah! I don't know. I heard people saying some-

thing, so I said it." So he will be struck with an iron hammer, so he screams with a scream that will be heard by everything except man. If man were to hear it, he would die....

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❖ His statement: *"Thus,*

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾

﴾Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴿ (*Ibrāhīm* 14:27)*."*

Meaning, He will make them among those who are firm, not wavering or stuttering at response.

❖ The word that stands firm is *At-Tawḥīd*; such as said by Him, Exalted is He:

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ﴾

﴾See you not how Allāh sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).﴿ (*Ibrāhīm* 14:24)

❖ His statement: *﴾In this world and in the Hereafter.﴿* It is possible that it is linked to the statement: *﴾Will keep firm.﴿* Meaning: That Allāh will keep the believers firm in this world and in the Hereafter. It is also possible that it is linked to the standing firm. Thus, it will be a description to the statement. Meaning: This

word stands firm in this world, and in the Hereafter.

But the first meaning is better and more correct, for Allāh says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟﴾

﴾O you who believe! When you meet (an enemy) force, take a firm stand against them.﴿ (*Al-Anfāl* 7:45)

Allāh, the Mighty and Sublime, also says:

﴿إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟﴾

﴾(Remember) when your Lord inspired the Angels: "Verily, I am with you, so keep firm those who have believed."﴿ (*Al-Anfāl* 7:12)

So, they (the believers) will be made firm in the world and the Hereafter, with the firm statement.

❖ Concerning his statement: *"The believer will say: My Lord is Allāh, Islām is my religion and Muḥammad ﷺ is my Prophet."*

So, the believer will say: *"My Lord is Allāh"* when he is asked: "Who is your Lord?" And when he is he is asked: "What is your religion?" He will reply: *"Islām is my religion."* In the like manner, he will say Muḥammad ﷺ is my Prophet, when he is asked: "Who is your Prophet?"

With this, the answers are correct. Then, a caller from the heaven will call: "My servant spoke the truth; so spread out bedding for him from Paradise, clothe him from Paradise, and open a door to Paradise for him."

❖ Concerning his statement: *"As for skeptic, he will say: Ah, Ah! I don't know. I heard people saying something, so I said it."*

❖ The skeptic refers to the doubter, the hypocrite and

their like.

- Thus, he will say: *"Ah, Ah! I don't know, I heard people saying something and I followed (them) saying so."* Meaning - faith had not penetrated his heart, he only used to say as the people said, without faith reaching his heart.

Think about his saying: *"Ah! Ah!"* As if he forgot something which he wants to recall, and this is from the greatest of sorrow; that he imagines that he knows this response, but a barrier has been placed between him and it. And he will say: *"Ah! Ah!"* And then, he will say: "I heard the people saying something, so I said it." He will not say: "Allāh is my Lord," not "Islām is my religion" nor "Muḥammad is my Prophet," because he was a skeptic and a doubter in the world!

This is when he is being questioned in his grave, and he is most in need of knowing the correct answer, but he will be incapable, and say instead: "I don't know, I heard the people saying something, so I said it."

So, his faith was only a saying!!

- Concerning his statement: *"Afterwards, he will be struck with an iron hammer, so he will scream with a scream that will be heard by everything except man."*
- *"He will be struck:"* That is, the one who does not answer (correctly), whether he was a disbeliever or a hypocrite. Moreover, those who strike him are the two Angels who will be asking him the questions.
- Also, *Al-Mirzabbah*: That is the iron-hammer. It is reported in some narrations that if all of the people of Minā gathered to lift it, they would not be able to do so.

When he is hit, he will cry out a terrible scream that will be heard by everything except for mankind.

- Concerning his statement: *"He will be struck, so he will scream."* That is an audible scream; everything will hear it. Those things that will hear his terrifying scream are those around him; and not everything in every place in the world hears him. And sometimes the one hearing it will be affected by it. Such as when the Messenger ﷺ passed by the graves of some idolators, while he was on his mule, and it became agitated, nearly kicking him off, for it heard the sounds of their.[1]
- Concerning his statement: *"except man:"* Meaning that he will not hear this terrifying scream. This is due to tremendous wisdoms. Some of them are:

Firstly: What the Prophet ﷺ indicated in his statement, while saying: "If were not that you would not bury one another, I would have supplicated to Allāh to make you hear the punishment of the grave."[2]

Secondly: That by it being hidden, it acts as a cover for the dead.

Thirdly: That will prevent his family members from fear and anxiety, because if his family members could hear their deceased relative being punished and screaming, they will be psychologically disturbed.

Fourthly: That will save the family from shame and embarrassment, for people would say: "This is your son," "this is your father," and "this is your brother" and the like.

Fifthly: We could die from it, because the scream is not

[1] Reported by Muslim (2867) from Zaid bin Thābit, may Allāh be pleased with him.

[2] A part of the preceding *Ḥadīth*.

bearable; it is rather a scream that can cut off the hearts thereby leading to man's death or losing consciousness.

Sixthly: If people wer able to hear the screams these people being punished, the belief in the punishment of grave will therefore come under the belief in the witnessed, not under the belief in the unseen. With this, the benefit of being tested would be defeated, since people will definitely believe in what they witness. But, if it is hidden from them, and is not known except by means of (Divine) information or conveyance, then it rightly falls under the belief in the unseen.

An Important Point

The statement of the author, may Allāh have mercy upon him: *"So he screams with a scream that will be heard by everything except man. If man were to hear it, he would die"* His statement: *"that will be heard by everything except man..."* was only mentioned[1] in reference to the *Janāzah* when it is being carried by men on their shoulders, as the Prophet said ﷺ: "If it is righteous, it will say: 'Bring me ahead!' If it is not righteous, it will say: 'Woe is me! Where are they carrying me to?' Everything except man, will hear its voice. If he were to hear it, he would die."[2]

As for the terrifying screaming in the grave; the Prophet ﷺ said: "He will make a trembling cry that will be heard by all others except the two species."

It is reported by Al-Bukhārī with this wording.[3] What is

[1] Translation note: Meaning, this wording was only mentioned in the *Ḥadīth* about that.

[2] Reported by Al-Bukhārī (1316, 1380) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

[3] Reported by Al-Bukhārī (1374) from the *Ḥadīth* of Anas bin Mālik, may Allāh be pleased with him.

intended by "the two species" is man and the *Jinn*.

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ثُمَّ بَعْدَ هَذِهِ الْفِتْنَةِ إِمَّا نَعِيمٌ وَإِمَّا عَذَابٌ. . . .

Then, after this trial, comes either reward or punishment....

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- 'Concerning his statement: *"Then, after this trial, comes either reward or punishment:"*
- "Then:" is used here only to express the sequence. It is not used to express a delay; since man will begin being punished or rewarded immediately; as has been mentioned earlier, that once he says: "I don't know" he will be hit with an iron hammer, and the one who answers correctly will have a door of Paradise opened for him, and his grave will be made wide and spacious.
- And this reward or punishment, will it affect only the physical body, or the soul, or both the physical body and the soul together?

We say: That which is well known among The People of the *Sunnah* and the *Jamā'ah* is that it will primarily affect the soul, and the body is a subsidiary to it, just as the punishment in the worldly life primarily affects the body, and the soul is a subsidiary to it. And just as the *Sharī'ah* rulings in the worldly life deal with what is apparent; it is vice-versa in the hereafter. Based on this, the punishment or reward in the grave affects the soul, but the body will be affected by this as a subsidiary, and not independently. It is possible for the punishment to be primarily received by the

body, and for the soul to be a subsidiary of it, but this is rare. The basis is that the soul is the primary recipient of the punishment while the body is a subsidiary recipient. The reward is also for the soul and the body is a subsidiary recipient.

❖ And his statement: *"Either reward or punishment:"* In it is an affirmation of the reward and punishment in the grave. This has been proven by the Book of Allāh and the *Sunnah* of His Messenger ﷺ. Rather, we can even say by an *Ijmā'* (consensus) of the Muslims:

— As for the Book of Allāh, the three categories of people at the end of *Sūrat Al-Wāqi'ah* obviously affirms the punishment and reward of the grave.

Allāh, Exalted is He, says:

﴿فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ○ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ○ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ○ فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ○ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ○ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ○ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ○ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ○ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ○ وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ○ فَنُزُلٌ مِّنْ حَمِيمٍ ○ وَتَصْلِيَةُ جَحِيمٍ﴾

﴾Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on. But We are nearer to him than you, but you see not. Then why do you not, if you are exempt from the reckoning and recompense. Bring back the soul, if you are truthful? Then, if he be of the Muqarrabīn (those brought near to Allāh). (There is for him) rest and provision, and a Garden of delights (Paradise). And if he be of those on the Right Hand. Then there is safety and peace for those on the Right Hand. But if he be of the denying, the erring, then for him is entertainment with boiling water. And burning in Hell-fire.﴾ [*Al-Waqi'ah* 56:83-94]

This is a witnessable matter; the dying person will hear his hosts among the Angels[1] welcoming him saying: "Welcome!" Sometimes, they will say: "Welcome, sit here" as mentioned by Ibn Al-Qayyim in the Book *Ar-Rūḥ*. And sometimes, it will appear as if the man is being afflicted with something dreadful; thereby his face changes at the moment of death when the Angels of punishment descend upon him, and we seek refuge in Allah.

Among the proofs contained in the Qur'ān, is His statement concerning the people of Fir'awn:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾

﴾The Fire; they are exposed to it, morning and afternoon.﴾ (*Ghāfir* 40:46)

This will happen before the advent of the Hour with the proof of His statement:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

﴾And on the Day when the Hour will be established (it

[1] Based on the report of Al-Barā' bin 'Āzib, in the story of his accompanying the Prophet ﷺ to attend the funeral of a man from among the *Anṣār*. *Reported by Imam* Aḥmad (4:287, 288, 295, 296), Abū Dāwūd (4753), Al-Ājurrī in *Ash-Sharī'ah* (367), and Al-Ḥākim in *Al-Mustadrak* (1:37), and he said: "*Ṣaḥīḥ* according to the conditions of the Two *Shaikhs* (Al-Bukhārī and Muslim)," and Adh-Dhahabi agreed, and Al-Albānī agreed with them both in *Aḥkām Al-Janā'iz* (159). *Al-Ḥāfiẓ* Al-Mundhirī said in *At-Targhīb wat-Tarhīb* (4:369): "This *Ḥadīth* is *Ḥasan*."

will be said to the Angels): "Cause Fir'awn's people to enter the severest torment!"﴾ (*Ghāfir* 40:46)

Also, among the proofs contained in the Qur'ān is His statement, Exalted is He:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ﴾

﴾*And if you could but see when the wrongdoers are in the agonies of death, while the Angels are stretching forth their hands (saying): "Deliver your souls!"*﴾ (*Al-An'ām* 6:93)

Then, they shall be very reluctant with their souls, not wanting them to leave, because they have been given the bad news of punishment and torment; hence, you find the soul reluctant to depart the body. Due to this, He said:

﴿أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ﴾

﴾*Deliver your souls! This day, you shall be recompensed with the torment of degradation!*﴾ (*Al-An'ām* 6:93)

﴾*This day*﴾ is meant here to refer to the present tense such as His statement, Exalted is He:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

﴾*This day, I have perfected your religion for you.*﴾ [*Al-Mā'idah* 5:3]

Meaning, this present day.

Similarly is: ﴾*This day, you shall be recompensed*﴾; The *Alif* and *Lām* expresses the present tense. The intent by it is the day the Angels will be present to seize their souls. This implies that they start being punished as soon as the souls depart their bodies. This is the punishment of the

grave.

Also, among the proofs contained in the Qur'ān is His statement, Exalted is He:

﴿ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴾*Those whose lives the Angels take while they are in a pious state saying (to them): "Salamun 'Alaikum (peace be on you) enter you Paradise."*﴾ [*An-Naḥl* 16:32]

This is at the moment of death.

Due to this, it is reported in an authentic *Ḥadīth*: "It will be said to the soul of a believer, come out, O pure soul, to the forgiveness and pleasure of Allāh."[1]

It will become joyous for this glad tiding, and depart easily, even if the body is experiencing agonies, since the soul is cheerful and happy (to depart).

– As for the *Sunnah*, concerning the punishment and reward of the grave, it is *Mutawātir*,[2] and among them is affirmed in the Two *Ṣaḥīḥs*, from the *Ḥadīth* of Ibn 'Abbās, may Allāh be pleased with him, that the Prophet ﷺ passed by two graves and said: "Indeed, they are being punished, and what they are being punished for was not major (for them to avoid)..."[3] the *Ḥadīth*.

– As for the *Ijmā'* (consensus), during their *Ṣalāh*, all the Muslims say: "I seek refuge in Allāh from the punishment

[1] Its reference has preceded, from the *Ḥadīth* of Al-Barā' bin 'Āzib.

[2] Translation note: A narration reported by a large number of narrators at every level in the chain of narration.

[3] Reported by Al-Bukhārī (1378) and Muslim (1980), from Ibn 'Abbās, may Allāh be pleased with him.

of Hell, and from the punishment of the grave." If the punishment of the grave was not affirmed by them, then it would not be correct for them to seek refuge from it; since refuge is not sought from an matter that does not exist. This proves that they believe in it.

If someone were to say: Is the punishment and reward of the grave constant, or will it discontinue?

The answer is, that it should be said:

As for the disbelievers, their punishment is constant. It is not possible that their punishment ceases, because they are deserving of it, and because if their punishment ceases, this will be a respite for them, while they are not deserving of it. Hence, they shall remain being punished until the Day of Resurrection, even if it is for a prolonged period. The people of Nūḥ, who were drowned, have continued to be punished in the fire that they were put in, and their punishment will continue until the Day of Judgment. Likewise, the people of Fir'awn will be exposed to the fire, morning and evening.

Some of the scholars have mentioned that it (the punishment) will be lightened for the disbelievers during the period between the two blasts (of the Trumpet that will herald the day of Resurrection). As evidence, they used His statement, Exalted is He:

﴿قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا﴾

﴾They will say: "Woe to us! Who has raised us up from our place of sleep."﴿ (*Yāsīn* 36:52)

But this does not necessarily prove that, because their graves are their places of sleep even if they are being punished therein.

— As for the sinners among the believers whom Allāh, Exalted is He, has decreed that they be punished, their punishment may be constant, and it may not be constant. It may be prolonged, and it may not be prolonged, depending on the magnitude of the sins committed, and the degree of Allāh's pardon, the Mighty and Sublime. The punishment of the grave is less severe than the punishment of the Day of Resurrection, because the punishment of the grave is not accompanied with disgrace and dishonor. But in the Hereafter, there will be disgrace and dishonor because there will be witnesses:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ﴾

﴾Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴿ (*Ghāfir* 40:51)

❖ If someone says: "If the dead person has been torn into shreds, or devoured by a predatory animal or scattered by a violent wind, how will his punishment take place, how will he be questioned?"

The answer: Allāh, the Mighty and Sublime, is capable of all things. This is a matter of the unseen. Allāh, the Mighty and Sublime, is capable of gathering these things in the world of the unseen; and if we witness that it is scattered and dispersed in world, but in the world of the unseen, Allāh could be gathering it together.

Look at the Angels, descending to seize the soul of man in the exact location, as He, Exalted is He, said:

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ﴾

﴾*But, We are nearer to him than you, but you see not.*﴿ (*Al-Wāqi'ah* 56:85)

Despite that, we do not see them.

The Angel of Death will talk to the soul, but we do not hear it. Jibrīl would sometimes appear to the Messenger ﷺ, bringing revelation to him in the place where there were people, yet they could not see nor hear him.

Therefore, it is never possible to compare the world of the unseen to the world of the seen. This is from the wisdom of Allāh, the Mighty and Sublime. The soul which is caged in your body, do you know how it became attached to your body? How it is kept in your body? How it exits from you while you are asleep? Do you ever feel it returning while you are waking up? Where does it enter into your body?

Hence, as regards the world of the unseen, there is only submission. It is absolutely impossible to engage it in any comparison. Allah, the Mighty and Sublime, is capable of collecting all these separate pieces of the body that have been scattered by a violent wind; after which it will undergo the interrogation, then punishment or reward; for Allāh, Glorious be He, is capable of all things.

❖ **If someone says:** "The deceased will be buried in a narrow grave, how will it be widened for him as far as the eye can see?!"

The answer: The world of the unseen can not be compared to the world of the seen. Let us assume that someone digs a pit as far as the eye can see, buries a dead person therein, and covers it up with soil; the one who is not aware of the width of this hole, will he be able to see it or not?! There is no doubt that he will not be able to see it, despite that this is the world of the seen. Yet, he cannot see its width. None will know of it except the one who saw it (while it was

being dug).

❖ **If someone says:** "We saw the dead body of a disbeliever when we excavated his grave a day or two days after his burial, and we discovered that his ribs were not altered, nor had they collapsed due to being crushed?!"

The response to this is as said earlier. This is the world of the unseen. It is possible that they were contorted, but when the grave is opened, Allāh has already restored them and put everything back in its place, doing this as a test for the slaves. This is because if they remained contorted while we had previously buried him intact, the belief in that will therefore become belief in the seen.

If someone were to say, as the philosophers have said: "We placed mercury on the dead person and it is the fastest thing to move and change." Then after we went to check back, we found the mercury on the dead person as we had placed it. And you are saying that the Angels will come and make him sit up. This individual who has sat up, how would the mercury remain on him?! We say as we have previously said: This is a matter of the unseen; it is upon us to believe in and attest to it. It is also possible that Allāh, the Mighty and Sublime, returns the mercury to its place after it had moved when the dead person was made to sit up.

We also say: Examine a person while in a state of sleep. He sees many things (in his dream). If he were seen while having these dreams, he would still be on his bed. And, sometimes, the dreams are realities from Allāh, the Mighty and Sublime, and will occur as he has seen them in his dream. In spite of all this, we still believe in it.

If man sees what he dislikes in his dream, he awakens irritated. And if he sees what gladdens him, he awakens full of joy. All this proves that the matters concerning the

soul are not matters that can be seen. Therefore, matters of the unseen should not be compared to matters of the seen. So the authentic texts should not be rejected because it seems perplexing to us based on what is seen.

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SECTION:
Concerning the Major Resurrection

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إِلَى أَنْ تَقُومَ الْقِيَامَةُ الْكُبْرَى. . . .

Until the major resurrection is established. . . .

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❖ Concerning his statement: *"Until the major resurrection is established."*

The Commentary

❖ The major resurrection is when the people will stand from the graves before the Lord of the Worlds. The author, may Allāh have mercy upon him, indicated to us with his statement *"the major resurrection"* that there is a minor resurrection. This is the resurrection of every person individually, because every person has his own resurrection. So whoever dies will be resurrected.

❖ The author, may Allāh have mercy upon him, remained silent about the signs of the Hour. He did not mention them, because he only wanted to discuss the Last Day. The signs of the Hour are only but signs and warnings concerning the nearness of the Hour, so that whoever wants to be prepared for it will be able to do so. Some of the people of knowledge who have written books on the matters of creed have mentioned the signs of the Last Hour here. The reality is that it does not have a connection to faith in the Last Day,

even if it is among the matters of the unseen that Allāh has indicated in the Qur'ān and has been explained by the Prophet ﷺ in the *Sunnah*.

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فَتُعَادُ الأَرْوَاحُ إِلَى الأَجْسَادِ . . .

Then, the souls will be returned back to the bodies....

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❖ The First Event to occur during the Resurrection

This is what the author indicated in his statement: *"Then, the souls will be returned back to the bodies"*; this is the first event.

❖ This will occur after the second blow into the Trumpet. This will be after it (the soul) has separated from it (the body) due to death. This is not the return of the soul that will take place in the *Barzakh*, when the dead person will be questioned regarding his Lord, his religion and his Prophet. Allāh will order Isrāfīl to blow into the Trumpet, and everyone in the heavens and on the earth will perish, except for whom Allāh has willed. Then, he will blow it for a second time. The souls will fly from the Trumpet to their bodies and enter into them.

❖ In the author's statement: *"To the bodies"* there is an indication that the souls will not leave the Trumpet until the bodies have been completely formed. When their formation is complete, he will blow into the Trumpet, and the souls will return to their bodies.

❖ In his statement: *"The souls will be returned back to the bodies"* is evidence that the resurrection is a restoration (of the bodies) and not a renewal; it is restoration of what had disappeared and changed. This is because the body will transform into soil, and the bones will decay. Then Allāh, Exalted is He, will gather these separated pieces, until it forms into a body; then the souls will be returned to their bodies. But as for those who think that the bodies will be created anew, this opinion is false, and refuted by the Qur'ān, *Sunnah*, and the intellect.

– As for the Book, Allāh, the Mighty and Sublime, says:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴾And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him.﴿ (*Ar-Rūm* 30:27)

Meaning: He will repeat the creation which He originated.

And in the *Al-Qudsī Ḥadīth*: "Allāh says: 'The First creation is not easier for me than its repetition.'"[1]

And everything is easy for Allāh.

He, Exalted is He, says:

﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾

﴾As We began the first creation, We shall repeat it.﴿ (*Al-Anbiya'* 21:104)

And He, Exalted is He, says:

﴿ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ﴾

[1] Reported by Al-Bukhārī (4974) from Abū Hurairah, may Allāh be pleased with him.

﴾*After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection.*﴿ (*Al-Mumīnūn* 23:15-16)

And He, Exalted is He, says:

﴿مَن يُحْيِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ۝ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

﴾*Who will give life to these bones when they have rotted away and became dust? Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"*﴿ (*Yāsīn* 36:78-79)

— As for the *Sunnah*, there are many narrations concerning this. The Prophet ﷺ explained that: "The people will be raised bare-foot, naked and uncircumcised."[1]

This shows that the same people will be raised, not other than them.

What is important is that, the resurrection is the resurrection of the previous bodies.

❖ If you say: Perhaps a person was devoured by a predatory animal, after which the body of this person will become nourishment for this predator, mix with its blood, flesh, and bones, and later be released in the form of its dung and urine, what is the response to this?

The answer: The matter is easy for Allāh, He will just say "Be" and it will be. Thereafter, this body, that will be

[1] Based on the report of Al-Bukhārī (3349, 3447) and Muslim (2860) from Ibn 'Abbās, may Allāh be pleased him, who said: "The Messenger of Allāh ﷺ stood among us giving a sermon and he said: 'O People! You shall be raised unto Allāh bare-footed, naked and uncircumcised.'"

resurrected, will be separated from all these things which it was mixed with. The capability of Allāh is greater than what we can imagine. Allāh is able to do all things.

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وَتَقُومُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللهُ بِهَا فِي كِتَابِهِ، وَعَلَى لِسَانِ رَسُولِهِ، وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ. . . .

And the Resurrection that Allah informed of in His Book, on the tongue of His Messenger, and as agreed upon by the Muslims will be established....

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❖ His statement: *"And the Resurrection that Allāh informed of in His Book, on the tongue of His Messenger, and as agreed upon by the Muslims will be established."*

These are three types of evdience: The Book of Allāh, Exalted is He, the *Sunnah* of His Messenger ﷺ, and the *Ijmā'* (consensus) of the Muslims. As for the Book of Allāh, Exalted is He - Allāh, Exalted is He, has emphasized this Resurrection in His Book. Allāh, the Mighty and Sublime, mentions it with terrifying descriptions necessitating fear and preparation for it.

He, Exalted is He, says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ

عَذَابَ ٱللَّهِ شَدِيدٌ﴾

﴿O mankind! Have Taqwa of you Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.﴾ (*Al-Ḥajj* 22:1-2)

And He, Exalted is He, says:

﴿ٱلْحَآقَّةُ ○ مَا ٱلْحَآقَّةُ ○ وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ﴾

﴿The Reality! What is the Reality? And what will make you know what the Reality is?﴾ (*Al-Ḥāqqah* 69:1-3)

And He, Exalted is He, says:

﴿ٱلْقَارِعَةُ ○ مَا ٱلْقَارِعَةُ ○ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ○ يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ○ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ﴾

﴿Al-Qāri'ah (the striking Hour). What is Al-Qāri'ah? And what will make you know what Al-Qāri'ah is? It is a Day whereon mankind will be like moths scattered about. And the mountains will be like carded wool.﴾ (*Al-Qāri'ah* 101:1-5)

Its descriptions in the Qur'ān are many; all of them are dreadful and frightening because they are tremendous. If we do not believe in it, we will never work towards it, because it is not possible for man to prepare for this Day until he believes in it, and until he is reminded of its descriptions, which will lead him to prepare for it.

— As for the *Sunnah*, the *Ḥadīth*s mentioning the Day of

Resurrection are many. The Messenger ﷺ explained it and what will transpire concerning it, as it will - Allāh willing - soon be mentioned relating to *Ḥawḍ*, the *Ṣirāṭ*, the Book, and the other than that which the Messenger ﷺ explained.

— As for the *Ijmā'* (consensus) - and it is the third category - the Muslims unanimously agree on the belief in the Last Day. That is why, whoever rejects it, then he is a disbeliever, except if he is new to Islām or he is ignorant; then he is to be educated. If he persists in rejection, after this, he is a disbeliever.

— There is a fourth category of evidence here; they are the Heavenly Revealed Books, since they all agree on the Last Day. That is why the Jews and the Christians believe in it. Even until now, they believe in it. That is why you hear them saying: "So-and-so, upon whom is mercy" or "May Allāh have mercy on him" or the like, which shows that they believe in the Last Day until this very day.

— Then, there is the fifth category, and it is the intellect. The basis of that, is if this Day is not to be established, bringing the creation into existence would be mere play, and Allah, the Mighty and Sublime, is absolutely free from frivolity. Then, what is the wisdom behind the creation of people, commanding them and prohibiting them; they are compelled to do some things, and highly encouraged to do others, then when they die, there will be no reckoning or punishment?!

That is why Allāh, Exalted is He, says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ○ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ﴾

﴿"Did you think that We had created you in play (without any purpose), and that you would not be

brought back to Us?" So Exalted be Allāh, the True King, Lā Ilāha Illā Huwa (none deserves to be worshipped but He), the Lord of the Supreme Throne!﴾ (Al-Mu'minūn 23:115-116)

He, Exalted is He, also says:

﴿إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ﴾

﴾Verily, He who has given you the Qur'ān, will surely bring you back to the place of return.﴿ [Al-Qaṣaṣ 28:85]

How will the Qur'ān be given and acting upon it be commanded, then, there will not be any where to return to, where we will be reckoned for how we obeyed this Qur'ān which was obligated upon us? With this, the types of proof that affirm the Last Day are five.

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- **The Second Event to occur on the Day of Resurrection**

فَيَقُومُ النَّاسُ مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ حُفَاةً عُرَاةً غُرْلاً. . . .

Then people will stand from their graves before the Lord of the worlds, bare-footed, naked and uncircumcised....

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That is what he indicated in his statement: *"Then people will stand from their graves before the Lord of the worlds, bare-footed, naked and uncircumcised."*

- ❖ His statement: *"From their graves:"* This is based on what is the majority, since a person may have not been buried.
- ❖ His statement: *"Before the Lord of the worlds."* That is because Allāh, the Mighty and Sublime, will call them. Allāh, Exalted is He, says:

﴿وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ○ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ﴾

﴾And listen on the Day when the caller will call from a near place. The Day when they will hear Aṣ-Ṣaiḥah (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection).﴿ (Qāf 50:41-42)

Then, they will stand up from their graves before their Lord, the Mighty and Sublime, due to this tremendous call.

Allāh, Blessed and Exalted is He, says:

﴿أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ○ لِيَوْمٍ عَظِيمٍ ○ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾

﴾Think they not that they will be resurrected. On a Great Day. The Day when mankind will stand before the Lord of the 'Ālamīn (mankind, Jinns and all that exists)?﴿ (*Al-Muṭaffifīn* 83:4-6)

- His statement: *"Bare-footed, naked and uncircumcised"*; *"Bare-footed:"* Without shoes, or leather socks; meaning that they do not have any foot wear.
- *"Naked:"* They will not have any clothing of the body upon them.
- *"Uncircumcised" (Ghurlan)*: Nothing will reduce from their creation. *Al-Ghurl* is the plural of *Aghral*, and he is the one who is uncircumcised. That is, the foreskin cut off in the life of this world will be returned to them on the Day of Resurrection, for Allāh says:

﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾

﴾As We began the first creation, We shall repeat it.﴿ (*Al-Anbiyā'* 21:104)

So he will be returned completely intact. Nothing will be missing from his creation. They will be returned in this fashion, congregating together, men and women.

When the Prophet ﷺ was narrating this, 'Āishah (out of amazement) said: "O the Messenger of Allāh! Will the men and women be looking at one another?!" He answered (saying): "The matter will be too terrible for anybody to be concerned about that (in a narration: looking at one another)."[1]

Every person will have enough worries to concern himself with:

[1] Reported by Al-Bukhārī (6527), and the second report is in Muslim (2859), from 'Āishah, may Allāh be pleased with her.

﴿يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ۝ وَأُمِّهِۦ وَأَبِيهِ ۝ وَصَٰحِبَتِهِۦ وَبَنِيهِ ۝ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

﴾That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. Everyman, that Day, will have enough to make him careless of others.﴿ ('*Abasa* 80:34-37)

No man will look at a woman, nor will any woman look at a man; so much that his son or his father shall flee from him, from the fear of his demanding some of his rights (from them). If this will be the case, then it is not possible that a woman will look at a man, nor a man look at a woman. The matter shall be too critical and worrisome.

However, after all of this, they will be clothed. The first person to be clothed is Ibrāhīm, may the *Ṣalāh* and *Salām* be upon him, as has been established from the Prophet ﷺ.[1]

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- The Third Event that will occur on the Day of Resurrection

وَتَدْنُو مِنْهُمُ الشَّمْسُ. . . .

And then, the Sun will draw close to them....

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That is what is referred to in his statement: *"And then, the Sun will draw close to them."*

[1] Reported by Al-Bukhārī (3349) and Muslim (2860) from Ibn 'Abbās, may Allah be pleased with him.

- *"Draw close:"* meaning, the sun will move close to them, and will draw near to them the distance of a *Mīl* (mile).

This *Mīl* (mile), whether in terms of the distance or in terms of the length of a kohl stick, it is near.[1] As scorching as it is in this world, and between it and us there is such an unimaginable distance; then what will happen when it draws close over our heads the distance of a mile?![2]

- Someone may say: What is well known is that if the Sun should draw closer to the earth the distance of a hair from its course, the entire earth would be incinerated. Then, how will it be possible that it draws close to this extent, and the people will not be incinerated?

In response to that, (we say): People will not be raised on the Day of Resurrection with the strength which they have now. Then, they will be stronger and more durable. If

[1] Translation note: That is, Sulaim bin 'Āmir, who narrated the *Ḥadīth* from Al-Miqdād, whose reference follows, said: "By Allah! I do not know what he meant by the word *Mīl* - was it a measure of distance or the stick which is used to apply kohl to the eyes," because that stick was also called *Mīl*.

[2] As is reported in Muslim (2864) from the *Ḥadīth* of Al-Miqdād bin Al-Aswad who said: "I heard the Messenger of Allāh ﷺ saying: 'The sun shall be brought close to the creation on the Day of Judgment, until it will be like the distance of a *Mīl*, and the people shall sweat to the degree of their deeds; among them are those who it will reach their ankles, and among them are those who it will reach their knees, and among them those who it will reach their groin area, and among them are those who will be bridled by the sweat.' And the Messenger of Allāh ﷺ pointed with his hand to his mouth."

people (as they are) now were to stand in the Sun, for fifty days, without shade, food, and drink, they will not be able to do that. Rather, they will perish! But on the Day of Resurrection, they will remain under the Sun for fifty thousand years; no food, no drink, and no shade except the one which Allah, the Mighty and Sublime, provides shade for. Yet in addition to this, they will experience other horrible situations; yet, they will still be able to withstand all of this.

Look at the residents of the Fire, how they will be able to absorb such great punishments:

﴿كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا﴾

﴾As often as their skins are roasted through, We shall change them for other skins.﴿ (*An-Nisā'* 4:56)

And concerning the residents of Paradise, a person will look at his dominion, which is the distance of a thousand years to its end, and likewise will he look at its beginning as it has been reported from the Prophet ﷺ.[1]

- **If it is said:** Will anyone be safe from the Sun?

- **The answer:** Yes! There are some people whom Allāh will provide shade for under His shade on the Day when there will be no shade except His shade, as the Prophet ﷺ informed: "A just leader, a young person who grows up in the obedience of Allāh, a man whose heart is attached to the Masjids, two people who love each other for Allāh's sake; they gather on this basis and part on the same, and a man who, when he is

[1] Reported by Aḥmad (2:64), At-Tirmidhī (2553) and Al-Ḥākim (2:509) and graded weak by Al-Albānī in *Aḍ-Ḍa'īfah* (1985).

called by a woman of social dignity and who possesses wealth (to adultery) says: 'I fear Allāh;' and a man who gives charity, and hides it so much that the left hand does not know what the right hand spends, and a man who while alone, remembers Allāh, and his eyes are flooded with tears."[1]

There are some other categories of people whom Allāh will provide shade for on the Day when there will be no shade except His shade.

- His statement: "No shade except his shade:" That is the shade which He will create, not as has been wrongly assumed by some people that it refers to the shadow of the essence of the Lord, the Mighty and Sublime, because this is false. This is because that will suggest that the Sun will then be above Allāh, the Mighty and Sublime.

In this world's life, we have our shadows, but on the Day of Resurrection, there will not be any shade except the shade which He, Glorious and Exalted is He, will create to shade those whom He wills among His slaves.

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[1] Reported by Al-Bukhārī (660) and Muslim (1031) from Abu Hurairah, may Allāh be pleased with him.

- The Fourth Event that will occur on the Day of Resurrection

وَيُلْجِمُهُمُ الْعَرَقُ. . . .

And they will be bridled with sweat....

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This is what is referred to by the author, may Allāh have mercy upon him, in his statement: *"And they will be bridled with sweat."*

- *"Bridled:"* meaning, to the place of the rein of a horse, and it is the mouth.
- However, this is the peak of where the sweat will reach. For some of them, the sweat will reach their ankles, some to their knees, some to their groin, are and some will be bridled by it. They are different in the degree at which they will be immersed in sweat. They will sweat due to the severity of the heat, because then the situation will be one of absolute congestion, and the Sun will be near. As a result, a man will sweat because of what will happen that day; but each according to his deeds.[1]
- **If you ask:** How will that be, yet they are in one place?

The response: We have previously established a principle that is necessary to return to, and that is that in the case of matters of the unseen, it is obligatory for us to believe in them, and attest to them without saying: "How?! Why?!" Because it is something we cannot fathom, and it is not possible for us to grasp it or encompass it.

[1] See earlier.

Tell me! If two men are buried in a grave, one of them is a believer while the other is a disbeliever. Then, the believer will enjoy the delights that he is entitled to, while the disbeliever will experience the punishment which he is entitled to, yet they are in the same grave. The same thing happens regarding the different degrees at which people will be immersed in sweat on the Day of Judgment.

- **If you ask:** Are you saying that Allāh, Glorious and Exalted is He, will gather those that will be bridled in sweat in one place, those submerged to the ankles in another place, those submerged to the knees in another place and those submerged to the groin area also in a different place?

The answer: We cannot say this with certainty. Allāh knows best. We will rather say: It is possible that those soaked to the ankles are besides those completely submerged; Allāh is capable of all things. This is just like the example of the light which the believers will possess; it (the light) will shine before them due to their faith while the disbelievers will be in darkness.

Regarding the Day of Resurrection, it is obligatory upon us to believe in it, and whatever will happen then. But as for asking: "How?!" "Why?!" This is not for us.

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- The Fifth Event from what will happen on the Day of Resurrection

فَتُنْصَبُ الْمَوَازِينُ، فَتُوزَنُ بِهَا أَعْمَالُ الْعِبَادِ. . . .

Then, the Scales will be raised, and with them, the deeds of the slaves will be weighed....

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This is indicated by his saying: *"Then, the Scales will be raised, and with them, the deeds of the slaves will be weighed."*

- The one to raise the Scales is Allāh, the Mighty and Sublime, to weigh the deeds of the slaves.
- The author said: *"The Scales"*; in plural form. The texts have related it both in plural and singular forms. An example of when it is mentioned in the plural form, is the statement of Allāh, Exalted is He:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ﴾

﴾And We shall set up Scales of justice on the Day of Resurrection.﴿ (*Al-Anbiyā'* 21:47)

He, Exalted is He, says:

﴿وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم﴾

﴾And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose Scale will be light, they are those who will lose their ownselves (by entering Hell).﴿ (*Al-A'rāf* 7:8-9)

As for when it is mentioned in the singular, its example is as follows:

The Prophet ﷺ said: "Two statements are beloved to the Merciful Lord, light on the tongue, heavy on the Scale: *'Subḥān Allāhi wa Biḥamdihi, Subḥāna Allāhil-'Aẓīm* (Glorious is Allāh and to Him be praise; Glorious is Allāh, the Great)."[1]

So, he said: "On the Scale" in the singular form.

How do we then reconcile between the *Āyāt* of the Qur'ān and this *Ḥadīth*?!

In response, we say: It is plural regarding what is weighed (deeds) since they are more than one, and it is singular relating to the fact that the Scale is just one, or (it refers to) the Scale of every *Ummah*.

Or what is intended by the "Scale" mentioned in his saying ﷺ: "Heavy on the Scale" is concerning the weight. But what is more apparent – Allāh knows best – is that the Scale is just one, it is just plural in reference to what is weighed, and the proof for that is His statement:

﴿فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ﴾

﴾So as for those whose Scales (of good deeds) will be heavy.﴿ (Al-A'rāf 7:8)

However, one may pause and ask: Will there be just one Scale for all the nations, or will each nation have its own Scale, because the nations as indicated to and established by textual facts, are different in the relation to their rewards?!

[1] Reported by Al-Bukhārī (6406) and Muslim (2694) from Abū Hurairah, may Allāh be pleased with him.

- His statement: *"the Scales will be raised:"* The apparent meaning is that they are real Scales and that the Scale will be according to a well-known, conventional scale with two hanging pans. That is because the basis of every word mentioned in the Book and the *Sunnah* is to be understood according to the well-known conventional usage, except if there is a proof to establish otherwise. Based on this, what is well-known and conventional to those addressed since the time the Qur'ān was revealed, until this time, is that the Scales are real, and that there are two hanging pans for it.

Some groups disagree on this:

– The *Mu'tazilah* said: There is not going to be a scale that can be sensed; there is no need for that, because Allāh, Exalted is He, is All-Aware of the deeds of His slaves, and has taken record of them. But what is intended by the Scale is the figurative scale, and that is justice and fairness.

There is no doubt that the position of the *Mu'tazilah* is baseless, because it opposes the apparent meaning of the word and the *Ijmā'* (consensus) of the *Salaf*. And if we say what is intended by the Scale is justice and fairness, then there is no need to use the term "Scale" to express that; we should have rather said "justice and fairness" because it is more beloved to the soul than the word Scale. That is why Allah, Exalted is He, says:

﴿إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ﴾

﴾Verily, Allāh enjoins Al-'Adl (justice) and *Al-Iḥsān* (beneficence). *﴿(An-Naḥl* 16:90)

– Some of the scholars say that the weightier pan is the one that raises the higher of the two, because loftiness is exhibited by it. But what is correct is that we understand the Scale in its

apparent implication, and as such, we say the weightier pan is the one that drops the lower of the two. This is indicated by the *Ḥadīth* about the man of the card, because it in it, the records are light while the card is heavy; so it is is clear that the weightier pan is the one that drops lower.

❖ His saying: *"Then, the deeds of the slaves will be weighed with it:"* The author's saying is clear, that what will be weighed is the deeds.

There are two subjects here:

The first subject: How will the deeds be weighed while the deed is just a description maintained for the doer, it is not a physical body that can be weighed?!

The response of that is to say that Allāh, Glorious and Exalted is He, will transform these deeds into physical bodies. This does not sound odd or impossible giving consideration to the power and ability of Allāh, the Mighty and Sublime. It has a similitude, and that is death; it shall be transformed into a ram and slaughtered between Paradise and Hell,[1] while death is abstract, and not a physical being. What will be slaughtered is not the *Malak Al-Mawt* (the Angel of Death), but it is death itself, since Allāh will convert it to a body to be seen, and witnessed, the same thing goes for the deeds, Allāh will convert them into physical beings that will be weighed on this Scale that may be sensed.

The second subject: What is clear from the author's statement is that what will be weighed is the deeds, whether righteous or evil.

This is what is apparent in the Qur'ān, as Allāh, Exalted is

[1] As it came in *Ṣaḥīḥ Al-Bukhārī* (4730) and Muslim (2849) from Abū Sa'īd Al-Khudrī, may Allāh be please with him.

He, says:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

﴾*That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.*﴿ (*Az-Zalzalah* 99:6-8)

This is clear, that what will be weighed is the deeds, whether righteous or evil.

And the Prophet ﷺ said: "Two statements are beloved to the Merciful Lord, light on the tongue, heavy on the Scale"[1]

This is apparent as well; rather it is clear, that what will be weighed is the deed. The texts regarding this are many.

However, there are some other texts whose apparentness appear contradictory to this *Ḥadīth*.

— Among them is the *Ḥadīth* of man of the card. It is the story of a man which shall be brought forward before all creation, when his deeds will be presented to him in scrolls that are up to ninety-nine; each of the scrolls will extend as far as the eye can see. And he would acknowledge that. Then it will be said to him; "Do you have an excuse or any *Ḥasanah* (good merit)?" He would reply: "No, my Lord!" Allāh will then say: "Indeed, you do have a *Ḥasanah* with us." Then a very small card will be brought, in it is: "I testify that none deserves to be worship except Allāh, and I

[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs*.

also testify that Muḥammad is the Messenger of Allāh." He would say: "O my Lord, what benefit is this card before these scrolls?!" It will be said to him: "You shall not be wronged."

He said: "Then the scrolls will be placed on a pan, and the card will also be placed on the other pan. The scrolls will be lighter while the card will be heavier."[1] What is apparent from this, is that the scrolls of the deeds are weighed.

— There are some other texts that prove what will be weighed is the doer. An example of this is His statement, Exalted is He:

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا﴾

﴾They are those who deny the Āyāt of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.﴿ [*Al-Kahf* 18:105]

Even though an argument can be made against using this *Āyah* for such proof, by saying that the meaning of His statement: ﴾*We shall not give them weight*﴿ is: "We shall not give them any worth or value."

And an example is affirmed in the *Ḥadīth* of Ibn Mas'ūd, may Allah be pleased with him, that he was searching for a *Siwāk* of Arāk, and he, may Allāh be pleased with him, had thin shins, then the wind started blowing him aside. The

[1] Reported by Aḥmad (2:213), At-Tirmidhī (2639) and he graded it *Ḥasan*, Ibn Mājah (4300), and Al-Ḥākim in *Al-Mustadrak* (1:529), and he said: "It is *Ṣaḥīḥ* according to the conditions of Muslim," and Adh-Dhahabī agreed, and Al-Albānī graded it *Ṣaḥīḥ* in *Aṣ-Ṣaḥīḥah* (135). And *Al-Ḥāfiẓ* Ḥamzah Al-Kannānī has a book called *Juz' Al-Biṭāqah*.

other Companions, may Allāh be pleased with them all, began to laugh. And then, the Prophet ﷺ said: "Why are you laughing." They answered: "Because of the thinness of his shins." He said: "I swear by the One in Whose Hand my soul is, they (the two shins) are weightier on the scale than (mount) Uḥud."[1]

With this, we have three things: The deed, the doer, and the scrolls.

— Some of the scholars said that the way to harmonize them is to say that there are some people whose deeds will be weighed, some will have their scrolls weighed, and others will be weighed themselves.

— Some others reconciled between them by saying it should be said that what is intended by weighing the deeds is that the deeds will be weighed, and they are in the scrolls; by this, it only weighing the doers remains, and that will be for some people.

— But with examination, we discover that most of the texts prove that what will be weighed is the deed, while some people are specified in the sense that the records of their deeds will be weighed, or them themselves. So as for what is related in the *Ḥadīth* of Ibn Mas'ūd and the *Ḥadīth* of the man with the card, it could be a matter which Allāh specified for whom He wills among His slaves

[1] Reported by Aḥmad (1:421) and in *Majma' Az-Zawā'id* (9:289), Al-Haithamī said: "Reported by Aḥmad, Abū Ya'lā, Al-Bazzār, and Aṭ-Ṭabarānī from different routes, and the best of it is that with 'Āṣim bin Abī An-Najūd and his reports are *Ḥasan* despite his weakness, and the rest of the narrators of Aḥmad and Abū Ya'alā are narrators of the *Ṣaḥīḥ*."

﴿فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾ [المؤمنون: ١٠٢-١٠٣]..

﴾Then, those whose Scales are heavy, these, they are the successful. And those whose Scales are light, they are those who lose their own selves, in Hell will they abide.﴿ (*Al-Mu'minūn* 23:102-103)...

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- Concerning his statement: "(He, Exalted is He, says:)

﴿فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴾Then, those whose Scales are heavy, these, they are the successful.﴿ (*Al-Mu'minūn* 23:102)."

- *﴾Whose﴿* is a conditional element.
- The reply to the conditional element is the sentence: *﴾They are those who are the successful.﴿*

The main clause is related in the form of a nominal clause, while specifying that clause, *﴾They are those who are the successful﴿*, and meanwhile, the nominal clause expresses emphasis and continuity.

There is also a demonstrative pronoun, which indicates distance: *﴾Those.﴿* He did not only say: "They are the successful." He used it in this form to indicate their exalted status.

It also expresses specificity, by the use of *﴾They﴿* which is a demonstrative pronoun that is used to express specificity and emphasis, and separation between the predicate

and the description.

- The successful one is he who succeeds in his goals and escapes from his fears. He attains safety from what he abhors and achieves what he adores.
- What is intended by the weight of the Scales is the dominance of righteous good deeds over the evil deeds.
- Concerning his statement: "(He, Exalted is He, says:) *﴾Then, he whose Scales are heavy, they are those who are the successful.﴿*" Therein is a complexity from the perspective of Arabic linguistic analysis. This is because *﴾He whose scales﴿* contains a third person singular and *﴾They are those who are the successful﴿* contains a third person plural!!

The response concerning this is *Man* (the 'Arabic word meaning 'who') which is a conditional element, can be used for both singular and plural. Hence, with the consideration of the wording, the pronoun refers to it as singular, but with the consideration of the meaning, the pronoun refers to it as plural.

Anytime, *Man* (who) is used, it is possible that the pronoun that comes after it is singular or plural. Examples of this are many in the Qur'ān. Allāh, Exalted is He, says:

﴿وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا﴾

﴾And Man (whosoever) believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision.﴿ (*Aṭ-Ṭalaq* 65:11)

So you find that in this noble *Āyah*, the first part of it relates to what is said (which is the apparent inference contained in the use of the grammatical particle *Man* (who)), then to the meaning (which is expressed from the use of the grammatical particle, *Man* (who)) then to what is said, once again.

- Concerning his statement: "(He, Exalted is He, says:)

﴿وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ﴾

﴾And those whose Scales are light, they are those who lose their own selves, in Hell will they abide.﴿ (*Al-Mu'minūn* 23:103)."

- The demonstrative pronoun expressing distance is used here to express the inferiority of their status; not the loftiness of their status.
- His statement: *﴾They lose their own selves.﴿* The disbeliever has lost his own self, his family and his wealth.

﴿قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴾Say: "The losers are those who will lose themselves and their families on the Day of Resurrection."﴿ (*Az-Zumar* 39:15)

In contrast, the believer who performs good deeds has profited for himself, his family and his wealth and benefited from that.

These disbelievers lose their selves because they did not benefit from anything during their existence in this worldly life; rather they gained nothing but distress and hardship. They lost their wealth because they did not benefit from it,

even what they gave to people to derive benefit by it - it does not benefit them - as He, Exalted is He, says:

﴿وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ﴾

﴾And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger.﴿ (*At-Tawbah* 9:54)

They lost their families because they shall enter the Fire, and a dweller in the Fire cannot socialize with his family. Rather, he will be caged in a box, and will not think anyone is experiencing a punishment worse than him.

- What is intended by the lightness of the Scale is the dominance of evil deeds over the righteous good deeds, or the lack of righteous good deeds entirely. If we say that the disbelievers' deeds shall be weighed, as is the apparent implication of this noble *Āyah* and its like, then it is one of the two sayings of the people of knowledge.

The second saying is that the disbelievers will not have their deeds weighed, according to His statement, Exalted is He:

﴿قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ۝ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا﴾

﴾Say: "Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! They are those who deny the Ayāt of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day

of Resurrection, We shall not give them any weight."﴾ (*Al-Kahf* 18:103-105)

And Allāh knows best.

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- The Sixth Event that will occur on the Day of Judgment

وَتُنْشَرُ الدَّوَاوِينُ، وَهِيَ صَحَائِفُ الأَعْمَالِ، فَآخِذٌ كِتَابَهُ بِيَمِينِهِ، وآخِذٌ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ وَّرَاءِ ظَهْرِهِ؛ كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى: ﴿وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ○ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا﴾ [الإسراء: ١٣ : ١٤]. . . .

And the Dawāwīn (records) will be spread. They are the pages containing the deeds. So one takes his book with his right hand, and one takes his book with left hand, or from behind his back. As He, Glorious and Exalted is He, says: ﴾*And We have fastened every man's deeds (Ṭā'irahu) to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day."*﴿ (*Al-Isrā'* 17:13-140. . . .

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That is, what the author mentioned, in his statement: *"And the records will be spread."*

❖ *"Spread:"* Meaning; distributed to, and opened for, the one to read it.

❖ *"The Dawāwīn* (records)" is the plural of *Dīwān* (record). This refers to the records where the deeds are recorded. From the examples of these records are *Bait Al-Māl* and its like.

❖ He said: *"They are the pages containing the deeds."* That is, in which the Angels, who are entrusted with taking records of man's deeds, recorded. Allāh, Exalted is He, says:

﴿كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ○ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ○ كِرَامًا كَٰتِبِينَ ○ يَعْلَمُونَ مَا تَفْعَلُونَ﴾

﴾*Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds). But verily, over you to watch you; are Kirāman (honorable) Kātibīn (writing down) (your deeds). They know all that you do.*﴿ (*Al-Infiṭār* 82:9-12)

This deed is written down and recorded and will be hung on man's neck on the Day of Resurrection, so Allāh will bring out this record. He, Exalted is He, says:

﴿وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ○ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا﴾

﴾*And We have fastened every man's deeds (Ṭā'irahu) to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day."*﴿ (*Al-Isrā'* 17:13-14)

Some of the *Salaf* said: "He who makes you a reckoner of your own self, has indeed been fair to you."

❖ What will be written in the scrolls are deeds is either

the *Ḥasanāt* (good merits) or the *Say'āt* (evil records). The *Ḥasanāt* to be written are what the person did, what he intended to do, and what he wanted to do. These are three things:

— As for what he does (of good deeds), it is clear that this will be recorded.

— But as for what he intended to do, it will also be written down for him, but only the complete reward of the intention will be written down for him, as in the *Ṣaḥīḥ Ḥadīth* concerning the story of a man who possesses wealth and spends it in the path of good, and a poor man says: "If I had money, I would spend it the way such-and-such has spent it." The Prophet ﷺ said: "This is his intention, so both of them have the same reward."[1]

What proves that they are not equal in having the same rewards for the deed, is that the poor among the *Muhājirūn* (Emigrants) came to meet with the Prophet ﷺ and said: "O the Messenger of Allāh! The wealthy ones have surpassed us." He said to them: "Say: '*Subḥāna Allāh* and *Al-Ḥamudu lillāh* and *Allāhu Akbar*,' thirty-three times each, after every *Ṣalāt*"

When the wealthy ones learned of this, they also started doing the same thing. Then, the poor went back to lodge their complaint to the Messenger ﷺ. He said to them: "That is the favor of Allāh; He bestows it upon whom He wills."[2] He did not say: "Indeed you, with your intention,

[1] A part of the *Ḥadīth* reported by Aḥmad (4:320), At-Tirmidhī (2325), and Ibn Mājah (4228) from Abū Kabshah Al-Anmārī. And At-Tirmidhī said: "This is a *Ḥasan Ṣaḥīḥ Ḥadīth*." And Al-Albānī graded it *Ṣaḥīḥ* in *Ṣaḥīḥ Al-Jāmi'* (3024).

[2] Reported by Al-Bukhārī (843) and Muslim (595) from the narration of Abū Hurairah, may Allāh be pleased with him.

you have attained what they achieved with their deeds." And this is justice, and fairness; the one who performed the action is not like the one who did not, but he is just like him in terms of the intention.

— But as for *Al-Hamma* (the concern to do), it is divided into two categories:

The first one; that he wants to do something, and does what he is able of it, then a barrier comes between it and him, preventing him from completing it.

This individual will have the complete reward written down for him. This is according to His statement, Exalted is He:

﴿وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴾*And whosoever leaves his home as an Emigrant to Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh.*﴿ (*An-Nisā'* 4:100)

This is glad tidings for the students of knowledge. If someone has the intention of acquiring knowledge in order to benefit people with it, to defend the *Sunnah* of the Messenger ﷺ and spread the religion of Allāh on the earth, but it is not decreed for him, because he dies, for example, while he is still searching for the knowledge; definitely the reward of what he intended and worked towards will be written down for him.

Even, if one usually performs an act of worship, and then could not perform it for a time due to some reason, the reward of it will still be recorded for him. The Prophet ﷺ said: "If a slave becomes ill or travels, the like of what he usually does (of good deeds) while a resident and healthy

will be recorded for him."[1]

The second type: He wants to do something but leaves it despite the fact that he has the ability to do it. He will earn the complete reward of good intention.

But as for the *Say'āt* (evil records), what he does will be written down against him. What he wants to do but could not due to an inability on his part will also be written down against him, and what he intends to do and hopes for will also be recorded against him.

The first one: That is clear.

The second one: It will be recorded against him completely, according to the saying of the Prophet ﷺ: "If two Muslims face each other with their swords, the slaying and the slain are in the Fire"

They said: "O the Messenger of Allāh, we understand the case of the slayer, but what about the state of the slain?" He said: "Because he was determined to slay his opponent."[2]

Its example is someone who wants to drink wine, but something disrupts his plan. He will have a complete sin recorded against him because he strove to do it.

Thirdly: The one who intends and hopes to do it will have the sin recorded against him, only for his intention. Explaining this is the *Ḥadīth* of the Prophet ﷺ when he mentioned a man whom Allāh grants wealth, but he is stingy with it. Then, a poor person says: "If I had wealth, I would do as has done by so and so." The Prophet ﷺ said:

[1] Reported by Al-Bukhārī (2996) from Abū Mūsā Al-Ash'arī, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (31) and Muslim (2888) from Abū Bakrah, may Allāh be pleased with him.

"So he has his same intention, so their sin, is the same."[1]

If he wants to perform an act of evil, but later forsakes it, then this is divided into three categories:

1. If he forsakes it out of incapability, his case is like one who has performed it, provided he has striven to perform it.
2. If he forsakes it for the sake of Allāh, he will be rewarded for that.
3. If he forsakes it because his soul turns away from it, or because it does not cross his mind again; he will neither incur any sin nor earn any reward.

Allāh, the Mighty and Sublime, awards more *Ḥasanāt* than the deeds performed. But He will only recompense an evil deed with its like. Allāh says:

﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾

﴾Whoever brings a good, he shall have ten times the like thereof to his credit, and whoever brings an evil, he shall have only the recompense of the like thereof, and they will not be wronged.﴿ (*Al-An'ām* 6:160)

This is out of His generosity, the Mighty and Sublime, and because His mercy has preceded His anger.

❖ Concerning his statement: *"So one takes his book with his right hand:"* "One takes his book" is a subject; its predicate is deliberately omitted. The implication is: Among them is he who takes.

It is allowed to begin a sentence with an indefinite noun because it is used in a case that calls for elaboration.

[1] Its reference preceded.

Meaning, people will be divided; among them are those who will take his book with his right hand, and they are the believers. This indicates the fact that the right symbolizes honor and dignity, and that is why the believers will collect their books with it. But the disbeliever will take his book with his left hand, or from behind his back, as said by the author: *"So one takes his book with left hand."*

- His statement: *"Or from behind his back."* "Or" is used to express variation, and not to express doubt. So, what is apparently understood from the statement of the author, is that people will collect their books (on the Day of Judgment) in three manners: With the right hand, with the left hand, and from behind one's back.

However, what is clear is that this variation is only a variation in the descriptions. The one who will collect his book from behind his back is also the one to collect it with his left hand. He will collect it with the left hand while his hand is stretched from the back. He is collecting his book with his left hand is because he is of the people of the left. He collects his book from behind his back because in this worldly life, he turned away from the Book of Allāh, turning his back to it, then it becomes fair and impartial that the Book of his deeds on the Day of Resurrection is given to him from behind him. Based on this, the left hand will be stretched out from the back. And Allah knows best.

- Concerning his statement: "As He, Glorious and Exalted is He, says:

﴿وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ۝ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا﴾

﴾And We have fastened every man's deeds (Ṭā'irahu) to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."﴿ (Al-Isrā' 17:13-14)."

- *﴾Ṭā'irahu﴿*: meaning; his deeds, because man is either pessimistic or optimistic by way of it, and because man flies by way of it ascending or flies by way of it descending.[1]
- *﴾To his neck﴿* meaning his *Raqabah* (neck). This is the strongest link that it can have with man; that is by fastening it to his neck, because it is not possible to separate from it, except if he is destroyed, meaning that he will constantly be accompanied by his deeds.
- And on the Day of Resurrection, it will happen as Allāh, Exalted is He, says:

﴿وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا﴾

﴾We shall bring out for him a book which he will find wide open.﴿ (Al-Isrā' 17:13-14)

That is, wide-open; he does not need to tire himself out, nor will he find difficulty in opening it.

- It will be said to him: *﴾Read your book﴿* and look at what is recorded in it against you.
- *﴾You are sufficient as a reckoner against yourself this Day.﴿* This is absolute justice and fairness: to entrust this reckoning to man himself.

So a person with intellect must consider what will be written in this book, soon to be found on the Day of Resurrection already recorded. However, there is a door before us with which we can bye-pass all the evil deeds,

[1] Translation note: That is, because *"Ṭā'irahu"* can means: "His omen" or something that flew from him.

and that is repentance. Once man repents to Allāh, no matter how grievous is his sin, Allāh will accept his repentance. Even if he commits the sin repeatedly and seeks repentance from it, Allāh will accept his repentance. Therefore, the matter continues to be before us, now; so it is incumbent upon us to be determined that nothing be written in this book (for us) except the good deeds.

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- The Seventh Event among what will happen on the Day of Resurrection

وَيُحَاسِبُ اللهُ الخَلائِقَ. . . .

And Allāh will take reckoning of the created beings....

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That is, what the author mentioned in his statement: *"And Allāh will take reckoning of the created beings."*

❖ *"Reckoning:"* The slaves' inspection of their deeds on the Day of Resurrection.

This is proven by the Book, the *Sunnah*, the *Ijmā'* (consensus) and the intellect:

— As for the Book, He, Exalted is He, says:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ○ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

﴾Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning.﴿ (*Al-Inshiqāq* 84:7-8)

﴿وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ○ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ○ وَيَصْلَىٰ سَعِيرًا﴾

﴾But whosoever is given his Record behind his back, he will invoke (his) destruction, and shall enter a blazing Fire, and made to taste its burning.﴿ (*Al-Inshiqāq* 84:10-12)

— As for the *Sunnah*, a number of *Ḥadīths* are affirmed from the Prophet ﷺ that Allāh, Exalted is He, shall take a reckoning of the creation.

— As for the *Ijmā'* (consensus); there is an agreed in the *Ummah* that Allāh, Exalted is He, shall take reckoning of the creation.

— As for the intellect; it is obvious, because we are responsible for deeds, actions, leaving some matters, and believing in others. Intellect and wisdom demand that whoever is responsible for deeds, then he will be taken to account for that, and questioned about it.

❖ The author's statement: *"The created beings"* is the plural of creation, and it includes every creation.

But the exception is that will enter Paradise without reckoning and punishment; as affirmed in the Two *Ṣaḥīḥs*, that the Prophet ﷺ saw his *Ummah*, and there were seventy thousand among them that will enter Paradise without a reckoning or punishment. They are those that do not ask for *Ruqyah* to be performed on them, they do not practice cauterization, they do not believe in omens, and they rely upon their Lord."[1]

Imām Aḥmad reported with a good chain of transmission: That with every one thousand (of these seventy thousand) there is an additional increase of the seventy-thousand.[2]

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[1] Reported by Al-Bukhārī (6541) and Muslim (220) from Ibn 'Abbās, may Allāh be pleased with him.

[2] Reported by *Imām* Aḥmad (1:5 and 196) from Abū Bakr and his son 'Abdur-Raḥmān and in *Majma' Az-Zawāid* (10:410-

Multiply seventy thousand by seventy thousand, and add another seventy thousand, all of these will enter Paradise without reckoning or punishment.

❖ His statement: *"created beings"* includes the *Jinns*, because they are legally responsible, and as such, the disbelievers among them will enter the Fire according to the texts, and the consensus, as He, Exalted is He, says:

﴿قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ﴾

﴾(Allāh) will say: "Enter you in the company of nations who passed away before you, of men and Jinns, into the Fire."﴿ (*Al-A'rāf* 7:38)

And the believers among them will enter Paradise according to the majority of the people of knowledge, and that is correct, as proven by His statement, Exalted is He:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ﴾

﴾But for him who fears the standing before his Lord, there will be two Gardens.﴿...

Up to His statement:

411), Al-Haithamī said: "Reported by Aḥmad and Al-Bazzār similarly, and Aṭ-Ṭabarānī similarly, and in their chains is 'Al-Qāsim bin Mihrān from Mūsā bin 'Ubaid,' and this Mūsā bin 'Ubaid is the freed-slave of Khālid bin 'Abdullāh bin Usaid. Ibn Ḥibbān mentioned him in *Ath-Thiqat*. And Al-Qāsim bin Mihrān; Adh-Dhahabī mentioned him in *Al-Mīzān*, and that no one reported from him except Sulaim bin 'Amr An-Nakha'ī, and the matter is not like that, for Hishām bin Ḥassān reported this *Ḥadīth* from him, and the rest of the narrators in the chain are those used as proof in the *Ṣaḥīḥ*."

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ﴾

﴾Whom no man or Jinn Yaṭmithhunna (has entered by intercourse) before them.﴿ (*Ar-Raḥmān* 55:46-56)

❖ Will the Reckoning involve the animals?!

As for *Qiṣās* (retaliation), then the animals are included in that, that is because it is affirmed that the Prophet ﷺ that: "Retaliation will be taken for the hornless ram against the horned ram."[1] This is a form of retribution, but reckoning will not be taken in their regard as a matter of compulsion and responsibility, because animals do not have reward nor punishment.

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[1] Reported by Muslim (2582) from the *Ḥadīth* of Abū Hurairah, may Allah be pleased with him.

وَيَخْلُو بِعَبْدِهِ الْمُؤْمِنِ، فَيُقَرِّرُهُ بِذُنُوبِهِ، كَمَا وُصِفَ ذَلِكَ فِي الْكِتَابِ وَالسُّنَّةِ. . . .

He will be alone with His believing slave, and make him acknowledge his sins. As that is described in the Book and the Sunnah....

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❖ Concerning his statement: *"He will be alone with His believing slave, and make him acknowledge his sins."*

❖ This is the description of the reckoning of a believer.

Allāh, the Mighty and Sublime, will be alone with him, without anybody looking at him, and then he will make him acknowledge his sins. He will say to him; "You did so-and-so, you did such-and-such..." so that he can confirm and admit them. Then, He would say: "I covered them up for you in the world; I am pardoning you for them today."[1]

With this, Allāh, Glorious and Exalted is He, places a cover before him, such that none will see or hear him. This is Allāh's favor, the Mighty and Sublime, upon the believer, for when someone makes you acknowledge your offences before people; even if he pardons you for them, you will still feel some embarrassment and shame. But if you are alone (with Him), that is a complete shield from Him for you.

❖ Concerning his statement: *"As that is described in the Book and the Sunnah."*

[1] Its reference preceded.

❖ *"That:"* What is referred to here is the act of reckoning. Meaning: As the reckoning is described in the Book and the *Sunnah*. Because this is of the matters of the unseen that could only be known through divine information; hence, it is incumbent to resort to the Book and the *Sunnah* for its description.

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وَأَمَّا الْكُفَّارُ؛ فَلَا يُحَاسَبُونَ مُحَاسَبَةَ مَنْ تُوزَنُ حَسَنَاتُهُ وَسَيِّئَاتُهُ؛ فَإِنَّهُم لَا حَسَنَاتِ لَهُمْ، وَلَكِنْ تُعَدُّ أَعْمَالُهُمْ، فَتُحْصَى، فَيُوقَفُونَ عَلَيْهَا وَيُقَرَّرُونَ بِهَا وَيُخْزَوْنَ بِهَا. . . .

As for the disbelievers, they will not be reckoned by an account of weighing their Ḥasanāt (good merits) and Say'āt (evil records), because ther is no Ḥasanāt for them, but their deeds will be calculated, then they will be made to acknowledge them, and be disgraced by them....

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❖ Concerning his statement: *"As for the disbelievers, they will not be reckoned by an account of weighing their Ḥasanāt (good merits) and Say'āt (evil records), because ther is no Ḥasanat for them, but their deeds will be calculated, then they will be made to acknowledge them, and be disgraced by them."*

The meaning of this is related in the *Ḥadīth* of Ibn 'Umar, may Allāh be pleased with him, from the Prophet ﷺ, when he mentioned Allāh's reckoning of His believing slave, that

He will be alone with him, and make him acknowledge his sins. He said: "But as for the disbelievers and the hypocrites, He will call them before all creation (saying): 'These, they are those who denied their Lord. Certainly the wrath of Allāh is upon the wrongdoers.'"[1]

And in *Ṣaḥīḥ* Muslim,[2] in the *Ḥadīth* of Abū Hurairah, may Allah be pleased with him, in a lengthy *Ḥadīth* from the Prophet ﷺ, saying: "Allāh shall meet the slave, (meaning the hypocrite) and say: 'O so-and-so! Have I not honored you, made you prosper, allowed you to marry, made subservient for you the horse and the camel, and left you to lead people and be obeyed?!' He would say: 'Certainly.' He would ask: 'Did you think you were going to meet Me?' He would say: 'No.' Then He would say: 'I am forgetting you, as you forgot Me.'"

Afterwards, He would meet with the second person, and he would answer as the first one does. Then, Allāh will say: "I am forgetting you as you forgot Me." Afterwards, He will meet with the third one and say to him similarly. He would reply: "O my Lord! I believed in You, in your Book, and in Your Messengers. I observed the prayers, I fasted and gave charity" and mention good deeds as he is able to. Then he would say: "Here then." He said: "Then, it will be said to him: 'Now, we shall bring out our witness against you. He (the slave) will be thinking within himself: 'Who would witness against me?' Then, his mouth will be sealed up. It would then be said to his thighs, his flesh and his bones: 'Speak!'" Promptly, they would begin to mention his deeds. He would say all that he would say in order to find excuses for himself. That is a hypocrite, the one upon whom Allāh will rain His wrath.

[1] Its reference preceded in the first volume.
[2] *Ṣaḥīḥ Muslim* (2968).

An Important Point

In the author's statement: *"an account of weighing their Ḥasanāt* (good merits) and *Say'āt* (evil records) ..." etc., indicates that what is intended by the reckoning negated for them, is the weighing between the *Ḥasanāt* and the *Say'āt*. But as for the reckoning which involves acknowledgment and reproach, that is affirmed, as proven by the *Ḥadīth* of Abū Hurairah.

A Beneficial Point

The first of deeds for which the slave will be called to account for is the *Ṣalāh*, while the first thing to be settleled among people are matters concerning blood. This is because the *Ṣalāh* is the most virtuous bodily act of worship, while blood is the worst of all rights of man that can be violated.

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- The Eighth Event that will happen on the Day of Resurrection

وَفِي عَرَصَاتِ الْقِيَامَةِ الْحَوْضُ الْمَوْرُودُ لِلنَّبِيِّ - ﷺ - ماؤه أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، آنِيَتُهُ عَدَدُ نُجُومِ السَّمَاءِ، طُولُهُ شَهْرٌ، وَعَرْضُهُ شَهْرٌ، مَنْ يَشْرَبُ مِنْهُ شَرْبَةً؛ لَا يَظْمَأُ بَعْدَهَا أَبَدًا. . . .

And on the 'Araṣāt (plains) of the resurrection, there is the Ḥawḍ prepared for the Prophet ﷺ. Its water is whiter than milk and sweeter than honey. Its vessels are as numerous as the stars in the heavens. Its length is a month (in

journey) and its width is a month (in journey). Whoever drinks a sip from it, he will never be thirsty afterwards ever....

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It is what the author mentioned in his statement: *"And on the 'Araṣāt (plains) of the resurrection, there is the Ḥawḍ prepared for the Prophet ﷺ."*

- *"The 'Araṣāt* (plains):" is plural of *'Araṣah* (plain). It refers to a wide space between buildings; and what is intended by it here are the standing places of the resurrection.
- Primarily, *Ḥawḍ* means a place where the water gathers, and what is intended by it here is the *Ḥawḍ* of the Prophet ﷺ.

The discussion regarding the *Ḥawḍ* is from a number of perspectives:

Firstly: This *Ḥawḍ* exists now, because it is affirmed that the Prophet ﷺ addressed the Companions one day, saying: "By Allāh, I am indeed looking at my *Ḥawḍ* now."[1]

Also, it is also affirmed that the Prophet ﷺ said: "And my *Minbar* is upon my *Ḥawḍ*."[2]

It is possible that the *Ḥawḍ* is in the place (mentioned) but we do not see it because it is unseen. It is also possible that the *Minbar* will be placed upon the *Ḥawḍ* on the Day of Resurrection.

[1] Reported by Al-Bukhārī (6590) and Muslim (2296) from 'Uqbah bin 'Āmir, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (6589) and Muslim (1391) from Abū Hurairah, may Allāh be pleased with him.

Secondly: Two water spouts from the *Kawthar* will pour into this *Ḥawḍ*. It (the *Kawthar*) is a magnificent river which Allāh will give to the Prophet ﷺ in Paradise. The two of them (the waterspouts) will cascade into this *Ḥawḍ*.[1]

Thirdly: The period of (when people will attend) the *Ḥawḍ* is before crossing the *Ṣirāṭ*, because the situation dictates that; since people shall be in direct need of drinking while at on the plains Resurrection, before crossing the *Ṣirāṭ*.[2]

Fourthly: The believers who believe in Allāh and His Messenger ﷺ and followed His *Sharī'ah* will arrive at this pool; as for those who rejected it, and behaved arrogantly towards following the *Sharī'ah*, they will be driven away from it.[3]

Fifthly: Concerning the nature of its water. The author, may Allāh have mercy upon him, says: *"Its water is whiter than milk."* This is concerning the color. But as for the taste, he said *"Sweeter than honey."* And its fragrance is better than the scent of musk, as has been affirmed in the *Ḥadīth* of the

[1] Based on the report of Muslim (2300 and 2301) from the *Ḥadīth* of Abū Dharr and Thawbān, may Allāh be pleased with them.

[2] Based on the report of 'Abdullāh bin *Al-Imām* Aḥmad in his additions to the *Musnad* (4:13) in the lengthy *Ḥadīth* from Abū Ruzain. In *Al-Fatḥ* (11:468), after ascribing it to Ibn Abī 'Āṣim in *As-Sunnah*, Aṭ-Ṭabarānī, and Al-Ḥākim, *Al-Ḥāfiẓ* said: "It is clear, in that the *Ḥawḍ* is before the *Ṣirāṭ*."

[3] That is affirmed in *Ṣaḥīḥ Al-Bukhārī* (6576) and Muslim (2297), from 'Abdullāh bin Mas'ūd, from the Prophet ﷺ, who said: "I am your predecessor at the *Ḥawḍ*. Some men among you will be brought forward, and then taken away from me, and I will say: 'O Lord! My followers;' and it will be said: 'You do not know what they innovated after you.'"

Prophet ﷺ.[1]

Sixthly: Regarding its vessels, the author says: *"Its vessels are as numerous as the stars in the heavens."*

This is as reported in some wordings of the *Ḥadīth*. In some of them, it reads: "Its vessels are as stars of the heavens." This wording is more encompassing, because it implies that they (the containers) are like the stars in terms of the number and description, with light and radiance. So, its vessels are like the stars of the heaven in terms of number and illumination.

Seventhly: Concerning the effects of the pool. The author said: *"Whoever drinks a sip from it, he will never be thirsty afterwards ever"* even on the *Ṣirāṭ* and after it. This is from the wisdom of Allāh, the Mighty and Sublime, for whoever drinks from the *Sharī'ah* in this life, he will never be doomed.

Eighthly: Concerning the size of the space covered by the *Ḥawḍ*, the author, may Allāh have mercy upon him, says: *"Its length is a month (in journey), and its width is a month (in journey)."* This, therefore, indicates that it is square, because it cannot be of this nature except that it is squre. This distance is according to what was known during the time of the Prophet ﷺ in terms of normal travel distance with the camel.

Ninthly: Two spouts from the *Kawthar* will pour into the *Ḥawḍ* that Allāh, Exalted is He, has given to Muḥammad ﷺ.

Tenthly: Do the other Prophets have a *Ḥawḍ*?

The response: Yes, for it is stated in a *Ḥadīth* reported by

[1] Reported by Al-Bukhārī (6579) and Muslim (2292), from 'Abdullāh bin 'Amr, may Allāh be pleased with him.

At-Tirmidhī - even if there is a criticized narrator in its chain: "Every Prophet has a *Ḥawḍ*."[1]

Moreover, this supports the meaning, and that is, just as Allāh, the Mighty and Sublime, through His wisdom and justice, has given the Prophet Muḥammad ﷺ a *Ḥawḍ* which the believers in his *Ummah* will visit, He gives every Prophet a *Ḥawḍ*, so that the believers will benefit from the previous Prophets. However, the greatest *Ḥawḍ* is the *Ḥawḍ* of the Prophet ﷺ.

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- The Ninth Event that will happen on the Day of Resurrection: The *Ṣirāṭ* (Bridge)

وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ، وَهُوَ الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ. . . .

The Ṣirāṭ (Bridge) is erected upon the back of Hell; it is the bridge between Paradise and the Fire....

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The author has mentioned that in his statement: "The

[1] Reported by At-Tirmidhī (2443), Ibn Abī 'Āṣim in *As-Sunnah* (734) and the *Ḥadīth* was mentioned by Al-Haitham in *Al-Majma'* (10:363) with another wording, and he said: "In it (i.e. its chain of transmission) is Marwān bin Ja'far As-Sumairī, he was graded trustworthy by Ibn Abī Ḥātim, and Al-Azadī said: 'He was criticized,' and the rest of its reporters are trustworthy." And in *As Ṣaḥīḥah* (1589), Al-Albānī said: "And the summary is that the *Ḥadīth*, is *Ḥasan* (good) or *Ṣaḥīḥ* (authentic), with the combination of all of its routes, and Allāh knows best." See: *Fatḥ Al-Bārī* (11:467).

Bridge is erected upon the back of Hell; it is the bridge between Paradise and the Fire."

❖ The scholars have differed concerning its description.

— Some of them say that it is a wide path which people will pass over according to their deeds; because this is the linguistic implication of the word *Ṣirāṭ*, and also because the Messenger of Allah ﷺ informed that it is precarious and slippery[1] and precarious and slippery will not be except upon a wide path; if were a narrow path, it could not be precarious and slippery.

— There are among the scholars who said that it is very thin, as narrated in the *Ḥadīth* of Abū Sa'īd Al-Khudrī, which Muslim[2] reported; that it is thinner than a strand of hair and sharper than the sword.

❖ From this, a question will come up, and that is: How will crossing over a path such this be possible?

The answer is that matters of the Hereafter should not be compared to matters of this world. Allāh, Exalted is He, is capable of all things; we do not know how they would cross over. Are they going to cross over all together at once on this path, or one after the other? One is not able to categorically say which of the two will happen, because both possibilities are strong.

❖ Concerning his statement: *"Erected on the back of Hell:"* That is upon the Fire itself.

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[1] Reported by Al-Bukhārī (7439) and Muslim (183), from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

[2] Reported by Muslim (183).

يَمُرُّ النَّاسُ عَلَيْهِ عَلَى قَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَمُرُّ كَلَمْحِ الْبَصَرِ، وَمِنْهُم مَن يَمُرُّ كَالْبَرْقِ، وَمِنْهُم مَن يَمُرُّ كَالرِّيحِ، وَمِنْهُم مَن يَمُرُّ كَالْفَرَسِ الْجَوَادِ، وَمِنْهُم مَن يَمُرُّ كَرِكَابِ الإِبِلِ، وَمِنْهُم مَن يَعْدُو عَدْوًا، وَمِنْهُم مَن يَمْشِي مَشْيًا، وَمِنْهُم مَن يَزْحَفُ زَحْفًا، وَمِنْهُم مَن يُخْطَفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ؛ فَإِنَّ الْجِسرَ عَلَيْهِ كَلَالِيبُ تَخْطِفُ النَّاسَ بِأَعْمَالِهِم، فَمَنْ مَرَّ عَلَى الصِّرَاطِ؛ دَخَلَ الْجَنَّةَ. . . .

People will pass over it according to the extent of their deeds. Among them, some will pass over within the blink of an eye; some will pass over like lightning; some will pass over like the wind; some will pass over like a very fast horse; some like a riding camel; some of them will race through; some of them will walk; some of them will crawl; some of them will be snatched and cast into Hell, because upon the bridge are hooks, that will snatch the people with their deeds. Whoever passes over the Ṣirāṭ will enter Paradise....

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His statement: *"People will pass over it according to the extent of their deeds. Among them, some will pass over within the blink of an eye; some will pass over like lightning; some will pass over like the wind; some will pass over like a very fast horse; some like a riding camel; some of them will race through; some of them will walk; some of them will crawl; some of them will be snatched and cast into Hell, because upon the bridge are hooks, that will snatch the people with their deeds."*[1]

[1] Based on the report of Al-Bukhārī (7439) and Muslim (183), from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

- His statement: *"People will pass over"* what is intended by people here is the believers, because the disbelievers will have already been driven to the Fire. So, the people will pass over it according to their deeds. Among them are those that will pass over in the blink of an eye; and among them are those that will pass over like lightning. The twinkling of an eye is faster than lightning. Among them are those that will pass over like wind, that is the air. There is no doubt that the air is quick, particularly before people knew of airplanes. It is well known that the wind can reach speeds of one hundred and forty miles per hour. Some of them will pass over like a very fast horse, and some of them a riding camel; it is no where near as fast as the horse. Some of them will race, meaning that they will run; while some of them will walk; some of them will crawl; that is walking on their buttocks. All of them are trying to cross over.

This is without a person having a choice, if it were up to his choice, he would love to pass quickly; but he will traverse according to the extent of his acceptance of the *Sharī'ah* in this world. So whoever was quick in accepting what the Messenger came with, he will be quick in passing over the *Ṣirāṭ*, and whoever was sluggish in that, he will be sluggish in passing over the *Ṣirāṭ*; an exact recompense; the recompense is according to the deeds.

- His statement: *"Some of them will be snatched"*; meaning he will be taken swiftly. This will be by way of the hooks present upon the bridge. The people will be snatched according to their deeds.
- *"He would be cast into Hell"*; what is understood is that the Fire which the sinners will be thrown into is the same Fire where the disbelievers are, but the degree of punishment is not as severe as the disbelievers. Rather,

some of the scholars said it will be cool and peaceful for them, as the fire was cool and peaceful for Ibrāhīm. But what is apparent is that it is contrary to that, and that it will be hot and painful, but not like its heat in the case of the disbelievers.

Then, the limbs used for prostration (in prayer) will not be touched by Fire, as affirmed from the Prophet ﷺ in the Two *Ṣaḥīḥs*.[1] They are the forehead, the nose, the two hands, the two knees, and the ends of the feet.

- Concerning his statement: *"Whoever passes over it the Ṣirāṭ*, will enter Paradise"; that is because he is saved.

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فَإِذَا عَبَرُوا عَلَيْهِ؛ وُقِفُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقْتَصُّ لِبَعْضِهِم مِن بَعْضٍ، فَإِذَا هُذِّبُوا وَنُقُّوا؛ أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ. . . .

When they pass over it, they will be halted on a Qanṭarah (small bridge) between Paradise and the Fire. So, some of them will be avenged for the others. Then, after they will have been cleansed and purified; it will be permitted for them to enter Paradise....

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- Concerning his statement: *"When they pass over it, they will be halted on a Qanṭarah (small bridge) between Paradise and Hell."*

[1] Reported by Al-Bukhārī (7437) and Muslim (182), from the *Ḥadīth* of Abū Hurairah, may Allāh be pleased with him.

- *"Al-Qanṭarah"* is a bridge but it is a small bridge. A bridge is primarily stretched over the water of a river, and its like.

The scholars express different opinions regarding whether this *Qanṭarah* is a part of the bridge that is stretched over Hell, or it is an entirely different bridge; and the correct position in this matter is to say that Allāh knows best, its nature does not concern us, but what concerns us is that people shall be made to wait there.

- Concerning his statement: *"Some of them will be avenged for the others."* This retribution is not the first one that will occur at the stations of Resurrection, because this retribution is special. Its purpose is to remove rancor, malice and hatred for the people's hearts. This has the status of cleaning and purification, because what is in the heart does not disappear due to mere retribution.

On this small bridge between Paradise and the Fire; its purpose is to purify what is in the hearts, so that people can enter Paradise while having no rancor in their hearts; as Allāh, Exalted is He, says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾

﴾And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.﴿ (Al-Ḥijr 15:47)

- Concerning his statement: *"Then, after they will have been cleansed and purified; it will be permitted for them to enter Paradise."*

This is as it was reported by Al-Bukhārī from the *Ḥadīth* of Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.[1]

[1] Reported by Al-Bukhārī (7430).

When they are cleansed and purified from any enmity and hatred that was in their hearts, then, it will be allowed for them to enter Paradise. When they are permitted entrance into Paradise, they will not find the door open; so the Prophet ﷺ will intercede (for them) with Allāh so that the door of Paradise can be opened for them; as shall soon be discussed - if Allāh wills -regarding the types of intercession.

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- The Tenth Event that will occur on the Day of Resurrection: Entering Paradise

وَأَوَّلُ مَن يَسْتَفْتِحُ بَابَ الْجَنَّةِ مُحَمَّدٌ - ﷺ . . .

The first to seek to have the gate of Paradise opened, is Muḥammad ﷺ....

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The author indicated that, in his statement: *"The first to seek to have the gate of Paradise is opened, is Muḥammad ﷺ."*

Its evidence, is what was affirmed in *Ṣaḥīḥ Muslim* that the Prophet ﷺ said: "I am the first intercessor regarding Paradise." In a version: "I am the first to knock on the gate of Paradise."[1] In another version: "I will arrive at the gate of Paradise on the Day of Resurrection, and seek its openning. The gatekeeper (of Paradise) will say: 'Who are

[1] Reported by Muslim (196) from Anas bin Mālik, may Allāh be pleased with him.

you?' I will say: 'Muḥammad'. He will say: 'I have been commanded not to open for any person before you.'"[1]

His statement ﷺ: "I will seek its opening" meaning: I will seek opening of the gate.

- This is from Allāh's favor upon Muḥammad ﷺ, because he will perform the first intercession on the plains of the Resurrection, to remove and drive away the distress, difficulties, and worries, and the second intercession to bring about joy and happiness; he ﷺ is therefore an intercessor for the creation in order to save them from what causes them harm, or to bring about what benefits them.
- None will enter Paradise until after the intercession of the Messenger ﷺ, because that is affirmed in the *Sunnah*, as preceded, and it is indicated by the saying of Allāh, the Mighty and Sublime:

﴿حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا﴾

﴿Until, when they reach it, and its gates will be opened﴾ (*Az-Zumar* 39:73)

He did not say: "Until when they reach it, opened!" There is an indication that there is something before the opening of Paradise; and that is the intercession.

As for the inhabitants of the Fire, it is said in their regard:

﴿حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا﴾

﴿Until, when they reach it; its gates opened﴾ (*Az-Zumar* 39:71)

Because they shall arrive while it is prepared and ready,

[1] Reported by Muslim (197) from Anas bin Mālik, may Allāh be pleased with him.

and it will catch them by surprise, and we seek refuge in Allāh from that.

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وَأَوَّلُ مَن يَدْخُلُ الْجَنَّةَ مِنَ الأُمَمِ أُمَّتُهُ. . . .

The first among all the nations to enter Paradise is his nation . . . .

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- Concerning his statement: *"The first among all the nations to enter Paradise is his nation."*

This is an affirmed truth. Its evidence is what is affirmed in *Ṣaḥīḥ Muslim*, from Abū Hurairah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ said: 'We are the last, and the first on the Day of Resurrection, and We are the first to enter Paradise.'"[1] He ﷺ also said: "We are the last, but the forerunners on the Day of Resurrection."[2]

This includes all the stations of Resurrection. Refer to *Ḥādī Al-Arwāḥ* by Ibn Al-Qayyim.

Completion

The author did not mention the gates of Paradise, but it is known that they are eight in number. Allāh, Exalted be He,

[1] Reported by Muslim (855).

[2] Reported by Al-Bukhārī (6624) and Muslim (855), from Abu Hurairah, may Allāh be pleased with him.

says:

﴿حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا﴾

﴿Until, when they reach it, and its gates will be opened﴾ (*Az-Zumar* 39:73)

The Prophet ﷺ said — regarding the one who performs *Wuḍū'* and does so completely, and says the *At-Tashhhud*: "except that the eight gates of Paradise are opened for him to enter from whichever one of them he wishes."[1]

There are eight of these gates, in accordance with the deeds, because each of the gates is designated for a particular deed. The people of *Ṣalāh* will be called from the gate of *Ṣalāh*; the people of charity, from the gate of charity; the people of *Jihad*, from the gate of *Jihād*, and the people of fasting, from the gate of *Ar-Rayyān*.[2]

Allāh, the Mighty and Sublime, may facilitate that some people perform all the good deeds; then, they will be called from all the gates, according to what is affirmed in the Two *Ṣaḥīḥs*[3] ; from Abū Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said: "Whoever spends two pairs (of things) in the Cause of Allāh, he shall be called from the gates of Paradise: 'O the slave of Allāh. This is goodness...'" he mentioned the *Ḥadīth*, and in it, that Abu Bakr, may Allāh be pleased with him, said: 'May my father and mother be ransomed for you O, the Messenger of Allāh! Whoever is called from these gates, he will have no other needs. But will anybody be called from all of the gates? He

[1] Reported by Muslim (234) from 'Uqbah bin 'Āmir, may Allāh be pleased with him.

[2] Translation note: It is stated in the *Ḥadīth* cited in the following reference.

[3] Reported by Al-Bukhārī (3666) and Muslim (1027).

said: 'Yes and I hope that you are among them.'"

❖ If you say: "Since the gates are in accordance with the deeds, that implies that everyone will be called from all the gates if he performs their deeds; so what is the response to this?"

The response is that it be said; whoever often performs that specific act, he will be called from that particular gate. For example, if this man ofter peforms *Ṣalāh*, he will be called from the gate of *Ṣalāh*; if he often fasts, he will be called from *Ar-Rayyān*. Not everyone will often perform each of the righteous deeds, because you find yourself more engaged in some particular deeds than others, and also that you are more active in some deeds than the others. However, Allāh may favor some people such that they will be strongly active in all the deeds, as previously mentioned in the story of Abū Bakr, may Allāh be pleased with him.

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● The Eleventh Event that will occur on the Day of Resurrection: Intercession

وَلَه ـ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ـ فِي الْقِيَامَةِ ثَلاثُ شَفَاعَاتٍ: . . .

There are for him ﷺ, three forms of intercession during the Resurrection . . .

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The author mentioned it in his statement: *"There are for him ﷺ, three forms of intercession during the Resurrection."*

❖ *"Tor ltim :"* The pronoun is referring to the Prophet ﷺ.

❖ *"Ash-Shafā'āt* (Intercessions)"; is the plural of *Ash-Shafā'ah* (intercession) it linguistically means to make

the thing double, but as a religious term, it means intercession for another person in order to bring about a benefit for him or to prevent a harm from him. The relation of the derivation is clear, because if you intercede for him, you will become, with him, a pair, doubling as him.

❖ Intercession is divided into two categories: False intercession, and correct intercession.

— The false intercession is the intercession the idolators attributed to their idols, for which reason they worshipped them, and claimed that they would intercede for them before Allāh. This is, as said by He, Exalted is He:

﴿وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ﴾

﴾And they worship besides Allāh things that harm them not, nor benefit them, and they say: "These are our intercessors with Allāh"﴿ (*Yūnus* 10:18)

They also say:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ﴾

﴾We worship them only that they may bring us near to Allāh.﴿ (*Az-Zumar* 39:3)

But this intercession is false; having no benefit, as Allāh, Exalted is He, says:

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ﴾

﴾So no intercession of intercessors will be of any use to them.﴿ (*Al-Muddaṯṯhir* 74:48)

The correct intercession is what fulfills three conditions:

Firstly: Allāh is pleased with the intercessor.

Secondly: He is pleased with the one being interceded for. However, the Grand Intercession at the place of standing is general, for all people, those whom Allāh is pleased with, and those whom He is not pleased with.

Thirdly: His permission for the intercession.

And the permission will not be granted except after being pleased with the intercessor and the one interceded for.

The evidence for that, is His, Exalted is He, statement:

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ﴾

﴾And there are many Angels in the heavens, whose intercession will avail nothing, except after Allāh has given leave for whom He wills, and pleases.﴿ (*An-Najm* 53:26)

He did not say: "with the intercessor" nor "with the one interceded for" so that it would be inclusive (of both).

He, Exalted is He, says:

﴿يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا﴾

﴾On that day, no intercession shall avail, except the one for whom the Most Beneficent (Allāh) has given permission, and whose word is acceptable to Him.﴿ (*Ṭā Hā* 20:109)

He, Glorious be He, says:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ﴾

﴾And they cannot intercede except for him with whom He is pleased.﴿ (*Al-Anbiyā'* 21:28)

The first *Āyah* includes all the three conditions; the second

includes two of the three conditions, while the third *Āyah* includes only one of the conditions.

The Prophet ﷺ will have three forms of intercession:

1. The Grand Intercession.
2. The intercession for the inhabitants of Paradise, so that they may enter it.
3. The intercession for whoever deserves the Fire, that he not enter it, and for the one who has already entered it, to be removed from it.

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أَمَّا الشَّفَاعَةُ الْأُولَى؛ فَيَشْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ بَعْدَ أَنْ يَتَرَاجَعَ الأَنْبِيَاءُ؛ آدَمُ، وَنُوحٌ، وَإِبْرَاهِيمُ، وَمُوسَى، وَعِيسَى ابْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ. . .

As for the first intercession, he will intercede for the people at the place of standing, until judgement be made between them, after the Prophets, Ādam, Nūḥ, Ibrāhīm, Mūsā, 'Īsā bin Maryam, have declined the intercession, until it reaches him....

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❖ The author said, explaining these three (forms): *"As for the first intercession, he will intercede for the people at the place of standing, until judgement be made between them, after the Prophets, Ādam, Nūḥ, Ibrāhīm, Mūsā, 'Īsā bin Maryam, have declined the intercession, until it reaches him."*

❖ Concerning his statement: *"Until judgement be made between them."* The word *"until"* here is used to express the reason, not a time limit, because the intercession of the Messenger ﷺ will be directed to him before the people are judged. For when he intercedes, Allāh, the Mighty and Sublime, will descend to judge among His slaves and decide in their cases.

A similar case, is His statement, Exalted is He:

﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟﴾

﴾They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him."﴿ (*Al-Munāfiqūn* 63:7)

For, His saying: *﴾Until they desert him﴿* expresses the reason, that is; "so that they will desert him," not "until such time" because meaning (of the *Āyah*) would be invalid in that case.

❖ Concerning his statement: *"After the Prophets, Ādam, Nūḥ, Ibrāhīm, Mūsā, 'Isā bin Maryam, have declined the intercession."* That is; every one of them will decline, referring the one requesting to go to the next one.

This sentence was explained as reported by Al-Bukhārī and Muslim,[1] from Abū Hurairah, may Allāh be pleased with him, that the Prophet ﷺ said: "I am the leader of the people on the Day of Resurrection. Do you know why that is? Allāh will gather the people, the first of them and the last of them, on one plane, they will hear the caller, and the sight will be able to see them (all); and the sun will draw close to them, such that the people will suffer such grief and distress which they are not able to bear. Then, people will begin to say: 'Do you not see to what state you have reached? Will you not look for someone who will intercede

[1] Reported by Al-Bukhārī (4712) and Muslim (194).

for you with your Lord?' So some of the people will say to others: 'Go to Ādam!' So they will go at Ādam, and say to him 'You are the father of mankind, Allāh created you with His Hand and breathed into you from His Spirit, and commanded the Angels to prostrate for you, do you see not what we are experiencing?'

He would say: 'Today my Lord has become angry, the likes of which He has never become angry before, and the likes of which He shall never become angry afterwards. He prohibited me from the tree, but I disobeyed him. Myself! Myself! Myself! Go to Nūḥ.'

Then, they will go to Nūḥ and say: 'O Nūḥ! You are the first Messenger sent to the inhabitants of the earth. Allāh has named you a grateful slave. Intercede for us with your Lord! Do you see not what we are experiencing?' He would say as has been said by Adam concerning the anger of Allāh, and: 'There was a supplication I made against my people. Go to Ibrāhīm!' Then, they will go to Ibrāhīm, saying: 'O Ibrāhīm! You are the Prophet of Allāh, and His *Khalīl* among the inhabitants on the earth! Intercede for us with your Lord! Do you not see what we are experiencing?' He would also say as said by Ādam concerning the anger of Allāh, and: 'I uttered three lies. Go to Mūsā!'

Then, they will go to Mūsāa and say: 'O Mūsā! You are the Messenger of Allāh. Allāh favored you over people with His Message, and His speaking to you. Intercede for us with your Lord! Do you not see what we experiencing?' He will say as said by Ādam concerning the anger of Allāh, and: 'I have killed a soul which I was not ordered to kill. Go to 'Īsa!'

They will go to 'Īsā and say: "Īsā! You are the Messenger of Allāh and His Word, which He cast into Maryam, and a spirit from Him. You spoke to people while you were in the cradle as a baby. Intercede for us with your Lord! Do you

see not what we are experiencing?' He would say as said by Ādam concerning the anger of Allāh; he would not mention any sins, and will say: 'Go to Muḥammad!' All of them will say as Ādam said: 'Myself! Myself! Myself!'

Then, they will come to Muḥammad ﷺ and say: 'O Muḥammad! You are the Messenger of Allāh, the Seal (Last) of the Prophets. Allāh has forgiven you your previous and future sins! Intercede for us with your Lord! Do you not see what we are experiencing?'

I will then I will go, and I will arrive under the Throne, and fall down in prostration to my Lord, the Mighty and Sublime. Afterwards, Allāh will reveal praises and commendations of Him to me the like of which He has never revealed to anyone before me to. Then it will be said: 'O Muḥammad! Raise your head! Ask and you shall be given! Intercede and your intercession shall be accepted.....'" and he mentioned the remainder of the *Ḥadīth*.

- The three lies mentioned by Ibrāhīm, may the *Ṣalāh* and *Salām* be upon him, are explained in what was reported by Abū Hurairah, may Allāh be pleased with him.[1] He said: "Ibrāhīm, may the *Ṣalāh* and *Salām* be upon him, never spoke expect three lies. Two of them concerning the essence of Allāh. His statement: ﴾*I am ill*﴿ and His statement: ﴾*Nay, the biggest of them did it*﴿," and he mentioned his statement concerning his wife Sārah: "She is indeed my sister."

In *Ṣaḥīḥ Muslim*, in the *Ḥadīth* of intercession mentioned earlier, it is stated that the third one (lie) is his statement concerning the stars ﴾*This is my Lord*﴿ he did not mention the story of Sarah. But, Ibn Ḥajar mentioned in Al-

[1] Translation note: See number 3358, and also number 2217 in *Ṣaḥīḥ Al-Bukhārī*.

Fatḥ:[1] "What is obvious is that it is a mistake from some of the narrators" and he gave evidences for that.

Ibrāhīm, may the *Ṣalāh* and *Salām* be upon him, called these lies, out of humility, because according to his intent he was being truthful, in that it coincided to the reality. They (his statements) were only forms of indirect expressions. And Allāh knows best.

- His expression: *"Until it reaches him."* That is; the Messenger ﷺ. The *Ḥadīth* that preceded includes what hat occurs after that.

This is the Grand Intercession, that will not be for anyone except the Messenger ﷺ. It is the greatest of all forms of intercession, because it brings about respite for the people from this tremendous standing, and distress and grief.

All of these Messengers mentioned in the *Ḥadīth* of intercession are among *Uwlū-'Azim* (the Messengers of strong resolve). Allāh, Exalted is He, has mentioned them in two places in the Qur'an: in *Sūrat Al-Aḥzāb* and *Sūrat Ash-Shūrā*.

As for *Sūrat Al-Aḥzāb*, it is contained in His statement, Exalted is He:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ﴾

﴾And (remember) when We took from the Prophets their covenants, and from you, and from Nuḥ, Ibrāhīm, Mūsā, 'Īsā son of Maryam.﴿ (*Al-Aḥzāb* 33:7)

As for the one in *Sūrat Ash-Shura*; that is contained in His statement, Exalted is He:

[1] *Fatḥ Al-Bārī* (6:391).

﴿شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ﴾

﴾He has ordained for you the same religion which He ordained for Nūḥ, and that which We have inspired in you, and that which We ordained for Ibrāhīm, Musa and 'Īsā.﴿ (*Ash-Shūrā* 42:13)

Important point:

His statement: *"The Prophets : Ādam, Nūḥ..."* until the end of the quote; the author, may Allāh have mercy upon him, categorically stated that Ādam is a Prophet. And this is the case because Allāh, Exalted is He, revealed legislation to him; He gave him commandments and prohibitions. In his *Ṣaḥīḥ*, Ibn Ḥibbān[1] reported: "Abū Dharr (may Allāh be pleased with him) asked the Prophet ﷺ: 'Was Ādam a Prophet?' He said: 'Yes.'"

Hence, Ādam was the first of Prophets that revelation was revealed to. But as for the first Messenger, it is Nūḥ, as it is categorically stated in the *Ḥadīth* of intercession, and the apparent meaning in the Qur'ān, as it is in His statement, Exalted is He:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ﴾

﴾Verily, We have inspired you as We inspired Nūḥ and the Prophets after him.﴿ (*An-Nisā'* 4:163)

And His statement:

[1] *Ṣaḥīḥ Ibn Ḥibbān* (2:77). The *Ḥadīth* is reported by *Imām* Aḥmad in *Al-Musnad* (5:978), and in *Al-Majma'*, Al-Haythamī said: "Reported by Aḥmad, Al-Bazzār and Aṭ-Ṭabarānī in *Al-Ausat* similarly."

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴾And indeed, We sent Nūḥ and Ibrahīm, and placed in their offspring Prophethood and Scripture.﴿ (*Al-Ḥadīd* 57:26)

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وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ؛ فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ يَدْخُلُوا الْجَنَّةَ.

. . .

As for the second intercession, he will intercede for the inhabitants of Paradise that they be admitted to Paradise....

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- His statement: *"As for the second intercession, he will intercede for the inhabitants of Paradise that they be admitted to Paradise."*
- That is, when the inhabitants of Paradise would have crossed over the *Ṣirāṭ*, they will be made to stand on the *Qanṭarah* (small bridge), and then, retribution for one will be taken from the other. This retribution is not the same retribution that will occur at the plains of Resurrection; it is rather a more specific retribution. Allāh purifies the hearts with it, and removes malice and rancor from them. Once they have been cleansed and purified, they will be permitted to enter Paradise.

But when they get to Paradise, they will not find it opened, as the inhabitants of the Fire will. So the gates will not be opened until the Prophet ﷺ intercedes for the inhabitants of Paradise to be admitted to it. Then, every person will

enter through the gate of the deed which he undertook the most struggle to fulfill most often. And other than that, it is possible that the Muslim may be called from each of the gates.

- This intercession is indicated in the Qur'ān, because Allāh says concerning the inhabitants of Paradise:

﴿حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا﴾

﴾Until, when they reach it, and its gates will be opened﴿ (*Az-Zumar* 39:73)

This indicates that there is something between their entering Paradise, and the opening of the gates.

And it is clearly mentioned in the narration of Muslim,[1] from Ḥudhaifah and Abū Hurairah, may Allāh be pleased with both of them, they said: "The Messenger of Allāh ﷺ said: 'Allāh, Glorious and Exalted is He, will gather people; the believers will stand up until Paradise is brought close to them. They will go to Ādam and say: 'O our father! Ask for Paradise to be opened for us'" He mentioned the *Ḥadīth*, and in it is: "Then, they will come to Muḥammad, he would stand up and permission will be granted for him." the *Ḥadīth*.

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[1] Reported by Muslim (195).

وَهَاتَانِ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ. . . .

These two forms of intercession are specifically for him . . . .

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- Concerning his statement: *"These two forms of intercession are specifically for him :"* That is the intercession for the people at the place of standing in order that judgement take place with them, and the intercession for admittance to Paradise.
- *"Specifically for him :"* That is for the Prophet Muḥammad ﷺ. That is why Ādam and the Messengers of strong resolve will excuse themselves from them (the two intercessions).
- There is also a third intercession which is specifically for the Prophet ﷺ and not one aside from him; and that is the intercession for his uncle, Abū Ṭālib.
- Abū Ṭālib - as is in the Two *Ṣaḥīḥs*[1] and others - died as a disbeliever.
- The uncles of the Messenger ﷺ are ten in number. Four of lived to see Islām, two of which remained disbelievers, while two of them accepted Islam.

— The two of them who were disbelievers are Abū Lahb; he caused tremendous harm to the Prophet ﷺ, such that

[1] Based on the report of Al-Bukhari (4772) and Muslim (24) from the story of Ibn Al-Musayyab, from his father, when death overcame Abu Ṭalib. And he mentioned the *Ḥadīth*. Until the last of Abū Ṭālib's saying to them was that is upon he *Millah* (religion) of 'Abdul-Muṭṭlib, and he refused to say: *"Lā Ilāha Illā Allāh."*

Allāh, Exalted is He, revealed about him and his wife, who used to carry fire-wood, to condemn and censure them, and threaten them with severe punishment.

The second is Abū Ṭālib. He was extremely kind to the Messenger ﷺ and this is well known. From the wisdom of Allāh, the Mighty and Sublime, is that he remained in his disbelief. If not for his being a disbeliever, the Messenger ﷺ would not have had this protection. In fact, he (Abū Ṭālib) could have been harmed as the Messenger ﷺ was harmed. But due to his overwhelming honor before the Quraish, and because he remained in their religion, they honored him, and it resulted in the Prophet ﷺ having protection as a result of that.

The two who accepted Islām are Al-'Abbās and Ḥamzah, and he is more virtuous than Al-'Abbās, such that the Messenger ﷺ nicknamed him: "Allāh's Lion." He was killed as a martyr in the battle of Uḥud, may Allāh be pleased with him, and make him pleased. The Prophet ﷺ also named him: "The chief of the martyrs."[1]

As for Abū Ṭālib, Allāh permitted His Messenger ﷺ to intercede for him despite him being a disbeliever. Therefore, this case is exempt from the generality of His statement:

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ﴾

﴿So no intercession of intercessors will be of any use to them.﴾ (*Al-Muddaththir* 74:48)

[1] Reported by Al-Ḥākim in *Al-Mustadrak* (3:195) from Jābir, and in *Al-Majma'* (9:368), Al-Haithamī ascribed it to Aṭ-Ṭabarānī in *Al-Awsat*, and the *Ḥadīth* was mentioned by Al-Albānī in *As-Silsilah Aṣ Ṣaḥīḥah* (374).

However, the intercession will not bring him out of the Fire, he will remain in a shallow part of the Fire, it will reach his ankles, causing his brain to boil. The Messenger ﷺ said: "If not for me, he would have been in lowest level of the Fire."[1] This (intercession) is not because of the personality of Abū Ṭālib, but it is because of the his defending the Prophet ﷺ and his Companions.

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وَأَمَّا الشَّفَاعَةُ الثَّالِثَةُ؛ فَيَشْفَعُ فِيمَنِ اسْتَحَقَّ النَّارَ، وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصِّدِّيقِينَ وَغَيْرِهِمْ، فَيَشْفَعُ فِيمَنِ اسْتَحَقَّ النَّارَ أَن لَّا يَدْخُلَهَا، وَيَشْفَعُ فِيمَنْ دَخَلَهَا أَن يُخْرَجَ مِنْهَا. وَيُخْرِجُ اللهُ مِنَ النَّارِ أَقْوَامًا بِغَيْرِ شَفَاعَةٍ؛ بَلْ بِفَضْلِهِ وَرَحْمَتِهِ. . . .

As for the third intercession, he shall intercede for those who deserve the Fire. This intercession is for him, and for the rest of the Prophets, the Siddīqīn (the truthful ones), and others than them. He shall intercede for whoever deserves the fire; that he not be admitted into it; and he shall intercede for whoever has been admitted to it, that he be removed from it. And Allāh shall remove people from the Fire without intercession; rather, from His Grace and Mercy...

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[1] Based on the report of Al-Bukhārī (3883) and Muslim (209), from Al-'Abbās bin Abdul-Muṭṭalib, may Allāh be pleased with him.

- Concerning his statement: *"As for the third intercession, he shall intercede for those who deserve the Fire. This intercession is for him, and for the rest of the Prophets, the Siddīqīn (the truthful ones), and others than them. He shall intercede for whoever deserves the fire; that he not be admitted into it; and he shall intercede for whoever has been admitted to it, that he be removed from it. And Allāh shall remove people from the Fire without intercession; rather, from His Grace and Mercy"*
- His statement: *"As for the third intercession, he shall intercede for those who deserve the Fire."* That is among the believers who are disobedient.

There are two forms of this; he shall intercede for one who deserves to enter the Fire, that he not be admitted to it, and for the one who has been admitted, to be removed from it.

— As for the one who was admitted being removed from it; there are many, many *Ḥadīth*s in its regard; they are even *Mutawātir*.[1]

— As for the one who deserves it, that he not enter it; this can be inferred from the supplication of the Messenger for forgiveness and mercy for the believers during their funerals, because what that implies is that he (i.e. the deceased) is safe from entering the Fire; as the Prophet ﷺ said: "O Allāh, Forgive Abū Salamah, and raise his status among the guided..."[2]

- But this is an intercession in the world, as has come in his statement ﷺ: "There is no Muslim who dies, and

[1] Translation note: A narration reported by large number of reporters in every level of its chain of transmission.

[2] Reported by Muslim (920) from Umm Salamah, may Allāh be pleased with her.

forty men - who do not commit *Shirk* with Allāh with anything - stand for his funeral, except that Allāh grants their intercession for him."[1]

- Two groups of people among the people of innovation reject this intercession; they are the *Mu'tazilah* and the *Khāwārij*; because the position of the *Mu'tazilah* and the *Khāwārij* rgarding the one who commits a major sin, is that such a person is going to abide forever in the Fire of Hell. They are of the opinion that the one who commits *Zinā* is just like the one who commits *Shirk* with Allāh; intercession will be of no benefit to him, and Allāh will never grant anyone to intercede on his behalf.

Their view is refuted by the many *Ḥadīths* that are narrated concerning that.

- Concerning his statement: *"This intercession is for him, and for the rest of the Prophets, the Siddīqīn (the truthful ones), and others than them. He shall intercede for whoever deserves the fire; that he not be admitted into it; and he shall intercede for whoever has been admitted to it, that he be removed from it:"* Meaning, that this is not specific to the Prophet ﷺ, rather it is for the Prophets, such that they intercede for the disobedient among their people. And the *Siddīqīn* intercede for the disobedient among their relatives and others among the believers. The same for others among the righteous, such that a man will intercede for his household, his neighbor, and the like.
- Concerning his statement: *"And Allāh shall remove people from the Fire without intercession; rather, from His Grace and Mercy."*

[1] Reported by Muslim (948) from Ibn 'Abbās, may Allāh be pleased with him.

Meaning that Allāh, Exalted is He, shall remove whichever disobedient believers He wills, without any intercession. This is from His Grace, because His Mercy precedes His wrath. The Prophets, the righteous, the Angels, and others, will intercede for people, until only the Mercy of the Most Merciful of the merciful will remain. He will remove from the Fire whomever He removes, without any intercession, until no one remains in the Fire except its inhabitants, those who are most worthy of the Fire.

The two *Shaikhs*, Al-Bukhārī and Muslim, have reported from the *Ḥadīth* of Abū Sa'īd Al-Khudrī, from the Prophet ﷺ: "Allāh, Exalted is He, shall say: 'The Angels have interceded, the Prophets have interceded, and the believers have interceded. There remains only the Most Merciful of all the merciful.'" Then, He would remove a Handful of people from it, who never did any good at all, after they will have become charcoal..."[1]

- The Twelfth Event that will occur on the Day of Resurrection

وَيَبْقَى فِي الْجَنَّةِ فَضْلٌ عَمَّنْ دَخَلَهَا مِنْ أَهْلِ الدُّنْيَا، فَيُنْشِئُ اللهُ لَهَا أَقْوَامًا فَيُدْخِلُهُمُ الْجَنَّةَ. . . .

And there will remain in Paradise, vacant places not occupied by the people of the world. And Allāh shall raise some people for it and He shall make them enter Paradise....

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[1] Reported by Al-Bukhārī (7439) and Muslim (183), from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

That is what the author mentioned, in his statement: *"And there will remain in Paradise, vacant places not occupied by the people of the world."*

- The width Paradise is that of the heavens and the earth. This Paradise, whose width is as wide as the heavens and the earth, its inhabitants will have entered it, without filling it. And Allah, the Mighty and Sublime, has guaranteed that Paradise and the Fire will be full.

— "As for the Fire, people will continue to be cast into it, while it is saying: 'Is there any more?' It will not be full, then Allāh, the Mighty and Sublime, will put His Foot on it, and some it will contract over other parts of it, and it says: 'Enough! Enough!'"[1]

— As for Paradise, He will raise people for it, they will enter Paradise by the grace of Allāh, and His mercy:

— That is affirmed in the Two *Ṣaḥīḥs*,[2] from the *Ḥadīth* of Anas bin Mālik, may Allāh be pleased with him, from the Prophet ﷺ. This is also implied in His statement, Exalted is He:

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾

﴿Your Lord has written Mercy for Himself.﴾ (*Al-An'ām* 6:54)

And the saying of the Prophet ﷺ, concerning what he related from his Lord, Glorious and Exalted is He: "Indeed, My Mercy precedes My Wrath."[3]

That is why the author said: *"And Allāh shall raise some*

[1] Its reference preceded.
[2] Reported by Al-Bukhārī (4850) and Muslim (2848).
[3] Reported by Al-Bukhārī (7554) and Muslim (2751), from Abū Hurairah, may Allāh be pleased with him.

people for it and He shall make them enter Paradise."

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وَأَصْنَافُ مَا تَضَمَّنَتْهُ الدَّارُ الآخِرَةُ مِنَ الْحِسَابِ وَالثَّوَابِ وَالْعِقَابِ وَالْجَنَّةِ وَالنَّارِ. . . .

And types that are not included in the reckoning, the reward and the punishment of the Abode of the Hereafter. And Paradise and the Fire....

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- Concerning his statement: *"And types that are not included in the reckoning, the reward and the punishment of the Abode of the Hereafter."*
- *"Types:"* various categories.
- The meaning of the reckoning has preceded.
- *"The reward:"* The recompense for the *Ḥasanāt* (good merits); and a *Ḥasanah* will be multiplied by ten of its like, up to seven hundred, to many more.
- *"The punishment:"* the requital for evil. Whoever performs an evil deed, he will not be recompensed except its like; they shall not be wronged.
- His statement: *"Paradise and the Fire."*

"Paradise:" is the abode prepared by Allāh, Exalted is He, for His *Awliyā'*. In it, is what the souls desire, and what the eye will enjoy. In it, is what has never been seen by the eyes, nor heard by the ears nor imagined by the heart of a human.

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

﴾No person knows what is kept hidden for them of joy as a reward for what they used to do.﴿ (*As-Sajdah* 32:17)

That is, its reality and nature is not known.

Paradise exists now, according to His statement, Exalted is He:

﴿أُعِدَّتْ لِلْمُتَّقِينَ﴾

﴾Prepared for Al-Muttaqūn (the pious).﴿ (*Āl 'Imrān* 3:133)

And the *Ḥadīth*s with this meaning are *Mutawātir*.

And it will remain forever, according to His statement, Exalted is He:

﴿وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ﴾

﴾And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.﴿ (*Hūd* 11:108)

And His statement: *﴾Abiding therein for all the time﴿* occurs in many *Āyāt*.

As for *"the Fire,"* it is the abode which Allāh, Exalted is He, prepared for His enemies. Therein are various categories of punishment and torment that are unbearable.

It exists now, according to His statement, Exalted is He:

﴿أُعِدَّتْ لِلْكَٰفِرِينَ﴾

﴾Prepared for the disbelievers.﴿ (*Āl 'Imrān* 3:131)

And the *Ḥadīth*s with this meaning, are many and well known.

Its inhabitants shall remain therein forever, according to His statement, Exalted is He:

﴿إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾

﴾Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide forever.﴿ (*Al-Aḥzāb* 33:64-65)

Allāh has mentioned their remaining in it forever in three *Āyāt* in the Qur'an. This is one of them, the second is in the last part of *Sūrat An-Nisā'*, and the third is in *Sūrat Al-Jinn*. They are obvious, in that the Fire will remain, without end, forever.

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وَتَفَاصِيلُ ذَلِكَ مَذْكُورَةٌ فِي الْكُتُبِ الْمُنَزَّلَةِ مِنَ السَّمَاءِ، وَالآثَارُ مِنَ الْعِلْمِ الْمَأْثُورِ عَنِ الأَنْبِيَاءِ، وَفِي الْعِلْمِ الْمَوْرُوثِ عَنْ مُحَمَّدٍ - ﷺ - مِنْ ذَلِكَ مَا يَشْفِي وَيَكْفِي، فَمَنِ ابْتَغَاهُ وَجَدَهُ .

The details concerning that are mentioned in the Books revealed from the heaven, and in the narrations from the knowledge reported about the Prophets, and in the knowledge inherited from Muḥammad ﷺ concerning that, what satisfies and suffices. So whoever searches for it, will find it.

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❖ Concerning his statement: *"The details concerning that are mentioned in the Books revealed from the heaven."*

Meaning: Such as the Tawrāh, the Injīl, the Ṣuḥuf of Ibrahim and Mūsā, and others among the revealed Books. That has been mentioned in them, clarifying, and explaining, due to the people's need, rather, because of their necessity for its clarification and explanation; since they are not able to be steadfast except with belief in the Last Day when everyone will be recompensed for every good and evil he has done.

❖ Concerning his statement: *"And in the narrations from the knowledge reported about the Prophets."*

Know, that the knowledge reported about the Prophets is of two kinds:

1. The kind affirmed by revelation, and it what is mentioned in the Qur'ān and the authentic *Sunnah*, and there is no doubt in accepting this, and believing what it proves.
2. The other kind comes from routes of transmission other than revelation. Lies, distortion, alteration, and modification may be included in this category.

That is why a person should be very careful of what is related in these routes from the previous Prophets, such that the Prophet ﷺ said: "When the people of Book narrate to you, then do not believe them, nor belie them. Say: 'We believe in what was revealed to us, and what was revealed to you."[1]

Because if you believe it, you might have believed in what

[1] Reported by *Imām* Aḥmad (4:135) from Abū Namlah Al-Anṣārī, may Allāh be pleased with him, and Al-Bukhārī (4485) from Abū Hurairah, may Allāh be pleased with him.

is false, and if you belie it, you might have belied what is true; so do not believe it, nor belie it, but say: "If this is from Allāh, I believe in it."

❖ The scholars have categorized what is reported from earlier nations into three:

Firstly: What our *Sharī'ah* attests to its truthfulness.

Secondly: What our *Sharī'ah* attests to its falsehood.

And the ruling concerning these two is clear.

Third: What is neither judged to be true or false.

So it is obligatory to halt with this type, without believing or denying it.

❖ Concerning his statement: *"And in the knowledge inherited from Muḥammad ﷺ concerning that, what satisfies and suffices."*

The inherited knowledge from Muḥammad ﷺ, whether in the Book of Allāh or in the *Sunnah* of the Messenger of Allāh ﷺ, is satisfying and sufficient. There is no need to search for exhortations to soften the hearts from other than the Book and the *Sunnah*. Rather, we have no need for any of this. For in the knowledge inherited from Muḥammad is ﷺ what satisfies and suffices in all the topics of knowledge and faith.

❖ Then, whatever is attributed to the Messenger of Allah ﷺ in the topic of exhortation, virtues, in encouragement or discouragement, is of three categories: *Ṣaḥīḥ* (authentic) and acceptable, *Ḍa'īf* (weak), and *Mawḍū'* (fabricated). So not all of it is authentic and acceptable. We do not have any need for the weak and fabricated reports.

– As for the fabricated reports, the scholars, may Allāh have mercy upon them, have agreed, that it is not

permissible to mention and spread them among the people, not in the topic of virtues, nor in the the topic of encouragement and discouragement; nor any other topic, except for one who mentions it to clarify its condition.

– The scholars differed concerning the weak reports. Those said that it is allowed to spread it and report it, made three conditions for that:[1]

The first condition: The weakness must not be severe.

The second condition: That the basis of the deed that the reward or the punishment is mentioned for, should be established with an authentic evidence.

The third condition: That it not be believed that the Prophet ﷺ really said it. He should rather be hesitant, not convinced, but hoping in the topic of encouragement, and fearing in the topic of discouragement.

As for the form used to present it; then he does not say: "The Messenger of Allāh ﷺ said," rather, he should say: "It has been related from the Messenger of Allāh" or "mentioned from him," it and the like.

If you are among average people, who do not differentiate between "mentioned" and "it has been said" and "he

[1] *Al-Ḥāfiẓ* Ibn Ḥajar mentioned that, in what As-Sakhāwī cited from him in *Al-Qawl Al-Badī'* (p. 364), and it has been reported that *Imām* Aḥmad said: "When something about the lawful and the unlawful comes, then we are stern with its chains, and when something about exortations and threats (*At-Targhīb wat-Tarhīb*) comes, we are lenient with its chains." (*Majmū' Al-Fatāwa* 18:65). And see the introduction of *Shaikh* Muḥammad Nāṣir Ad-Dīn Al-Albānī to the book: *At-Targhīb wat-Tarhīb*; for he mentioned the sayings of the scholars regarding the ruling for acting on weak *Ḥadīths* in the case of the virtues of deeds.

said," then do not mention it at all, because the average person will have the impression that the Messenger ﷺ really said it. Whatever is said in the *Miḥrāb*, to him, is correct!

An Important Point

In this topic - that is, the topic concerning the Last Day and the Signs of the Hour - many weak and fabricated *Ḥadīths* are mentioned. These are found mostly in the books of *Raqā'iq* (heart-softening matters) and exhortations. That is why it is necessary that one be very cautious concerning them, and that we warn the general people who usually have these sort of books in their hands.

❖ Concerning his statement: *"Whoever searches for it"* meaning he seeks it *"will find it."*

This is correct, the Qur'ān is with us. The books of *Ḥadīth* are with us; but they need to be verified and that the authentic be clarified from the weak, so that people will be able to base what they believe in on this topic, upon strong and spotless foundations.

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SECTION:
Concerning the Belief in *Al-Qadar* (The Divine Will)

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وَتُؤْمِنُ الْفِرْقَةُ النَّاجِيَةُ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ...

The saved Sect, the People of the Sunnah and the Jamā'ah, believe in Al-Qadar, its good and its evil....

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Concerning his statement: *"The saved Sect, the People of the Sunnah and the Jamā'ah, believe in Al Qadar, its good and its evil."*

The Commentary

- ❖ His statement: *"The saved Sect, the People of the Sunnah* and the *Jamā'ah:"* Its definition and discussion preceded in the beginning of the book.
- ❖ His statement: *"in A-Qadar, its good and its evil."*

– *Al-Qadar* linguistically means measurement. He, Exalted is He, says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ﴾

﴾*Verily, We have created all things with Qadar.*﴿ (*Al-Qamar* 54:49)

And He, Exalted is He, also says:

﴿فَقَدَرْنَا فَنِعْمَ الْقَٰدِرُونَ﴾

﴾So, We did measure, and We are the Best to measure (the things).﴿ (*Al-Mursalaāt* 77:23)

— But as for *Al-Qaḍā'*, linguistically it means judgment. Based upon this, we say, *Al-Qaḍā'* and *Al-Qadar* are different when used together, but synonymous when used separately. According to the usage of the scholars: "They are two words: When they are together, they differ (in meaning), and when they are separate, they are together (having the same meaning)."

If it is said: "This is Allāh's *Qadar*," then it includes the *Qaḍā'*. But if they are mentioned together, then each of them possesses its own meaning.

— So *At-Taqdīr* (measurement) is what Allāh, Exalted is He, has willed from the beginning to be in His creation.

— As for *Al-Qaḍā'* (decree); then it is what Allāh, Glorious and Exalted is He, has decreed to be in His creation, from bringing to existence or not, or alteration. Based on this, the *Taqdīr* preceded it.

If somebody says: When we say that *Al-Qadā'* is what Allāh, Glorious and Exalted is He, decreed in His creation, from bringing to existence or not, or alteration, and that *Al-Qadar* preceded it, when they are used together, then this contradicts His statement, Exalted is He:

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا﴾

﴾He has created everything, and has measured it exactly according to its due measurements.﴿ (*Al-Furqān* 25:2)

Then what is apparent from this *Āyah* is that the *Taqdīr*

(measurement) was after the creation?

The response to that is from one of two perspectives.

1. Either, that we say that this from the style of stating sequence of what is mentioned, not sequence of meaning. He only stated the creating before the measuring that the portions of the *Āyāt* be in accord.

Do you you see that Musā is more virtuous than Hārūn? Yet, Hārūn was mentioned before him in *Sūrah Ṭā Hā* in His statement, Exalted is He, concerning the magicians:

﴿فَأُلْقِيَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓا۟ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ﴾

﴾So, the magicians fell down prostrate. They said: "We believe in the Lord of Hārān and Mūsā."﴿ (*Ṭā Hā* 20:70)

So that the protions of the *Āyāt* be in accord. And this does not prove that what is mentioned last, is also last in order.

— Or, we say that the measurement intended here is its proportion; that is to say: He created it in a particular measurement such as His statement, Exalted is He:

﴿ٱلَّذِى خَلَقَ فَسَوَّىٰ﴾

﴾Who has created (everything), and then proportioned it.﴿ (*Al-A'la* 87:2)

So the meaning of *Taqdīr* here is its proportion.

And this meaning is closer than the first one, because it conforms to His saying, Exalted is He:

﴿ٱلَّذِى خَلَقَ فَسَوَّىٰ﴾

﴾Who has created (everything), and then proportioned it.﴿ (*Al-A'lā* 87:2)

Hence, there are no problems.

❖ And the belief in *Al-Qadar* obligatory. Its status in the religion is that it is one of the six pillars of faith, as the Prophet ﷺ informed Jibrīl, when he said to him: "What is faith?" He replied: "That you believe in Allāh, His Angels, His Books, His Messengers, and the Last Day, and that you believe in Pre-Decree, its good and its evil."[1]

And there are certain benefits derived from the belief in *Al-Qadar*; among them:

Firstly: It is from the completeness of one's faith, and faith can not be complete except with that.

Secondly: It is from the completeness of one's faith in *Rubūbiyyah*; because Allāh's *Qadar* is from his actions.

Thirdly: By it, a person surrenders matters to his Lord. Because when he knows that everything is by His *Quḍā'* and *Qadar*; he will always resort to Allāh to protect against his problems and remove them, and he will always attribute all prosperity to Allāh, and recognize that it is from Allāh's favor upon him.

Fourthly: That a person recognize his own limits, so he will not be proud when he does any good.

Fifthly: It lessens the effect of afflictions on the slave, because when he knows that it is from Allāh; then the affliction less significant for him. As He, Exalted is He, says:

﴿وَمَن يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ﴾

﴾And whosoever believes in Allāh, He guides his heart.﴿ (*At-Taghābun* 64:11)

[1] Reported by Muslim (8) from 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him.

'Alqamah, may Allāh have mercy upon him, said: "He is the man who is stricken with an affliction, so he knows that it is from Allāh, so he is pleased and submits."[1]

Sixthly: Attributing favors to the One who caused them. Because if you do not believe in *Al-Qadar*, you will attribute favors to the one who brings the favors. This is often found among people who frequently enter upon the kings, *Amīrs*, and ministers. When they get what they want, they consider the the favor to be from them, and they forget the favors of the Creator, Glorious be He.

Yes, it is correct that it is obligatory for the person to be grateful to people, based on the saying of the Prophet ﷺ: "Whoever does something good for you, the reciprocate."[2] But it is to be known that absolute basis of the favor is from Allāh, the Mighty and Sublime. He only brought if forth at the hand of this man.

Seventhly: With it, a person will recognize the wisdom of Allāh, the Mighty and Sublime. Because if he looks at this universe, and the amazing events that occur in it, he recognizes, with this, the wisdom of Allāh, the Mighty and Sublime; unlike the one who forgets *Al-Qaḍā'* and *Al-Qadar*; for he does not derive this benefit.

❖ His statement: *"Its good and evil."*

[1] Reported by Aṭ-Ṭabarī (28:80), and As-Suyūṭī ascribed it to 'Abd bin Ḥumaid, Ibn Al-Mundhir, and Al-Baiḥaqī in *Shu'ab Al-Īmān* (6:227), and Ibn Kathīr ascribed it to Ibn Abī Ḥātim (8:163). See *Nuskhatu Wakī' 'An Al-A'mash* (5).

[2] Reported by Aḥmad (2:68), Abu Dāwūd (1672) and the wording is his, Ibn Ḥibbān (8:199), An-Nasā'ī (5:82) and Al-Ḥākim (1:412), and Al-Ḥākim said: "*Ṣaḥīḥ* based on the conditions of the Two *Shaikhs*" and Adh-Dhahabī agreed, and Al-Albānī graded it *Ṣaḥīḥ* in *Aṣ-Ṣaḥīḥah* (254) and *Al-Irwā'* (1617).

— The evil in *Al-Qadar* is that which does not suit the nature of man, such that it results in harm or discomfort for him.

— The good is what suits his nature, such that it results in goodness or relief and happiness. All of that is from Allāh, the Mighty and Sublime.

❖ However, if it is said: "How can it be said that there is evil in Allāh's *Qadar*, while the Prophet ﷺ said: 'The evil is not ascribed to Him'?"[1]

In response to that is to say that the evil in *Al-Qadar* is not evil in relation to what was measured by *Allāh, but it is evil to what it was measured for*.

Because as we see it, *Qadar* inclues the *Taqdīr* (measurement) and that which manifests as what was decreed, just as there is creating, and what results as created, and intent and what results from what was intended. So in reference to the *Taqdīr* (measurement) of Allāh for something, there is no evil, rather it is good; even if it is not suitable for a person and causes him discomfort and harm. But in reference to what manifests as what is decreed, then we say, that what manifests as what was decreed could be good, or it could be evil; so the *Qadar*, both the good and evil of it, what is intended by that is the manifest decree, its good and evil.

We can cite an example of this, in His statement, Exalted is He:

﴿ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴾*Turmoil has appeared on land and sea because of what the hands of men have earned, that Allāh may make them taste a part of that which they have done.*﴿ (*Ar-Rūm* 30:41)

[1] Its reference preceded.

So in this *Āyah*, Allāh, the Mighty and Sublime, explained what resulted of turmoil, and its causes and its objective, so the turmoil is evil, and its cause is the evil works of man, and the objective of it is:

﴿لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴾*That He may make them taste a part of that which they have done, in order that they may return (by repenting).*﴿(*Ar-Rūm* 30:41)

So, there is a wisdom behind the turmoil that appears in the land and sea; it is by itself evil, but there is a tremendous wisdom behind it, through which, what He measured is goodness.

In the same way, disobedience and disbelief are evil, and it is what Allāh has measured, but due to a tremendous wisdom, and it if were not for that, then the *Sharī'ah* would be futile, and if it were not for that, then the creation of people would be mere folly.

❖ The belief in *Al-Qadar*, its good and its evil, does not include belief in all the decreed matters; rather, the decreed matters are divided into the categories of what is universal and what is legislative:

— As for the universally decreed matters: If Allāh decrees something that you dislike, it will occur, whether you like it or not.

— As for the legislative decreed matters, a person may do it, or not do it, but with respect to him being pleased with it, there are details. If it is an acto of obedience to Allāh, it is necessary that he be pleased with it. If it is an act of

disobedience, hating it, disliking it, and judgeing against it is obligatory. As Allāh, the Mighty and Sublime, said:

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

﴾Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma'rūf (goodness) and forbidding Al-Munkar (evil).﴿ (*Āl 'Imrān* 3:104)

Based on this, it is compulsory upon us to believe in all the decreed matters; from the view of them being what Allāh, the Mighty and Sublime has decreed. But from the view of the decreed matters themselves, we may be pleased with it, or not pleased with it; so if what occurs from a person is disbelief, then we are not pleased with his disbelief, but we are pleased that it is Allāh that made it occur.

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SECTION: Concerning the Levels of Belief in *Al-Qadar*

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وَالإِيمَانُ بِالْقَدَرِ عَلَى دَرَجَتَيْنِ؛ كُلُّ دَرَجَةٍ تَتَضَمَّنُ شَيْئَيْنِ. . . .

The belief in Al-Qadar is of two levels: Each of the two levels includes two things....

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❖ Concerning his statement: *"The belief in Al-Qadar is of two levels: Each of the two levels includes two things."*

The Commentary

❖ The author only made this categorization because of the disagreement; since the disagreement about *Al-Qadar* does not cover all of its levels. The topic of *Al-Qadar* is one of the most problematic topics of knowledge and religion for a person. And there has been disagreement about it since the time of the Companions, may Allāh be pleased with them. However, it will not be a problem for the one who longs for the truth.

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- The first level of the Belief in Pre-Decree

فَالدَّرَجَةُ الْأُولَى: الإِيمَانُ بِأَنَّ اللهَ عَلِمَ مَا الْخَلْقُ عَامِلُونَ بِعِلْمِهِ الْقَدِيمِ الَّذِي هُوَ مَوْصُوفٌ بِهِ أَزَلاً وَأَبَدًا. . . .

The first level : The belief that Allāh, Exalted is He, knows what the creation will do, with His ancient knowledge, that which He is described with, as everlasting and forever....

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❖ Concerning his statement: *"The first level : The belief that Allāh, Exalted is He, knows what the creation will do, with His ancient knowledge, that which He is described with, as everlasting and forever."*

The Commentary

His statement: *"The first level : The belief that Allāh, Exalted is He, knows what the creation will do."*

The author did not mention that Allāh knows what He, Himself, does because there is no disagreement in this issue. He only mentioned what there is a disagreement about, and that is: Does Allāh know what the creation will do, or He does not know it except after it has occurred from them?

The *Madhhab* of the *Salaf* of and the *Imāms* is that Allāh, Exalted is He, knows that.

❖ His statement: *"With His ancient knowledge :"* *Al-Qadīm* (the ancient) in their terminology refers to the one who has no beginning to His being the first. That is to say that He has been, ever since time that does not have an

end (in the past), knowledgeable of what His creation will do; contrary to the meaning of *Al-Qadīm* linguistically. It could mean what is relatively old as it is in His statement, Exalted is He:

﴿وَالْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

﴾Until it returns like the old dried curved date stalk.﴿ (*Yāsīn* 36:39)

What is known is that the dried, curved, date stalk is not perpetually old. It is only old in relation to what comes after it.

❖ So, Allāh, Exalted is He, is described as knowing what the creation will do with His everlasting and ancient knowledge which there is no end to its beginning.

He, the Mighty and Sublime, knows that so-and-so will do such-and-such on such-and-such day in such-and-such place, with His ancient and prior knowledge. So, it is obligatory that we believe in that.

❖ And evidence for that is found in the Book, the *Sunnah*, and through the intellect.

As for the Book, how many *Āyāt* mention the universality of Allāh's knowledge. For example:

﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴾And Allāh is the All-Knower of each and everything.﴿ (*Al-Baqarah* 2:282)

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴾Surely, Allāh is Ever All-Knower of everything.﴿ (*An-Nisā'* 4:32)

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

﴾Our Lord! You comprehend all things in mercy and knowledge.﴿ (*Ghāfir* 40:7)

﴿لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا﴾

﴾That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) Knowledge.﴿ (*Aṭ-Ṭalāq* 65:12)

And many other *Āyāt* that cannot be enumerated.

— As for the *Sunnah*, the Messenger ﷺ informed us that Allāh recorded the decrees of all the creatures fifty thousand years before the creation of the heavens and the earth; and that whatever befalls man could not have missed him, and whatever misses him could not have befallen him; and that the pens have dried up and the sheets have been folded.

There are many *Ḥadīths* concerning this matter.

— As for the intellect; then what is well known by the intellect, is that Allāh, Exalted is He, is the Creator, and other than Him is created. So, intellectually, it is compulsory that the Creator has absolute knowledge of His creation.

Allāh, Exalted is He, has indicated that in His statement:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ﴾

﴾Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).﴿ (*Al-Mulk* 67:14)

So the Book, the *Sunnah* and the intellect - all of them prove that Allāh, Exalted is He, is knowledgeable of what the creation will do with His eternal knowledge.

- His statement: *"that which He is described with, as everlasting and forever;"* That He is described with it eternally; negates ignorance. And that He is described with it forever; negates forgetfulness.

And based upon this, the knowledge of Allāh, the Mighty and Sublime, was never preceded by ignorance, and will never be overtaken by forgetfulness, as Mūsā, may the *Ṣalāh* and *Salam* be upon him, said to Fir'awn:

﴿عِلْمُهَا عِندَ رَبِّى فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى﴾

﴾The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget.﴿ (*Ṭāhā* 20:52)

— in contrast to the creation's knowledge, which is preceded by ignorance, and will surely be overtaken by forgetfulness.

Hence, it is obligatory upon us to believe that Allāh knows what the creation shall do with His fore-knowledge that is described as being eternal and forever.

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وَعَلِمَ جَمِيعَ أَحْوَالِهِم مِّنَ الطَّاعَاتِ وَالْمَعَاصِي وَالأَرْزَاقِ وَالآجَالِ، ثُمَّ كَتَبَ اللهُ فِي اللَّوْحِ الْمَحْفُوظِ مَقَادِيرَ الْخَلْقِ .

And He knows all their conditions, from obedience, disobedience, provisions, and lifespans. Then, Allāh recorded the measurements for the creation in Al-Lawḥ Al-Maḥfūẓ....

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His statement: *"And He knows all their conditions, from obedience, disobedience, provisions, and lifespans."*

The evidence of that is what is affirmed in the Two *Ṣaḥīḥs*, from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ narrated to us, and he is the truthful, entrusted, he said: 'Indeed the creation of one of you is gathered in the womb of his mother....'" He mentioned the stages of the fetus in the womb. And he said: "Then, Allāh will send an Angel and he will be commanded to write four things. It will be said to him: 'Write down his deeds, his provision, his lifespan, and whether he shall be a miserable or happy." And he mentioned the *Ḥadīth* until its completion.[1]

So, Allāh knew that before the person is created.

So our acts of obedience are known to Allāh, and our acts of disobedience are known to Allāh, and our provisions are known to Him, and our lifespans are known to him. If a

[1] Reported by Al-Bukhārī (328) and Muslim (2643), from the *Ḥadīth* of Ibn Mas'ūd, may Allāh be pleased with him.

man dies of either a known cause or unknown cause; it is known to Allāh, it is not hidden from Him. Contrary to a person's knowledge of his lifespan; for he does not know his lifespan. He does not know where he will die, nor when he will die, and he does not what the cause of his death will be, and he does not know what state he will die in. We ask Allāh, Exalted is He, to grant us a good end.

This is the first thing, in the first level.

❖ Concerning his statement: *"Then, Allāh recorded the measurements for the creation in Al-Lawḥ Al-Maḥfūẓ."*

This is the second thing, from the first level, and that is that Allāh recorded the measurements of creation in *Al-Lawḥ Al-Maḥfūẓ*.

Al-Lawḥ Al-Maḥfūẓ (the Guarded Tablet): We are not aware of its nature, from what it is made, is it from wood or from metal, or from gold, or from silver, or from emerald? Allāh knows best about that. We are only to believe that there is a Tablet in which Allāh has recorded the measurements of everything. We do not any right to search beyond that. But if there is something from the Book and the *Sunnah* which guides us to something regarding it, then it is obligatory for us to believe it.

It is described as *Maḥfūẓ* (guarded) because it is guarded from the hands of creation; so, none can do anything to it, or change anything from it. Secondly, it is preserved from alteration; Allah, the Mighty and Sublime, shall not alter anything from it, because He recorded it from His knowledge, as the author shall soon mention. That is why *Shaikh Al-Islām*, may Allah have mercy upon him, said: *"Indeed what is recorded in Al-Lawḥ Al-Maḥfūẓ can never change."* Changes only occur from the books that are under the custody of the Angels.

- His statement: *"The measurements for the creation."* That is to say the measurements of all the creatures. The apparent meaning of the texts is that it includes what the person does, and what animals do, and it is general and all-encompassing.
- But, is this recording general or specific?

We could reply saying: We cannot categorically say whether it is specific or general.

For example: The Noble Qur'ān, is it written in *Al-Lawḥ Al-Maḥfūẓ*, with these *Āyāt*, and the letters, or what is recorded in *Al-Lawḥ Al-Maḥfūẓ* is its mention, and that it shall be revealed upon Muḥammad ﷺ, and that it would be a light and guidance for people and the like?

So this is plausible. If we consider the apparent meanings of the texts, we say their apparent meanings are that Qur'ān is recorded generally and specifically. But if we consider the fact that Allāh, Glorious and Exalted is He, spoke the Qur'ān when revealing it, we would say that what is recorded in *Al-Lawḥ Al-Maḥfūẓ* is the mention of the Qur'ān. And it is not necessary that because it was mentioned in *Al-Lawḥ Al-Maḥfūẓ* that it was recorded in it. Just as Allah, Exalted is He, says concerning the Qur'ān:

﴿وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ﴾

﴾And verily, it is (announced) in the Scriptures of former people.﴿ (*Ash-Shu'arā'* 26:196)

That is in the earlier Books. And what is known is that the text of the Qur'ān is not found in the past Books; only its mention is found. And it is possible for us to say the same about His statement, Exalted is He:

﴿بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ○ فِى لَوْحٍ مَّحْفُوظٍۭ﴾

﴾Nay! This is a Glorious Qur'an, in Al-Lawḥ Al-Maḥfūẓ (the Guraded Tablet).﴿ (*Al-Burūj* 85:21-22)

That is, it is mentioned in this Tablet.

What is important is that we believe that the measurements of creation are recorded in the *Al-Lawḥ Al-Maḥfūẓ* (the Guraded Tablet), and that what is recorded in this Tablet does not change, because Allāh commanded that whatever that shall be until the Day of Resurrection be recorded in it.

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فَأَوَّلُ مَا خَلَقَ اللهُ الْقَلَمَ قَالَ لَهُ: اكْتُبْ. قَالَ: مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ. . . .

The first thing which Allāh created is the Pen. He said to it: "Write." It replied: "What should I write?" He said: "Write whatever that shall happen until the Day of Resurrection."...

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Concerning his statement: *"The first thing which Allāh created is the Pen. He said to it: 'Write.' It replied: 'What should I write?' He said: 'Write whatever that shall happen until the Day of Resurrection.'"*[1]

- His statement: *"The first thing which Allāh created is the Pen. He said to it: 'Write!'"* He commanded it to write, even though the Pen is an inanimate being!

[1] Its reference preceded.

How can a speech be directed to an inanimate being?

The answer to that is the inanimate beings, with respect to Allāh, are sensible beings to which addressing them is correct.

Allāh, Exalted is He, says:

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ﴾

﴾*Then, He Istawā* (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."﴿ (*Fuṣṣilat* 41:11)

He was addressing both of them, and also mentioned their reply. Their reply came with the use of the sensible plural; "*Ṭā'i'īn* (willingly)" as sensible beings; not "*Ṭā'i'āt* (willingly)" as inanimate or insensible things.

He, Exalted is He, says:

﴿قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ﴾

﴾*We said: "O fire! Be you coolness and safety for Ibrāhīm!*﴿ (*Al-Anbiyā'* 21:69)

And it was so. And He, Exalted is He, says:

﴿يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ﴾

﴾*O you mountains. Glorify (Allāh) with him! And you birds (also)!*﴿ (*Saba'* 34:10)

The mountains were glorifying Allāh with him.

The end result is that Allāh commanded the Pen to write; the Pen went to implement the order, but it did not know what to write, because the command was general, so it

said: "What should I write?" That is to say: "What thing should I write?"

- *"He said:"* that is Allāh.
- *"Write what shall happen until the Day of Resurrection."* So, the Pen wrote, with the command of Allāh, everything that will happen until the Day of Resurrection.

Look at how the Pen knew what would be until the Day of Resurrection. So it wrote it because the command of Allāh, the Mighty and Sublime, could not be disobeyed.

- His statement: *"What shall happen until the Day of Resurrection:"* It encompasses the actions of Allāh, Exalted is He, and the actions of the creation.

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فَمَا أَصَابَ الإِنْسَانَ لَمْ يَكُنْ لِيُخْطِئَهُ، وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ. . . .

Whatever happens to a person could not have missed him and whatever misses him could not have happened to him....

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Concerning his statement: *"Whatever happens to a person could not have missed him and whatever misses him could not have happened to him."*

- If you believe in this statement, you will enjoy ease of mind. Whatever happens to man will never miss him.

- The meaning of *"whatever happens to:"* It implies that the meaning is: "what is decreed to happen to him, it will never miss him" and it is also implies the meaning: "what actions occurred with him, could never ot have missed him, even if a person wished that." They are two correct meanings that are not contradictory.

"And whatever misses him could not have happened to him" meaning - whatever is decreed to miss him, it could not have happened to him. Or the meaning is whatever he missed to do. Because it is known that it would not result from him, even if a person wishes for that. And they are both correct meanings which are not contradictory.

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جَفَّتِ الأَقْلَامُ، وَطُوِيَتِ الصُّحُفُ. كَمَا قَالَ تَعَالَى: ﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾ [الحج: ٧٠]، وَقَالَ: ﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾ [الحديد: ٢٢]. . . .

The Pens have dried up and the sheets have been folded. As Allāh, Exalted is He, has stated: ﴾Know you not that Allāh knows all that is in heaven and on earth? Verily, it is in a record. Verily, that is easy for Allāh.﴿ (*Al-Ḥajj* 22:70) And He says: *﴾No calamity befalls, on the earth or in yourselves, but it is in a record, before We initiated it. Verily, that is easy for Allāh.﴿* (*Al-Ḥadīd* 57:22)....

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- The author said: *"The Pens have dried up and the sheets have been folded."*
- *"The Pens:"* They are the Pens of *Al-Qadar*, which Allāh wrote the measurements with. They have dried up and have been exhausted.
- *"The sheets have been folded:"* This is a means of expression to say that the affair has ended.

In *Ṣaḥīḥ Muslim*[1] from Jābir, may Allāh be pleased with him, he said: "Surāqah bin Mālik bin Ju'sham came, and said: 'O the Messenger of Allāh! Explain our religion to us as if we were just created today. What is the case of the deeds today? Is it what the pens have dried and what the measurements have set in motion? Or is it what we shall do in the future?' He said: 'No! Rather, it is what the Pens have dried upon and what the measurements have been set in motion.' He said: 'Then, what about the deeds?' He replied: 'Work! Everyone will be facilitated (for what has been decreed for him).'"

- His statement: *"As Allāh, Exalted is He, has stated:"* The letter *Kāf* (i.e. as) in this expression is to express a reason.
- *﴾Do you not know﴿*: O you being spoken to!
- *﴾That indeed Allāh knows what is in the heaven and on the earth﴿*: This is general; He knows whatever is contained in both of them, in their contents, descriptions, actions and conditions.
- *﴾Verily, it is in a record﴿*: That is, *Al-Lawḥ Al-Maḥfūẓ*.
- *﴾Verily, that is easy for Allāh﴿*: Meaning, the matter of such recording is easy for Allāh.

[1] Reported by Muslim (2648).

❖ Concerning his statement: *"And He said:*

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

﴾No calamity befalls on the earth or in yourselves but it is in a record, before We initiated it. Verily, that is easy for Allāh.﴿ (*Al-Ḥadīd* 57:22)

❖ *﴾On the earth﴿*: such as drought, earthquakes, floods and other than that.

❖ *﴾Or in yourselves﴿*: such as illness, destructive epidemics and other than that.

❖ *﴾But it is in a record﴿*: That is, in *Al-Lawḥ Al-Maḥfūẓ*.

❖ *﴾We initiated it﴿*: That is, before We create it. The pronoun contained in the clause: *﴾We initiated it﴿* implies that it refers to the calamity; and it implies that it refers to the souls; and, it implies that it refers to the earth. All of which is correct. For the calamity was recorded before Allāh, the Mighty and Sublime, created it, and before He created the afflicted soul, and before He created the earth.

It is contained in *Ṣaḥīḥ Muslim*[1] from 'Abdullāh bin 'Amr, may Allāh be pleased with him, who said: "The Messenger of Allah ﷺ said: 'Allāh had written the decrees for the creations, fifty thousand years before He created the heavens and earth; and His Throne was over the water.'"

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[1] Reported by Muslim (2653)

وَهَذَا التَّقْدِيرُ التَّابِعُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي مَوَاضِعَ جُمْلَةً وَتَفْصِيلاً. . . .

This measurement, which is in accordance with His knowledge, Glorious is He, is contained in places, in general and specific....

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Concerning his statement: *"This measurement, which is in accordance with His knowledge, Glorious is He, is contained in places, in general and specific.."*

❖ His saying: *"In places:"* meaning, in places other than *Al-Lawḥ Al-Maḥfūẓ*

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فَقَدْ كَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ مَا شَاءَ. وَإِذَا خَلَقَ جَسَدَ الْجَنِينِ قَبْلَ نَفْخِ الرُّوحِ فِيهِ؛ بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيُقَالُ لَهُ: اكْتُبْ: رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيدٌ وَنَحْوَ ذَلِكَ. . . .

He has written whatever He willed in Al-Lawḥ Al-Maḥfūẓ. When He creates the body of the fetus, before the soul is breathed into it, He sends an Angel to it, and it is commanded with four statments. It is said to him: "Write his provision, his lifespan, his deeds, and whether he will be miserable or happy" and the like....

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❖ Then, he explained these places, by his saying: *"He has written whatever He wished in Al-Lawḥ Al-Maḥfūẓ."*

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وَإِذَا خَلَقَ جَسَدَ الْجَنِينِ قَبْلَ نَفْخِ الرُّوحِ فِيهِ؛ بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيُقَالُ لَهُ: اكْتُبْ: رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٌّ أَمْ سَعِيدٌ. وَنَحْوَ ذَلِكَ

"When He creates the body of the fetus, before the soul is breathed into it, He sends an Angel to it, and it is commanded with four statments. It is said to him: 'Write his provision, his lifespan, his deeds, and whether he will be miserable or happy' and the like."

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These are two places:

The first: *Al-Lawḥ Al-Maḥfūẓ;* the evidence and detailed discussion about that preceded.

The second: The writing of the lifespan of the fetus in the womb of its mother; and its evidence from the *Ḥadīth* of Ibn Mas'ūd, may Allāh be pleased with him, preceded.[1]

The third place: What he indicated by his saying: *"And the like;"* and it is the yearly decrees which take place on *Lailatul-Qadar* (the Night of Power). On *Lailatul-Qadar,* everything that will occur that year will recorded, as He, Exalted is He, says:

﴿أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ۝ رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs*.

﴿*Therein (that night) is decreed every matter of ordainments. Amran (a Command) from Us. Verily, We are ever sending (the Messengers).*﴾ (*Ad-Dukhān* 44:4-5)

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فَهَذَا التَّقْدِيرُ قَدْ كَانَ يُنْكِرُهُ غُلَاةُ الْقَدَرِيَّةِ قَدِيمًا، وَمُنْكِرُهُ الْيَوْمَ قَلِيلٌ. . . .

This measurement (At-Taqdīr), the extreme among the Qadariyyah of the past rejected it, but those who reject it today are few....

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❖ The author said: *"This measurement (At-Taqdīr),* the extreme among the *Qadariyyah* of the past rejected it, but those who reject it today are few."

❖ *"This measurement (At-Taqdīr):"* That is, the knowledge and the recording were rejected by the extreme among the *Qadariyyah.* They would say that Allāh does not know the actions of the slave, except after they exist, and that they were not recorded. And they say that the matter resuming; that is renewable. However, the later generations of them acknowledge the knowledge and the recording, but they reject the will (*Mashī'ah*) and the creation.[1] This is in relation to the actions of the

[1] Translation note: Meaning, they agree that Allāh knows of, and recorded the actions of the creatures before they occurred, but they reject that Allāh willed and created those actions, while the earlier group rejected Allāh's knowledge and recording of the actions of the creatures as well.

creatures.

As for the relation to Allāh's actions; then no one rejects that Allāh was knowledgeable of that before it occurred.

And these people - those who reject Allāh's knowledge of the slave's actions - the ruling for them in the *Sharī'ah* is that they are disbelievers; because they belie Allāh's statement, Exalted is He:

﴿وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴾And Allāh is the All-Knower of everything.﴿ (*Al-Baqarah* 2:282)

– among other *Āyāt*, and they oppose what is known in the religion by necessity.

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● The Second Level of Belief in *Al-Qadar*

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ؛ فَهِيَ مَشِيئَةُ اللهِ النَّافِذَةُ، وَقُدْرَتُهُ الشَّامِلَةُ، وَهُوَ: الإِيمَانُ بِأَنَّ مَا شَاءَ اللهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ مِنْ حَرَكَةٍ وَلَا سُكُونٍ؛ إِلَّا بِمَشِيئَةِ اللهِ سُبْحَانَهُ. . . .

As for the second level. That is Allāh's effective will (Mashī'ah) and His all-encompassing power (Qudrah). That is the belief that whatever Allāh wills, will be, and whatever He has not willed, will not be. And there is nothing in the heavens and on the earth that moves or is still, except by Allāh's will, Glorious is He....

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❖ Concerning his statement: *"As for the second level."* That is among the levels of belief in *Al-Qadar*.

❖ His statement: *"That is Allāh's effective will (Mashī'ah)* and His all-encompassing power (*Qudrah*). That is the belief that whatever Allāh wills, will be, and whatever He has not willed, will not be. And there is nothing in the heavens and on the earth that moves or is still, except by Allāh's will, Glorious is He."

❖ That is, that you believe that Allāh's will effects everything, whether that has to do with His actions, or the actions of His creation, and that His power is all-encompassing.

﴿وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَيْءٍ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلْأَرْضِ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا﴾

﴾Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.﴿ (Fāṭir 35:44)

This level includes of two things: *Al-Mashī'ah* (Will) and Creation.

– As for *Al-Mashī'ah* (the will), it is compulsory upon us to believe that the Will of Allāh, Exalted is He, has effects everything, and that His power encompasses everything, whether they are His actions or the actions of the creation.

– As for it encompassing His actions, the matter is obvious concerning this.

– As for it encompassing the actions of the creatures, then it is because all creation is part of the dominion of Allāh, Exalted is He. Nothing can exist in His dominion except what He wills.

❖ The evidence of this, is His statement, Glorious is He:

﴿فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ﴾

﴾Had He so willed, He would indeed have guided you all.﴿ (*Al-An'ām* 6:149)

And His statement, Glorious is He:

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً﴾

﴾And if your Lord had so willed, He could surely have made mankind one Ummah﴿ (*Hūd* 11:118)

And His statement, Exalted is He:

﴿وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟﴾

﴾If Allāh had willed, succeeding generations would not have fought against each other, after clear Bayyināt (Verses) of Allāh had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another.﴿ (*Al-Baqarah* 2:253)

These *Āyāt* prove that the actions of the slaves are contingent upon Allāh's will.

And He, Exalted is He, says:

﴿وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

﴾But you cannot will unless Allāh wills.﴿ (*Al-Insān* 76:30)

This proves that the slave's will is included under, and in accord with, Allāh's will.

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لَا يَكُونُ فِي مُلْكِهِ مَا لَا يُرِيدُ وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ ...

There shall not be, in His Dominion, what He did not want, and that He, Glorious is He, has power over all things, of that which exists, and that which does not exist.

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❖ His statement: *"There shall not be, in His Dominion, what He did not want:"* This expression needs to be expounded upon. 'There shall not be, in His Dominion, what He did not want, by the universal *Irādah*. As for the *Sharī'ah* type of *Irādah*, then there will be, in His Dominion, what He did not want.[1]

Therefore, we have to categorize the *Irādah* (want, intent, volition) into two categories: The universal *Irādah*, will and the legislative (*Sharī'ah*) type of *Irādah*.

— The universal *Irādah*, has the meaning of *Al-Mashī'ah* (the will). Its example is the statement of Nūḥ, may the *Ṣalāh* and *Salām* be upon him, to his people:

﴿وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ﴾

﴾And my advice will not profit you, even if I wish to give you good counsel, if Allāh wants to keep you astray.﴿ (*Hūd* 11:34)

— The legislative *Iradah*, has the meaning of love. Its example is His statement, Exalted is He:

[1] The *Shaikh*, may Allāh have mercy upon him, explained the meaning of universal and *Sharī'ah Irādah* earlier in the first volume.

﴿وَاللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ﴾

﴾Allāh wants to accept your repentance﴿. (*An-Nisā'* 4:27)

The two categories of *Irādah* differ in what they necessitate and what they are relative to.[1]

— Concerning their relativity; the universal *Irādah* relates to what occurs, whether He likes it or hates it. The legislative *Irādah* has to do with what He loves, whether it occurs or not.

— Concerning what it necessitates; the universal *Irādah* is bound to occur as He has willed it, while the legislative *Irādah* is not bound to occur as He has willed.

- Based on this, the statement of the author: *"There shall not be, in His Dominion, what He did not want:"* Refers to the universal *Irādah*.
- If somebody says: "Are acts of disobedience part of what Allāh wanted?"

The response is that, from the perspective of the legislative *Irādah*, they are not what Allāh wanted, because He does not love them. And from the perspective of the universal *Irādah*, then it is what He, Glorious is He, wanted, because they occur by His *Mashi'ah* (will).

Concerning his statement: "And that He, Glorious is He, has power over all things, of that which exists, and that

[1] Translation note: Meaning, *Irādah* can carry the meaning of willing a matter, in the case of which, Allāh's will can not be altered, or it can carry the meaning of to like or encourage, or want, or love a matter, in which case the meaning of "Allāh wants" is that He loves it, or likes that. So *Irādah* is used both ways, but its meaning will differ based upon the context.

which does not exist."

- *"All things:"* So Allāh has power over it, from that which exits; to make it not exists, or to alter it, and from that which does not exist; to bring it into existence.

So the *Qudrah* relates to what is existed, by bringing it into existence, or making it non-existent, or altering it, and it relates to what does not exist, by making it non-existent, or bringing into existence.

For example, everything in existence, Allah is able to make it non-existent, and He is able to alter it; meaning to change it from one state to another. And everything that is non-existent,; then Allāh is able to make it exist, whatever it is, Allāh, Exalted is He, says:

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾Indeed, Allāh is capable over all things.﴿ (*Al-Baqarah* 2:20)

- Some scholars mention an exception for that, and say: "Except His Essence." He cannot overpower it! And they claim that the intellect supports that!!

We say; what do you mean by saying that He is not powerful over Himself?

— If what you mean that He is not able to make Himself non-existent, or cause any imperfection to befall Himself; then we agree with you, that neither imperfection nor non-existence can occur to Allāh. But we do not agree with you that this has to do with his *Qudrah* (power), because the *Qudrah* only has to do with something that is possible. As for a thing that is necessary, or impossible, then fundamentally, the *Qudrah* does not relate to it; because whatever is necessary, it is impossible that it not exist, and what is impossible, it is impossible that it exists.

— If what you meant by your statement that He does not have power over His Essence, is that He does not have the ability to do whatever He wills, and therefore cannot come or the like, this is a mistake. Rather, He does have power over that, and He does it. If we say that He does not have power over such actions; then that will be of the greatest imperfections which are impossible for Allāh, Glorious is He.

With this, it is known that this exception concerning the generality of Allāh's power is wrong by all standards.

❖ The author only mentioned this statement to refute the *Qadariyyah* who say that Allah has no power over the actions of the slave, and that the slave is independent in his actions!

But the proofs in the Book and the *Sunnah* about the encompassing power of Allāh clearly refute them.

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فَمَا مِنْ مَخْلُوقٍ فِي الأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللهُ خَالِقُهُ سُبْحَانَهُ، لا خَالِقَ غَيْرُهُ، وَلَا رَبَّ سِوَاهُ. . . .

So, there is no creature on the earth or in the heaven, except that Allāh is its Creator, Glorious is He, there is no creator other than Him, and there is no lord aside from Him....

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❖ Concerning his statement: *"So, there is no creature on the earth or in the heaven, except that Allāh is its Creator, Glorious is He, there is no creator other than Him, and there is no Lord aside from Him."*

❖ This is correct without any doubt.

❖ And there are both textual and rational proofs for this.

— As for the textual proofs, Allāh, Exalted is He, has said:

﴿ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍ﴾

﴾*Allāh is the Creator of all things.*﴿ (*Az-Zumar* 39:62)

He, Exalted is He, also says:

﴿أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ۝ أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بَل لَّا يُوقِنُونَ﴾

﴾*Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay! But, they have no firm belief.*﴿ (*Aṭ-Ṭūr* 52:35-36)

So it is not possible that anything exist in the heavens or earth except that Allāh Alone is its Creator.

Allāh posed a challenge to the idol-worshippers and we were commanded to listen to it. He says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ﴾

﴾*O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose.*﴿ (*Al-Ḥajj* 22:73)

It is known that those they call on besides Allāh are held in esteem by them, because they chose them as Lords. If those held in esteem by them are incapable of creating a fly, which is the most insignificant and the weakest of things, then their being unable to create something more, is even

more obvious.

Rather, He says:

﴿وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ﴾

﴾And if the fly snatched away a thing from them, they would have no power to release it from the fly.﴿ (*Al-Ḥajj* 22:73)

They so incapable, that they cannot even defend themselves from a fly and exact their right from it.

If it is asked: How could a fly take away something from these idols?!

The response: Some scholars say that this is rhetorical. That is to say: Assuming a fly snatches something away from them, they would have no power to release if from the fly.

Some of them say that it is a reality. They say that a fly will land on these idols and suck up the good things on it, and the idols are not to extract what the fly has sucked up.

And when it is incapable of defending itself, and salvaging its own right, then it is even more incapable of defending others and salvaging their rights.

The point is that Allāh, Exalted is He, is the Creator of everything, and that there is no creator except for Allāh. So believing in the encompassing ability of Allah, the Mighty and Sublime, to create, and that he is the Creator of everything, even the actions of the slaves, based upon His statement, Exalted is He:

﴿ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ﴾

﴾Allāh is the Creator of all things.﴿ (*Ar-Ra'd* 13:16)

He, Exalted is He, also says:

﴿وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا﴾

﴾He has created everything, and has measured it exactly according to its due measurements.﴿ (*Al-Furqan* 25:2)

Āyāt in this regard are many.

There is also a specific *Āyah* regarding this subject, that is, the creation of the actions of the worshippers.

Ibrāhīm said to his people:

﴿وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

﴾While Allāh has created you and what works you do!﴿ (*Aṣ-Ṣāffāt* 37:96)

The *Mā* (what) used here is infinitive; and the meaning of the statement is thus: "He created you, and your deeds." This is a text stating that the person's actions are created by Allāh, Exalted is He.

So if it were said: "Is it not possible that *Mā* (what) is considered a relative pronoun here, and with that, the meaning of the statement will be: 'He created you, and He created that which you do?' Then how is it possible for us to say that the *Āyah* is a proof of the creation of the actions of the slave, if the word *Mā* (what) here is considered to be a relative pronoun?"

The answer is that when that which is done, is created by Allāh, it necessitates that the persons act be created. Because what is done, it was by the act of the person; so the person is the one who generates the act in whatever is done; so when that which was done is created by Allāh, and it is the action of the slave; that necessitates that the action of the slave is created. So the *Āyah is evidence that the actions of the slaves are created in either of the two interpretations*.

— As for the rational evidence that the actions of the slave

are created by Allāh; its basis is that the actions of man stem from two things; strong determination and adequate ability.

For example, if I want to perform an action, this action will not exist except if it were preceded by two matters. They are:

First: A strong determination to perform the action, because if you are not determined, you will not do it.

Second: Adequate ability; because if you do not have the ability to perform the action, you will not do it. So the One Who created this ability in you, is Allāh, the Mighty and Sublime, He is the One who puts the determination in you. The Creator of this complete cause is also the Creator of that which enacts this cause.

— The second rational view is that we say that the action is an attribute of the doer, while the attribute is a subsidiary of the object described. So, as person himself is a creation of Allāh, then his actions are created, because the attribute is a subsidiary of the object described.

So, it becomes clear by the evidences, that the actions of the person are created by Allāh, and they are included in the generality of creating, by texts and rational proofs. And the textual evidences are of two types: General and specific. And the rational evidences are also understood from two perspectives.

- Concerning his statement: *"There is no creator other than Him."*
- If you say: This restriction is refuted by the fact that there is another creator besides Allāh. A picture-maker considers himself a creator. Rather, it is even related in the *Ḥadīth* that he is a creator: "The picture-makers shall be punished. It will be said to them: 'Give life to

that which you created.'"[1]

Allāh, the Mighty and Sublime, also says:

﴿فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾

﴿So blessed is Allāh, the Best of Creators.﴾ (*Al-Mu'minūn* 23:14)

So there is a creator, but Allāh, Exalted is He, is the Best of creators. So what is the response to the saying of the author?

The response is that the creation that is attributed to Allāh, the Mighty and Sublime, is originating and transforming things from what they are to completely different things. So none can originate and create things except Allāh, the Mighty and Sublime, and none can transform things from what they were to a completely different thing except Allāh, the Mighty and Sublime.

And what was said: "that he creates" in reference to the creature; then it means that he changes something from a description to another description. For example, wood is changed, in that it is taken from a tree and changed, through carpentry work, into a door. Its transformation to a door is called a creation, but it is not the creation that is specific to the Creator, and that is bringing it into existence from non-existence, or changing a particular thing to another thing entirely.

- Concerning his statement: *"There is no lord aside from Him."* That is; that Allāh alone is the Lord; the Disposer of all affairs. This is a restriction in reality.
- But perhaps one responds to this with what is narrated

[1] Its reference preceded (1:22) and it is in the Two *Ṣaḥīḥs* from 'Âishah, may Allāh be pleased with her.

in some *Ḥadīth*s that affirm *Rubūbiyyah* to other than Allāh:

Concerning the stray camel, the Prophet ﷺ said: "Leave it. It has its water reservoir with it, and its footwear. It will produce water and eat trees until its *Rabb* finds it."[1] Its *Rabb* is its owner.

And in some of the versions of the *Ḥadīth* of Jibrīl, it says: "When the slave-woman gives birth to her lord (*Rabb*)."[2]

What would be the means reconciling between this, and the statement of the author that: *"there is no lord aside from Him."*?

We say; that Allāh's *Rubūbiyyah* is general and perfect; Allāh is the Lord of everything. He is not questioned about what He does with His creation, because all of His actions are full of mercy and wisdom. That is why Allāh, the Mighty and Sublime, decrees drought, illness, death and wounds for people and the animals. We say that this is predicated on absolute perfection and wisdom.

But as for the creatures *Rububiyyah* over creatures, then it is an imperfect and inadequate *Rubūbiyyah*. It can not exceed its limits, and man does not have complete authority with it. His authority and control is restricted either by legislation, or by customary habits.

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[1] Al-Bukhārī (2429) and Muslim (1722) (1), from the *Ḥadīth* of Zaid bin Khālid, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (50) and Muslim (9) from the *Ḥadīth* of Abū Hurairah, may Allāh be pleased with him.

وَمَعَ ذَلِكَ؛ فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ وَطَاعَةِ رُسُلِهِ، وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ. . . .

And with that, He has commanded His slaves to obey Him, and to obey His Messengers and prohibited them from disobeying Him....

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Concerning his statement: *"And with that, He has commanded His slaves to obey Him, and to obey His Messengers and prohibited them from disobeying Him."*

❖ That is, despite His creating, and His *Rubūbiyyah* which is all-encompassing, He did not leave His slaves in neglect, and He did not deny them choices. Rather, He commanded them to obey Him, and to obey His Messengers, and prohibited them from disobeying Him.

And His ordering of this, is an order of what is possible; so the one who is commanded is created by Allāh, the Mighty and Sublime, and his action is created by Allāh, yet; he is still commanded and prohibited.

And if man were forced to do his deeds, then His order would have been an order that is not possible. Allah, the Mighty and Sublime, says:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿Allāh burdens not a soul beyond its ability.﴾ (*Al-Baqarah* 2:286)

He, Exalted is He, also says:

﴿لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴾We burden not any soul, but with what it can bear.﴿ (*Al-An'ām* 6:152)

This proves that they are able to act in obedience to Allāh, and they are able to stay away from disobeying Him, and that they are not coerced to do that.

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وَهُوَ سُبْحَانَهُ يُحِبُّ الْمُتَّقِينَ وَالْمُحْسِنِينَ وَالْمُقْسِطِينَ، وَيَرْضَى عَنِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَلَا يُحِبُّ الْكَافِرِينَ، وَلَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ، وَلَا يَأْمُرُ بِالْفَحْشَاءِ، وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ، وَلَا يُحِبُّ الْفَسَادَ. . . .

And He, Glorious is He, loves Al-Muttaqīn (those who have Taqwa), and Al-Muḥsinīn (those who do good), and Al-Muqsiṭīn (those who are just). And He is pleased with those who believe and perform righteous deeds; and He does not love the disbelievers. And He is not pleased with people who are Al-Fāsiqīn (rebellious). And He does not command Al-Faḥshā' (lewdness and indecency). And He is not pleased with disbelief for His slaves. And He does not love Al Fasād (mischief-making)....

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❖ Concerning his statement: *"And He, Glorious is He, loves Al-Muttaqīn* (those who have *Taqwa*), and *Al-Muḥsinīn* (those who do good), and *Al-Muqsiṭīn* (those who are just)."

❖ Meaning that Allāh, the Mighty and Sublime, loves the good-doers; this is according to His statement, Exalted is He:

﴿وَأَحْسِنُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ﴾

﴾And do good. Truly, Allāh loves Al-Muḥsinūn (the good-doers).*﴿* (*Al-Baqarah* 2:195)

And *Al-Muttaqīn*; due to His statement:

﴿فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

﴾So long, as they are true to you, stand you true to them. Verily, Allāh loves Al-Muttaqīn (those who have *Taqwa*).*﴿* (*At-Tawbah* 9:7)

And *Al-Muqsiṭīn*, due to His statement:

﴿وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

﴾And be equitable. Verily! Allāh loves those who are equitable.﴿(*Al-Ḥujurāt* 49:9)

So He, the mighty and Sublime, loves these people, even though He is the one who decreed these deeds which He loves for them. So, their actions are beloved to Allāh, and what He wants, both universally and legislatively. So the *Muḥsin* (doer of good) maintains the obligatory and the recommended acts; and the *Mutaqī* (the person with *Taqwa*), maintains the obligatory, while the *Muqsiṭ* (the just) avoids injustice in his dealings with people.

❖ Concerning his statement: *"And He is pleased with those who believe and perform righteous deeds; and He does not love the disbelievers."*

❖ "He is pleased with those who believed and perform righteous deeds." The proof of that is His statement,

Exalted is He:

﴿وَالسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴾And the first to embrace Islām of the Muhājirīn (those who emigrated) and the Anṣār (the helpers) and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him.﴿ (*At-Tawbah* 9:100)

And He, Exalted is He, also says:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ۝ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ﴾

﴾Verily, those who believe and do righteous good deeds, they are the best of creatures. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allāh Well-Pleased with them, and they with Him.﴿ (*Al-Bayyinah* 98:7-8)

❖ Concerning his statement: *"He does not love,"* that is Allāh, the Mighty and Sublime, (does not love) *"the disbelievers."*

The proof of that is His statement, Exalted is He:

﴿فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ﴾

﴾But if they turn away, then Allāh does not like the disbelievers.﴿ (*Āl 'Imrān* 3:32)

Even though disbelief occurs by His will, it occurring by His will does not necessitate that it is beloved to Him, Glorious and Exalted is He.

❖ Concerning his statement: *"And He is not pleased with people who are Al-Fāsiqīn* (rebellious):" the proof of this is His statement, Exalted is He:

﴿فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ﴾

﴾But if you are pleased with them, certainly Allāh is not pleased with the people who are Al-Fāsiqīn (rebellious).﴿ (*At-Tawbah* 9:96)

A *Fasiq* is the one who leaves from obedience to Allāh. It can be used to refer to a disbeliever and it can be used to refer to the disobedient.

In His statement, Exalted is He:

﴿أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ۝ أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ۝ وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ﴾

﴾Is then he who is a believer like him who is Fāsiq? Not equal are they. As for those who believe and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do. And as for those who are Fāsiqīn, their abode will be the Fire, every time they want to leave it, they will be put back into it, and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴿ (*As-Sajdah* 32:18-20)

What is intended by the *Fāsiq* here is the disbeliever.

As for His statement, Exalted is He:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟﴾

﴾O you who believe! If a Fāsiq comes to you with a

news, verify it.﴾ (*Al-Ḥujurāt* 49:6)

What is intended by the *Fāsiq* here is a disobedient person.

So, Allah, the Mighty and Sublime, is not pleased with the people who are *Fāsiqīn*, neither the these people (the disbelievers) nor these people (the disobedient). But as the *Fāsiqīn* who are disbelievers, He is not pleased with them at all. While in the case of the *Fāsiqīn* who are disobedient, He is not pleased with them in the matter in which they committed *Fisq* (rebelliousness) in, and He is pleased with them in the matters in which they have obeyed Him.

❖ Concerning his statement: *"And He does not command Al-Faḥshā'."*

The proof of this is His statement, Exalted is He:

﴿قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ﴾

﴾Nay, Allāh never commands of Faḥshā'.﴿ (*Al-A'rāf* 7:28)

For, whenever they committed a *Fāḥishah*:

﴿قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا﴾

﴾They say: 'We found our fathers doing it, and Allāh has commanded us of it.'"﴿ (*Al-A'rāf* 7:28)

So, they argued using those two matters. So Allah, Exalted is He, says:

﴿قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ﴾

﴾Nay, Allāh never commands of Faḥshā'.﴿ (*Al-A'rāf* 7:28)

And He was silent with their saying:

﴿وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا﴾

﴾We found our fathers doing it.﴿ (*Al-A'rāf* 7:28)

Because it was the truth, that was undeniable. But:

﴿وَٱللَّهُ أَمَرَنَا بِهَا﴾

﴾And Allāh has commanded us of it.﴿ (*Al-A'rāf* 7:28)

was false, that is why He belied them, and commanded His Prophet to say:

﴿إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ﴾

﴾Nay, Allāh never commands of Faḥshā'.﴿ (*Al-A'rāf* 7:28)

He did not say they did not find their fathers doing that, because they had indeed found their fathers doing that.

❖ Concerning his statement: *"And He is not pleased with disbelief for His slaves."*

This is according to His statement, Exalted is He:

﴿إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ﴾

﴾If you disbelieve, then verily, Allāh is not in need of you, He likes not disbelief for His slaves.﴿ (*Az-Zumar* 39:7)

But He decreed that they commit disbelief, yet, His decreeing that does not necessitate that He, Glorious and Exalted is He, is pleased with it. Rather, He decrees it, yet He abhors it and detests it.

❖ Concerning his statement: *"And He does not love Al-Fasād (mischief-making)."*

The proof of that is His statement, Exalted is He:

﴿وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ﴾

﴾*And when he turns away, his effort in the land is to make mischief therein, and to destroy the crops and the cattle, and Allāh likes not mischief.*﴿ (*Al-Baqarah* 2: 205)

The author repeated this kind of expression in order to clarify that His willing something to be, does not necessitate that He loves it, and His abhorrence for something does necessitate that it is not wanted by Him based upon His universal *Irādah*. Rather, He, the Mighty and Sublime, hates something, and will its by the universal *Iradah*, and He can make something occur although He is not pleased with it, and He does not want it, based upon the legislative *Iradah*.

❖ **If you ask:** "How can what He is not pleased with and what He does not love, be made to occur? And can someone compel Him to make something occur that He is not pleased with and does not love?"

The response is that no one can compel Him to make something occur which He does not love and He is not pleased with. What occurs of His action, the Mighty and Sublime, which is abhorrent to Him is abhorrent in a one way and beloved to Him in another way, due to tremendous benefits that come with it.

For example, faith is beloved to Allah, while disbelief is abhorrent to Him, yet he allows disbelief to occur; though it is abhorrent to Him, due to a tremendous benefit. If not for the existence of disbelief, faith would not be known. If not for the existence of disbelief, man would never be able to recognize the extent of Allāh's favoring him with faith. If not for the existence of disbelief, there would be no commanding good and prohibiting evil, because all of the people would do what is good. If not for the existence of disbelief, there would be no *Jihād*. If not for the existence of

disbelief, then the creation of the Fire would have been without purpose, because the Fire is the final abode of the disbelievers. If not for the existence of disbelief, then all people would have been one nation, and they would not recognize good, nor reject evil. And there is no doubt that this would be incompatible with human society. If not for the existence of disbelief, *Wilāyah*[1] to Allāh would not be recognizable, because hating Allāh's enemies and loving Allāh's *Awliyā'* is part of *Wilāyah* to Allāh.

The same thing will be said health and sickness. Being healthy is beloved and agreeable to man, and the mercy of Allāh, Exalted is He, in it is obvious. But, sickness is detested by man. It can even be a punishment from Allāh for him. Yet, He makes that occur, for the tremendous benefits in it.

How many are those whom, after Allah has showered His favors upon him in his body, wealth, children, house, and transportation, become full of themselves and consider themselves independent of what Allāh has favored them, and turn away from the obedience of Allāh, the Mighty and Sublime, such as He, Exalted is He, says:

﴿كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ﴾

﴾*Nay! Verily, man does transgress all bounds. Because he considers himself self-sufficient.*﴿ (*Al-'Alaq* 96:6-7)

This is a great evil. If Allāh wants to send such a person like this back to his appropriate place, He tries him, so that he can return to Allāh. Testimony for this is in His statement, Exalted is He:

[1] Translation note: Meaning, allegiance. For details see the discussion about the *Awliyā'* that appears later.

﴿ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴾Evil has appeared on land and sea because of what the hands of men have earned, that Allāh may make them taste a part of that which they have done, in order that they may return (in repentance).﴿ (*Ar-Rūm* 30:41)

O man, if you reflect upon this, with proper reflection about the decrees of Allāh, the Mighty and Sublime, you recognize the wisdom with which Allāh, Glorious and Exalted is He, decrees the good and the evil; and that Allāh, Glorious and Exalted is He, creates what He dislikes, and also decrees what He dislikes, for tremendous benefits; you may realize them, or you may not realize them, others may realize them, and it is possible that neither you nor others realize them.

❖ **If it were asked:** "How can something be disliked to Allah and also what He wanted?"

The response is that there is no problem in that. Perhaps there is a very bitter medicine with an offensive odor. Yet the sick person will take it while in a calm state, because of the cure which is likely to result from it.

Perhaps there is a father who would hold his sick child still, so that the doctor can cauterize him. Perhaps, the father even cauterizes him himself, even though he strongly detests that his child is burnt with fire.

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وَالْعِبَادُ فَاعِلُونَ حَقِيقَةً، وَاللَّهُ خَلَقَ أَفْعَالَهُمْ. وَالْعَبْدُ هُوَ: الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبَرُّ، وَالْفَاجِرُ، وَالْمُصَلِّي، وَالصَّائِمُ. . . .

The slaves are the real actors, and Allāh is the Creator of their actions. And the slave includes a believer, a disbeliever, the righteous (Al-Barr), the wicked (Al-Fajr), the one who performs Ṣalāh, and the one who fasts. . . .

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❖ Concerning his statement: *"The slaves are the real actors, and Allāh is the Creator of their actions."*

His statement: *"The slaves are the real actors, and Allāh is the Creator of their actions,"* is correct. The slave is the one who carries out his action in reality; and Allāh is the Creator of his action in reality. This is the belief of the People of the *Sunnah*. An affirmation of that, with its evidences has preceded.

Two groups oppose them on this fundamental:

The first group: The *Qadariyyah* among the *Mu'tazilah* and others. They say: "The slaves are the real performers of their actions, and Allāh never created their actions."

The second group: The *Jabriyyah* among the *Jahmiyyah* and others. They say: "Allāh is indeed the Creator of their actions, and they are not real performers of their actions. The actions are only attributed to them metaphorically, and the real doer of the action is Allāh."

This statement lead to saying the belief of *Wahdat Al-*

Wujūd,[1] then it will lead to saying the falsest of falsehoods; because among the slaves there is the fornicator, the thief, the drunkard and the oppressor; and it would be an abomination to attribute these actions to Allāh! And there are other falsehoods that it would lead to.

With this, it becomes clear that the statement of the author: *"The slaves are the real actors, and Allāh is the Creator of their actions"* is a refutation of the *Jabriyyah* and the *Qadariyyah*.

- Concerning his statement: *"The slave includes a believer, a disbeliever, the righteous (Al-Barr)*, the wicked (*Al-Fājir*), the one who performs *Ṣalāh*, and the one who fasts."
- That is to say the descriptions of faith, disbelief, righteousness, wickedness, *Ṣalāh*, and fasting are all descriptions of the slave and not other than him. He is the believer, he is the disbeliever, he is the righteous, he is the wicked, he is the person who performs *Ṣalāh*, and he is fasting person. Like that, he is also the one who pays *Zakāh*; he is the one who performs *Ḥajj* and *'Umrah* and so on. It is not possible that he be described with actions that are not his in reality.
- This sentence includes a refutation of the *Jabriyyah*.
- What is intended by the *Al-'Ubūdiyyah* (slavery) here is the general *'Ubūdiyyah*, because *'Ubūdiyyah* is of two categories: General and specific.

– **The general:** Is submission to the universal commands of Allah, such as it is said in His statement, Exalted is He:

﴿إِن كُلُّ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِي ٱلرَّحْمَٰنِ عَبْدًا﴾

﴾There is none in the heavens and the earth but comes

[1] Translation note: Pantheism, or the belief that only Allāh exists and every witnessed thing is a manifestation of Him.

unto the Most Beneficent (Allāh) as a slave.﴾ (*Maryam* 19:93)

– The specific *'Ubūdiyyah* is the submission to the legislative commands of Allāh; this is specific to the believers; such as it is said in His statement, Exalted is He:

﴿وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا﴾

﴾And the slaves of the Most Beneficent (Allāh) are those who walk on the earth in humility.﴾ (*Al-Furqān* 25:63)

And His statement:

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ﴾

﴾Blessed be He Who sent down the criterion to His slave.﴾ (*Al-Furqān* 25:1)

This is more specific than the first one.

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وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَلَهُمْ إِرَادَةٌ، وَاللهُ خَالِقُهُمْ وَخَالِقُ قُدْرَتِهِمْ وَإِرَادَتِهِمْ، كَمَا قَالَ تَعَالَى: ﴿لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ۝ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾ [التكوير: ٢٨- ٢٩]

The slaves have the ability to perform their deeds; they also have Irādah. And Allah is their Creator, and the Creator of their ability and their Irādah, As He, Exalted is He, says: ﴾To whomsoever among you who wills to walk straight. And you will not, unless (it be) that Allāh wills, the Lord of the 'Ālamīn.﴾ (*At-Takwir* 81:28-29).

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- Concerning his statement: *"The slaves have the ability to perform their deeds; they also have Irādah.* And Allāh is their Creator, and the Creator of their ability and their *Iradah."*
- "The slaves have the ability to perform their deeds; they also have *Irādah."* as opposed to the *Jabriyyah*, who say that they (the slaves) do not have ability nor *Irādah*; they are rather coerced to perform their actions.
- "And Allāh is their Creator, the Creator of their will and their ability" as opposed to the *Qadariyyah*, who say that Allāh is neither the Creator of the slave's action nor his *Irādah* and ability.
- It appears as if by this expression, the author is indicating a view by which it is understood that the slave's actions are created by Allāh, Exalted is He; that his action is issued from ability and *Irādah*, and the Creator of the ability and *Irādah* is Allāh. So whatever is issued from creation, it is also creation.

He also indicates by it, that the action of the slave is by choice not by coercion, because it is issued from ability and *Irādah*. If there was no ability or *Irādah*, the action would not have resulted from him, and if there was no *Irādah*, the action would not have resulted from him, and if the action was coerced, then it was not conditioned by ability and *Irādah*.

Then, the author gave proof for that, so he said: *"As He, Exalted is He, says:*

﴿لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ۝ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾

﴾To whomsoever among you who wills to walk straight. And you will not, unless (it be) that Allāh wills, the Lord of the 'Ālamīn.﴿ (*At-Takwīr* 81:28-29)."

- Therefore, His statement: *﴾To whomsoever among you who wills to walk straight﴿* is a refutation against the *Jabriyyah*.
- And in His statement: *﴾And you will not, unless (it be) that Allāh wills, the Lord of the 'Ālamīn﴿* is a refutation against the *Qadariyyah*.

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وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدَرِ يُكَذِّبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِينَ سَمَّاهُمْ النَّبِيُّ ﷺ: (مَجُوسَ هَذِهِ الأُمَّةِ). . . .

This is the level of Al-Qadar which the majority of the Qadariyyah - those whom the Prophet ﷺ named "the Magūs of this Ummah" - belie it....

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- Concerning his statement: *"This is the level of Al-Qadar:"* That is: The level concerning *Al-Mashī'ah* (the will) and the creating.
- *"Which the majority of the Qadariyyah* - those whom the Prophet ﷺ named "the *Magūs* of this *Ummah*" - belie it."
- *"the majority of the Qadariyyah:"* That is, most of them deny this level, and they say that man is independent in his actions, and Allāh neither willed it, nor created it.
- *"whom the Prophet ﷺ named "the Magūs* of this

Ummah:"[1] Because the *Majūs* (Zoroastrians) believe that there are two creators for events: A creator of good, and a creator of evil! So the creator of good is the light, and the creator of evil is the darkness. The *Qadariyyah* resemble these *Mujūs* in a way, because they say that events are of two types: Events from Allāh's doing; so this is Allāh's creation, and events from the slaves' doing; and the slaves are independent in this, and Allāh, Exalted is He, had no part in creating that.

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وَيَغْلُو فِيهَا قَوْمٌ مِنْ أَهْلِ الإِثْبَاتِ، حَتَّى سَلَبُوا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ، وَيُخْرِجُونَ عَنْ أَفْعَالِ اللهِ وَأَحْكَامِهِ حِكَمَهَا وَمَصَالِحَهَا. . . .

A group of people among Ahlil-Ithbāt (the People of Affirmation) exaggerated in that, until they denied the slave's ability and choice, removing the wisdom and benefits from Allāh's actions and His judgments....

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[1] Based on the report of *Imam* Aḥmad (2:86) from Ibn 'Umar, and Abū Dāwūd (4691) and Al-Lālakā'i in *Sharḥ Uṣūl I'tiqād Ahlus-Sunnah* (2:641) and Ibn Abī 'Āṣim in *As-Sunnah* (145) from Ḥudhaifah who said: "The Messenger of Allāh (S) said: 'Every *Ummah* has *Magūs* and the *Magūs* in my *Ummah* are those who say there is no *Qadar*.'" And Al-Ājurrī referenced it in *Ash-Sharī'ah* (190) and Aṭ-Ṭabarānī in *Al-Awsaṭ* as is in *Majma' Az-Zawā'id* (7:207). And the *Ḥadīth* was graded *Ḥasun* by Al-Albānī based on gathering all of its routes, in *As-Sunnah* (145) by Ibn Abī 'Āṣim.

- Concerning his statement: *"A group of people among Ahlil-Ithbāt (the People of Affirmation) exaggerated in that, until they denied the slave's ability and choice, removing the wisdom and benefits from Allāh's actions and His judgments."*
- *"exaggerated in that:"* That is in this level.
- *"A group of people among Ahlil-Ithbāt* (the People of Affirmation)*:"* That is; affirmation of *Al-Qadar*.
- And these people are the *Jabriyyah;* since it is they that denied the slave ability and choice, and they say that he is coerced to do his actions; because it has been written for him.
- Concerning his statement: "removing the wisdom and benefits from Allāh's actions and His judgments:" "removing" refers back to his saying: *"exaggerated."*
- The meaning of them removing the wisdom and benefits from Allāh's actions and judgments is that they do not affirm a wisdom and benefit for Allāh; so He does, and judges merely out of will. And with this, He rewards the obedient, even though he was coerced upon his action, and He punishes the disobedient, even though he was coerced upon his action.

And what is known, is that the one who is coerced does not deserve praise for what he does that is praiseworthy, nor censure for what he does that is blameworthy, because he did it without having a choice.

- And here is an issue that many disobedient people use as an argument; when you reprimand him for doing an evil; he says that this is what Allāh decreed, are you objecting to Allāh's Decree? So he argues, suing the *Qadar* as proof, for disobeying Allāh, and he say: "I am

a coerced slave."

Then he will also argue, using as proof, the *Ḥadīth*: "Ādam and Mūsā argued, Mūsā said to him: 'You are our father, you let us down and caused our expulsion from Paradise?!' Ādam replied him saying: 'You are Mūsā, Allāh favored you by talking to you (directly); He wrote Tawrah for you with His Hand. Are you censuring me for a matter which Allāh had decreed upon me forty years before He created me?! The Prophet ﷺ said: 'With this, Ādam confounded Mūsā.'" He said this three times.[1] In the wording of Aḥmad: "So Ādam overcame him."[2] This makes it clear that Ādam had a stronger proof than Mūsā.

He would say: "This is Ādam, when Mūsā was objected to his action; he used the *Qadar* as a proof; whereas Ādam is a Prophet, while Mūsā is a Messenger, then Mūsā kept quiet. So then why are you censuring me?"

The response concerning the *Ḥadīth* of Adam:

— As for the view of the *Qadariyyah*, according to their methodology, the *Āḥād Ḥadīths*[3] do not necessitate certainty; they say: "When it is opposed by the intellect, then it is necessary to reject it." Based on this they say that this is not authentic, so we do not accept it, and we do not submit to it.

— As for the *Jabriyyah*, they say: "This is the evidence, what it proves is true, so the slave should not be censured for what has been decreed upon him."

[1] Reported by Al-Bukhārī (6614) and Muslim (2652) from Abū Hurairah, may Allāh be pleased with him.

[2] Reported by Aḥmad in *Al-Musnad* (268).

[3] Translation note: A narration that is narrated by only one narrator anywhere in its chain of transmission.

— As for the People of the *Sunnah*, they say that Ādam, may the *Ṣalāh* and *Salām* be upon him, committed a sin, and this sin led to his expulsion from Paradise; but he later repented from the sin. After his repentance, Allāh chose him, accepted his repentance and guided him; and the one who repented from a sin is like one who has no sin upon him. And it is also impossible that Mūsā, may the *Ṣalāh* and *Salām* be upon him — and he is one of the Messengers of strong resolve — would censure his father for something which he had repented from, after which Allāh chose him, forgave him for his sin, and guided him. The blame was only for the affliction which resulted from what he did; and that is the expulsion of people, and himself, from Paradise. The cause of this expulsion was Ādam's disobedience; even though there is no doubt that Ādam never did this in order to expelled from Paradise, such that he would be blamed; so how could Mūsā blame him?!

And this point is clear. Mūsā, may the *Ṣalāh* and *Salām* be upon him, was not censuring Ādam for his doing the act of disobedience, but only for the affliction, which was from Allāh's *Qadar*. So with this, it becomes clear that there is no proof in this *Ḥadīth* for the *Jabriyyah*.

So we accept it, and we do not reject it as is done by the *Qadariyyah*. But we do not use it as an argument for doing disobedience as is done by the *Jabriyyah*.

And there is another response indicated by Ibn Al-Qayyim, may Allāh have mercy upon him, when he said: "When a person commits an act of disobedience, and the person argues using the *Qadar* as a proof about that, after repenting from it, then there is no harm in that."

Meaning, that if somebody censures you for doing an act of disobedience, after you repented from it, and you say: "This was according to Allāh's Decree and Will, and I

sought forgiveness from Allāh, and repented to Him," and the like; then there is no harm in you saying this.

So Ādam used the *Qadar* as a proof after having repented from the act of disobedience. And there is no doubt that this view is good; but what makes it not completely acceptable, is that Mūsā could not have blamed Ādam for an act of disobedience that he repented from.

And Ibn Al-Qayyim preferred this saying based on what happened when the Prophet ﷺ entered upon 'Alī and Fāṭimah one night, may Allāh be please with them both, and he said: "Will you not both perform *Ṣalāh*?" 'Alī, may Allāh be pleased with him, said: "O the Messenger of Allāh, our souls are in the Hand of Allāh; whenever He wills to wake us, we will wake." Then the Prophet turned, striking his thigh, while he was reciting:

﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾

﴾But, man is ever more quarrelsome than anything.﴿ (*Al-Kahf* 18:54).[1]

There is a problem in such application of the *Ḥadīth* to me, because 'Alī, may Allāh be pleased with him, used the *Qadar* as an argument for his sleeping, and a sleeping person can use the *Qadar* as an excuse, because his act is strictly attributed to him, that is why Allāh, Exalted is He, says regarding the Companions of the Cave:

﴿وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ﴾

﴾And We turned them on their right and on their left sides.﴿ (*Al-Kahf* 18:18)

[1] Reported by Al-Bukhārī (1127) and Muslim (775) from 'Alī bin Abī Ṭālib, may Allāh be pleased with him.

He attributed the act of turning over to Himself, even though they were the ones who were turning, but, since it was not done of their own volition (*Irādah*), He did not attribute it to them.

The first view concerning the response regarding the *Ḥadīth* of Ādam was the view held by *Shaikh Al-Islām* Ibn Taymiyyah, and it is correct.

❖ Hence, there is no proof for the *Jabriyyah* in this *Ḥadīth*, nor for the disobedient who argue using this *Ḥadīth* to claim their excuse is the *Qadar*.

So we say to him: "Your claim to an excuse for disobeying, because of *Al-Qadar* is proven false by revealed texts, the intellect, the reality:

– As for revealed texts, Allāh, Exalted is He, has said:

﴿سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا﴾

﴾Those who took partners (in worship) with Allāh will say: "If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allāh's Messengers), until they tasted of Our Wrath.﴿ (*Al-An'ām* 6:148)

They said that, using the *Qadar* as their excuse for disobeying. So Allāh, Exalted is He, says:

﴿كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ﴾

﴾Likewise belied those who were before them﴿

meaning, they belied the Messengers and argued using the

Qadar as an excuse;

﴿حَتَّىٰ ذَاقُوا بَأْسَنَا﴾

﴾until they tasted of Our Wrath.﴿

This proves that their proof is baseless because if it was an acceptable proof, they could not have tasted of Allāh's wrath.

— Another textual evidence: Allāh, Exalted is He, says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ﴾

﴾Verily, We have inspired you as We inspired Nūḥ, and the Prophets after him....﴿ (*An-Nisā'* 4:163)

— up to His statement:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴾Messengers as bearers of good news, as well as of warning, in order that mankind should have no plea against Allāh after the Messengers.﴿ (*An-Nisā'* 4:165)

The angle of proof from this *Āyah*, is that if the *Qadar* was an excuse, then the excuse would not be falsified by the sending of the Messengers, because the *Qadar* is not falsified by the sending of the Messengers, rather, it remains.

If somebody says that the first evidence is refuted by the saying of Allah, Exalted is He, in *Sūrat Al-An'ām*:

﴿اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَٰهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ○ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ﴾

﴾Follow what has been inspired to you from your Lord, none has the right to be worshipped but He, and turn away from the idolators. Had Allāh willed, they would not have committed Shirk. And We have not made you a watcher over them, nor are you responsible for them.﴿ (*Al-An'ām* 6:106-107)

Here, Allāh says:

﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا﴾

﴾Had Allāh willed, they would not have committed Shirk.﴿

So we say that if a (believing) person says about the disbelievers:

﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا﴾

﴾Had Allāh willed, they would not have committed Shirk.﴿

— then this is a correct, and allowed, but if an idolator says:

﴿لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا﴾

﴾If Allāh had willed, we would not have committed Shirk.﴿ (*Al-An'ām* 6:148)

— by which he intends to use the *Qadar* as an excuse for disobedience, then this is a false statement.

Allāh, the Mighty and Sublime, only said that to His Messenger in order to console him and clarify that whatever occurs, it is by Allāh's Will (*Mashī'ah*).

— As for the intellectual evidence for the falsehood of the disobedient person using the *Qadar* as an excuse for disobeying Allāh, then we say to him: "Who gave you the knowledge that Allāh decreed that you would disobey Him before you disobeyed Him?" For all of us, altogether,

do not know what Allāh decreed until after it occurred. But before it occurs, we do not know what was intended for us. So, we say to the disobedient person: "Did you know, before the time you were committing the act of disobedience, that Allāh had decreed that act of disobedience for you?"

He will say: "No." "Therefore, why do you not assume that Allāh decreed obedience for you, and therefore obey Him. The door is wide open before you, so why did you not enter through the door that you saw would benefit you, since you did not know what Allāh had decreed for you."

A person arguing for a matter he did, using a proof, before the proof is applicable to what he did, is making a false argument. There is no doubt that a person should be able to utilize proof, since the evidence comes before what it indicates.

We also say to him: "If your were told that there are two roads leading to Makkah, one of them is paved and safe while the other is rough and dangerous, will you not take the safe road?" He would say: "Yes, of course."

We then say: If that is the case, then why do you tread the rough, dangerous, and risky path in your worship and discard the safe and secure path for which Allāh, Exalted is He, has guaranteed security to those who tread it, He says:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ﴾

﴾It is those who believe and confuse not their belief with Ẓulm (wrongdoing), for them (only) there is security and they are the guided.﴿ (*Al-An'ām* 6:82)

This is a clear proof.

We also say, supposing the government advertises vacancies for two occupations, one is a high position while

the other is a low position, which of them would you want? You would, without doubt, want for the higher position. This proves that you will acquire the best in the matters of your worldly life. Why do you not then take for the best in the matters of you Hereafter?! Is this anything other than self-contradiction?!

With this, it becomes clear that there is no way for the disobedient person to use the *Qadar* as an excuse for disobeying Allāh, the Mighty and Sublime.

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SECTION:
Concerning *Al-Īmān* (Belief, Creed)

فَصْلٌ: وَمِنْ أُصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ وَالإِيمَانَ قَوْلٌ وَعَمَلٌ، قَوْلُ الْقَلْبِ وَاللِّسَانِ، وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ. . . .

Section : And of the fundamentals of the People of Sunnah and the Jamā'ah is that Ad-Dīn (religion) and Al-Īmān (faith) are statements and actions. The statement of the heart, and the tongue, and the action of the heart, the tongue and the limbs....

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Concerning his statement: *"Section : And of the fundamentals of the People of Sunnah and the Jamā'ah is that Ad-Dīn (religion) and Al-Īmān (faith) are statements and actions."*

- *"Ad-Dīn (religion)"* it is what one professes or adheres to. It is used generally to mean the actions and it is used generally to mean the recompense.

In His statement, Exalted is He:

﴿ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ۝ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ﴾

﴾Again, what will make you know what the Day of Ad-Dīn (Recompense) is? (It will be) the Day when no

person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.﴾ (*Al-Infiṭār* 82:18-19)

What is meant by *Ad-Dīn in this Āyah* is recompense.

And also in His statement, Exalted is He:

﴿وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

﴾And have chosen for you Islām as your Dīn (religion).﴾ (*Al-Mā'idah* 5:3)

Meaning an action by which you draw nearer to Allāh.

It is said: *"Kamā tadainu tudan"* that is; "As you do, so to shall you be recompensed."

What is meant by the *Dīn* in the statement of the author is the deeds.

- As for *"Al-Īmān"* most of the scholars say that the word *Īmān* linguistically means *At-Taṣdīq* (trust) but this calls for careful study because if a word is a synonym of another word, it should share the same means of taking objects. What is known is that the word *At-Taṣdīq* can take an object directly without the help of a preposition, whereas the word *Īmān* cannot take an object directly on its own. You can say for example: *Ṣadaqtuhu* (I believed him) but you cannot say: *Āmantuhu* (I believed him), you rather say: *Āmantu Bihi* or *Āmantu Lahu* (I believed (in) him). So, it is not possible to explain an intransitive verb that cannot take an object, except with a preposition with a transitive verb that can take an object itself.

Then, the statement: *Ṣaddaqtu* cannot convey the meaning of *Āmantu*, because the statement *Āmantu* establishes more peace of mind than the statement *Ṣaddaqtu*.

So, based on this, if the word *Īmān* is taken to mean *Al Iqrār* (affirmation), it would be better. We therefore say, *Īmān* means *Al-Iqrār*. There cannot be *Iqrār* (affirmation) except with *At-Taṣdīq* (trust). You can say: Aqarra Bihi (He affirmed in him), as you can say: *Āmana Bihi* (He believed in him), and you can also say: *Aqarra Lahu* (He affirmed for him), as you can say: *Āmana Lahu* (He believed (in) Him).

This is regarding the linguistic meaning.

- As for the *Sharī'ah* meaning, the author said: *"statements and actions:"*
- This definition is summarized, the author explained it with his statement: *"The statement of the heart, and the tongue, and the action of the heart, the tongue and the limbs."*
- The author, therefore, attributed statements and actions to the heart, and also attributed statements and actions to the tongue.

— As for statements of the tongue, that case is clear; it is speech. As for its action, it is its movements, not speech. Rather speech is generated from it if it is free from being mute.

— As for the statements of the heart, that refers to its acknowledgement and affirmation. As for its action, that is represented by its movement and intentions, such as *Ikhlāṣ* (sincerity) of the deed. This is an action of the heart. Likewise is *Tawakkul* (reliance), *Ar-Rajā'* (having hope), *Al-Khawf* (fear). The action (of the heart) is not mere tranquility of the heart. There is also movement in the heart.

— As for the actions of the limbs, that is clear: bowing (*Rukū'*), prostration (*Sujūd*), standing (*Qiyām*), and sitting (*Qu'ūd*). So the actions of the limbs will be considered *Īmān*, legislatively, because what actually prompts this action is the faith.

If somebody says: "Where is the evidence that *Īmān* consists of all these?

We say that the Prophet ﷺ said: "*Al-Īmān* is that you believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and Al-Qadar, its good and its evil."[1]

This refers to statements of the heart.

As for actions of the heart, the tongue, and the limbs, its evidence is the saying of the Prophet ﷺ: "*Al-Īmān* is seventy-some branches; its highest part is the statement: '*Lā Ilaha Illā Allāh* (none deserves to be worshipped except Allāh),' and its lowest part is to remove something harmful from the way, and *Al-Ḥayā'* (modesty, bashfulness, shyness) is a branch of *Īmān*."[2] This refers to statements of the tongue, and its action, and actions of the limbs. *Al-Ḥayā'* is an action of the heart; it refers to the feeling of disturbance which strikes a person in the presence of an event or an occasion which calls for shyness.

With this, it is clear that the *Īmān* includes all these things in the *Sharī'ah* sense.

Further proof is in His statement, Exalted is He:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾

﴾*And Allāh would never make your faith to be lost.*﴿ (*Al-Baqarah* 2:143)

The scholars of *Tafsīr*[3] say this means: Your *Ṣalāh* facing

[1] Its reference preceded, and it is in Muslim (8).

[2] Reported by Muslim (35) from the *Ḥadīth* of Abū Hurairah with this wording, and Al-Bukhārī (9) has reported it with the wording: "*Īmān* is sixty-some branches and *Al-Ḥayā'* is a branch of the *Imān*."

[3] See *Tafsīr Ibn Kathīr* (1:167) and *Ad-Durr Al-Manthur* (1:268)

the direction of *Bait Al-Maqdis*, in Jerusalem. Allāh refers to *Ṣalāh* as *Īmān* although it is an action of the limbs, the heart, and statements on the tongue.

This is the *Madhhab* of the People of the *Sunnah* and the *Jamā'ah*.

- Its inclusion of these four matters does not mean that it (*Īmān*) will not be complete except with them. Rather, a person could be a believer without some of these actions, but his *Īmān* will diminish to the degree that his actions have diminished.

Two extreme groups of innovators oppose the People of the *Sunnah* in this matter.

The first group: The *Murji'ah*. They say that *Al-Īmān* is only affirmation with the heart, and what is beyond that is not considered *Al-Īmān*!!

That is why to them, *Īmān* neither increases nor decreases, because it is affirmation with the heart, and people are equal in that. So the one person that worships Allāh late in the night and during the day is just like the one who disobeys Allāh late in the night and during the day, as long as his sin does not take him out of the religion!!

So, if we find a man committing *Zinā*, stealing, drinking *Khamr*, and transgressing against people; and another man, who fears Allāh, and stays away from all of these things; then to the *Murji'ah*, both of them will share the equal status in the *Īmān* and *Ar-Rajā'* (hope). Each of them would not be punished, because the actions are not included in the term *Al-Īmān*.

The second group: The *Khawārij* and the *Mu'tazilah*. They say that actions are included in the term *Al-Īmān*, and that they are a condition for it to abide. Therefore, whoever commits an act of disobedience from the major sins, he

exits from *Al-Īmān*. But the *Khawārij* say: "He is a disbeliever" while the *Mu'tazilah* say: "He is in a state between two states." We will not say he is a believer and we will not say that he is a disbeliever. We would rather say that he has exited from faith, and has not entered disbelief, and he has reached a state between the two states.

These are the statements of the people concerning *Īmān*.

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وَأَنَّ الإِيمَانَ يَزِيدُ بِالطَّاعَةِ، وَيَنْقُصُ بِالْمَعْصِيَةِ. . .

And Al-Īmān increases with obedience, and decreases disobedience....

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❖ Concerning his statement: *"And Al-Īmān increases with obedience, and decreases disobedience."*

This (statement) is joined to his statement *"that Ad-Dīn"* to the end. That is, from the fundamentals of the People of the *Sunnah* and the *Jamā'ah* is that *Al-Īmān* increases and decreases.

❖ And they (the People of the *Sunnah* and the *Jamā'ah*) prove that with evidences from the Book and the *Sunnah*.

— From the Book, is His statement, Exalted is He:

﴿فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ﴾

﴾As for those who believe, it has increased them in Īmān (faith), and they rejoice.﴿ (*At-Tawbah* 9:124)

And also His statement, Exalted is He:

﴿لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَٰبَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَٰنًا﴾

﴾In order that the people of the Scripture (Jews and Christians) may arrive at a certainty, and the believers may increase in Īmān (faith).﴿ (*Al-Muddaththir* 74:31)

This is a clear affirmation of the increase.

— As for the decrease, that is affirmed in the Two *Ṣaḥīḥs*[1] that the Prophet ﷺ once admonished the women, saying: "I have not seen one who is deficient in intelligence and *Dīn* (religion) who more able to make a resolute man lose his reason, than one of you."

So he affirmed a decrease in the *Dīn*.

If it was assumed there is no text affirming the decrease of faith, then affirming its increase necessitates its decrease. So we say: Every text that proves an increase of *Al-Īmān*,; then it includes, in its proof, its decrease.

The Causes of Increase in *Īmān* (Faith) Are Four

First: Knowing about Allāh, Exalted is He, by His Names and Attributes; because the more familiar a person is of Allāh, and His Names and Attributes, the more his faith will increase.

Second: Pondering over Allāh's universal and legislative *Āyāt*. Allāh, Exalted is He, says:

﴿أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ○ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ○ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ○ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ﴾

﴾Do they not look at the camels, how they are created?

[1] Reported by Al-Bukhārī (304) and Muslim (79) from Ibn 'Umar, may Allāh be pleased with him.

And at the heaven, how it is raised? And at the mountains, how they are rooted and fixed firm? And at the earth, how it is spread out?﴾ (*Al-Ghāshiyah* 88:17-20)

He, Exalted is He, also says:

﴿قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ﴾

﴾*Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not.*﴿ (*Yūnus* 10:101)

The more man is aware of what Allāh, Exalted is He, places in the universe of the wonderful creatures and the utmost wisdom, the more he increases in faith in Allāh, the Mighty and Sublime. Likewise examining the legislative *Āyāt* increases a person's faith in Allāh, the Mighty and Sublime. Because if you examine the legislative *Āyāt*, which are the rulings the Messengers came with, you will find the utmost wisdom and magnificent secrets, by which you will realize that this *Sharī'ah* was revealed from Allāh, and that it is founded upon justice and mercy, so that will increase you in faith.

Third: Numerous acts of worship and their proper observances, since actions are included in faith. So if they are included in it, this necessitates that it increase with their increase.

The fourth cause: Avoiding acts of disobedience in order to draw nearer to Allāh, the Mighty and Sublime, for by what, a person increases in faith in Allāh, the Mighty and Sublime.

The Causes of Decrease in *Īmān* (Faith)

The causes of decrease in faith are four:

First: Avoidance of knowing about Allāh, Exalted is He, and His Names and His Attributes.

Second: Avoiding contemplation upon the universal and legislative *Āyāt*. This causes heedlessness and hardness of the heart.

Third: Lack of righteous deeds. This is indicated by the saying of the Prophet ﷺ to the women: "I have not seen one who is deficient in intelligence and *Dīn* (religion) who more able to make a resolute man lose his reason, than one of you."

They said: "O Messenger of Allāh! How is her religion deficient?" He replied: "Is it not that when she menstruates, she does not perform Ṣalāh nor fast?"[1]

Fourth: Committing acts of disobedience; based upon His statement, Exalted is He:

﴿كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ﴾

﴾*Nay! But on their hearts is the Rān (covering of sins and evil deeds) which they used to earn.*﴿ (*Al-Muṭaffifīn* 83:14)

❖ Two groups oppose the People of the *Sunnah* and the *Jamā'ah* regarding the increase and decrease of *Īmān* (faith). The first group is the *Murji'ah* and second group is the *Khawārij* and *Mu'tazilah*.

The first group: The *Murji'ah*; they say that faith neither increases nor decreases, because deeds are not part of *Al-*

[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs*.

Īmān, such that it would increase with their increase and decrease with their decrease. So *Al-Īmān* is the heart's affirmation, and the affirmation neither increases nor decreases.

We refute them saying:

Firstly: Your removal of actions from faith is not correct; for indeed actions are included in faith, and the evidence for that has preceded.

Secondly: Your saying, that the affirmation with the heart will not differ by an increase and a decrease, is also not correct. Rather, affirmation with the heart varies by degrees. It is not possible for anyone to say: "My faith is like the faith of Abū Bakr!!" Or to transgress further and say: "My faith is like the faith of the Messenger ﷺ!!"

Then we say the affirmation of the heart is susceptible to variation. So, the affirmation of the heart for the information conveyed by one person, is not like its affirmation for the information provided by two. And the affirmation of what is heard is not like the affirmation for what is witnessed. Have you not heard the saying of Ibrāhīm:

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾

﴾"My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe), but to bring tranquility to my heart.﴿ (*Al-Baqarah* 2:260)

This is an evidence that *Īmān* which exists in the heart is susceptible to an increase and decrease.

This is why the scholars divide the levels of *Al-Yaqīn* (certainty) into three: Certain knowledge, certain sight, and

certain truth. Allāh, Exalted is He, says:

﴿كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ۝ لَتَرَوُنَّ ٱلْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ﴾

﴾Nay! If you knew with 'Ilmal-Yaqīn (certain knowledge). Verily, You shall see the blazing Fire (Hell)! And again, you shall see it with 'Ainal-Yaqīn (certainty of sight)!﴿ (*Al-Takāthur* 102:5-7)

He, Exalted is He, also says:

﴿وَإِنَّهُ لَحَقُّ ٱلْيَقِينِ﴾

﴾And verily, it (this Qur'ān) is the certain truth (Al-Haqqul-Yaqīn).﴿ (*Al-Hāqqah* 69:51)

The second group opposing the People of the *Sunnah* is the *Wa'īdiyyah* sect. They are the *Khawārij* and the *Mu'tazilah*. They are called "*Wa'īdiyyah*," because they speak of the judgments of threat rather than the judgments of promise; that is, they give preponderance to threatening texts over promising texts. So the remove the doer of the major sin from *Al-Īmān*. But the *Khawārij* say that he has exited from *Al-Īmān* entering into disbelief. While the *Mu'tazilah* say that he has exited from *Al-Īmān* without entering disbelief, rather he is in a state between two states.

The discussions and refutations against these two sects, the *Murji'ah* and the *Wa'īdiyyah* are contained in the more voluminous books.

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وَهُمْ مَعَ ذَلِكَ لا يُكَفِّرُونَ أَهْلَ الْقِبْلَةِ بِمُطْلَقِ الْمَعَاصِي وَالْكَبَائِرِ ؛ كَمَا يَفْعَلُهُ الْخَوَارِجُ ؛ بَلِ الأُخُوَّةُ الإِيمَانِيَّةُ ثَابِتَةٌ مَعَ الْمَعَاصِي. . . .

And they, with that, do not call the people of the Qiblah disbelievers for general acts of disobedience and major sins, as the Khawārij do. Rather, the brotherhood of Īmān is affirmed, even with the disobedience . . . .

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- Concerning his statement: *"And they, with that:"* that is with their saying, that *Al-Īmān* is statements and actions.
- *"And they, with that, do not call the people of the Qiblah disbelievers for general acts of disobedience and major sins."*
- The people of the *Qiblah* are the Muslims, even if they are disobedient, because they all face one *Qiblah*, and that is the *Ka'bah*.
- To the People of the *Sunnah* and the *Jamā'ah*, a Muslim is not considered a disbeliever for general disobedience and major sins.

Take note of the saying of the author: *"for general acts of disobedience."* He did not say: "for disobedience and major sins" because among disobedience is that which is disbelief, as for "general disobedience" then that will not include disbelief.

And the distinction between the thing absolute (*Ash-Shay'ul-Muṭlaq*), and the general thing (*Muṭlaqish-Shay'*) is that the thing absolute means "complete," and the general thing, means "a basis of the thing." So in the case of the

believer who commits a major sin, he has general faith, because the basis of faith exists in him, but its completion is missing.

So, the expression of the author here is very accurate.

- Concerning his statement: *"As the Khawārij do:"* Meaning, those who say that the one who commits a major sin is a disbeliever. That is why they wage wars against the Muslims and make their blood and wealth lawful.
- Concerning his statement: *"Rather, the brotherhood of Īmān is affirmed, even with the disobedience:"* Meaning, brotherhood among the believers is affirmed, even with the disobedience; so the one who commits *Zinā* is a brother to the one who is chaste, and the thief is a brother to the one he stole from, and the murderer is a brother to the murdered.

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كَمَا قَالَ سُبْحَانَهُ فِي آيَةِ القِصَاصِ : ﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ﴾ [البقرة: ١٧٨]، وَقَالَ: ﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ○ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [الحجرات: ٩-١٠]. . . .

As He, Glorious is He, says in the Āyah of Qiṣāṣ (retribution): ﴿But whoever is pardoned for something in the case of his brother, then adhering to it with fairness.﴾ (Al-Baqarah 2:178). And He said: ﴿And if two parties among the believers fight, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels until it complies with the Command of Allāh; then if it complies, then make peace between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are but brothers. So make peace between your brothers.﴾ (Al-Ḥujurāt 49:9-10)....

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❖ Then the author gave proofs for that saying: *"As He, Glorious is He, says in the Āyah of Qiṣāṣ (retribution)*

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ﴾

﴿But whoever is pardoned for something in the case of his brother, then adhering to it with fairness.﴾ (Al-Baqarah 2:178)."

The *Āyah* of *Al-Qiṣāṣ* (the Law of Retribution) is His

statement, Exalted is He:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَىٰ . . .﴾

﴿O you who believe! Al-Qiṣāṣ is prescribed for you in case of murder...﴾ (Al-Baqarah 2:178)

—up to His statement:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ﴾

﴿But whoever is pardoned for something in the case of his brother...﴾ (Al-Baqarah 2:178)

And the meaning of: (أخيه) *his brother* — is the murdered.

The evidence in this *Āyah* to prove that one who commits a major sin is not a disbeliever, is that Allāh refers to the murdered as a brother to the murderer, while at the same time, killing a believer is one of the major sins.

❖ *"And He said:*

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ○ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And if two parties among the believers fought, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels until it complies with the Command of Allāh; then if it complies, then make peace between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are but brothers. So make peace between your brothers.﴾ (Al-Ḥujurāt 49:9-10)."

This is another evidence for the saying of the People of the *Sunnah*, that the one who commits a major sin has not exited from *Al-Īmān*.

﴿اقْتَتَلُوا﴾

﴿fought﴾

(*Iqtatalū*) is plural; and;

﴿بَيْنَهُمَا﴾

﴿between them both﴾ is in the dual form, and;

﴿طَائِفَتَانِ﴾

﴿Two parties﴾ is also in the dual form. So how can it be dual, and plural, and dual at the end, and all refer to the same thing?

We say that is because His saying:

﴿طَائِفَتَانِ﴾

﴿Two parties﴾

— is used to represent a large number of people, and thus it is correct to say:

﴿اقْتَتَلُوا﴾

﴿fought﴾

— (*Iqtatalū*) and testimony to this is in His, Exalted is He, saying:

﴿وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ﴾

﴿And let the other Ṭā'ifah (party) come, those who have not yet prayed, and let them pray with you.﴾ (*An-Nisa'* 4:102)

And He did not say: *Lam tuṣall* (which did not yet prayed),

because a *Ṭā'ifah* is a community or a group of people. That is why the pronoun that refers to it is plural. So, the (plural) pronoun in:

﴿اقْتَتَلُوا﴾

﴿fought﴾

Refers back to the meaning, and in is His saying:

﴿بَيْنَهُمَا﴾

﴿between them both﴾

it refers back to the expression.

So these two groups of believers were fighting each other, one raising weapons against the other, while the believer fighting a believer is disbelief. Yet with this, Allāh, Exalted is He, says, after having commanded the third group, who is not involved in the fighting, to make peace between them:

﴿فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

﴿but if one of them rebels against the other, then fight you (all) against the one that which rebels until it complies with the Command of Allāh; then if it complies, then make peace between them justly, and be equitable. Verily! Allah loves those who are equitable. The believers are but brothers.﴾ (*Al-Ḥujurāt* 49:9-10)

So, Allāh called the reconciling party brothers to the two warring parties.

Based on this, there is evidence in the *Āyah* to prove that major sins remove one from *Al-Īmān*.

- In accordance with this, if I pass by a person who does a major sin, I will give *Salāms* to him, because the Prophet ﷺ mentioned among the rights of a Muslim over another Muslim: "When he meets him, he gives *Salāms* to him."[1] And this has not ceased being a Muslim, so I give *Salāms* to him, except when there is a benefit in shunning him, as occurred with Ka'b and his two companions, those who stayed behind during the Battle of Tabūk. The Muslims shunned them for a period of fifty nights, until Allāh accepted their repentance.[2]
- Are we to love him (the disobedient) absolutely, or hate him absolutely?

We say neither this nor that; we will love him according to the extent of his faith, and hate him according to the extent of his disobedience. This is the balanced position.

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[1] Reported by Al-Bukhārī (1240) and Muslim (2162) from Abū Hurairah, may Allāh be pleased with him, and with the wording of Muslim.

[2] The story of Ka'b bin Mālik is reported by Al-Bukhārī (4418) and Muslim (2769).

وَلَا يَسْلُبُونَ الْفَاسِقَ الْمِلِّيَّ الإِسْلَامَ بِالْكُلِّيَّةِ، وَلَا يُخَلِّدُونَهُ فِي النَّارِ؛ كَمَا تَقُولُ الْمُعْتَزِلَةُ. بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الإِيمَانِ الْمُطْلَقِ؛ كَمَا فِي قَوْلِهِ: ﴿فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾ [النساء: ٩٢]، وَقَدْ لَا يَدْخُلُ فِي اسْمِ الإِيمَانِ الْمُطْلَقِ؛ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾ [الأنفال: ٢]، وَقَوْلُهُ - ﷺ -: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ». . . .

They do not negate Al-Fāsiq Al-Millī from Islām entirely. And they do not consider him a permanent inhabitant of the Fire, as is said by the Mu'tazilah. Rather, the Fāsiq is included in the absolute term Al-Īmān. As in His saying: ﴾So he must set free a believing slave.﴿ (An-Nisā' 4:92). And he has not been included in the absolute name Al-Īmān; as in His saying, Exalted is He: ﴾The believers are only those who, when Allāh is mentioned, their hearts shudder (with fear) and when His Āyāt are recited to them, they increase them in faith.﴿ (Al-Anfāl 8:2) And his saying ﷺ: "The fornicator is not a believer at the time he is fornicating; and the thief is not a believer as at the time he is stealing; and a drinker is not a believer as at the time he is drinking Khamr; and the plunderer is not a believer, at the time he plunders property of esteemed status concerning which people raise their eyes at him."...

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- His saying: *"They do not negate Al-Fāsiq Al-Millī from Islām entirely."*
- *"Al-Fāsiq:"* He is the one exits from obedience.
- *Fisq* — as we have indicated earlier — is categorized into major *Fisq*; which removes one from Islām; and it is referred to in His saying:

﴿وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ﴾

﴾And as for those who commit Fisq, their abode will be the Fire.﴿ (*As-Sajdah* 32:20)

— and the minor *Fisq*; that which does remove one from Islām; as in His statement, Exalted is He:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ﴾

﴾O you who believe! If a Fāsiq (rebellious person) comes to you with news, verify it, lest you harm people in ignorance.﴿ (*Al-Ḥujurāt* 49:6)

- The *Fāsiq* who has not exited Islām is *Al-Fāsiq Al-Millī*, he is one who does a major sin, or persists in minor sin.

That is why the author said: *"Al-Millī;"* meaning, ascribed to the *Millah* (creed, religion) the one that has not exited from it.

So, the People of the *Sunnah* and the *Jamā'ah* do not deny Islam completely from *Al-Fāsiq Al-Millī*; so it is not possible that they would say that this person is not a Muslim, rather, it is possible that they would say that this person's Islām is deficient, or his faith is deficient.

- His saying: *"And they do not consider him a permanent inhabitant of the Fire"* is connected to his saying: *"And they do not deny."* Based on this, his statement: *"as is said by the Mu'tazilah"* refers to both matters; in that the *Mu'tazilah* deny his Islām, and, they consider him a permanent inhabitant of the Fire; even though they do not call him a disbeliever.

- His saying *"Rather, the Fāsiq is included in the absolute term Al-Īmān:"* What the author means by *Al-Muṭlaq* (absolute) here; is when it the term faith is used in a general way, then the description refers to the term, not to the faith, as is to be clarified by the author, may Allāh have mercy upon him. So the meaning of it is general *Īmān* which includes the *Fāsiq* and the just.
- His statement: *"As in His saying:*

﴿فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾

﴾So he must set free a believing slave.﴿ (*An-Nisā'* 4:92)."

This is because the believing slave intended here also includes the *Fāsiq*. So, if somebody buys a *Fāsiq* slave and sets him free as a ransom, it actually suffices him despite that what Allāh says is: *﴾He must set free a believing slave﴿* so, "believing" includes the *Fāsiq* and others.

So if a person purchased a slave that was a *Fāsiq*, then freed him as a means of atonement, he is acceptable from him, while Allāh said:

﴿فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾

﴾So he must set free a believing slave.﴿ (*An Nisā'* 4:92)

So the word:

﴿مُّؤْمِنَةٍ﴾

﴾believing﴿

— includes the *Fāsiq* other than him.

His saying: *"And he has not been included in the absolute name Al-Īmān."* Meaning, under the absolute usage of the name *Al-Īmān*.

"As in His saying, Exalted is He:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا﴾

﴾The believers are only those who, when Allāh is mentioned, their hearts shudder (with fear) and when His Āyat are recited to them, they increase them in faith.﴿ (Al-Anfāl 8:2)"

Innamā expresses restriction; none are believers except these people, and the meaning of believers here, is those who possess absolute, complete faith. So the *Fāsiq* is not included in "the believers" here, because if the *Āyāt* of Allāh are recited to the *Fāsiq*, it will not increase him in faith; and when you mention Allāh to him, his heart will not tremble out of fear (of Allāh).

So the author clarified that *Al-Īmān* could be used to mean general faith, and it could be used to mean faith, absolute.

So when we see a man; when Allāh is mentioned, his heart does not tremble with fear, and when His *Āyāt* are recited to him, that does not increase him in faith; then it is correct that we say that he is a believer, and it is correct that we say he is not a believer. So we say, "believer," that is; he has general faith, meaning, its basis, and; "he is not a believer," that is, he does not have complete faith.

His statement: *"And his saying ﷺ: 'The fornicator is not a believer at the time he is fornicating; and the thief is not a believer as at the time he is stealing; and a drinker is not a*

believer as at the time he is drinking Khamr; and the plunderer is not a believer, at the time he plunders property of esteemed status concerning which people raise their eyes at him.'"[1]

This is the second example for the usage of *Al-Īmān* meaning by it, faith absolute; that is: complete.

- His saying ﷺ: *"The fornicator is not a believer at the time he is fornicating:"* Here, the complete faith is being negated from him at the time that he commits *Zinā*. As for after he has finished the *Zinā*, he could be a believer. The fear of Allāh can effect him after he has completed the *Zinā*, and he could repent. But when he proceeds to commit the *Zinā*, if he had complete faith; he would not proceed to it, rather his faith was very weak when he proceeded to it.
- Consider his saying carefully: *"At the time he is fornicating:"* since his state differs before the *Zinā* and after it; because as long as a person does not commit a *Fāḥishah*, even if he thinks of doing it, then he is still considering not proceeding to it.
- His saying: *"And the thief is not a believer as at the time he is stealing:"* Meaning, the complete faith; because his faith will indeed deter him from the stealing.
- His saying: *"And a drinker is not a believer at the time he is drinking Khamr:"* Meaning, the complete faith.
- *"and the plunderer is not a believer, at the time he plunders property of esteemed status concerning which people raise their eyes at him:" "Of esteemed status;"* possessing value to people, that is why they raise their eyes at him. So he is not a believer at the time he plunders it,

[1] Reported by Al-Bukhārī (2475) and Muslim (57) from Abū Hurairah, may Allāh be pleased with him.

meaning: complete faith.

These four things: *Zinā* (that is sexual intercourse with an unlawful partner), theft (that is secretly taking unlawful wealth from where he has stored it or the like) and drinking *Khamr* (that is using it, by eating it or drinking it. And everything that intoxicates for enjoyment or leisure) and plunder of what is honored and valuable to people (it is said that plunder refers to taking wealth from the spoils of war); none will commit these four things, and be a believer in Allāh, at the time he is committing them. And what is meant by the negation of faith here, is the negation of complete faith.

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وَنَقُولُ: هُوَ مُؤْمِنٌ نَاقِصُ الإِيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكَبِيرَتِهِ، فَلَا يُعْطَى الاسْمَ الْمُطْلَقَ، وَلَا يُسْلَبُ مُطْلَقَ الاسْمِ.

We say, he is a believer with deficient faith, or a believer according to his faith, and a Fāsiq according to his major sin; so he is not given the absolute name, and he is not denied the name in general....

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❖ His statement: *"We say, he is a believer with deficient faith, or a believer according to his faith, and a Fāsiq according to his major sin; so he is not given the absolute name, and he is not denied the name in general."*

❖ This is a clarification of the description deserved by *Al-Fāsiq Al-Millī* according to the People of the *Sunnah* and the *Jamā'ah*.

❖ And the distinction between the general thing (*Muṭlaq-ish-Shay'*) and the thing absolute (*Ash-Shay'ul-Muṭlaq*), is that the thing absolute means "complete," and the general thing, means "a basis of the thing" even if it is deficient.

So, *Al-Fāsiq Al-Millī* is not given the absolute name of *Al-Īmān*, and that is the completeness of the name, and he is not denied the general name, so we do not say he is not a believer, rather we say that he is a believer with deficient faith, or, that he is a believer with his according to his faith, and a *Fāsiq* according to his major sin.

This is the *Madhhab* of the People of the *Sunnah* and the *Jamā'ah*; and it is the just and balanced *Madhhab*.

*Some groups oppose them in this; they are:

The *Murji'ah*, they say he possesses complete faith.

The *Khawārij*, they say he is a disbeliever.

The *Mu'tazilah*, they say he that he is in state between the two states.

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SECTION:
Concerning the Position of the People of the *Sunnah* and the *Jamā'ah* Regarding the Companions of the Messenger of Allāh ﷺ

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فَصْلٌ : وَمِنْ أُصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ: سَلَامَةُ قُلُوبِهِمْ وَأَلْسِنَتِهِمْ لِأَصْحَابِ رَسُولِ اللهِ - ﷺ . . .

Section: Among the fundamentals of the People of the Sunnah and the Jamā'ah, is that the Companions of the Messenger ﷺ are safe from their hearts and their tongues.

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- His statement: *"Among the fundamentals of the People of the Sunnah and the Jamā'ah:"* Meaning, from the foundation of their creed.
- His statement: *"is that the Companions of the Messenger ﷺ are safe from their hearts and their tongues:"* He did not say: "And their actions" because such actions are impossible after the death of the Companions, even if it were assumed that someone could excavate their graves and bring out their bodies; this would not cause them any harm nor any inconvenience. But that which is possible after the death of the Companions, with respect to their personalities, is what is in the

heart, and what is uttered by the tongue.

- Therefore, among the fundamentals of the People of the *Sunnah* and the *Jamā'ah* is that the Companions of the Messenger of Allāh ﷺ are safe from their hearts and their tongues; safe from any hatred, rancor, spite and aversion of the heart, and safe from any saying that they do not deserve.

So, their hearts are free of that, filled with love, esteem and reverence for the Companions of the Messenger of Allāh ﷺ in the manner which befits them (the Companions).

- So, they love the Companions of the Prophet ﷺ, and recognize their virtue over all of mankind, because to love them is to love the Messenger of Allāh ﷺ, and to love the Messenger of Allāh ﷺ is to love Allāh. Their tongues are also free from any abuse, revilement, cursing, accusations of disobedience, or disbelief, and the like of that which the people of innovation do. So when their tongues are free from all this, they are full of praise for them, seeking Allāh's pleasure for them, seeking His mercy for them, and seeking His forgiveness, and other than that. And this is due to the following:

Firstly: They are the best of generation of all the nations, as the Messenger of Allāh ﷺ made clear when he said: "The best people are my generation, then those that follow them, then those that follow them."[1]

Secondly: They are the link between the Messenger of Allāh ﷺ and his *Ummah*; it is through them that the entire *Ummah* received the *Sharī'ah* from him.

[1] Reported by Al-Bukhārī (3651) Muslim (2533) from 'Abdullah bin Mas'ūd, may Allāh be pleased with him.

Thirdly: Because of the great and expansive conquests that occurred at their hands.

Fourthly: Because they spread virtues among the *Ummah* such as truthfulness, advice, noble characteristics, and manners, the like of which are not found among other than them. The one who reads about them from behind the wall will not realize this. Indeed, none will realize this except the one who engrosses himself in the study of their biographies, recognizing their merits, their virtues, their influence, and their prompt responses to the calls of Allāh and His Messenger.

- So we call upon Allāh, the Mighty and Sublime, to be a witness for our love of these Companions; we praise them with our tongues as they deserve; and we are disassociate ourselves from the two straying paths: The path of the *Rawāfiḍ*, those who revile them and go to extremes with the members of the Household of the Messenger ﷺ, and from the path of the Nawaṣib, those who hate the members of the household of the Messenger ﷺ.
- We believe that the members of the Household, who were Companions, have three rights: The rights of being a Companion, the rights of being a believer, and the rights of being a relative to the Messenger of Allāh ﷺ.

His statement: *"the Companions of the Messenger of Allāh ﷺ."* It has previously been explained that the Companions of the Messenger of Allāh ﷺ are those gathered with him, believed in him, and died upon that. (A *Ṣaḥābī*) is said to be *Ṣāḥiban*;[1] because when he gathered with the Messenger ﷺ, while believing in him, this would necessitate his

[1] Translation note: Meaning, why these terms are used for them; *Ṣuḥbah, Ṣaḥib, Ṣaḥabi, Ṣaḥābah.*

following him. This is particular to the *Ṣuḥbah* (companionship) of the Messenger ﷺ. As for other than the Messenger ﷺ, none will be regarded as his companion until he stays with him for a very long time, such that he deserves to be called his companion.

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كَمَا وَصَفَهُمُ اللهُ بِهِ فِي قَوْلِهِ تَعَالَى: ﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾ [الحشر: ١٠]. . . .

As Allāh describes them in His saying, Exalted is He: ﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."﴿ (Al-Ḥashr 59:10)....

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❖ Then, the author, may Allah have mercy upon him, cited proof for the position of the People of the *Sunnah*, by his statement: *"As Allāh describes them in His Word, Exalted is He:*

﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in

Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."﴿ (Al-Ḥashr 59:10)."

❖ This *Āyah* follows the two preceding *Āyahs*; they are His saying, Exalted is He:

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ﴾

﴾(And there is also a share in these spoils) for the poor Emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him. And helping Allāh (i.e. helping His Religion) and His Messenger. Such are indeed Aṣ-Ṣādiqūn (the truthful).﴿ (Al-Ḥashr 59:8)

The foremost among these *Muhājirīn* (Emigrants) were Abū Bakr, 'Umar, 'Uthmān and 'Alī bin Abī Ṭālib (may Allah be pleased with them all).

❖ His statement:

﴿يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا﴾

﴾Seeking bounties from Allāh and to please Him﴿

— establishes the sincerity of intention (of the Companions). And His statement:

﴿وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ﴾

﴾And helping Allah (i.e. helping His Religion) and His Messenger﴿

— verifies their works. And His statement:

﴿أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ﴾

﴾Such are indeed Aṣ-Ṣādiqūn (the truthful)﴿

That is; they did not do that to been seen nor to be heard of, but from the sincerity of intention.

❖ Then, He says regarding the *Anṣār* (Helpers):

﴿وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴾And those who, before them, had homes (in Al-Madīnah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.﴿ (*Al-Ḥashr* 59:9)

So Allāh described them with three traits:

﴿يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾

﴾They love those who emigrate to them﴿;

﴿وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا﴾

﴾And have no jealousy in their breasts for that which they have been given﴿;

And:

﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴾And give them (emigrants) preference over themselves, even though they were in need of that.﴿

❖ Then, He, Exalted is He, says after that:

﴿وَالَّذِينَ جَاءُو مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا

الَّذِينَ سَبَقُونَا بِالْإِيمَانِ...﴾

﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith...."﴿ (*Al-Ḥashr* 59:10)

They are those who follow after them in excellence, and their followers until the Day of Resurrection. They extol them on the grounds of brotherhood, and because they preceded them in faith; and they ask Allāh not to put any hatred in their hearts against them. Hence, whoever opposes that by reviling them, and not giving them their rights, such is not among those about whom Allāh says:

﴿وَالَّذِينَ جَاءُو مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith."﴿ (*Al-Ḥashr* 59:10)

When 'Āishah, may Allāh be pleased with her, was asked some people who were verbally abusing the Companions, she said: "Do not bother yourselves! These (the Companions) are a people whose deeds ceased with their death, but Allāh loves to continue rewarding them after their death!!"[1]

[1] Based on what is reported from Jābir bin 'Abdullāh, may Allāh be pleased with him, who said: "It was said to 'Āishah: 'Some people are abusing the Companions of the Prophet ﷺ even including Abu Bakr and 'Umar' and she said (in response): 'Are you disturbed about this? Their deeds have been cut off from them, but Allāh loves that their rewards persist.'" Ibn Athīr mentions it in *Jāmiu Al-Uṣūl*. (8:554) and ascribes it to Razīn!

❖ And His statement:

﴿وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا﴾

﴾And put not in our hearts any hatred against those who have believed.﴿

— He did not say: "Against those who preceded us in faith" to include those people who preceded, as well as other than them, until the Day of Resurrection.

﴿رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

﴾Our Lord! You are indeed full of kindness, Most Merciful﴿

And due to Your kindness and mercy, we are seeking forgiveness from You for ourselves and for our brethren who have preceded us in faith.

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وَطَاعَةُ النَّبِيِّ - ﷺ - فِي قَوْلِهِ: «لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ». . . .

And in obedience to the Prophet ﷺ who said: "Do not verbally abuse my Companions. By the One in Whose Hand my soul is, if anyone of you spends gold as much as Uḥud, it will not be equal to a Mudd of one of them nor even its Naṣīf (half)."...

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❖ His statement: "And in obedience to the Prophet ﷺ who said: *"Do not verbally abuse my Companions. By the One in Whose Hand my soul is, if anyone of you spends gold as much as Uḥud, it will not be equal to a Mudd of one of them nor even its Naṣīf (half)."*[1]

❖ *"In obedience"* is joined with his word: *"safe,"* that is to say: Among the fundamentals of the People of the *Sunnah* and the *Jamā'ah* is the obedience of the Prophet ﷺ..."

❖ *"Verbally abuse:"* *As-Sabb;* means to revile and find faults. If it is done in absence of the person, it will be considered backbiting.

❖ His statement: *"My Companions:"* That is, those who accompanied him. There is no doubt that Companionship of the Prophet ﷺ was of various degrees: The Companionship of those who accepted Islām before the conquest (of Makkah), and the Companionship of those who accepted Islām after the conquest.

The Messenger ﷺ said this while he was addressing to Khālid bin Al-Walīd, when a dispute occurred between him and 'Abdur-Raḥmān bin Awf regarding the tribe of Judhaimah, he said: *"Do not verbally abuse my Companions"* and the general usage its wording is applicable.[2]

There is no doubt that 'Abdur-Raḥmān bin 'Awf and his like are more virtuous than Khālid bin Al-Walīd and his

[1] Reported by Al-Bukhārī (3673) and Muslim (2541) from the *Ḥadīth* of Abū Sa'īd and Abū Hurairah.

[2] Translation note: They *Shaikh*, may Allah have mercy upon him, is indicating a popular rule, that while this is the occasion of the text being stated, our later usage of the text is not restricted to those circumstances, rather it is generally applicable to any case that its wording addresses.

like, may Allāh be pleased with him, due to their precedence of accepting of Islām. That is why he said: *"Do not verbally abuse my Companions"* addressing Khālid bin Al-Walīd and those like him.

If this is the case with regard to Khālid bin Al-Walīd and those like him, what do you think the case will be with those that came after them?

- His statement: *"By the One in Whose my soul is, if anyone of you spends gold as much as Uḥud..."*

The Prophet ﷺ swore, and he is truthful and faithful even if he did not swear: *"If any one of you spends gold as much as Uḥud, it will not be equal to a Mudd of one of them nor even its Naṣīf (half)."*

- *"Uḥud:"* A very large mountain, well-known in Al-Madīnah.
- *"Mudd:"* One-quarter of the *Ṣā'*.
- *"Nor its Naṣīf (half)."* That is: Half of it. Some of them (the scholars) say it refers to food; because that which is measured by the *Mudd* and the *Naṣīf* is food. As for gold, it is weighed. Some of them said it refers to the gold, according to the context, because he said: "If anyone of you spends such as Uḥud of gold, it will not be equal to the *Mudd* spent by one of them nor even half of it." That is, "of gold."

Whatever it is, if we say that it refers to food, then it is "of food." If we say it refers to the gold, then it is "of gold." A *Mudd* or half a *Mudd* of gold is nothing compared to a Mount Uḥud in gold.

- So, with respect to the Companions, may Allāh be please with them, if anyone of us spends such as Uḥud of gold, it will not be equal to the *Mudd* of one of them nor its *Naṣīf*. This one spends, and that one spends, while the one upon whom it is spent is also another. Each of them is a human being, but human beings are not equal to one another. These Companions, may Allāh be pleased with him, have virtues, merits, sincerity and following such that others do not possess. So their sincereity was tremendous, and their following was firm, they were more virtuous than other than them in whatever they spent.

- This prohibition implies *At-Taḥrīm* (that it is unlawful); so it is not lawful for anyone to verbally abuse the Companions in general, or to verbally abuse one of them specifically. If he verbally abuses them in general, he is a disbeliever. Rather, there is no doubt in the disbelief of the one who is skeptical about his disbelief. As for the case of one who verbally abuses one of them specifically, then we look at what prompted that. He may have verbally abuse them due to a physical feature, a characteristic, or religious matters. Each of them has its own ruling.

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وَيَقْبَلُونَ مَا جَاءَ بِهِ الْكِتَابُ وَالسُّنَّةُ وَالإِجْمَاعُ مِنْ فَضَائِلِهِمْ وَمَرَاتِبِهِمْ. . . .

And they accept whatever is reported in the Book, the Sunnah, and the Ijmā' (consensus) concerning their virtues and their ranks....

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- Concerning his saying: *"And they accept."* That is, the People of the *Sunnah*.
- Concerning his statement: *"whatever is reported in the Book, the Sunnah,* and the *Ijmā'* (consensus) concerning their virtues and their ranks."
- *Faḍā'il* (virtues) is the plural of *Faḍīlah* (virtue), and it is something for which a person is considered superior to another, and it is regarded as one of his outstanding traits.
- *"Ranks:"* That is, levels; because the Companions are of levels and ranks as the author, may Allāh have mercy upon him, shall soon mention.
- Therefore, whatever is reported concerning the virtues and the levels of the Companions, the People of the *Sunnah* and the *Jama'ah* accept that.

— For example, they accept whatever is reported of their abundant observance of prayer or charity or fasting or *Ḥajj* or *Jihād*, or other than that among virtuous.

— They accept, for example, what is reported concerning Abū Bakr, that once when the Prophet ﷺ stressed giving

charity, he — Abū Bakr — came afterwards with all his wealth.[1] This is a virtue.

They also accept what is reported in the Book and the *Sunnah*, that Abu Bakr, may Allāh be pleased with him, was the only Companion of the Messenger of Allāh ﷺ who accompanied him while he was in the cave during his emigration from Makkah to Al-Madīnah.

— They also accept what is reported in the text from the saying of the Messenger ﷺ about Abū Bakr: "Indeed, the most faithful of all people to me, in his wealth and Companionship is Abū Bakr."[2]

In the same manner, is what is reported concerning 'Umar, 'Uthmān, and 'Alī, may Allāh be pleased with them all; and what is reported about the virtues of the other Companions; they accept all of this.

— In the same way regarding the ranks, they accept whatever is related of their ranks. The four Rightly Guided *Khalīfahs* are the highest rank of this *Ummah*. The best of them is Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī as the author shall mention.

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[1] Reported by Abū Dāwūd (1678), At-Tirmidhī (3675) and he said: "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*." And Al-Albānī graded it *Ḥasan* in *Al-Mishkāt* (3:1700).

[2] Reported by Al-Bukhārī (3904) and Muslim (2382) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

وَيُفَضِّلُونَ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ - وَهُوَ صُلْحُ الْحُدَيْبِيَةِ - وَقَاتَلَ: عَلَى مَنْ أَنْفَقَ مِنْ بَعْدُ وَقَاتَلَ، وَيُقَدِّمُونَ الْمُهَاجِرِينَ عَلَى الأَنْصَارِ. . . .

They give preference to those who spent before the Conquest - and that is the Treaty of Ḥudaybiyyah - and fought, over those who spent and fought afterwards, and they give preference to the Muhājirīn (the Emigrants) over the Anṣār (the Helpers)....

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❖ Concerning his statement: *"They give preference to those who spent before the Conquest - and that is the Treaty of Al-Ḥudaybiyyah - and fought, over those who spent and fought afterwards."*

The evidence for that is His statement, Exalted is He:

﴿لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ﴾

﴾Not equal among you are those who spent and fought before the Conquest. Such are higher in degree than those who spent and fought afterwards. But to all, Allāh has promised Al-Ḥusnā.﴿ (Al-Ḥadīd 57:10)

So those who spent and fought before the Treaty of Al-Ḥudaybiyyah are better than those who spent and fought afterwards. The Treaty of Al-Ḥudaybiyyah occurred in the sixth year of *Hijrah*, during the month of *Dhul-Qa'dah*. So, those who had accepted Islām before that, and who spent and fought, are better than those who spent and fought afterwards.

❖ If somebody asks: "How do we know that?"

The response is that it is known through the dates of their acceptance of Islām; (for example) by reading books like *Al-Iṣābah fī Tamyīz Aṣ-Ṣaḥābah* by Ibn Ḥajar, or *Al-Istī'āb fī Ma'rifat Al-Aṣḥāb* by Ibn 'Abdul-Barr, or any of the books written on the biographies of the Companions, may Allāh be pleased with them. Through this, it will be known who accepted Islam before (the Treaty of Al-Ḥudaybiyyah) or after.

The saying of the author: *"That is the Treaty of Al-Ḥudaybiyyah."*

— This is one of the two sayings regarding the interpretation of the *Āyah*, and it is the what is correct. The evidence for that is the story of the disagreement that occurred between Khālid and 'Abdur-Raḥmān bin 'Awf, and the saying of Al-Barā' bin 'Azib who said: "You consider the Conquest of Makkah as the Conquest, and the Conquest of Makkah was a conquest. But to us, we consider the conquest to be *Bai'at Ar-Riḍwān* which took place on the Day of Al-Ḥudaybiyyah." Reported by Al-Bukhārī.[1]

— And it is said that that the meaning is the Conquest of Makkah; and that is the saying of many of the scholars of *Tafsīr*, rather, most of them.[2]

❖ Concerning his statement: *"And they give preference to the Muhājirīn (the Emigrants) over the Anṣār (the Helpers)."*

— The *Muhājirūn* are those who emigrated to Al-Madīnah during the time of the Prophet ﷺ before the Conquest of Makkah.

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[1] Reported by Al-Bukhārī (4150).
[2] See *Ad-Durr Al-Manthūr* (6:58)

— The *Anṣār* are those to whom the Prophet ﷺ emigrated to in *Al-Madīnah*.

❖ The People of the *Sunnah* give preference to the *Muhājirūn* over the *Anṣār* because the *Muhājirūn* also gave support and aid, in addition to their emigration whereas the *Anṣār* only gave support.

— So the *Muhājirūn* left their families, wealth and their abodes behind, and emigrated to a land where they were strangers. All of that striving to emigrate to Allāh and His Messenger, and to support Allāh and His Messenger.

— As for the *Anṣār*, the Prophet ﷺ came to them in their land, and they supported the Prophet ﷺ. There is no doubt that they guarded him against the harm of those who prevented their sons and women from him.

The proof for giving preference to the *Muhājirīn* is His statement, Exalted is He:

﴿وَالسَّٰبِقُونَ الْأَوَّلُونَ مِنَ الْمُهَٰجِرِينَ وَالْأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴾And the first to embrace Islām of the Muhājirīn and the Anṣār, and also those who followed them in beneficence. Allāh is well-pleased with them as they are well-pleased with Him. (*At-Tawbah* 9:100)

He mentions the *Muhājirīn* before the *Anṣār*.

Also, His statement:

﴿لَّقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَٰجِرِينَ وَالْأَنصَارِ﴾ . . .

﴾Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār.﴿ (*At-Tawbah* 9:117)

Therefore, He mentions the *Muhājirīn* before them. And, in His saying regarding how to share *Al-Fai'*:[1]

﴿لِلْفُقَرَاءِ الْمُهَٰجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ﴾

﴾(And there is also a share in the spoils) for the poor Emigrants, who were expelled from their homes and their property.﴿ (*Al-Ḥashr* 59:8)

He, after then, says:

﴿وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَٰنَ مِن قَبْلِهِمْ﴾

﴾And those who, before them, had homes, and had adopted the faith.﴿ (*Al-Ḥashr* 59:9)

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وَيُؤْمِنُونَ بِأَنَّ اللهَ قَالَ لأَهْلِ بَدْرٍ - وَكَانُوا ثَلاثَ مِائَةٍ وَبِضْعَةَ عَشَرَ -: (اعْمَلُوا مَا شِئْتُمْ. فَقَدْ غَفَرْتُ لَكُمْ). . . .

And they believe that Allāh said to the people of Badr - they were three hundred and ten, and some odd number more: "Do whatever you like, I have forgiven you!!"...

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❖ Concerning his statement: *"And they believe that Allāh said to the people of Badr - they were three hundred and ten, and some odd number more: 'Do whatever you like, I have forgiven you!!'"*"

❖ The rank of the people of Badr is the highest rank

[1] Translation note: Meaning; spoils of war, and it differs from *Ghanīmah* in that *Fai'* is what is taken without actual fighting; while it is often used to mean *Ghanīmah*.

among the Companions.

- Badr is a well known place where the famous battle occurred; and that was during the second year of *Hijrah*, in the month of *Ramaḍān*. Allāh, Exalted is He, named that day; the Day of the Criterion.

The cause of it, was that the Prophet ﷺ heard that Abū Sufyaān was coming from *Ash-Shām* (Greater Syria) with a caravan to Makkah. He alerted his Companions for the purpose of this caravan alone; so three hundred and ten, plus some odd number of men were gathered; they had only seventy camels and horses with them. They left Al-Madīnah not intending to fight, but out of His wisdom, Allāh, the Mighty and Sublime, decreed a battle between them and their enemies.

When Abū Sufyān heard that, and that the Messenger ﷺ was coming to him to seize the caravan, he headed to the seashore to dispatch an message alerting the people of Makkah and demanding their help. The people of Makkah prepared and headed off with their nobles, their elders and their chiefs. They left, in the manner described by Allāh, the Mighty and Sublime:

﴿بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ﴾

﴾Boastfully and to be seen of men, and hindering (others) from the Path of Allāh.﴿ (*Al-Anfāl* 8:47)

On their way, they heard the news that Abū Sufyān had passed safely with the caravan; so they decided to return home, but Abū Jahl said: "By Allāh, we will never go back until we get to Badr, stay there, slaughter camels, drink wine and the songstresses sing for us such that the Arabs can hear about us and forever dread us."

This statement exhibits pride, arrogance and selfconceited-

ness. But all praise is due to Allāh; the opposite of what he said actually occurred. The Arabs heard of their destruction and they, thereby, became insignificant in the minds of the Arabs.

They arrived at Badr, and the two parties met face to face. Allāh, Exalted is He, revealed to the Angels:

﴿إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ۝ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ۝ ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ﴾

﴾"Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is Severe in punishment. This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.﴿ (*Al-Anfāl* 8:12-14)

The clash between the two parties resulted, and, all praise is due to Allāh, it was a routing of the idolators and a clear victory for the Muslims. They were victorious, and they captured seventy men, and they killed seventy men, among them were twenty-four men that were from their elders and notables; they were dragged and cast into one of the wells of Badr, repulsed and disgraced.

- Then, three days after the fighting had ended, the Prophet ﷺ mounted his she camel, stood by them, and

called them by their names and the names of their fathers saying: "O So-and-so, do you (now) wish that you obeyed Allāh and His Messenger? Indeed, we have found what our Lord promised us to be the truth, have you also found what your Lord promised you to be the truth?" They (the Companions) said: "O the Messenger of Allāh, why are you talking to bodies without souls?" He said: "By the One in Whose Hand my soul is, you do not hear what I say better than they do."[1]

The Prophet ﷺ stood by them and called them to censuring, rebuking and scolding them. They had discovered that what Allāh promised was the truth. Allāh, Exalted is He, says:

﴿ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ﴾

﴾This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.﴿ (*Al-Anfāl* 8:14)

They found the torment of the Fire immediately when they died, and realized for sure that the Messenger was right, but how could they now benefit being so disgraced.!!

❖ The people of Badr, are those by whose hands Allāh granted this clear victory and criterion (between truth and falsehood), which caused the Arabs to dread the Messenger of Allāh ﷺ and his Companions. After this victory, the held such a magnificent rank, that Allāh looked over them, and said: "Do whatever you like, for I have forgiven you."[2] So whatever sin they would

[1] Reported by Al-Bukhārī (3976) and Muslim (2874) from Anas bin Mālik, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (3007) and Muslim (2494) from 'Alī, may Allāh be pleased with him, in the story of Ḥāṭib bin Abī Balta'ah, may Allāh be pleased with him.

commit, they had been pardoned for that, because of this great, tremendous goodness which Allāh, Exalted is He, made occur by their hands.

❖ And in this *Ḥadīth* there is evidence, that whatever major sin was to occur from them - no matter how bad - they would be pardoned for that.

❖ And in it is the good news that they would not die in the state of disbelief, because of this pardoning for them, and this dicates one of two matters:

— That it is not possible that they would disbelieve after that.

— Or that if it was ever decreed that any of them disbelieved, he would be facilitated to repent and return to Islam.

Whichever the case, it contains this tremendous good news, and we do not know that any of them apostated afterwards.

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وَبِأَنَّهُ لَا يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ؛ كَمَا أَخْبَرَ بِهِ النَّبِيُّ - ﷺ - بَلْ لَقَدْ رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ، وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِ مِائَةٍ. . . .

And that no one who pledged under the tree will enter the Fire; as the Prophet ﷺ has informed. Rather, Allāh is pleased with them and they were pleased with Him. And they were more than one thousand and four hundred....

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❖ Concerning his saying: *"And that no one who pledged*

under the tree will enter the Fire; as the Prophet ﷺ has informed.[1] *Rather, Allah is pleased with them and they were pleased with Him. And they were more than one thousand and four hundred."*[2]

- The People of the Tree, they are those who Companions of *Bai'at Ar-Riḍwān*.
- And the cause of this pledge, was that the Messenger ﷺ left Al-Madīnah for Makkah with the intention to perform *'Umrah*; with him were his Companions and the sacrifice. They were about one thousand and four hundred men; they wanted nothing except to perform *'Umrah*. When they reached Al-Ḥudaybiyyah - and it is a place close to Makkah on the route to Jeddah nowadays; part of it is in the *Ḥaram* (the Sacred Precincts) while the other part of it is not - the idolators learned of that and they prevented the Messenger of Allāh ﷺ and his Companions (from entering Makkah); because, they claimed that they were the people of the House, and the protectors of the House.

﴿وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ﴾

﴾And they are not its guardians. None can be its guardians except Al-Muttaqūn (the pious).﴿ (*Al-Anfāl* 8:34)

[1] Reported by Muslim (2496) from Jābir bin 'Abdullāh, sainyg: "Umm Mubashir informed me that, in the presence of Ḥafṣah, she heard the Prophet ﷺ saying: 'In the case of the people of the tree; not one of those who gave the pledge under it will enter the Fire, if Allāh wills.'" And Abū Dāwūd (4653) and At-Tirmidhī (3859) reported similarly.

[2] Reported by Al-Bukhārī (4154) on Jābir, may Allāh be pleased with him.

So, there were negotiations between them.

Allah, Exalted is He, exhibited one of His *Āyāt* during this expedition, indicating that it was better for the Messenger and His Companions to yield because of the goodness and benefit that would result from that. So the she-camel of the Messenger ﷺ knelt down, refusing to advance, such that they said: "Al-Qaṣwā' has become obstinant;" meaning, it became unruly, refusing to continuing the journey. The Prophet ﷺ defended her, saying: "By Allah, Al- Qaṣwā' has not become obstinant, and that is not her character; rather she was restrained by the One who restrained the Elephant." Then, he said: "By the One in Whose Hand my soul is! They will not ask me for anything in their reverence to Allah' sanctities, except that I will give it to them."[1]

So negotiations began between them, and the Prophet ﷺ sent 'Uthmān bin 'Affān — because he had relatives in Makkah who would protect him — to invite them to Islām, and to inform them that the Prophet ﷺ only came for *'Umrah* in reverence for the House. Then, news spread that 'Uthmān had been killed. That was a grave matter to the Muslims. So the Prophet ﷺ called his Companions to pledge that they would fight the inhabitants of Makkah, who killed the messenger of Allāh's Messenger ﷺ, and since messengers would not normally be killed, the Companions, may Allāh be pleased with them, pledged

[1] Reported by Al-Bukhārī (2731, 2732) from Al-Miswar bin Makhramah and Marwān bin Al-Ḥakam. In Al-Fatḥ (5:333), Al-Ḥāfiẓ said: "And these reports attributed to Marwān are in *Mursal* form, because he is not a Companion. As for Al-Miswar, then in his case it is *Mursal* as well, because he was not present for the event and Al-Miswar and Marwān heard from a group of the Companions who witnesses this story."

to the Prophet ﷺ that they would fight - and not flee - to the death.

The Prophet ﷺ was under the tree taking the pledge from the people, extending his hand; so they took this blessed pledge, about which Allāh said:

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ﴾

﴾Verily, those who gave the Bai'ah (pledge) to you, they are giving the Bai'ah (pledge) to Allāh. The Hand of Allāh is over their hands.﴿ (*Al-Fatḥ* 48:10)

And since 'Uthmān, may Allāh be pleased with him, was absent, the Prophet ﷺ pledged with his hand on behalf of 'Uthmān's hand, and said, about his right hand: "This is 'Uthmān's hand." Later, it became clear that 'Uthmān had not been killed. So, ambassadors began to go back and forth between the Messenger of Allāh ﷺ and the Quraish, until they reached the conclusion of the treaty, which became a manifest victory for the Messenger ﷺ.

- Allāh said about those who pledged:

﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ۝ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا﴾

﴾Indeed, Allāh was pleased with the believers when they gave their Bai'ah (pledge) to you under the tree, He knew what was in their hearts, and He sent down As-Sakīnah (calmness) upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.﴿ (*Al-Fatḥ* 48:18-19)

- Among those who took the pledge were Abū Bakr,

'Umar, 'Uthmān and 'Alī

So Allāh, Exalted is He, described them with faith. This is a testimony from Allāh, the Mighty and Sublime, that whoever partook of the pledge under the tree, then is a believer that Allah is pleased with. The Prophet ﷺ said: "No one who took the pledge under the tree will enter the Fire."[1] So, the pleasure (of Allāh) is affirmed in the Qur'ān, while the negation of them entering the Fire is affirmed in the *Sunnah*.

- Concerning the Prophet ﷺ saying: "No one who took the pledge under the tree will enter the Fire;" one may have said: "How can we reconcile between that, and His statement, Exalted is He;

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾

﴾There is not one of you but will pass over it (Wāriduhā); this is with your Lord; a Decree which must be accomplished.﴿ (*Maryam* 19:71)"

So the reconciliation is from one of two angles:

First: That it be said that the scholars of *Tafsīr* differ over the meaning of *Al-Wurūd* (the passing). Some of them said it refers to passing over the *Ṣirāṭ*, because this, without a doubt, is a type of *Wurūd* (passing), as in His statement, Exalted is He:

﴿وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ﴾

﴾And when Warada (passed) the water of Madyan; he found there a group of men watering (their flocks).﴿ (*Al-Qaṣaṣ* 28:23)

And it is known that he did not go inside the water; he

[1] Its reference has preceded.

rather near it and close to it.

So, based upon this, there is no problem, nor any contradiction in the first place.

The Second Angle: That some of the scholars of *Tafsīr* said the meaning of *Al-Wurūd* (passing) is "entrance;" and that there is no person but he will enter the Fire. Based upon this sayng, his statement: "No one who took the pledge under the tree will enter the Fire." will carry the meaning of: "he will not enter it to be punished nor disgraced; and he would only enter it in fulfilment of the oath:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾

﴾There is not one of you but will pass over it (Wāriduhā)﴿

Or, it is it could be said that this should be considered general, and that the text concerning the people of the pledge of *Riḍwān* (pleasure) is specific.

❖ And His saying: *"The tree:"* The tree was a lote tree; some say it is was an acacia tree. There is no point lengthy discusssiong about this disagreement. It was one that provided shade. The Prophet ﷺ sat down underneath it to take the pledge from the people. It existed during the time of the Messenger ﷺ, and the time of Abū Bakr, may Allāh be pleased with him, and the earlier part of the era of 'Umar. Then it was said to him: "People have started going there to pray there." Then 'Umar, may Allāh be pleased with him, ordered that it be cut down, so it was cut down.

It was said in *Al-Fatḥ*:[1] "I found it recorded in the book of Ibn Sa'd with an authentic chain of transmission." While in

[1] *Fatḥ Al-Bārī* (7:448).

Ṣaḥīḥ Al-Bukhārī[1] it is reported that Ibn 'Umar, may Allāh be pleased with him, said: "We returned the following year — that is after the Treaty of Al-Ḥudaybiyyah — and no two people among us gathered under the tree under which we took the pledge. It was a mercy from Allāh." And this is what Al-Mussayab, the father of Sa'īd said: "When we were returning the following year, we forgot it, and we could not locate it."

This does not negate what Ibn Ḥajar mentioned from Ibn Sa'd because their forgetting it does necessitate that it did not exist anymore, nor that it would not be found after that. And Allāh knows best.

And this is among the good deeds of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, because we think that if this tree remained until today, it would have been worshipped aside from Allāh.

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وَيَشْهَدُونَ بِالْجَنَّةِ لِمَنْ شَهِدَ لَهُ رَسُولُ اللهِ - ﷺ - كَالْعَشَرَةِ، وَثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، وَغَيْرِهِم مِّنَ الصَّحَابَةِ

And they testify of Paradise, for whoever the Messenger of Allāh ﷺ testified it; such as the Ten, Thābit bin Qais bin Shammās, and others among the Companions....

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❖ Concerning his saying: *"And they testify of Paradise, for whoever the Messenger of Allāh ﷺ testified it; such as the*

[1] Reported by Al-Bukhari (4162), (4163), (2958) from Ibn 'Umar, may Allāh be pleased with him, and also (4162), (4163) from the father of Sa'īd bin Al-Musayyab.

Ten, Thābit bin Qais bin Shammās, and others among the Companions."

- *"They testify"* That is; the People of the *Sunnah* and the *Jamā'ah*.
- The testimony of Paradise is of two types: A testimony that relates to a description, and a testimony that relates to a person.

— As for the one that relates to a description, we testify that every believer will enter Paradise, and that every person of *Taqwa* will enter Paradise,without specifying any particular person or persons.

And this general testimony, it is obligatory for us to bear witness to it, because Allāh, Exalted is He, informed us of it. He, Exalted is He, says:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ۝ خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾Verily, those who believe and do righteous good deeds, for them are Gardens of delight (Paradise) to abide therein. It is a Promise of Allāh in truth. And He is the All the All (Luqmān 31:8-9)

And He says:

﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

﴾And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqīn (the pious).﴾ (*Āl 'Imrān* 3:133)

— As for the testimony which relates to a specific person, that our testifying about so-and-so, or that a particular

group of people are in the Paradise.

And this specific testimony is that which we bear witness to for whomever the Messenger ﷺ has testified such; weather he testified to that about one particular person a particular group of people.

- An example of that is what the author mentioned in his saying: *"Such as the Ten."* Meaning by that; the ten that were given the glad tidings of Paradise. They were named with this title, because the Prophet ﷺ mentioned all of them in one *Ḥadīth*.

And they are; the Four Rightly Guided *Khalīfahs*; Abū Bakr, 'Umar, 'Uthmān, 'Alī, and Sa'īd bin Zaid, Sa'd bin Abī Waqqaṣ, 'Abdur-Raḥmān bin 'Awf, Ṭalḥah bin 'Ubaidullāh, Az-Zubayr bin Al-'Awwām, and Abū 'Ubaidah 'Āmir bin Al-Jarrāḥ. See their biographies for more details about them.

The six after the Four Rightly Guided *Khalīfahs* have been collected together in a poem, so, memorize it:

سَعِيدٌ وَسَعْدٌ وَابْنُ عَوْفٍ وَطَلْحَةٌ وَعَامِرُ فِهْرٍ وَالزُّبَيْرُ الْمُمَدَّحُ

Sa'īd and Sa'd, and Ibn 'Awf and Ṭalḥah -
And 'Āmir of Fihr, and Az-Zubair, the commendable.

These people, the Prophet ﷺ gave them the the glad tidings in one list. He said: "Abū Bakr is in Paradise, 'Umar is in the Paradise..."[1] That is why they are named with this title. So it is obligatory upon us to testify that they are in the Paradise due to the testimony of the Prophet ﷺ regarding that.

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[1] Reported by Aḥmad (1:187, 188,189), Abū Dāwūd (4649), At-Tirmidhī (3748), Ibn Majah (134), Ibn Ḥibbān in his Ṣaḥīḥ (10:6996) and Al-Ḥākim in Al-Mustadrak (3:450) and Al-Albānī graded it Ṣaḥīḥ in *As-Silsilah Aṣ-Ṣaḥīḥah* (875).

❖ His statement: *"And Thābit bin Qais bin Shāmās :"* Thābit bin Qais, may Allāh be pleased with him, he was one of the *Khaṭībs* of Prophet ﷺ. He had a loud voice. So when His statement, Exalted is He, was revealed:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

﴾O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.﴿ (*Al-Ḥujurāt* 49:2)

He was afraid that his deeds had become fruitless while he perceived not; so, he hid himself to his house. The Prophet ﷺ noticed he was missing, him and sent a man to find out him to enquire about his hiding, so he said: "Allāh revealed His saying:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

﴾O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.﴿ (*Al-Ḥujurāt* 49:2)

And I am the one that raises my voice above the voice of the Prophet ﷺ, my deeds have been rendered fruitless; so I am of the inhabitants of the Fire!! So, the man came back to the Prophet and informed him of what Thābit said. Thus,

the Prophet ﷺ said: "Go to him and tell him: 'You are not among the inhabitants of the Fire, rather you are among the inhabitants of Paradise.'"[1] So, the Prophet ﷺ gave him the glad tidings of Paradise.

❖ His saying: *"And others among the Companions :"* Such as the Mothers of the believers, because they are in the level that the Messenger ﷺ is in. And among them are: Bilāl, 'Abdullāh bin Salām, 'Ukāshah bin Miḥṣan and Sa'd bin Mu'ādh, may Allāh be pleased with them all.[2]

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[1] Reported by Al-Bukhari (3613) and Muslim (119) from Anas bin Mālik, may Allāh be pleased with him.

[2] - As for Bilāl; it is contained in the *Ḥadīth* of Jābir, reported by Muslim (2457); that the Messenger of Allāh ﷺ said: "I was shown Paradise and I saw the wife of Abu Ṭalḥah, and then, I heard a rustling sound in front of me, and it was Bilāl."

- As for 'Abdullāh bin Salām; in the *Ḥadīth* of Sa'd bin Abī Waqqāṣ, may Allāh be pleased with him, reported by Al-Bukhārī (1982) and Muslim (2481); who said: "I did not hear the Prophet ﷺ saying about anyone walking on the surface of the earth, that he is from the people of the Paradise except 'Abdullāh bin Salām."

- As for 'Ukāshah bin Miḥṣan, the Prophet ﷺ supplicated for him, that he would be among the seventy thousand who would enter Paradise without reckoning, and that is contained in the *Ḥadīth* of Ibn 'Abbās reported by Al-Bukhari (6541) and Muslim (220).

- As for Sa'd bin Mu'ādh, it is contained in the *Ḥadīth* of Al-Barā' in Al-Bukhārī (3802) and Muslim (2468), who said: "A garment made of silk was presented to the Messenger of Allāh ﷺ and his Companions began to touch and admiring

وَيُقِرُّونَ بِمَا تَوَاتَرَ بِهِ النَّقْلُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رَضِيَ اللهُ عَنْهُ ـ وَغَيْرِهِ مِنْ أَنَّ خَيْرَ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا : أَبُو بَكْرٍ، ثُمَّ عُمَرُ. وَيُثَلِّثُونَ بِعُثْمَانَ، وَيُرَبِّعُونَ بِعَلِيٍّ رَضِيَ اللهُ عَنْهُمْ كَمَا دَلَّتْ عَلَيْهِ الآثَارُ. . . .

They acknowledge what is reported in Tawātur form, from the Commander of the Believers, 'Alī bin Abī Ṭālib, may Allāh be pleased with him, and others, that the best of this Ummah after the Prophet is: Abū Bakr, then 'Umar. They consider 'Uthmān as the third, and 'Alī as the fourth, may Allāh be pleased with them both, as is indicated by the narrations....

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❖ Concerning His saying: *"They acknowledge what is reported in Tawātur form, from the Commander of the Believers, 'Alī bin Abī Ṭālib, may Allāh be pleased with him, and others, that the best of this Ummah after the Prophet is: Abū Bakr, then 'Umar."*

❖ *Tawātur*: A narration that denotes certain knowledge which is transmitted by a group of people such that it is not possible that they could have agreed on on a lie.

❖ It is reported in *Ṣaḥīḥ Al-Bukhārī*[1] and others from 'Abdullāh bin 'Umar, may Allah be pleased with him, who said: "During the time of the Prophet ﷺ, we used

its delicateness, and he said: 'Do you marvel at the delicateness of this? The handkerchiefs of Sa'd bin Mu'ādh in Paradise is better and more delicate than this.'"

[1] Reported by Al-Bukhārī (3655).

to consider who was the best of the people, and we considered the best as Abu Bakr, then 'Umar bin Al-Khaṭṭāb then 'Uthmān bin 'Affān."

❖ And also in *Ṣaḥīḥ Al-Bukhārī*[1] it is reported that Muḥammad bin Al-Ḥanfiyyah said: "I said to my father: 'Who among people is the best after the Messenger of Allāh ﷺ?' He replied: 'Abū Bakr.' I said: 'Then, who?' He said: "Umar.' I was afraid that he would say: 'Then 'Uthmān,' so I said, 'Then you?' He said: 'I am no more than a man among the Muslims.'"

Since it was during the period of his *Khilāfah* that 'Alī would say that the best of this *Ummah* after its Prophet is Abū Bakr, then 'Umar, then he refuted the argument of the *Rāfiḍah* who gave him preference over them.

❖ His statement: *"And others"* meaning, others than 'Alī among the Companions and the *Tābi'ūn*.

❖ This is agreed upon among the *Imāms*.

— *Imām* Mālik said: "I never saw anyone doubting the preference of the two of them (Abū Bakr and 'Umar)."

— Ash-Shāfi'ī said: "The Companions and the *Tābi'īn* did not differ regarding giving preference to Abū Bakr and 'Umar."

Whoever opposes this consensus, then he has indeed followed other than the path of the believers.

❖ Concerning his saying: *"They consider 'Uthmān as the third, and 'Alī as the fourth, may Allāh be pleased with them both, as is indicated by the narrations."*

❖ *"They consider as the third:"* That is, the People of the *Sunnah*. Meaning, they allot the third position to

[1] Reported by Al-Bukhārī (3671).

'Uthmān.

- *"And they consider 'Alī as the fourth."* That is, they give 'Alī the fourth position.
- So, based on this, the best of this *Ummah* are these four. Abū Bakr, then 'Umar, this is by consensus - then 'Uthmān, then 'Alī.

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وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي الْبَيْعَةِ. . . .

And the Companions had a consensus about giving preference to 'Uthmān by giving him the pledge....

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- Then, the author established this ranking with two kinds of evidence.

Firstly: His saying *"as is indicated by the narrations;"* something about that just preceded.

Secondly: His statement: *"And the Companions had a consensus about giving preference to 'Uthmān by giving him the pledge."*

So, this becomes like a narration that is reported for the preference of 'Uthmān over 'Alī. There is also an intellectual proof in it, and that is the consensus of the Companions to prefer 'Uthmān for the pledge, because their consensus indicates that 'Uthmān more virtuous than 'Alī. It is like that, because the wisdom of Allāh, the Mighty and Sublime, denies that somebody be made a leader over the best of the generations, when there was another person

that was more virtuous than him. As it is found in the report: "As you shall be; so shall you be goverened." So, in the case of the best of all generations, Allāh would not place but the best among them in authority over them.

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مَعَ أَنَّ بَعْضَ أَهْلِ السُّنَّةِ كَانُوا قَدِ اخْتَلَفُوا فِي عُثْمَانَ وَعَلِيٍّ - رَضِيَ اللهُ عَنْهُمَا - بَعْدَ اتِّفَاقِهِمْ عَلَى تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرَ -: أَيُّهُمَا أَفْضَلُ؟ فَقَدَّمَ قَوْمٌ عُثْمَانَ: وَسَكَتُوا، أَوْ رَبَّعُوا بِعَلِيٍّ، وَقَدَّمَ قَوْمٌ عَلِيًّا، وَقَوْمٌ تَوَقَّفُوا. لَكِنِ اسْتَقَرَّ أَمْرُ أَهْلِ السُّنَّةِ عَلَى تَقْدِيمِ عُثْمَانَ، ثُمَّ عَلِيٍّ. . . .

Though some of the People of the Sunnah differed concerning 'Uthmān and 'Alī - may Allāh be pleased with them both - after they had agreed on the preference of Abū Bakr and 'Umar, regarding which of them is more meritorious. Some gave preference to 'Uthmān and kept silent, or they considered 'Alī as the fourth. Some gave preference to 'Alī. While a group of people halted. But the settled matter with the People of the Sunnah is the preference of 'Uthmān, then 'Alī....

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- Concerning his saying: *"Though some of the People of the Sunnah differed concerning 'Uthmān and 'Alī - may Allāh be pleased with them both - after they had agreed on the preference of Abū Bakr and 'Umar, regarding which of them is more meritorious. Some gave preference to 'Uthmān and kept silent, or they considered 'Alī as the fourth."*

So, they say: Abū Bakr, then 'Umar, then 'Uthmān, and then they are silent, or they would say: "Then 'Alī."

❖ The author said: *"Some gave preference to 'Alī."* They said: "Abū Bakr, then 'Umar, then 'Alī, then 'Uthmān." This is one of the opinions among the People of the *Sunnah*.

The author said: *"While a group of people halted."* They said: 'Abu Bakr, then 'Umar. So, they would not take a position on who follows in rank; 'Uthmān or 'Alī? This is different from the first view.

❖ As such, there are four views:

The famous view: Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī.

The second view: Abū Bakr, then 'Umar, then 'Uthmān, then silence.

The third view: Abu Bakr, then 'Umar, then 'Alı, then 'Uthmān.

The fourth view: Abū Bakr, then 'Umar, then halt concerning which of the two comes on the ladder; 'Uthman or 'Alı. They say: we will not say neither 'Uthmān is better ranked nor 'Alī is better ranked, but we do not see any better placed than 'Uthmān and 'Alī except Abū Bakr and 'Umar.

❖ The author said: *"But the settled matter with the People of the Sunnah is the preference of 'Uthmān, then 'Alī."*

This is the view that the People of the *Sunnah* have settled upon. So they say that the best of this *Ummah* after its Prophet is Ahū Bakr, then 'Umar, then 'Uthmān, then 'Alī, as was their actual sequence in *Khilāfah*. And this is what is correct, as its evidences preceded.

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وَإِنْ كَانَتْ هَذِهِ الْمَسْأَلَةُ ـ مَسْأَلَةُ عُثْمَانَ وَعَلِيٍّ ـ لَيْسَتْ مِنَ الأُصُولِ الَّتِي يُضَلِّلُ الْمُخَالِفُ فِيهَا عِنْدَ جُمْهُورِ أَهْلِ السُّنَّةِ. لَكِنِ الَّتِي يُضَلَّلُ فِيهَا: مَسْأَلَةُ الْخِلَافَةِ، وَذَلِكَ أَنَّهُمْ يُؤْمِنُونَ أَنَّ الْخَلِيفَةَ بَعْدَ رَسُولِ اللهِ ﷺ: أَبُو بَكْرٍ، وَعُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ عَلِيٌّ. وَمَنْ طَعَنَ فِي خِلَافَةِ أَحَدٍ مِنْ هَؤُلَاءِ؛ فَهُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ.

Even though this issue - the issue of 'Uthmān and 'Alī - is not among the fundamentals about which the one who disagrees will be considered as straying, according to the view of the majority of the People of the Sunnah. But the matter he will have strayed in is the matter of the Khilāfah, that is because they believe that the Khilāfah after the Messenger of Allāh ﷺ is Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī. And whoever criticizes the Khilāfah of anyone of these, then he is more astray than the donkey of his household.

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Concerning his saying: *"Even though this issue - the issue of 'Uthmān and 'Alī - is not among the fundamentals about which the one who disagrees will be considered as straying, according to the view of the majority of the People of the Sunnah."*

❖ That is, giving preference between 'Uthmān and 'Alī - may Allāh be pleased with them both - is not among the fundamentals of the People of the *Sunnah* upon which the one who disagrees will be considered astray. So, whoever said that 'Alī is more virtuous than 'Uthmān, we would not say that he is astray. Rather, we say that is one of the opinions held by the People of

the *Sunnah*, and we do not say anything regarding that.

- Concerning his saying: *"But the matter he will have strayed in is the matter of the Khilāfah."* So it is obligatory for us to say that after our Prophet, the *Khalīfah* in his *Ummah* was Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī. Whoever says that the *Khilāfah* was supposed to be for 'Alī instead of these three, then he is astray. And whoever says that it was for 'Alī after Abū Bakr and 'Umar, then he is also astray, because he contradicted the consensus of the Companions, may Allāh be pleased with them all.

That is why the author said: *"That is because they believe that the Khilāfah after the Messenger of Allāh ﷺ is Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī."*

- This is what the People of the *Sunnah* have agree upon in the matter of the *Khilāfah*.
- Concerning his saying: *"And whoever criticizes the Khilāfah of anyone of these, then he is more astray than the donkey of his household."*
- The one who criticizes the *Khilāfah* of any one of these, saying that he was not entitled to the *Khilāfah*, or that he was more entitled to it than who came before him, then he is more astray than the donkey of his household.

The author used this expression because it is the expression of Imām Aḥmad, may Allāh have mercy upon him. There is no doubt that he is more astray than the donkey of his household. And he only mentioned a donkey, because it is absolutely the dumbest of animals; for it is has the least sense among them. So, criticizing the *Khilāfah* of one of these, or their sequence, is criticizing all of the Companions together.

- So it is obligatory upon us to believe that the *Khalīfah* after the Messenger of Allāh ﷺ was Abū Bakr, then 'Umar, then 'Uthmān, then 'Alī, and that they are entitled, in this sequence, to *Khilāfah*, such that we do not say there that there was some injustice in the *Khilāfah*, as the *Rawāfiḍ* claimed when they claimed that Abū Bakr, 'Umar, and 'Uthmān, and all of the Companions committed injustice, because they wronged 'Alī bin Abī Ṭālib, by usurping the *Khilāfah* away from him.

- As for those after them, we are not able to say that every *Khalīfah* which Allāh caused to succeed over people was more entitled to the *Khilāfah* than other than him. Because those that came after them were not from the best generation; rather, there occurred among them injustices, deviations and various acts of disobedience which may have necessitated that those who were not the most worthy of *Khilāfah* be entrusted over them, as Allah, Exalted is He, says:

﴿وَكَذَٰلِكَ نُوَلِّي بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ﴾

﴾And thus We do make wrong Awliyā' one to another, because of that which they used to earn﴿ (*Al-An'ām* 6:129)

- And you should know, that the sequence of their preference, as it is earlier mentioned, does not mean that the one who is more virtuous than another is more virtuous in everything. Rather, the less virtuous among them could have a superiority not shared by any of the others, so distinguishing one of these four, or others, with a particular virtue above others, does not prove absolute preference of virtue. So, it is necessary to differentiate between the absolute and the restricted.

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وَيُحِبُّونَ أَهْلَ بَيْتِ رَسُولِ اللهِ ﷺ، وَيَتَوَلَّوْنَهُمْ، وَيَحْفَظُونَ فِيهِمْ وَصِيَّةَ رَسُولِ اللهِ ﷺ : حَيْثُ قَالَ يَوْمَ غَدِيرِ خُمٍّ: «أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي». وَقَالَ أَيْضًا لِلْعَبَّاسِ عَمِّهِ ـ وَقَدِ اشْتَكَى إِلَيْهِ أَنَّ بَعْضَ قُرَيْشٍ يَجْفُو بَنِي هَاشِمٍ ـ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَا يُؤْمِنُونَ حَتَّى يُحِبُّوكُمْ؛ للهِ وَلِقَرَابَتِي». وَقَالَ: «إِنَّ اللهَ اصْطَفَى بَنِي إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ كِنَانَةَ، وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

And they love the members of the Household of the Messenger of Allāh ﷺ and ally themselves with them. And they preserve the instruction of the Messenger of Allāh ﷺ concerning them, when on the Day of Ghadīr Khumm: "I am reminding you of Allāh concerning the members of my Household. And he also said to Al-'Abbās, his uncle, who had complained to him that some Quraish were being rude with Banū Hāshim. He said: "By the One in whose Hand is my soul, they do not believe until they love you for Allāh's sake and for my kinship. And he said: "Indeed, Allāh selected the progeny of Ismā'īl, and He selected Kinānah from the progeny of Ismā'īl, and He selected Quraish from Kinānah, and He selected Banū Hāshim from Quraish, and He selected me from Banū Hāshim."

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❖ Concerning his statement: *"And they love the members of the Household of the Messenger of Allāh ﷺ and ally themselves with them."*

❖ That is; among the fundamentals of the People of the

Sunnah and the *Jamā'ah*, is that they love the members of the Household of the Messenger of Allāh. They love out of to two matters: out of faith, and due to their kinship to the Messenger of Allāh ﷺ. They never have an aversion for them.

But they do not say as the *Rafiḍah*; that whoever loves Abū Bakr and 'Umar he has hates 'Alī! And, based on this, that it is not possible for us to love 'Alī until we hate Abū Bakr and 'Umar!! As if Abū Bakr and 'Umar were enemies of 'Alī bin Abī Ṭālib!! Despite the fact that the reports from him are *Tawātir* that he praised the two of them upon the *Minbar*.

So we say, that we call upon Allāh to witness our love for the members of the Household of the Messenger ﷺ and his relatives. We love them out of love for Allāh and His Messenger.

And his wives are among the members of his household according to the text of the Qur'ān. Allāh, Exalted is He, says:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ○ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ○ يَٰنِسَآءَ ٱلنَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ○ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ○ يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ○ وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ

عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴾O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner. But if you desire Allāh and His Messenger, and the home of the Hereafter, then verily, Allāh has prepared for the doers of good among you an enormous reward. O wives of the Prophet! Whoever of you commits Fāḥishah, the torment for her will be doubled, and that is ever easy for Allāh. And whosoever of you is obedient to Allāh and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her generous provisions. O wives of the Prophet! You are not like any other women. If you have Taqwa, then be not soft in speech, lest he in whose heart is a disense should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform Aṣ-Ṣalāh, and give Az-Zakāh and obey Allāh and His Messenger. Allāh wants only to remove Ar-(evil deeds and sins, etc.) from you, O members of the Household, and to purify you with a thorough purification.﴿ (*Al-Aḥzāb* 33:28-33).

Here, the wives of the Messengers ﷺ are unequivocally included in the members of his Household.

– Similarly, his close relations are included: Fāṭimah, 'Alī, Ḥasan, Al-Ḥusain, and the others such as Al-'Abbās bin 'Abdul-Muṭṭalib and his children. We love them due to their kinship with the Messenger of Allāh ﷺ, and due to their faith in Allāh.

If any of them disbelieved, then we would not love them, even if they were the nearest relatives of the Messenger ﷺ. So Abū Lahb, who was an uncle to the Messenger ﷺ, but it

is not permissible to love him in any way. Rather, it is required that we abhor him for his disbelief and for harming the Prophet ﷺ. And the same with Abū Ṭālib, we must abhore him for his disbelief, while we love what he did to protect the Messenger ﷺ and defend him.

- The author said: *"and ally themselves with them"* Meaning, they choose them to be among their allies. The *Walī* is used for a number of meanings. It is used for confidant, one that is close, one that is entrusted with command, and other types of support and aid. Here, it includes aid, friendship and love.
- Concerning his saying: *"And they preserve the instruction of the Messenger of Allāh ﷺ concerning them, when on the Day of Ghadīr Khumm: "I am reminding you of Allāh concerning the members of my Household."*[1]
- *"The instruction of the Messenger ﷺ:"* the covenant which he entrusted his *Ummah* with.
- *"The Day of Ghadīr Khumm:"* It was the eighteenth day of Dhūl-Ḥijjah. This *Ghadīr* (brook) was named after a man known as Khumm. It was on the road between Makkah and Al-Madīnah, very close to Al-Juḥfah. The Messenger ﷺ had stop there to camp upon his return from the Farewell Pilgrimage, and he addressed people there. He said: *"I am reminding you of Allāh concerning the members of my Household"* saying it three times. Meaning: Remember Allāh; be mindful to fear Him and His punishment if you forsake the right of the members of the Household, and remember His mercy and His reward if you uphold their rights.
- Concerning his statement: *"And he also said to Al*

[1] Reported by Muslim (2408) from Zaid bin Arqam, may Allāh be pleased with him.

'Abbās, his uncle, who had complained to him that some Quraish were being rude with Banū Hāshim. He said: 'By the One in whose Hand is my soul, they do not believe until they love you for Allāh's sake and for my kinship.''[1]

- *"being rude:"* complaining and showing dislike.
- *"Hashim:"* He was the great grandfather of the Messenger ﷺ.
- He swore that they do not believe; that is their faith would not be complete until they love you for the sake of Allah. This kind of love, others among the believers share it with them, for it is obligatory upon everybody to love every believer for the sake of Allāh.
- But he said: *"And for my kinship."* This kind of love is in addition to the love for Allāh's sake, and is specifically for the members of the Household, the relatives of the Prophet ﷺ.
- In the statement of Al-'Abbās: *"Some of the Quraish were being rude to Banū Hāshim"* there is evidence that rudness with the members of the Household existed during the life of the Prophet ﷺ. That is because envy is

[1] Reported by Imām Aḥmad in *Al-Musnad* (1:207) and in *Faḍā'il Aṣ-Ṣaḥābah* (1757), from Al-'Abbās, with the wording: "By Allāh, faith will not enter the heart of any man, until he loves you for the sake of Allāh for my kinship." - from Yazīd bin Abī Ziyād, and he is weak. Imām Aḥmad also reported it in *Faḍā'il Aṣ-Ṣaḥābah* (1756) with the wording: "They will never achieve any good until they loves you for the sake of Allāh and my kinship" and its chain is weak due to its *Irsāl* (meaning it was reported in) *Mursal* form). And Ṭarrād Az-Zainabī reported it in connected form in his *Amālī* (B88) as is quoted by the editor of *Faḍā'il Aṣ-Ṣaḥābah*, Waṣiyyullah 'Abbās (1756).

part of man's nature, except whom Allāh, the Mighty and Sublime, protects from that. So, they envied the members of the Household of the Messenger ﷺ for the kinship with the Prophet ﷺ that Allāh favoured them with, so they behaved rudely with them and did not uphold their rights.

- Concerning his saying: *"And he said: 'Indeed, Allah selected the progeny of Ismā'īl, and He selected Kinānah from the progeny of Ismā'īl, and He selected Quraish from Kinānah, and He selected Banū Hāshim from Quraish, and He selected me from Banū Hāshim.''*[1]

This is an evidence that Banū Hāshim were selected by Allāh, chosen among His creation.

- So the creed of the People of the *Sunnah* and the *Jamā'ah* concerning the members of the Household is that they love them, and chose them as their allies, and preserve the instruction of the Messenger ﷺ reminding of them. And they do not raise them above their status; rather, they declare their innocence from whomever it is that exaggerates about them such that they covnvey upon them the status of divinity - as was done by 'Abdullāh bin Saba' in the case of 'Alī bin Abī Ṭālib, when he said to him: "You are Allāh." And that story is popular.
- And *"Ismā'īl"* was the son of Ibrāhīm the Khalīl. He was the one whom Allāh ordered Ibrāhīm to slaughter. His story is in *Sūrat Aṣ-Ṣāfāt*.
- *"Kinānah:"* He was the fourteenth father to the Messenger ﷺ.
- *"Quraish:"* He was the eleventh father to the Messen-

[1] Reported by Muslim (2276), At-Tirmidhī (3609 and 3612) from the *Ḥadīth* of Wāthilah bin Al-Asqa', may Allāh be pleased with him.

ger of Allāh ﷺ. He was (his actual name was) Fihr bn Mālik. It is said he was the thirteenth father, and he was (his actual name was) An-Naḍr bn Kinānah.

❖ *"Hāshim"* was the third father to the Messenger of Allah ﷺ.

وَيَتَوَلَّوْنَ أَزْوَاجَ رَسُولِ اللهِ ﷺ أُمَّهَاتِ الْمُؤْمِنِينَ، وَيُؤْمِنُونَ بِأَنَّهُنَّ أَزْوَاجُهُ فِي الآخِرَةِ: خُصُوصًا خَدِيجَةَ رَضِيَ اللهُ عَنْهَا أُمَّ أَكْثَرِ أَوْلَادِهِ، وَأَوَّلَ مَنْ آمَنَ بِهِ وَعَاضَدَهُ عَلَى أَمْرِهِ، وَكَانَ لَهَا مِنْهُ الْمَنْزِلَةُ الْعَالِيَةُ. وَالصِّدِّيقَةَ بِنْتَ الصِّدِّيقِ رَضِيَ اللهُ عَنْهَا، الَّتِي قَالَ فِيهَا النَّبِيُّ ﷺ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

And they take as allies, the Wives of the Messenger of Allah ﷺ, the Mothers of the believers, and they believe that they are his wives in the Hereafter. Specifically, Khadījah, may Allāh be pleased with her, the mother of most of his children, and the first one to believe in him and support him in his affair, and she occupies an exalted status with him, and the Ṣiddīqah (the truthful one) the daughter of Aṣ-Ṣiddīq, may Allāh be pleased with her, about whom the Prophet said: "The superiority of 'Āishah over women is like the superiority of Tharīd over all other foods."

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❖ Concerning his saying: *"And they choose as allies, the Wives of the Messenger of Allāh ﷺ, the Mothers of the believers."*

❖ His saying: *"The Mothers of the Believers:"* This is an

attribute for *"the wives."* So, the wives of the Prophet ﷺ are our mothers in terms of honour, respect and relationship. He, Exalted is He, says:

﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ﴾

﴾The Prophet is closer to the believers than their ownselves, and his wives are their mothers.﴿ (*Al-Aḥzāb* 33:6)

So we ally with them by aiding and defending them, and the belief that they are the most virtuous of all wives on the earth, since they were the Wives of the Messenger ﷺ.

❖ Concerning his statement: *"And they believe that they are his wives in the Hereafter."* Due to the *Ḥadīths* reported about that, and according His statement, Exalted is He:

﴿ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ۝ رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾Those who bear the Throne, and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the Blazing Fire! Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, and their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.﴿ (*Ghāfir* 40:7-8)

He said: *﴾and their wives﴿*; So He affirms wifehood for

them after their entrance to Paradise. This proves that the person's wife in this life will be his wife in the Hereafter, if she is among the inhabitants of the Paradise.

- Concerning his statement: *"Specifically, Khadījah, may Allāh be pleased with her, the mother of most of his children."*
- *"Khadījah"* is the daughter of Khuwailid. She was the first wife that the Prophet ﷺ married, when he was twenty-five years old, and she was fourty year's old. She was an intelligent woman, and he benefited tremendously from her because she was an extremely intelligent and brilliant woman. He did not marry anyone after her (until she had died).
- She is, as said by the author: *"the mother of most of his children"* the sons and the daughters. The author did not say "the mother of all of his children" because among his his children there was one who was not from her, that is Ibrāhīm, for he was born to Māriyah Al-Qibṭiyyah.

His children from Khadījah were two sons and four daughters. They are: Al-Qāsim, then 'Abdullāh, and he was called Aṭ-Ṭayyib, and Aṭ-Ṭāhir. As for the daughters, they are Zainab, then Umm Kulthūm, then Fāṭimah, then Ruqayyah. The eldest of his sons was Al-Qāsim while the eldest of his daughters was Zainab.

- Concerning his saying: *"And the first one to believe in him and support him in his affair."* There is no doubt that she was the first person to believe him, because when the Prophet ﷺ came to her and informed her of what he experienced in the cave of Ḥirā', she said: "Never! By Allāh, Allāh will never disgrace you." And she believed in him and went with him to Waraqah bn

Nawfal and narrated the story (of what he experienced in the cave of Ḥirā') to him. He (Waraqah) said to him: "This is An-Nāmūs which used to descend to Musa."[1] "An-Nāmūs:" meaning the custodian of secrets.

So, Waraqah believed in him.

That is why we say that the first of all women to believe in him was Khadījah, while the first of men to believe in him was Waraqah bn Nawfal.

- Concerning his statement: *"And supported him in his affair"* that is; giving him absolute support. Whoever examines the *Sīrah*, he will find that the Mother of the Believers Khadījah, may Allāh be pleased with her, offered the Prophet ﷺ such support that was not rendered by any of his wives.
- Concerning his statement: *"And she occupies an exalted status with him"* such that he ﷺ used to mention her after her death, and send gifts to some of her friends, and say: "She was, she was; and I had children with her."[2] So he would praise her, and this proves her tremendous status with the Messenger ﷺ.
- Concerning his statement: *"And the Ṣiddīqah* (the truthful one) the daughter of Aṣ-Ṣiddīq, may Allāh be pleased with her."

As for her being a *Ṣidīqah* (truthful one), it is because of her complete trust in the Messenger of Allāh ﷺ, and complete truthfulness in her relationship with him, and for her

[1] Reported by Al-Bukhārī (3) and Muslim (160), from 'Āishah, may Allah be pleased with her.

[2] Reported by Al-Bukhārī (3818) from 'Āishah, may Allah be pleased with her.

patience with the harms that resulted from the *'Ifk* incident. What will show you her truthfulness and the veracity of her faith in Allāh is that when here innocence was revealed, she said: "Indeed, I praise none other than Allāh." This proves her perfect faith and truthfulness.

As for her being the daughter of Aṣ-Ṣiddīq, it is also like that, for her father, may Allāh be pleased with him, he was the *Ṣiddīq* (the truthful one) of this *Ummah*; rather the *Ṣiddīq* of all nations, because this *Ummah* is the best of all nations; so if he was the *Ṣiddīq* of this nation, then he is the *Ṣiddīq* of other nations.

- Concerning his statement: *"About whom the Prophet said: 'The superiority of 'Āishah over women is like the superiority of Tharīd over all other foods.'"*
- His saying: *"over women"* is apparently generally; that is; above all women. It is said that the meaning of the virtue of 'Āishah over women; is among his wives who were alive (when he said that), so Khadījah would not be included.
- However, it is apparent that the *Ḥadīth* is general, because the Messenger ﷺ said: "Many achieved perfection among men, but achieved perfection among women except Āsiyah the wife of Fir'awn, and Maryam bint 'Imrān, Khadijah bint Khuwailid, and the superiority of 'Āishah to women is like the superiority of *Tharīd* over all other foods." It is reported by the Two *Shaikhs*[1] without the mention of Khadījah. This proves that she is the most superior of all women,

[1] Reported by Al-Bukhārī (3769) and Muslim (2431) from Abū Mūsa Al-Ash'arī; the addition mentioning Khadījah is acribed by Al-Ḥāfiẓ in *Al-Fatḥ* (6:447) to Aṭ-Ṭabarānī and Abū Nu'aim in *Al-Ḥilyah*.

unrestrictively.

- But, she is not superior to Fāṭimah with respect to lineage, because without a doubt, Fāṭimah is of nobler lineage than 'Āishah.

As for her rank, then the tremendous virtuous of 'Āishah, may Allāh be pleased with her, are such that none among women could ever achieve that.

- What is apparent in the speech of the author, may Allāh have mercy upon him, is that these two wives, may Allāh be pleased with them both, are of the same rank, because he said: *"Specifically, Khadījah...and the Ṣiddīqah."* And he did not say: "And then 'Āishah."
- The scholars differed on this issue.

– Some of the scholars said that Khadījah is the more virtuous, because she has some lofty traits which 'Āishah does share with her.

– Some of the scholars said that rather 'Āishah is the more virtuous, based on this *Ḥadīth*, and because she also has lofty traits which Khadijah does not share with her.

– And some of the scholars expained by saying that each of them has lofty traits that the other does not have. At the beginning of the Message, there is no doubt that the merits which Khadijah achieved were not achieved by 'Āishah, and it is not possible that she be equal to her in that. And after that, and after the death of the Messenger ﷺ, the spread of knowledge, the *Sunnah* and guidance for the *Ummah* resulted from 'Aishah, which did not result from Khadijah. So, it is not correct to consider one of them to be unrestrictively more virtuous than the other. Rather we say this one was more virtuous in this way, while that one was more virtuous in another way; and by that we tread upon the just path. Thus, we do not thwart the merits of this one,

nor the merits of that one. And with these details the result is clear.

And both of them, and the remainder of the Wives of the Messenger will be in the Paradise with him.

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وَيَتَبَرَّؤُونَ مِنْ طَرِيقَةِ الرَّوَافِضِ الَّذِينَ يُبْغِضُونَ الصَّحَابَةَ وَيَسُبُّونَهُمْ، وَطَرِيقَةِ النَّوَاصِبِ الَّذِينَ يُؤْذُونَ أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ....

And they disassociate themselves from the path of the Rawāfiḍ, those who hate the Companions and abuse them, and the path of the Nawāṣib; those who harm the members of the Household, either with their statements or their actions....

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❖ Concerning his statement: *"And they dissociate themselves from the path of the Rawāfiḍ, those who hate the Companions and abuse them."*

❖ *"The Rawāfiḍ:"* A group who exaggerated in the case of 'Alī bin Abī Ṭālib and the members of the Household. They are the most astray of the people of innovation, and those with the most severe hate for the Companions, may Allāh be pleased with them. Whoever wants to be acquainted with their deviations, then let him read about their books and the books of those who refuted them.

They were called *Rawāfiḍ* because they rejected and

abandoned Zaid bin 'Alī bin Al-Ḥusain bin 'Alī bin Abī Ṭālib when they asked him about Abū Bakr and 'Umar, and he praised them, and said: "Both of them are the ministers of my grandfather."

— As for the *Nawāṣib*, they are those that raise the banner of enmity against the members of the Household, attacking them and vilifing them. They are the opposite of the *Rawāfiḍ*.

❖ The *Rawāfiḍ* attack the Companions both with their hearts and their tongues.

With their hearts, they hate and abhore the Companions, except those whom they chose as a means to achieve their ideas, and about whom they exaggerate, and those are the members of the Household.

— With their tongues, they abuse them and curse, saying that they are unjust! And they say that they apostacized after the death of the Prophet ﷺ, except for few of them, and other than that of the things that are well known in their books.

❖ In reality, abuse of the Companions, may Allāh be pleased with them, is not only an attack against the Companions, rather it is an insult against the Companions, and the Prophet ﷺ, and the *Sharī'ah* of Allāh, and even Allāh Himself.

— As for it being an insult against to the Companions, that is clear.

— As for its being a an insult against the Messenger of Allāh ﷺ; that is because by it, his Companions, his trustees, his successors over his *Ummah* will be seen as the worst of creations. And it is an insult against the Messenger of Allāh ﷺ from another way; and that is by belying what he has informed about their virtuous and their merits.

— As for it being an insult against the *Sharī'ah* of Allāh, that is because the intermediaries between us and the Messenger of Allāh ﷺ in the transmission of the *Sharī'ah* are the Companions; so if they were not just, there will be nothing that is trustworthy in what that they transmitted of the *Sharī'ah*.

— As for it being an insult against Allāh, Glorious is He, it is because that would mean that He sent His Prophet ﷺ among the worst of people, and chose them for his companionship, and carrying His *Sharī'ah* and its transmission to his *Ummah*.

Look at how many tremendous evils result from verbally abusing of the Companions, may Allāh be pleased with them.

- We disassociate ourselves from the path of these *Rawāfiḍ*, those who abuse the Companions and hate them. We believe that loving them is obligatory, and that restraint from mentioning their shortcomings is obligatory; and our hearts - all praise is due to Allāh - are full of love for them, because of their faith, *Taqwa*, spreading knowledge, and the support they rendered to the Prophet ﷺ.
- Concerning his saying: *"And the path of the Nawāṣib; those who harm the members of the Household, either with their statements or their actions."*
- That is; the People of the *Sunnah* and the *Jamā'ah* disassociate themselves from the path of the *Nawāṣib*.

These are the opposite of the *Rawāfiḍ*; those who exaggerated about the the members of the Household, until they removed them from the state of being humans and to the state of infallible guardianship.

As for the *Nawāṣib*; they faced an innovation with an

innovaton. When they saw the *Rawafiḍ* exaggerating with the members of the Household, they said: "Hence, we hate the members of the Household, and verbally abuse them, oppossing these in their exaggerated love and praise for them."

Being balanced is always better, in all matters; and to face an innovation with an innovation will result in nothing for innovation except adding strength.

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وَيُمْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُولُونَ: إِنَّ هَذِهِ الآثَارَ الْمَرْوِيَّةَ فِي مَسَاوِيهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زِيدَ فِيهِ وَنُقِصَ وَغُيِّرَ عَنْ وَجْهِهِ الصَّرِيحِ، وَالصَّحِيحُ مِنْهُ؛ هُمْ فِيهِ مَعْذُورُونَ: إِمَّا مُجْتَهِدُونَ مُصِيبُونَ، وَإِمَّا مُجْتَهِدُونَ مُخْطِئُونَ.

And they refrain from whatever disputes transpired among the Companions. And they say: These reports that are narrated regarding their shortcomings; among them are lies; and among them is that which there are additions and deletions, and alterations from their clear state. And what is authentic from that, they are excused; Either they made Ijtihād and were correct, or they made Ijtihād and were mistaken.

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- Concerning his statement: *"And they refrain from whatever disputes transpired among the Companions."* Meaning; from the disagreements that occurred among them.

❖ After the murder of 'Umar bin Al-Khaṭṭāb, may Allah be pleased with him, disputes arose among the Companions, and the matter became more severe after the murder of 'Uthmān; then the events occurred that lead to fighting.

These events are well-known; they occurred — without doubt — based on interpretation and *Ijtihād*, each of them thought that he was in the right. It is possible for us to say that 'Āishah and Az-Zubair bin Al-'Awwām were fighting 'Alī, may Allāh be pleased with them all, and they believed that they were in the wrong and that 'Alī was in the right.

That they thought they were in the right does not necessitate that had arrived at the truth. But if they were mistaken, and we know that they did not arrive at this matter except through *Ijtihād*; it is established from the Prophet ﷺ that: "Whenever a judge makes a judgement with *Ijtihād* and he is right, then for him are two rewards. And when he makes a judgement with *Ijtihād*, then he is mistaken, then for him is a reward."[1] So, we say: They were *Mujtahidūn* who were mistaken, so they have one reward.

❖ So there are two angles that result from our position regarding that:

— The first angle: The ruling concerning the doer, and the second angle: Our position regarding the doer.

— As for the ruling concerning the doer, that has preceded, and that what we render to Allāh as religion is that, whatever happened among them was prompted by *Ijtihād*,

[1] Reported by Al-Bukhārī (7352) and Muslim (1716) from 'Amr bin Al-'Āṣ, may Allāh be pleased with him.

and when there is a mistake in *Ijtihād*, the one who engages in it is excused and pardoned.

— As regards for our position regarding the doer, it is obligatory upon us to refrain from entering into the disputes that occurred among them. Why should we take the opportunity of their actions to verbally abuse, vilify, and attack them, and bring hatred among ourselves; when by doing so we could be sinners, or we could be free of error, but we would never gain anything by doing so?!

❖ So, in the case of these matters, it is obligatory for us to keep silent about whatever occurred between the Companions, and that we not look into the stories or records of these matters, except when referring to them out of necessity.

❖ Concerning his saying: *"And they say: These reports that are narrated regarding their shortcomings; among them are lies; and among them is that which there are additions and deletions, and alterations from their clear state."*

❖ The author categorized the reports concerning their shortcomings into three:

— Among them are pure lies; they never occurred among them. These are often found in what is related by the *Nawāṣib* about the members of the Household, and what is related by the *Rawāfiḍ* about other than the members of the Household.

— Some of these have a basis, but they have been added to or detracted from, and distorted from their meaning.

And it is obligatory that we reject these two categires.

— The third category is what is authentic; so then what do we say about that?

The author explained that, in his statement:

"And what is authentic from that, they are excused: Either they

made Ijtihād and were correct, or they made Ijtihād and were mistaken."

- When the *Mujtahid* arrives at what is correct, then he will have two rewards; and if he is mistaken, then he will have one reward; based upon the saying of the Prophet ﷺ: "Whenever a judge makes a judgement with *Ijtihād* and he is right, then for him are two rewards. And when he makes a judgement with *Ijtihād*, then he is mistaken, then for him is a reward."[1]

So, what happened between Mu'āwiyah and 'Alī, its source was *Ijtihād* and interpretation. But, there is no doubt that 'Alī was closer to what was correct than Mu'āwiyah; rather, we can say that he almost certainly arrived at what was correct, yet, Mu'āwiyah was a *Mujtahid* on the matter.

- An indication that 'Alī was nearer to what is correct, is that the Prophet ﷺ said: "May Allāh have mercy with 'Ammār! A rebellious group will kill him."[2] — and he was killed by the people of Mu'āwiyah. Based upon this, we know that his group was the rebellious group, who opposed the *Imām*, but they had their interpretation; and the correct postion was that of 'Alī, either absolutely, or presumably.

— And here, there is a fourth category, and it is those bad things that occurred among them that were not the result of *Ijtihād* nor interpretation:

So the author explained that in by his statement:

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[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs*.

[2] Reported by Al-Bukhārī (447) and Muslim (2915) from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

وَهُمْ مَعَ ذَلِكَ لَا يَعْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُومٌ عَنْ كَبَائِرِ الإِثْمِ وَصَغَائِرِهِ؛ بَلْ يَجُوزُ عَلَيْهِمُ الذُّنُوبُ فِي الْجُمْلَةِ

They, with that, do not believe that each one of the Companions was protected from the major of sins and the minor, rather, it is possible that they had sinned in general.

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- *"They, with that, do not believe that each one of the Companions was protected from major sins and the minor sins."*
- They do not believe that, based upon his saying ﷺ: "Every son of Ādam is makes mistakes, and the best of those who make mistaes are those who repent."[2]

But their protection (from error) is in their consensus, so it is not possible that they agree on something of the manor or minor sins, making it lawful or doing it.

But the individual among them may have done something among the major sins, just as occurred in the case of Misṭaḥ bin Uthāthah, Ḥassan bin Thābit, and Ḥamnah bint Jahsh in the story of the *'Ifk* (slander) against 'Āishah).[2] However, this resulted in purification for them by the execution of the legal punishment upon them.

[1] Reported by Imām Aḥmad in *Al-Musnad* (3:198), At-Tirmidhī (2499), Ad-Darimī (2628), Ibn Mājah (4251), and Al-Ḥākim (4:244), from Anas bin Mālik, and Al-Albānī graded it *Ḥasan* (good) in *Al-Mishkāt* (2341).

[2] The *Ḥadīth* of the Slander; reported by Al-Bukhārī (4757) and Muslim (2770) from 'Āishah, may Allāh be pleased with her.

❖ Concerning his statement: *"Rather, it is possible that they had sinned in general"* meaning, like other than them among human beings.

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However, they are distinguished from others, as said by the author, may Allāh have mercy upon him:

وَلَهُم مِّنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوجِبُ مَغْفِرَةَ مَا يَصْدُرُ مِنْهُمْ - إِنْ صَدَرَ

And they possessed precedence and virtues warranting pardon for whatever occurred from them - if it did.....

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❖ *"And they possessed precedence and virtues warranting pardon for whatever occurred from them, if it did."*

❖ This is among the reasons that Allāh wiped away whatever they committed of major or minor sins; and that is what they possessed of precedence and virtues which no one else shares with them. For they supported the Prophet ﷺ; and they made *Jihād* with their wealth and their selves, and they humbled their necks for the exaltation of the Word of Allāh; all these warrant pardon for whatever occurred from them, even if it was among the worst of sins, as long as it did not reach the level of disbelief.

❖ From that, is the story of Ḥaṭib bin Abī Balt'āh, when he sent a message to the Quraish, informing them of the

Prophet's plan to attack them; until Allāh exposed that to His Prophet; so that the message did not reach them. Then 'Umar sought permission to behead Ḥātib, but the Prophet ﷺ said: "Indeed, he participated in Badr; what do you know? Perhaps Allāh has looked upon the people of Badr and said: 'Do whatever you like, for I have pardoned you!'"[1]

حَتَّى إِنَّهُمْ يُغْفَرُ لَهُم مِّنَ السَّيِّئَاتِ مَا لَا يُغْفَرُ لِمَنْ بَعْدَهُمْ؛ لأَنَّ لَهُم مِّنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ. وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللهِ ﷺ أَنَّهُمْ خَيْرُ الْقُرُونِ، وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلِ أُحُدٍ ذَهَبًا مِمَّن بَعْدَهُمْ

Such that He pardon from them shortcomings that He would not pardon for those after them. Because they have such Ḥasanāt that wipe out shortcomings, such that are not possessed by those after them. It has been established from the saying of the Messenger of Allāh ﷺ, that they are the best of generations, and that the Mudd of one of them, when he gives it in charity, it is more virtuous than gold the likes of mountain Uḥud given by whoever comes after them.

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❖ Concerning his statement: *"Such that He pardon from them shortcomings that He would not pardon for those after them. Because they have such Ḥasanat that wipe out shortcomings, such that are not possessed by those after them. It has been established from the saying of the*

[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs* from Anas bin Mālik, may Allāh be pleased with him.

Messenger of Allāh ﷺ, that they are the best of generations, and that the Mudd of one of them, when he gives it in charity, it is more virtuous than gold the likes of mountain Uḥud given by whoever comes after them."

❖ That is contained in his statement ﷺ: "The best people are my generation"[1] and also in his saying: "Do not abuse my Companions, by the one in whose Hand is my soul! If any one of you spends gold as much as Uḥud, it will not be equal to the *Mudd* of anyone of them, or even its half."[2]

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ثُمَّ إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ؛ فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ أَتَى بِحَسَنَاتٍ تَمْحُوهُ، أَو غُفِرَ لَهُ؛ بِفَضْلِ سَابِقَتِهِ، أَوْ بِشَفَاعَةِ مُحَمَّدٍ ﷺ الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ، أَوِ ابْتُلِيَ بِبَلَاءٍ فِي الدُّنْيَا كُفِّرَ بِهِ عَنْهُ. فَإِذَا كَانَ هَذَا فِي الذُّنُوبِ الْمُحَقَّقَةِ؛ فَكَيْفَ الأُمُورُ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ: إِنْ أَصَابُوا؛ فَلَهُمْ أَجْرَانِ، وَإِنْ أَخْطَؤُوا؛ فَلَهُمْ أَجْرٌ وَاحِدٌ، وَالْخَطَأُ مَغْمُورٌ ثُمَّ إِنَّ الْقَدْرَ الَّذِي يُنْكَرُ مِنْ فِعْلِ بَعْضِهِمْ قَلِيلٌ نَزْرٌ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ: مِنَ الإِيمَانِ بِاللهِ، وَرَسُولِهِ، وَالْجِهَادِ فِي سَبِيلِهِ، وَالْهِجْرَةِ، وَالنُّصْرَةِ،

[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs* from Ibn Mas'ud, may Allāh be pleased with him.

[2] Its reference preceded (2:251) and it is in the Two *Ṣaḥīḥs* from Abu Hurairah, may Allāh be pleased with him.

وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ.

Then, if anyone of them committed any sin, he could have repented from it, or, he could have earned some Ḥasanāt that erased it, or, been pardoned for it, by virtue of his precedence, or, by the intercession of Muḥammad ﷺ for which they are the most entitled to his intercession, or, he could suffered a trial in the world that was an attonement for that for him. So when this is the case with verified sins, then how about matters for which they were Mujtahids: If they were right, they will have two rewards, but if they were mistaken, they have one reward, and the mistake is pardoned. Then, the degree of objection for the deeds of some of them is small, insignificant, and obscure in comparison to the virtues of such people, and their merits; from faith in Allāh, His Messenger, and Jihād in His cause, Hijrah, rendering support, beneficial knowledge and righteous deeds.

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❖ Concerning his saying: *"Then, if anyone of them committed any sin, he could have repented from it."*

❖ Meaning, when he repents from it, it is lifted from him, as well as its significance and its disgrace, according to His statement, Exalted is He:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا﴾

﴾And those who invoke not any other Ilāh (god) along with Allāh, nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the

punishment...﴾

– up to His saying:

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

﴾*Except those who repent and believe, and do righteous deeds, for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.*﴿ (*Al-Furqān* 25:68-70)

Whoever repents from a sin, then he is like one who does not have any sin, so it will have no effect upon him.

❖ Concerning his saying: *"Or, he could have earned some Ḥasanāt* that erased it;" based upon His saying:

﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾

﴾*Verily, the good deeds remove the evil deeds*﴿ (*Hūd* 11:114)

❖ Concerning his statement: *"Or been pardoned for it, by virtue of his precedence."* Based upon His, Exxalted is He, saying in the *Qudsī Ḥadīth*, concerning the People of Badr; "Do whatever you like, for I have pardoned you."

❖ Concerning his statement: *"Or, by the intercession of Muḥammad ﷺ for which they are the most entitled to his intercession."*

It preceded, that the Prophet ﷺ shall intercede for his *Ummah*, and the Companions (may Allāh be pleased with them) are those most entitled to that.

❖ Concerning his saying: *"Or he could suffered a trial in the world that was an attonement for that for him :"* For indeed by the trials in the world, Allāh removes the evils

committed; just as the Prophet ﷺ informed about that, in his saying: "No Muslim will be afflicted with a harm from sickness, or other than that, except that by it, Allāh removes his sins, just as the tree sheds its leaves."[1] The *Ḥadīth*s concerning this are many and well-known.

❖ Concerning his saying: *"So when this is the case with verified sins, then how about matters for which they were Mujtahids : If they were right, they will have two rewards, but if they were mistaken, they have one reward, and the mistake is pardoned." Its evidence preceded. So, this is more worthy in their case, that there not be a reason to insult and fault them.*

❖ These reasons, which the author has mentioned, remove any aspersions in the case of the Companions. And they are of the following categories:

First: Specific to them, that is, the precedence and virtues that are specific to them.

Second: General, and that is repentance, the *Ḥasanāt* that obliterate errors, the intercession of the Prophet ﷺ, and trials.

❖ Concerning his saying: *"Then, the degree of objection for the deeds of some of them is small, insignificant, and obscure in the comparison to the virtues of such people, and their merits."*

❖ The degree of objection for the deeds of some of them is extremely small, insignificant, the smallest of the small, and because of this he said: *"obscure in comparison to the virtues of such people, and their merits."*

[1] Reported by Al-Bukhārī (5660) and Muslim (2571) from Ibn Mas'ūd, may Allāh be pleased with him.

- And there is no doubt that some of them committed theft, drank wine, wrongly accused the chaste, committed fornication and adultery. However, all these obscure in comparison to the virtues of such people and their merits. And for some of them, they received the legal punishments, so that was a means of attonement for them.
- Then the author, may Allāh have mercy upon him, clarified some of their virtues and merits, in his saying:
- *"From faith in Allāh, His Messenger, and Jihād* in His cause, *Hijrah*, rendering support, beneficial knowledge and righteous deeds."

So all of these merits and virtues are well-known; they surmount all the verified shortcomings of these people; then what of the shortcomings that are not verified, or those for which they had made *Ijtihād* or had some interpretation.

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وَمَن نَّظَرَ فِي سِيرَةِ الْقَوْمِ بِعِلْمٍ وَبَصِيرَةٍ، وَمَا مَنَّ اللهُ عَلَيْهِم بِهِ مِنَ الْفَضَائِلِ؛ عَلِمَ يَقِينًا أَنَّهُمْ خَيْرُ الْخَلْقِ بَعْدَ الأَنْبِيَاءِ؛ لَا كَانَ وَلَا يَكُونُ مِثْلُهُمْ، وَأَنَّهُمُ الصَّفْوَةُ مِنْ قُرُونِ هَذِهِ الأُمَّةِ الَّتِي هِيَ خَيْرُ الأُمَمِ وَأَكْرَمُهَا عَلَى اللهِ عَزَّ وَجَلَّ.

Whoever looks into the Sīrah of these people, with knowledge and insight, and what Allāh favored them with of virtues, he will know with certainty, that they are the best of the creation after the Prophets; there has not been, nor shall there be any like them, and that they are the elite among generations of this Ummah, which is the best nations, and the most honourable to Allāh, the Mighty and Sublime.

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- Concerning his statement: *"Whoever looks into the Sīrah of these people, with knowledge and insight, and what Allāh favored them with of virtues, he will know with certainty, that they are the best of the creation after the Prophets."*

This is in reference to what is affirmed from the Prophet ﷺ, in his saying: "The best people are my generation, then those that follow them, then those that that follow them." Reported by Al-Bukhārī and Muslim from the *Ḥadīth* of 'Abdullāh bin 'Umar, may Allāh be pleased with him.[1]

Based on this, the fact that they are better than the followers of other Prophets is affirmed by a text, as well as looking into their biographies.

So, if you look knowledge, discernment, and fairness at the merits of these people, and what Allah bestowed upon them of virtues, you know with certainty that they are the best of all creations after the Prophets. They are better than the *Ḥawāriyūn* among the companions of 'Īsa; they are better than the (*Nuqabā'*) (tribal representatives) among the companions of Mūsa. They are better than those who believed in Nūḥ, Hūd and others. None can be found among the followers of the Prophets who are superior to the Companions, may Allāh be pleased with them. This matter is clear and well-known, based on His, Exalted is He, statement:

[1] Its reference preceded.

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴾You are the best of nations ever raised up for mankind.﴿ (*Āl 'Imrān* 3: 110)

And the best of us are the Companions, and because the Prophet ﷺ is the best of creation, so his Companions are the best of all categories of companions, without a doubt.

This is the view of the People of the *Sunnah* and the *Jamā'ah*, but according to the *Rāfiḍah*, they (the Companions) are the worst of all creation, except those they exempted among them.

- Concerning his statement: *"There has not been, nor shall there be any like them."* Meaning, it never was nor shall there ever be found the likes of them, based on his statement ﷺ: "The best people are my generation" so, there is absolutely none to be found like them, neither before them nor following them.
- Concerning his saying: *"And they are the elite among generations of this Ummah, which is the best nations, and the most honourable to Allāh, the Mighty and Sublime."*

— As for this *Ummah* being the best of all nations, that is according to His, Exalted is He, statement:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

﴾You are the best Ummah ever raised up for mankind; you enjoin Al-Ma'rūf (goodness) and forbid Al-Munkar (evil), and you believe in Allāh﴿. (*Āl 'Imrān* 3:110)

And His statement:

﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

﴾Thus We have made you, a Wasaṭ (balanced) nation, that you be witnesses over mankind.﴿ (*Al-Baqarah* 2:143)

And because the Prophet ﷺ is the best of all the Messengers, so there is no doubt that his nation is the best among the nations.

— As for the Companions being the elite of generations of this *Ummah*, that is according to his saying ﷺ: "The best people are my generation"[1] And in one version: "The best of my *Ummah* is my generation."[2] And the meaning of his generation is the Companions. Those that followed them are the *Tābi'īn*, while those that followed them are the followers of the *Tābi'īn*.

Shaikh Al-Islām Ibn Taymiyyah said: "The meaning of the three generations refers to the majority of the people of that generation, and they are those in the middle of it. And the majority of the Companions had passed away with the passing of the the period of the *Khilāfah* of the four rightly guided *Khalīfahs*, such that very few of the people of Badr remained. And the majority of the *Tābi'īn* who followed them in goodness had passed away during the end of the period of the younger Companions, during the reign of Ibn Az-Zubair and 'Abdul-Malik; and the majority of the followers of the *Tābi'īn* (had passed away) during the end of Ummayad Empire, and the beginning period of 'Abbāsid Empire."

The last of the Companions to pass away was Abū Ṭufail; 'Āmir bin Wāthilah Al-Laithī in the year 100 A.H, and it

[1] Its reference preceded, and it is in the Two *Ṣaḥīḥs* from Ibn Mas'ūd, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (3650) from 'Imrān bin Huṣain, may Allāh be pleased with him.

was said that it was in the year 110 A.H.

In *Al-Fatḥ*,[1] Al-Ḥāfiẓ bin Ḥajar said: "They all agreed, that the last of the followers of the *Tābi'īn* from those whose saying is accepted, is he who lived up to the year 220 A.H."

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[1] *Al-Fatḥ* (6:7)

SECTION: Concerning the *Karāmāt* Performed by the *Awliyā'*[1]

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وَمِنْ أُصُولِ أَهْلِ السُّنَّةِ: التَّصْدِيقُ بِكَرَامَاتِ الأَوْلِيَاءِ

Among the fundamentals of the People of the Sunnah is the belief in the Karāmāt of the Awliyā'.

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The *Karāmāt* of the *Awliyā'* is an important matter requiring that the the truth about it be recognized from the falsehood; is it an affirmed reality, or mere fantasy?

The author, may Allāh have mercy upon him, clairifed the saying of the People of the *Sunnah* about it, in his saying:

- *"Among the fundamentals of the People of the Sunnah is the belief in the Karāmāt (amazing events) of the Awliyā'."*
- Then, who are the *Awliyā'*?

The answer is that Allāh has defined them in His saying:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ﴾

[1] Translation note: In this context the basic literal meaning is "friends" and more specifically; "friends of Allāh," and the following discussion explains it.

﴾*No doubt! Verily, the Awliyā' of Allāh, no fear shall come upon them nor shall they grieve. Those who believed, and they had Taqwa*﴿ (*Yūnus* 10:62-63)

Shaikh Al-Islām Ibn Taymiyyah said: "Whoever is a believer with *Taqwa*, he is a *Walī* of Allāh."

Al-Wilāyah[1] is not by mere claim and wish; *Al-Wilāyah* is only by faith and *Taqwa*. So if we see a man saying that he is a *Walī*, but he does not fear Allāh, the Exalted is He, his claim will be rejected.

- As for *Al-Karamāt*; it is the plural of *Karāmah*; an unusual event which Allāh causes to occur at the hands of a *Walī*, supporting him, or helping him, or making him firmer, or aiding the religion.

— So, the man - Ṣilah bin Ashīm - whose horse Allah, Exalted is He, brought back to life, after it had died, until he reached his family. So when he reached his family, he said he said to his son: "Remove the saddle from the horse for it is on loan."[2] So, when the saddle was removed from it, it fell down and died,[3] this is a form of *Karāmah* for this to assist him.

— As for that which aids Islam; an example is what happened to Al-Alā' bin Al-Ḥaḍrmī, may Allāh be pleased

[1] Translation note: Meaning the traits making one worthy of the title *Walī*, which is the singular form of *Awliyā'*.

[2] Translation note: See *Majmu' Al-Fatāwa* 11:280 for this version, and in the story, Ṣilah had supplicated to Allāh and so Allāh brought the horse back to life, hence he said it was on loan.

[3] *Ṣifat Aṣ-Ṣafwah* (3:217), *Az-Zuhd* by Ibn Al-Mubārak (295); except that they both mentioned that his mule had gone away, and not that it died.

with him, who walked over the water of the sea, and the case of Sa'd bn Abī Waqqaṣ, may Allāh be pleased with him, who walked over the Tigris River. Their stories are famous in the books of history.

So, the *Karāmah* is an unusual event. But as for an event that is common, that is not a *Karāmah*.

- Allāh only causes this matter to occur at the hands of the *Walī*, in contrast to witchcraft and magic, for these are also unusual occurrences; but they occur at the hands of those who are not *Awliyā'* of Allāh, rather they occur at the hands of the enemies of Allāh, so this should not be deemed a form of *Karāmah*.
- There have been numerous forms of amazing feats which are claimed to be *Karāmāt* by magicians who turn others away from the way of Allāh. So it is obligatory to warn against them and from their trickery with people's intellect and their intelligence.
- So *Karāmāt* are affirmed in the Qur'ān, the *Sunnah* and by factual occurences, in the past, and the present.

— Among the *Karāmāt* of the past, affirmed in the Qur'ān and the *Sunnah*, is the story of the Companions of the Cave, those who lived among an the idol worshipping people, while they themselves had believed in Allāh; and they feared that they would overcome them, so they left the town, emigrating to Allāh, the Mighty and Sublime. So Allah facilitated a cave for them in a mountain; and this cave faced the north; so the sun would not enter upon them to spoil their bodies while at the same time, they were not prevented from it. So, whenever it rose, it declined to the right of their cave, and when it set, it would pass them on the left side, while they were in the midst of the cave. They remained in this cave for a period of three hundred years,

and an additional nine; while they were asleep. Allāh turned them on their right and their left sides, in the summer and in the winter. Heat did not disturb them while cold did not harm them. They were neither thirsty nor hungry; they never grew bored of sleep. So this was a *Karamah* without any doubt. They remained like that until Allāh raised them at the time when *Shirk* had disappeared from their town; so they were safe and free from it.

— Of such examples is the story Maryam, may Allāh be pleased with her, Allāh honoured her when the pains of childbirth drove her to the trunk of a date-palm and Allāh commanded her to strike the trunk of date-palm, so that the fresh ripe-dates would upon her.

— Similarly is also the story of a man whom Allāh killed and was made to remain dead for a period of hundred years after which Allāh resurrected him, as a *Karāmah* for him, and so that the might of Allāh could be manifest to him, and so that he could be much firmer and more steadfast in his faith.

— As for the *Sunnah*, many *Karāmāt* are found mentioned in it. Refer to the Book of the Prophets, the Chapter: "What Has Been Mentioned Regarding the Children of Isrā'īl" in *Ṣaḥīḥ Al-Bukhārī*, and also the book; the Criterion between the Allies of the Merciful and the Allies of *Shaiṭān* by *Shaikh Al-Islām* Ibn Taymiyyah.

— As for witnessing the occurance of affirmed *Karāmāt*, then obviously a man knows of them in his time either by witnessing them, or by truthful information.

So, the position of the People of the *Sunnah* and the *Jamā'ah* is to believe in the *Karāmāt* of the *Awliyā'*.

❖ Here, there is a *Madhhab* that opposes the *Madhhab* of the People of the *Sunnah*, which is the position of the *Mu'tazilah* and those who follow them; wherein they reject the *Karāmāt*. They say: "If you affirm the *Karāmāt*, you are likening sorcerers to the *Walī*, and the *Walī* to the Prophet, because each of these categories of people performs extraordinary feats."

So it is said: There is no room for confusion, because the *Karāmah* occurs at the hands of the *Walī*, and the *Walī* could not possibly claim Prophethood. And if he claimed that, he would not be considered a *Walī*. And the sign of Prophethood occurs at the hands of a Prophet, and magic and witchcraft at the hands of an enemy who is far from being a *Walī* of Allāh; and his action by seeking aid with it from the *Shayāṭīn* is do help him in his earnings, contrary to the *Karāmah*; for it is from Allah, Exalted is He, the *Walī* does not seek his earnings by it.

❖ The scholars say: "Every *Karāmah* from a *Walī* is a sign of the Prophet which he is following, because *Karāmah* is a testimony from Allāh, the Mighty and Sublime, that the path of the *Walī* is a correct straight.

Based on this, whatever *Karāmāt* occur from the *Awliyā'* in this *Ummah*, it is a sign for the Messenger of Allāh ﷺ.

❖ That is why some scholars said that there is no sign given to any of the earlier Prophets except that its like is given to the Messenger of Allāh ﷺ.

— It reply to them, it has been said that the Messenger ﷺ was never cast into fire to come out alive, as it happened to Ibrāhīm.

But the reply to this is that it happened to some of the followers of the Messenger ﷺ, as the historians reported about Abū Muslim Al-Khawlānī.[1] So, when Allāh

[1] *Ṣifat Aṣ-Ṣafwah* (4:208) by Ibn Jawzī, and he said that Al-

honoured one of the followers of the Messenger ﷺ with this sort of unusual occurance, it proves that the religion of the Prophet ﷺ is the truth because it is supported and this particular sign which occurred in the case of Ibrāhīm.

— It was also mentioned that the sea was notparted as it happened with Musa.

So the reply is that what happened to this *Ummah* with respect to the sea is greater and than what happened to Mūsa, and that is walking on the water, as occurred in the story of Al-'Alā' bin Al-Haḍramī[1] when they walked on top of the sea. And this is greater than what happened to Mūsa, for Mūsa only walked on the dry land.

— It has also been said against them, that one of the signs brought by 'Īsa was the resurrection of the deceased, but this did not happen with the Messenger of Allāh ﷺ.

Aswaḍ Al-'Ansī Al-Mutanabbī (one who made a false claim of Prohpethood) threw Abu Muslim Al-Khawlānī into a fire, but it did not harm him, so in that he resembled Al-Khalīl (Ibrāhīm), peace be upon him.

[2] Based on what is reported by Abū Nu'aim in *Al-Ḥilyah* (1:7) from Sahm bin Minjab who said: "Who were in a battle together with Al-'Alā' bin Al-Ḥaḍramī, and we traveled until we reached Darin, and the sea was between us and them. So he said: 'O All-Knower, O Forebearer, O Exalted, O Great, we are Your slaves, and in Your Cause we are fighting Your enemies. O Allāh! Make a way for us to them,' So he led us headlong into the sea, so we went through as the water reached our *Libdahs*, then we came out to them (on their side)." Translation note: Here, *Libdah* refers to felt patches worn on the chest, and the meaning is that while they were submerged up to that point, yet their feet were not touching the ground; rather they were walking through the water, on the water.

The response is that in occurred with the followers of the Messenger ﷺ, as it is reported in the story of the man whose donkey died while he was on the way, and he called on Allāh, Exalted is He, to give it back life, and Allāh, Exalted is He, brought it back to life.[1]

— And healing the blind and the leper was also mentioned against them.

So the reply is that this occurred with the Prophet ﷺ, when Qatādah bn An-Nu'mān, was wounded at the battle of Uḥud, his eye bulged out so much that it reached his cheek, so, the Prophet ﷺ came and held it (the eye) with his hand and placed it back in its place. Afterwards, it became the better of his two eyes.[2]

This is among the greatest of signs.

So, the same signs which the earlier Prophets were given, were given to the Prophet ﷺ or his *Ummah*. Whoever wants to read more of that, then let him refer to the book: *Al-Bidāyah wan-Nihāyah fī Tārīkh* by Ibn Kathīr.

Note:

Regarding the *Karāmāt*, we said that they will be support, fortification, or help for a person, or aid for the truth. That there were more *Karāmāt* among the *Tābi'īn* than the

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[1] Translation note: This is the story of Ṣalt bin Ashīm that preceded with different wording.

[2] In *Al Iṣābah* (3:217), Al-Ḥāfiẓ Ibn Ḥajar ascribed it to Al-Baghawī, Abū Ya'la, Ad-Dārquṭnī, and Al-Baihaqī in *Dalā'il An-Nubuwwah*. In *Al-Majma'* (8:298), Al-Haithamī ascribed it to Aṭ-Ṭabarānī and Abū Ya'lā. And he said: "There is someone in the chain of Aṭ-Ṭabarānī that I do not recognize, and the chain of Abū Ya'lā contains Yaḥya bin 'Abdul-Ḥammīd Al-Hammānī, and he is weak."

Companions. Because the fortification, support, and aid among the Companions left them without need for *Karāmāt*, because the Messenger ﷺ was in their midst. But for the *Tābi'īn;* they were not like that, which is why there were many *Karāmāt* in their time supporting them, and fortifying, and aiding the truth which they followed.

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وَمَا يُجْرِي اللهُ عَلَى أَيْدِيهِم مِّنْ خَوَارِقِ الْعَادَاتِ فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ وَأَنْوَاعِ الْقُدْرَةِ وَالتَّأْثِيرَاتِ...

And what Allāh caused to occur at their hands of unusual occurances, regarding types of knowledges (Al-'Ulūm) and unveiling (Al-Mukāshafāt), and types of ability (Al-Qudrah) and effects (Al-Ta'thīrāt)...

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❖ Concerning his statement: *"And what Allāh caused to occur at their hands of unusual events."*

❖ What is intended by the *Khawāriq Al-'Ādat* (unusual occurances) is what occurs against the universal norms.

❖ There are four kinds of evidence in these *Karāmāt*:

Firstly: Clarifying the complete ability of Allāh, the Mighty and Sublime, since this unusual occurrence resulted by the command of Allāh.

Secondly: The refutation of those who attribute everything that is done to nature, since if nature is behind whatever is done, then nature is supposed to be a uniform system that does not change. So, when something that is regular and

natural changes, that proves that the universe has a Controller and a Creator.

Thirdly: That it is a sign for the Prophet that is being followed, as preceded.

Fourthly: That it is means of fortification and honour for this *Walī*.

❖ Concerning his statement: *"In types of knowledges (Al-'Ulūm) and unveiling (Al-Mukāshafāt), and types of ability (Al-Qudrah) and effects (Al-Ta'thīrāt):"* meaning, that *Karāmah* is divided into two categories: A category that has to do with knowledges and unveiling, and another category that has to do with ability and effects.

— As for *Al-'Ulūm*, one may possess some kinds of knowledge which others do not have.

— As for *Al-Mukāshafāt*, that is what becomes apparent to him from things which are are unveiled for him, in a way that does not occur for others.

An example of the first *Al-'Ulum* (knowledges) is what was mentioned about Abu Bakr, that Allāh let him look at what was in the womb of his wife, the pregnancy, Allāh made him know that it was a girl.[1]

An example of the second category, *Al-Mukāshafāt* (unveiling) is that which happened to the Commander of the Believers, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, when he was giving a sermon to the people on the *Minbar* one Friday. They heard him saying: "O Sariyah! The mountain!" They surprised at this statement. Then, they asked him about that. He replied that it had been shown to him that Sāriyah bin Zanīm — one of his leaders

[1] Reported by Al-Lalkā'ī in *Karāmāt Al Awliyā'* (63) and Ibn Ḥajar mentioned it in *Al-Iṣābah* (4:261).

in Al-'Irāq — was being surrounded by his enemies (in the war front). So, he ('Umar) was directing him to go towards the mountain, and he said to him: "O Sāriyah! The mountain." Sāriyah heard the voice of 'Umar; so, he went up the mountain and sought fortification therein.[1]

This is among the matters of unveiling, because it was a real occurrence, but it was far away.

— As for ability and effect, an example is what happened to Maryam when she shook the trunk of date-palm tree and fresh dates started falling down upon her. And like the case of what happened to the one who possessed the knowledge of the book, when he said to Sulaimān: "I will bring it to you within the blink of an eye."

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وَالْمَأْثُورِ عَنْ سَالِفِ الأُمَمِ فِي سُورَةِ الْكَهْفِ وَغَيْرِهَا، وَعَنْ صَدْرِ هَذِهِ الأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَسَائِرِ قُرُونِ الأُمَّةِ، وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ.....

And what is reported from the preceding nations generations in Sūrah Al-Kahf, and other than that, and from the predecessors of this Ummah among the Companions, the Tābi'īn and the rest of the generations of this Ummah, and they shall exist in it, until the Day of Resurrection, until the Day of Resurrection...

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[1] Reported by Al-Baihaqī in *Dalā'il An-Nubuwwah* and Ibn Kathīr in *Al-Bidāyah* (7:131), and said: "Its chain is *Ḥasan* Jayyid." And Al-Albānī graded it *Ḥasan* (good) in *As-Silsilah As-Ṣaḥīḥah* (1110).

❖ Concerning his statement: *"And what is reported from the preceding nations generations in Sūrah Al-Kahf, and other than that, and from the predecessors of this Ummah among the Companions, the Tābi'īn and the rest of the generations of this Ummah"*

Karāmāt existed in the earlier nations; of their examples is the story of the Companions of Cave, those who were sealed in by the boulder.[1] And they existed during the time of the Messenger ﷺ, like the story of Usaid bin Ḥuḍair[2] and the story of the increase of the food that happened to some of the Companions.[3] They also existed during at the time of the *Tābi'īn*; such as the story of Ṣilah bin Ashaim whose horse Allāh restored back life to.[4]

In the book *Al-Furqān* (the Criterion), *Shaikh Al-Islām* said: "This is a very wide topic. A detailed discourse concerning the *Karāmāt* of the *Awliyā'* has been done in another location. But as for what we ourselves are aware of by eye-witness and what we know of at this time, they are many."

❖ Concerning his statement: *"And they shall exist in it, until the Day of Resurrection."*

[1] The story of the people of the Cave is reported by Al-Bukhārī (3465) and Muslim (2734) from Ibn 'Umar, may Allāh be pleased with him.

[2] The Story of Usaid bin Ḥuḍair is reported by Al-Bukhārī (5018) and Muslim (796), from the *Ḥadīth* of Abū Sa'īd Al-Khudrī, from Usaid bin Ḥuḍair, may Allāh be pleased with him.

[3] Reported by Al-Bukhārī (602) and Muslim (2057), from the *Ḥadīth* of 'Abdur-Raḥmān bin Abī Bakr, may Allāh be pleased with him.

[4] It preceded.

❖ The evidences that they will exist until the Day of Resurrection are both textually revealed, and intellectual.

— As for the textually revealed; in the story of the *Dajjāl*, the Messenger ﷺ informed that he would call a young man among the people, and the man will come and tell him: "You are a liar! You are only *Al-Masīḥid-Dajjāl* about whom the Messenger of Allāh ﷺ informed us." The *Dajjāl* will come, kill him, cutting him in two, placing one part here, and the other part there, each far from the other. He will walk between them, then he will call him; he (the man) will arrise looking cheerful. Then, he would call the man to affirm his right to worship, but the man will say to him: "I have not been more clearly convinced about you than today." Then, the *Dajjāl* will want to kill him, but he will not have any control over him.[1]

This (the inability of *Dajjāl* to kill the young man) is a sort of *Karāmāt* without doubt.

- As for the intellectual, then it is said: *Wilāyah* will always be the means of the *Karāmah*, and *Wilāyah* shall not cease existing until establishment of the Hour.

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[1] Reported by Al-Bukhārī (7132) and Muslim (2938), from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him.

SECTION:
Concerning The Practical Methodology Of the People of the *Sunnah* and the *Jamā'ah*

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فَصْلٌ: ثُمَّ مِنْ طَرِيقَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ اتِّبَاعُ آثَارِ رَسُولِ اللهِ ﷺ بَاطِنًا وَظَاهِرًا...

Section: Then, from the way of the People of the Sunnah and the Jamā'ah is following the narrations from the Messenger of Allāh, internally and externally...

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❖ Concerning his statement: *"Then, from the way of the People of the Sunnah and the Jamā'ah is following the narrations from the Messenger of Allāh, internally and externally"*

When the author concluded the discussion of what he wanted to explain concerning the methodology of the People of the *Sunnah* regarding creed, he began to discuss their practical methodology:

❖ His saying: *"Following the narrations"*; there is no following except with knowledge, therefore, they are eager to seek knowledge so that they can know the narrations of the Messenger ﷺ, then follow them.

❖ They follow the narrations of the Messenger ﷺ in creed, worship, manners and *Da'wah* (calling) to Allāh, Exalted is He. They invite the servants of Allāh to the *Sharī'ah* of Allāh on every appropriate occasion. Whenever wisdom demands they invite to Allāh, they invite to Allāh, but they do not do so haphazardly; they only invite with wisdom, following the narrations of the Messenger ﷺ in praiseworthy manners, dealing with the people with kindess and leniency, and according each person his appropriate status. They also follow him in his manners of relating with his family, so you find them being the most eager to be the best of people to their wives, for the Prophet ﷺ said: "The best of you is the best of you to his wives; and I am the best of you to my wives."[1]

We cannot list all the narrations of the Messenger ﷺ, but we say, in summary, in the matters of the creed, worship, manners and *Da'wah*. In the matter of worship, they neither too stern nor too laxed, they rather follow that which is best.

Sometimes, they are distracted from performing some acts of worship because of their dealing with people for some benefit, such as what happened to the Messenger when some delegations that came to him, engaging him such that he could not perform the prayer, and he had to make it up later.

❖ Concerning his statement: *"Internally and externally."* Internal and external are relative matters. Externally with regard to what is apparent to the people, and internally in he conceals within himself; externally in

[1] Reported by At-Tirmidhī (3895), Ad-Dārimī (2177), Ibn Mājah (1977), and Ibn Ḥibbān (4177), from 'Āishah, may Allāh be pleased with her. And the *Ḥadīth* was graded *Ṣaḥīḥ* by Al-Albānī in *Aṣ-Ṣaḥīḥah* (285).

apparent deeds, and internally in deeds of the hearts.

For example, reliance, fear, hope, surrender, love and the like; these are among the deeds of the hearts, they observe them in the manner that is due. And the *Ṣalāh*; in it is standing, sitting, bowing, and prostration. And charity, *Ḥajj*, and fasting, and these are among the deeds of the limbs; they are apparent.

❖ Then, you should know, that the narrations from the Messenger ﷺ are three or more categories.

Firstly: What he did as a form of worship. There is no doubt that we are commanded to follow him in this, according to His, Exalted is He, saying:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

﴾Indeed, in the Messenger of Allāh you have good example to follow﴿ (*Al-Aḥzāb* 33: 21)

Hence, everything about which is not clear whether he did it as a result of custom, or having a natural disposition or incidentally, then it was as a means for worship, and which we are commanded to follow him in it.

Secondly: What he did incidentally; for this it is not legislated that we emulate in it, because he did not do it purposefully; such as if somebody says that we ought to enter Makkah during *Ḥajj* on the fourth day of Dhūl-Ḥijjah, because the Messenger ﷺ entered Makkah on the fourth day of Dhūl-Ḥijjah,[1] we will say to such a person; this is not legislated, because his arrival in Makkah on the day

[1] As is reported by Imām Aḥmad in *Al-Musnad* (3:366) from the *Ḥadīth* of Jābir who said: "And we arrived the Ka'bah when four days or nights had passed in Dhul-Ḥijjah" And it was reported by Aṭ-Ṭabarānī in *Al-Kabīr* (7:123), and it is a *Ṣaḥīḥ Ḥadīth* and its basis is in *Ṣaḥīḥ Muslim*.

was incidental.

If somebody says it is necessary that when we depart from the 'Arafah, and reach the mountain pass where he ﷺ descended and urinated, we should also descend there to urinate, and perform a light *Wuḍū'* as the Prophet ﷺ did; we will say to him that this is not legislated.

And like that are other issues that happened incidentally, for it is not legislated to emulate him in that, since he did not do it as a means of worship; and he is to be emulated in worship.

Thirdly: What he did due to custom, is it legislated to emulate him in this or not?

The answer: Yes, we should emulate him in it, however in this category not in its type.

Concerning this issue, very few people have a cogent understanding of it; they think that emulating him in custom will be in its type, so they negate emulating him in that. We are saying that we emulate him, but with in this category; meaning, we do what the people's custom demands, unless the *Sharī'ah* prohibits that.

Fourthly: What he did due to a natural disposition for it, this is not among the absolute forms of worship, but it could be a form of worship from one view, which is by doing it in a particular way as an act of worship. For example like sleep, for it is a natural demand, but it is *Sunnah* that it be done on right side. And eating and drinking are natural matters; but it could be a form of worship from another view, if a man intends by his eating and drinking to adhere to the commands of Allāh and enjoy His favours, and to gain strength for his worship and to preserve the body. Then, its manner is also worship, like eating with the right hand, and saying *Bismillāh* (In the

Name of Allāh) when starting, and to say: *Al-Ḥamdulillāh* (All praise is due to Allāh) at the end.

Here, we ask: Is growing hair a custom or an act of worship?

Some scholars view it as an act of worship, and that it is a *Sunnah* that one grows his hair, while others saw that this is one of the matters of custom; based upon the evidence in the saying of the Messenger ﷺ to the one whom he saw with part of his head shaved and part of it left alone, so he forbade them from that, and he said: "Shave it all, or leave it all."[1] And this is evidence that having hair is not worship, otherwise, he would say: "Leave it, and do not shave any of it."

This issue demands affirmation, and that one not judge a thing to be worship except with evidence, because the rule in worship is that it is not allowed, except for what the evidence establishes to be legislated.

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[1] Reported by Muslim (2120) from Ibn 'Umar through the route of Ma'mar, from Ayyūb, from Nāfi', and did not state its wording. And it is reported by 'Abdur-Razzāq in his *Muṣannaf* (19564), Abū Dāwūd (4195) An-Nasā'ī (8:130), and Aḥmad (2:88); with the wording: "Shave it all or leave it all." And Al-Ḥumaidī said: "Abū Mas'ūd Ad-Dimashqī mentioned that in a narration of Muslim, the Prophet ﷺ saw a boy that had shaved part of his head, and left part of it, so he prohibited them from that, and he said: 'Shave all of it, or leave all of it.'" See *Jāmi' Al-Uṣūl* (4:753).

وَاتِّبَاعُ سَبِيلِ السَّابِقِينَ الأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ

And following the way of the As-Sābiqīn Al-Awwalīn (the earlier ones who predceeded) among the Muhajirīn (Emigrants) and the Anṣār (Helpers)...

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- Concerning his statement: *"And following the way of the As-Sābiqīn Al-Awwalīn (the earlier ones who predceeded) among the Muhajirīn (Emigrants) and the Anṣār (Helpers):"* Meaning, from the methodology of the People of the *Sunnah* is following... and so on. It is connected to the statement about following the narrations.
- His saying: *"As-Sābiqīn."* That is, (they preceeded those who came after them) in doing the righteous deeds.
- His saying: *"Al-Awwalīn (the earlier ones)"* meaning, of this *Ummah*.
- The *"Muhājirūn (Emigrants):"* Those who emigrated to Al-Madīnah.
- *"Anṣār (Helpers):"* The inhabitants of Al-Madīnah during the time of the Prophet ﷺ.
- Following their path is only part of the *Manhaj* (methodology) of the People of the *Sunnah* and the *Jamā'ah* because they are closer to what is correct and the truth, than those that came after them. The farther people are from the period of Prophethood, the farther they are from the truth; and the nearer they are to the period of Prophethood, the nearer they are to the truth; and the more eager one is to know the history of the Prophet ﷺ and his Rightly Guided *Khalīfahs*, the nearer

he is to the truth.

That is why you see that the disagreement in the *Ummah* after the time of the Companions and the *Tabi'īn* is more and covers all matters, while the differences during their time was minimal.

So, part of the methodology of the People of the *Sunnah* and the *Jamā'ah* is to look at the way of the earlier predecessors among the Emigrants and the Helpers to follow that, because following it leads to loving them, along with the fact that they are closer to what is right and the truth. Contrary to the one who deserts this path, and starts saying that they are men and we are also men! And so he is not bothered to contradict them. As if the saying of Abū Bakr, 'Umar, 'Uthmān and 'Alī holds the same status as the saying of so-and-so in the later part of this *Ummah*! This is an error and a form of misguidance. The Companions are closer to what is correct; their sayings are preferred over the sayings of others aside from them, due to what they possessed of faith and knowledge, and the safe understanding they had, and *Taqwa*, and *Amānah* (trust), and because of their Companionship with the Messenger ﷺ.

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وَاتِّبَاعُ وَصِيَّةِ رَسُولِ اللهِ ﷺ، حَيْثُ قَالَ: «عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ».

And following the instruction (Waṣiyyah) of the Messenger of Allāh ﷺ, when he said: "Adhere to my Sunnah and the Sunnah of the Rightly Guided Khalīfahs after me. Hold on to it, and bite it with your molars (An-Nawājiḍ). And beware of the newly invented matters, for every Bid'ah (innovation) is a misguidance."

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- Concerning his saying: *"And following the instruction (Waṣiyyah) of the Messenger of Allāh ﷺ, when he said: 'Adhere to my Sunnah and the Sunnah of the Rightly Guided Khalīfahs after me. Hold on to it, and bite it with your molars (An-Nawājiḍ). And beware of the newly invented matters, for every Bid'ah (innovation) is a misguidance.'"*[1]
- *"Following:"* It is connected to the statement about following the narrations.
- *"Instruction (Waṣiyyah):"* That is a covenant given to

[1] Reported by Aḥmad (4:126), Abū Dāwūd (4607), At-Tirmidhī (2676), Ibn Mājah (43,44), Al-Ḥākim (1:95-96), and Ibn Ḥibbān (1:187), from the *Ḥadīth* of Al-'Irbāḍ bin Sāriyah, may Allāh be pleased with him, and At-Tirmidhī said: "A *Ḥasan Ṣaḥīḥ Ḥadīth*." And Al-Ḥākim said: "*Ṣaḥīḥ*, any without defect" and Adh-Dhahabī agreed. In *Irwa' Al-ghalīl* (8:107), Al-Albānī cited that a group of the people of knowledge said it was *Ṣaḥīḥ*.

another, to execute a very important task.

- The meaning of: *"Adhere to my Sunnah..."* and so on, is an exhortation to cling to it. He emphasized it with his saying: *"And bite it with your molars (An-Nawājiḍ)."* Which are last of the molars. The command to cling to it with the hand and then the bite on it with the last of the molars is an emphatic exhortation to cling to it.
- The *Sunnah* refers to a path, what is apparent, and what is internal.
- *"The Rightly Guided Khalīfahs:"* They are those who succeded the Prophet ﷺ in his *Ummah* in knowledge, actions and *Da'wah*.
- The first to be included in this description, and the most worthy of being included, are the Four *Khalīfahs*: Abū Bakr, 'Umar, 'Uthmān and 'Alī.
- Then, someone without knowledge now comes at this time, and says: "The first *Adhān* for the Friday prayer is an innovation, because it was not known during the time of the Messenger ﷺ, and it is obligatory that we curtail it to the second *Adhān* only!"

So we say to him that the *Sunnah* of 'Uthmān, may Allāh be pleased with him, is to be followed when it does not contradict the *Sunnah* of the Messenger of Allāh ﷺ. None of the Companions, who are more knowledgeable than you, and have more jealousy for the religion of Allāh than you, opposed it. And he is among the Rightly Guided *Khalīfahs*, those who the Messenger of Allāh ﷺ ordered us to follow.

Then, 'Uthmān, may Allāh be pleased with him, depended on the basis, which is that Bilāl usually called the *Adhān* before *Fajr* during the time of the Prophet ﷺ, not for the *Fajr* prayer, but to inform the one standing (in voluntary night prayer) return, and to awaken the one sleeping, as the

Messenger of Allāh ﷺ said that. So, 'Uthmān ordered the first *Adhān* on Friday,[1] not because of the arrival of the *Imām*, but so the people would gather, because Al-Madīnah had become larger and more vast, so people needed to know that the time for the Friday prayer was approaching before the presence of the *Imām*.

- So, the People of the *Sunnah* and the *Jamā'ah* follow what the Prophet ﷺ instructed in exhortation to hold to his *Sunnah* and the *Sunnah* of the Rightly Guided *Khalīfahs* after him. And the head of these were the four Rightly Guided *Khalīfahs*: Abū Bakr, 'Umar, 'Uthmān and 'Alī. Unless it (their *Sunnah*) clearly contradicted the saying of the Messenger of Allāh ﷺ. Then what is obligatory upon us is to follow the saying of the Messenger of Allāh and make an excuse for this Companion, and we say: "This is a form of *Ijtihād* regarding which he is excused."
- The statement of the Prophet ﷺ: *"And beware of the newly invented matters."* *"Beware"* (*Iyyākum*) is a word used to express caution, meaning: "I am warning you."
- *"Matters:"* meaning; affairs. What is intended by it here are the religious matters. As for worldy matters, they are nt included in this *Ḥadīth*, because the basic rule regarding worldly matters is permissibility, so whatever is invented in it, it is lawful, unless an evidence proves that it is unlawful. But matters of the religion, the basic rule is impermissibility; so whatever is innovated concerning it is prohibited and it is an an unlawful innovation, except with an evidence from the

[1] Based on what is reported by As-Sāib bin Yazīd: "The one who added the third *Adhān* on Friday was 'Uthmān bin 'Affān, may Allāh be pleased with him." Reported by Al-Bukhārī (912), (913).

Book and the *Sunnah* proving its legality.

- The Prophet ﷺ said: *"For every Bid'ah (innovation) is a misguidance."* This is a branch clause following a warning clause, the intended meaning of it here is the emphasis of the warning and the explanation of the ruling of innovation.
- *"Every Bid'ah (innovation) is misguidance:"* This is a general statement enclosed by the strongest expression proving its general application, and that is the expression: *"Every;"* so it is a decisive generalization, from the Messenger ﷺ, and the Messenger ﷺ is the most knowledgeable creature regarding the *Sharī'ah* of Allāh, the best creature advising the slaves of Allāh, the most eloquent creature in clarification, and the most truthful of them in information. So, four qualities are combined in his case: knowledge, advice, eloquency and truthfulness. And he uttered his saying: *"Every Bid'ah* (innovation) is a misguidance."

Based on this, whoever worships Allāh with a creed, saying, or action, that is not from the *Sharī'ah* of Allāh, then he is an innovator.

— So the *Jahmiyyah* worship with their creed, and they believe that they are declaring Allāh free of imperfections. And the *Mu'tazilah* are like that. And the *Ash'ariyyah* worship based upon their false creed.

— And like that are those who invented specific forms of *Adkhār* with which they worship Allāh, and believe that they will be rewarded for that.

— And like that are those who invented some actions by which they worship Allāh, and believe that they will be rewarded for that.

These three types of people who innovated in creed, or

statements, or actions; every innovation from their innovations, then it is misguidance. And the Messenger ﷺ described it as misguidance, because it is made up, and because it is a deviation from the truth.

❖ *Bid'ah* (innovation) indicates evil dangers:

Firstly: It indicates a belying of the saying of Allāh, Exalted is He:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

﴾*This day I have perfected your religion for you* ﴿(*Al-Mā'idah* 5:3)

Because when somebody comes with an innovation and considers it as a form of religion; its implication is that the relgion is not perfect.

Secondly: It indicates a defamation of the *Sharī'ah*, and that it is imperfect, so this innovator is the one who makes it perfect with his act of innovation.

Thirdly: It indicates a defamation of the Muslims, who do not practice this innovation; so, so those people who lived before the invention of the innovation; their religion is incomplete! This is a grave danger!!

Fourthly: Among the implications of this innovation is that what prevails is that whoever is occupied with an innovation, he would be distracte from a *Sunnah*, as some of the *Salaf* said: "People will not innovate an innovation, except that they demolish its like from the *Sunnah*."

Fifthly: These innovations lead to separations in the *Ummah*, because these innovators believe that they are the upholders of the truth, and that the others are misguided! And people of the truth say: "You are the ones upon misguidance." So, their hearts separate.

All of these grave evils result from an innovation because it is an innovation, in addition to the fact that this innovation is accompanied by foolishness in one's reason, and an imbalance in religion.

❖ With this, we know that whoever categorizes innovations to three, five or six categories, then he is mistaken. And his mistake is from one of two angles:

— Either that the what he has called an innovation does not fit the description of innovation in the *Sharī'ah*; - or that it is not good, as he thinks.

The Prophet ﷺ said: *"Every Bid'ah (innovation) is misguidance."* He said: *"Every"* what removes us from this tremendous generalization, such that we categorize innovations into types?

❖ **If you say:** "What do you say concerning the saying of the Commander of the Believers, 'Umar, may Allāh be pleased with him, when he came out during one of the nights of Ramaḍān, and he saw people praying behind an *Imām*, and he said: 'What a favorable *Bid'ah* this is!'[1] He commended it, and called it a *Bid'ah*?!"

The response, is that we say: We look at this *Bid'ah* which he referred to, does the *Sharī'ah* description of innovation apply to it or not. So when we look at it, we find that the description of innovation in the *Sharī'ah* does not apply to it. This is because it has been affirmed that the Prophet ﷺ prayed with his Companions during Ramaḍān for three nights, then he left it, for fear of it becoming obligatory upon them. So, its legality is established, and as such that it could be an innovation according to the *Sharī'ah* is negated.So it is not possible that we say it is an innovation, while the Messenger ﷺ had prayed it!!

[1] Reported by Al-Bukhari (2010).

'Umar, may Allāh be pleased with him, only called it a *Bid'ah* because, the people had left it; it became such that they did not praying it in congregation behind one *Imām*, rather in groups; a man on his own, and another with two or three, and a group larger than that. So, when he gathered them behind one *Imām*; their gathering became an innovation with respect to their initial practice of observing it in different groups.

So one night, he, may Allāh be pleased with him, came out and said: "If I gather the people people behind one *Imām*, then that would be better." So, he ordered Ubayy bin Ka'b, and Tamum Ad-Dārī to lead people in eleven *Rak'ahs* of prayer. So they led the people in eleven *Rak'ahs*. So one night, he came out and the people were praying with their *Imām*, so he said: "What a favorable innovation this is."

Therefore, it is an innovation relative to the meaning that it had been left, then spread another time.

This is angle by which it was called an innovation. But as for it being an innovation in the *Sharī'ah*, and 'Umar commending it, then no! with this, we recognize that the saying of 'Umar, may Allāh be pleased with him, does not contradict the saying of the Messenger of Allāh ﷺ.

- If you ask: "How can we reconcile between this, and the saying of the Messenger ﷺ: 'Whoever institutes a good practice (*Sunnah*) in Islām; then for him is the reward for it, and the reward of whoever acts upon it until the Day of Resurrection.' So he affirmed that a person can introduce a good practice in Islam?"

We say that each of the sayings of the Messenger ﷺ, testify to each other; they do not contradict each other. So the meaning of good *Sunnah* (practice) is a *Sunnah* (practice) that is legitimate. So, what is intended by its institution, is the initiation of acting upon it.

This is known through the clarification of the cause of the *Ḥadīth*; and it is that the Prophet ﷺ said it when one of the *Anṣār* came to him with a bag (of Dirhams) and put it before the Prophet ﷺ, when he ﷺ had called his his Companions to donate for a group of people who arrived from Muḍar wearing worn out *Namirahs*,[1] and they were from the major 'Arab tribes. The face of the Prophet ﷺ grew pale when he saw their condition; so, he called out for donations for them. So, this man came, the first to come, with this bag; hence, he said: "Whoever institutes a good practice (*Sunnah*) in Islām; then for him is the reward for it, and the reward of whoever acts upon it until the Day of Resurrection."[2]

Or, it could be said, that the meaning of the good *Sunnah* (practice), is whatever is introduced to serve as a means to achieving what is affirmed in *Sharī'ah*, such as writing books and building schools, and the like.

With this, we know that the sayings of the Messenger ﷺ do not contradict one another; rather they are in accord; for he ﷺ never spoke out of his desire.

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[1] Translation note: It was explained in *An-Nihāyah*: "Every wrap with stripes worn as an *Izār* by the 'Arabs is a *Namirah*, and its plural is *Nimār*, it is as if it is derived from the color of the leopard because of the black and the white that is in it. And it is a description of what was dominant, meaning that a people came to him wearing *Izārs* made of wool, with stripes."

[2] Reported by Muslim (1017) from Jarīr bin 'Abdullāh Al-Bajalī, may Allāh be pleased with him.

وَيَعْلَمُونَ أَنَّ أَصْدَقَ الْكَلامِ كَلامُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَيُؤْثِرُونَ كَلامَ اللهِ عَلَى كَلامِ غَيْرِهِ مِنْ كَلامِ أَصْنَافِ النَّاسِ، وَيُقَدِّمُونَ هَدْيَ مُحَمَّدٍ ﷺ عَلَى هَدْيِ كُلِّ أَحَدٍ.

And they know that the most truthful of all speech is the Speech of Allāh, and the best guidance is the guidance of Muḥammad ﷺ. And they give preference to the Speech of Allāh over the speech of any other than Him, among the speech of various types of people, and they give precedence to guidance of Muḥammad ﷺ over the guidance of everyone.

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- Concerning his statement: *"And they know that the most truthful of all speech is the Speech of Allāh."*
- This is what we know and what we believe, and that there is no falsehood in the Speech of Allāh; rather it is the most truthful of speech. So whenever Allāh informs that something is, then it is. And when He informs about something that shall be, then it shall be. And when He informs about something, describing it as such and such, then its description is such and such.
- It is not possible that the matter be altered from what Allāh informed about it. Whoever thinks it can change, then his thinking is mistaken, due to a defect of his, or negligence.

An example of that is if someone says: Allāh, the Mighty and Sublime, has said that the earth is spread out. He says:

﴿وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ﴾

﴾And at the earth, how it is spread out﴿ (*Al-Ghāshiyah* 88:20)

And we can witness that the earth is round; so how is it that His information contradicts the reality?

So the reply is that the *Āyah* does not contradict reality, but his understanding is mistaken, either due to a defect of his or his negligence. The earth is spread out, round; that is because it is circular; but due of its vastness, its roundness will not be obvious except in a wide space where it is spread out. And here is the mistake in his understanding, since he thinks it being spread out contradicts it being round.

So when we believe that the most truthful speech is the Speech of Allāh; that necessitates that it is obligatory upon us to trust all of what Allāh informed about in His Book, whether that is about Himself or about His creatures.

- Concerning his statement: *"And the best guidance is the guidance of Muḥammad ﷺ."*
- *"Guidance"* is the path which the traveler is upon.

There are many paths, but the best of them is the path of the Prophet ﷺ. We know that and believe in it. We know that the best of guidance is the guidance of Muḥammad ﷺ in creed, acts of worship, manners and dealings with people, and that the guidance of Muḥammad ﷺ is not deficient; neither in its goodness, completeness, organisation nor its facilitation for the benefits of creation, nor in the rulings regarding events that have not ceases, nor shall cease until the Day of Resurrection, because the guidance of Muḥammad ﷺ is perfect, complete, so it is the best guidance. It is a better guide than the Tawrah, the Injīl, the

Zabūr and the Ṣuḥuf of Ibrāhīm, and all forms of guidance.

So when we believe this, by Allāh, we will not seek a replacement for it.

- Based on this creed, we will not oppose the sayings of the Messenger of Allāh ﷺ with the saying of anyone among the people, whoever he may be, such that even if a saying of Abū Bakr came to us - and he is the best of this *Ummah* - and the saying of the Messenger of Allāh ﷺ, we take the saying of the Messenger of Allāh ﷺ.
- The People of the *Sunnah* and the *Jamā'ah* derive this creed from the Book and the *Sunnah*:

Allāh, Exalted is He, says:

﴿وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا﴾

﴾Who is truer in speech than Allāh﴿ (*An-Nisā'* 4:87)

One day while the Prophet ﷺ was giving a Khuṭbah to the people on the *Minbar*, he said: "The best narration is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ."[1]

That is why you find those who have strayed away from the guidance and oppose it, either they are negligent of the Sharī'ah of the Messenger ﷺ, or exaggerate in it, between the extreme and the negligent; between the laxed and excessive, and the guidance of Muḥammad ﷺ is between this and that.

- Concerning his saying: *"And they give preference to the Speech of Allāh over the speech of any other than Him, among the speech of various types of people."*
- *"They give preference"* meaning they advance it.

[1] Reported by Muslim (867) from Jābir bin 'Abdullāh, may Allāh be pleased with him.

- *"The word of Allāh over the words of any other than Him"*; among the various categories of people, in terms of information and judgement. So to them, the information given by Allāh is advanced over the information of any other.
- So when some information comes about nations of the past, and the Qur'ān belies that, then we belie it.

An example of that is that it is popular among many of the historians that Idrīs came before Nūḥ. But this is false, because the Qur'ān belies it, as He, Exalted is He, says:

﴿إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ وَأَوْحَيْنَآ﴾

﴾Verily, we have inspired you as We inspired Nūḥ and the Prophets after him ﴿(*An-Nisā'* 4:163)

And Idrīs is one of the Prophets, as Allāh, Exalted is He, says:

﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِدْرِيسَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا﴾

﴾And mention in the Book (the Qur'ān) Idrīs! Verily he was a man of truth, (and) a Prophet...﴿ (*Maryam* 19:56)

– up till His statement:

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ﴾

﴾Those were they unto whom Allāh bestowed His Grace among the Prophets, of the offspring of Ādam and of those whom We carried with Nūḥ﴿ (*Maryam* 19:58)

He, Exalted is He, said:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ﴾

﴾And indeed, We sent Nūḥ and Ibrāhīm and placed in their offspring Prophethood and the Scripture﴿ (*Al-Ḥadīd* 57:26)

Whereas there was no Prophet before Nūḥ, except for Ādam alone.

- Concerning his statement: *"And they give precedence to guidance of Muḥammad ﷺ over the guidance of everyone."*
- *"They give precedence to the guidance of Muḥammad ﷺ:"* That is, his way and his *Sunnah* which he was upon.
- *"Over the guidance of everyone:"* in creed, worship, manners, dealing with people, and circumstances relating to everything; according to His statement, Exalted is He:

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾

﴾And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path﴿ (*Al-An'ām* 6:153)

And, His saying:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾Say: "If you indeed love Allāh, then follow me, Allāh will love you and forgive your sins. And Allāh is Oft-Forgiving; Most Merciful﴿ (*Āl 'Imrān* 3:31)

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وَلِهَذَا سُمُّوا أَهْلَ الْكِتَابِ وَالسُّنَّةِ، وَسُمُّوا أَهْلَ الْجَمَاعَةِ؛ لأَنَّ الْجَمَاعَةَ هِيَ الاِجْتِمَاعُ، وَضِدُّهَا الْفُرْقَةُ، وَإِنْ كَانَ لَفْظُ الْجَمَاعَةِ قَدْ صَارَ اسْمًا لِنَفْسِ الْقَوْمِ الْمُجْتَمِعِينَ.

And for this they are named the People of the Book and the Sunnah, and they are named the People of the Jamā'ah, because the Jamā'ah is the gathering, and its opposite is separation, even though the word Jamā'ah has come to be used as a name for the people that congregate.

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Concerning his saying: *"And for this;"* the *Lām* in his saying: *"And for this"* (*Lihādhā*) is explanative, that is; because of their giving preference to the Allāh' Speech, and their giving precedence to the guidance of the Messenger of Allāh ﷺ.

- *"They are named the People of the Book and the Sunnah:"* because of their believing in them, adhering to them, and giving them preference over other than them. And whoever contradicts the Book and the *Sunnah*, and claims that he belongs to the People of the Book and *Sunnah*, then he is a liar, because whoever belongs to a particular class of thing, there is no way except that he obey such a thing, and adhere to it.
- Concerning his statement: *"And they are named the People of the Jama'ah, because the Jamā'ah is the gathering, and its opposite is separation."* The word *Jamā'ah* is a verbal noun. So the *Jamā'ah* is the *Ijtimā'* (gathering). So the meaning of the People of the *Jamā'ah*, is the people

of the gathering. Because they gather upon the *Sunnah*, uniting in it; not considering each other astray, nor considering each other to be innovators, contrary to the people of innovation.

- Concerning his statement: *"Even though the word Jamā'ah has come to me used as a name for the people that congregate."* This is the second usage where the word *Jamā'ah* has become customarily used as a name for the people who congregate.
- Based on what the author established, in our saying: "The People of the *Sunnah* and the *Jamā'ah*," the word *Jamā'ah* is connected to "the *Sunnah*." That is why the author said in his statement: *"they are named the People of the Jamā'ah,"* he did not say: *"they are named a Jamā'ah (community)."* How can they be the People of the *Jamā'ah*, while they are a community while they constitute a *Jamā'ah*?

We say that the word *Jamā'ah* primarily means a gathering; so the People of the *Jamā'ah*, means the people of the gathering; but the word *Jamā'ah* has been customarily used to refer to the people who congregate.

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وَالْإِجْمَاعُ هُوَ الأَصْلُ الثَّالِثُ الَّذِي يُعْتَمَدُ عَلَيْهِ فِي الْعِلْمِ وَالدِّينِ.

And the Ijmā' (consensus) is the third source which is depended upon in knowledge and the religion.

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- Concerning his saying: *"And the Ijmā' (consensus) is the third source which is depended upon in knowledge and the religion."*
- Meaning by that, the third evidence; because the evidences are the foundations for the rulings, since they are built upon them.

The first foundation is the Book, the second is the *Sunnah*, and the *Ijmā'* (consensus) is the third foundation. That is why they are named: The People of the Book, and the *Sunnah*, and the *Jamā'ah*.

- These three foundations, they are depended upon in knowledge and in the religion. They are: The Book, the *Sunnah* and the *Ijmā'* (consensus).

As for the Book and the *Sunnah*, they are two independent sources; but the *Ijmā'* (consensus) is built upon another than it, because there cannot be *Ijmā'* (consensus) except with the Book and the *Sunnah*.

- As for the Book and *Sunnah* being the foundations referred to, then the evidences for that are many. Among them:

His, Exalted is He, statement:

﴿فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾

﴾(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger﴿ (*An-Nisā'* 4:59)

And His, Exalted is He, statement:

﴿وَأَطِيعُوا ٱللَّهَ وَأَطِيعُوا ٱلرَّسُولَ﴾

﴾And obey Allāh and the Messenger﴿ (*Al-Mā'idah* 5:92)

And His, Exalted is He, statement:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

﴾And whatsoever the Messenger gives you, take it, and whatsoever he forbids, abstain (from it)﴿ (Al-Ḥashr 59:7)

And His, Exalted is He, statement:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ﴾

﴾He who obeys the Messenger, has indeed obeyed Allāh﴿ (An-Nisā' 4:80)

Whoever rejects the *Sunnah* being a foundation for evidence; then he has indeed rejected the Qur'ān as a foundation.

And there is no doubt for us, that whoever says that the *Sunnah* is not to be referred to for *Sharī'ah* rulings, then he is an disbeliever, apostatizing from Islam, because he is one who belies and rejects the Qur'ān, since, in more than one location, the Qur'ān mentions the *Sunnah* as being a source to be referred to.

❖ But as for the evidence of the *Ijmā'* (consensus) being a source, it will be said:

Firstly: Can the *Ijmā'* (consensus) exist, or can in not be found?

Some scholars say that consensus can not be found, except based upon what there is a text for, therefore, with the text, there is no need for the *Ijmā'* (consensus).

For example, if somebody says: "The scholars all agree that the daily obligatory prayers are five." This is correct, but them being obligatory is affirmed by the text. And that they agreed that *Zina* is unlawful; and this is correct, but it being unlawful is affirmed by the text. And they agree that

it is unlawful to marry the *Maḥārim;*[1] and this is correct, but it being unlawful is affirmed by the text.

That is why *Imām* Aḥmad said: "Whoever claims an *Ijmā'* (consensus), he is a liar. How does he know? Perhaps they differed?"[2]

What is known according to the majority of the scholars, is that the *Ijmā'* (consensus) does exist, and that it is an evidence which is affirmed by the Qur'ān and the *Sunnah*.

From this, is His, Exalted is He, saying:

﴿فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾

﴾(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger﴿ (An-Nisā' 4:59)

Because, His saying: *﴾If you differ among yourselves in anything refer it to﴿* proves that whatever we have agreed upon, then it is not necessary to refer it to the Book and the *Sunnah*, sufficing with the *Ijmā'* (consensus). But there is some problem with such inference.

Among that, is His, Exalted is He, saying:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ وَسَآءَتْ مَصِيرًا﴾

﴾And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follow other than the believer's way, We shall keep him

[1] Translation note: *Maḥārim* is plural of *Maḥram;* the one that is unlawful, meaning, any of the relatives listed by texts as being unlawful for a person to marry.

[2] Reported by 'Abdullāh, the son of Imam Aḥmad in his *Masāil* from his father (38), see *I'lām Al-Muwaqi'īn* of Ibn Al-Qayyim (1:30).

to the path he has chosen, and burn him in the Hell - what an evil destination!﴾ (*An-Nisā'* 4:115)

He says: ﴾*And follows other than the believers' way*﴿

They also use the following *Ḥadīth* as evidence: "My *Ummah* will not agree on error."[1]

Concerning this *Ḥadīth* some graded it *Ḥasan* (good) while some graded it weak, but we can say that even if the chain is weak, the text of the Qur'ān earlier cited supports its text.

So the majority of the *Ummah* hold the view that the *Ijmā'* (consensus) is an independent evidence, and that when we find an issue upon which there is an *Ijmā'* (consensus), then we affirm it based upon this *Ijmā'* (consensus).

It appears, based upon this sentence, that the author, may Allāh have mercy upon him, intends to affirm that the *Ijmā'* (consensus) of the People of the *Sunnah* is a proof.

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[1] Reported by At-Tirmidhī (3:207), Ibn Mājah (2:1303), and Al-Ḥākim in *Al-Mustadrak* (1:115). As-Sakhāwī mentioned it in *Al-Maqaṣid* (460) and said about it: "In summary, it is a *Ḥadīth* whose text is popular, having many chains of narration, and a number of witnesses, in the *Marfū'* form and other than that." In *Al-Majma'* (5:129), Al-Haithamī mentioned it, and said: "It was reported by Aṭ-Ṭabarānī with two chains, the narrators in one of them are trustworthy narrators of the *Ṣaḥīḥ*, except for Marzūq, the freed slave of the family of Ṭalḥah, and he is trustworthy." And Al-Albānī graded it *Ḥasan* (good) in *Ẓilāl Al-Jannah* (80).

وَهُمْ يَزِنُونَ بِهَذِهِ الأُصُولِ الثَّلاثَةِ جَمِيعَ مَا عَلَيْهِ النَّاسُ مِنْ أَقْوَالٍ وَأَعْمَالٍ بَاطِنَةٍ أَوْ ظَاهِرَةٍ مِمَّا لَهُ تَعَلُّقٌ بِالدِّينِ. وَالإِجْمَاعُ الَّذِي يَنْضَبِطُ هُوَ مَا كَانَ عَلَيْهِ السَّلَفُ الصَّالِحُ؛ إِذْ بَعْدَهُمْ كَثُرَ الاخْتِلَافُ، وَانْتَشَرَتِ الأُمَّةُ.

They weigh - with these three foundations - all that people are upon, of sayings and actions, internal, and external; in whatever relates to the religion. And the regulated Ijmā' (consensus), is what the righteous Salaf were upon; since after them, disagreement increased, and the Ummah spread out.

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- Concerning his saying: *"They weigh - with these three foundations - all that people are upon, of sayings and actions, internal, and external; in whatever relates to the religion."*
- The three foundations are the Book, the *Sunnah* and the *Ijmā'* (consensus).
- Meaning that, the People of the *Sunnah* and the *Jamā'ah* use these three foundations to weigh all that the people are upon of sayings and actions, internal or external. They do not not know whether it is true, until they weigh it with the Book, the *Sunnah* and the *Ijmā'* (consensus). So, when an evidence for that is found in them, then it is true, and if it is to the contrary, then it is false.
- Concerning his statement: *"And the regulated Ijmā'*

(consensus), is what the righteous Salaf were upon; since after them, disagreement increased, and the Ummah spread out."

- Meaning, the *Ijmā'* (consensus) which it is possible to regulate by, and be inclusive with, is what the righteous *Salaf* were upon, and they are the first three generations; the Companions, the *Tābi'īn* and their followers.
- Then, the author gave the reason for that, in his saying: *"since after them, disagreement increased, and the Ummah spread out."* Meaning that, the differences became as numerous as the desires; because the people separated into groups, and not all of them intended the truth. So, the opinions differed, and there were diverse categories of sayings.
- *"And the Ummah spread out:"* So, including them all became among the most difficult of matters.

So it is as if *Shaikh Al-Islām*, may Allāh have mercy upon him, was saying: "Whoever claims *Ijmā'* (consensus) after the righteous *Salaf*, who are the first three generations, then his claim to a consensus is not correct, because the consensus that can be a guidline is that of the righteous *Salaf*."

Is it possible to find a consensus after the differing? We say: There is no *Ijmā'* (consensus) with the existence of preceding differences, and there is no use for differences after the *Ijmā'* (consensus) has been verified.

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SECTION:
Regarding The *Manhaj* (Method) of the People of the *Sunnah* and the *Jamā'ah* Regarding Commanding Good And Prohibiting Evil, and Other Qualities

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فَصْلٌ: ثُمَّ هُم مَعَ هٰذِهِ الأُصُولِ يَأْمُرُونَ بِالْمَعْرُوفِ، وَيَنْهَونَ عَنِ الْمُنْكَرِ عَلَى مَا تُوجِبُهُ الشَّرِيعَةُ.

Section: Then, with these fundamentals, they command Al-Ma'rūf and prohibit Al-Munkar, according to what the Sharī'ah requires.

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- Concerning his saying, may Allāh have mercy upon him: *"Then, with these fundamentals, they order Al-Ma'rūf and prohibit Al-Munkar"*
- *"They:"* That is, the People of the *Sunnah* and the *Jamā'ah*.
- *"With these fundamentals:"* — which were mentioned before this; they are; following the narrations of the Messenger ﷺ, following the Rightly Guided *Khalīfahs*, and giving preference to the Speech of Allāh, and the speech of His Messenger over other than that, and following the *Ijmā'* (consensus) of the Muslims; so with

these fundamentals:

❖ *"They command Al-Ma'rūf and prohibit Al-Munkar"*

— *"Al-Ma'rūf:"* Everything which the *Sharī'ah* commands; then they command it.

— *"Al-Munkar:"* Everything which the *Sharī'ah* prohibites; then they prohibit it.

Because this is what Allāh, Exalted is He, commanded, in His statement:

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ﴾

﴾Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma'rūf and forbidding Al-Munkar﴿ (*Āl 'Imrān* 3:104)

Similarly, the Prophet ﷺ said: "You should enjoin *Al-Ma'rūf* and forbid *Al-Munkar*, and you should take the hand of the wrongdoer, and incline him to the truth."[1]

So they command *Al-Ma'rūf* and prohibit *Al-Munkar* and they do not delay in doing that.

However, commanding *Al-Ma'rūf* and prohibiting *Al-*

[1] Reported by Abū Dāwūd (4336), Ibn Mājah (4006), At-Tirmidhī (3047, 3048) and he said: "A *Ḥasan Gharīb* Ḥadīth," and he said: "This *Ḥadīth* has been related from Abū 'Ubaidah, from 'Abdullāh, from the Prophet ﷺ, similarly. And some of them say: 'From Abū 'Ubaidah, from the Prophet ﷺ' in *Mursal* form." And in *Al-Majma'* (7:269), Al-Haithamī ascribed it to Aṭ-Ṭabarānī, from Abū Mūsa Al-Ash'arī, and said: "Its narrators are narrators of the *Ṣaḥīḥ*." See *Ad-Durr Al-Manthūr* regarding the *Tafsīr* of His, Exalted is He, saying ﴾*Those among the children of Isrā'īl who disbelieved were cursed*﴿ (*Al-Mā'idah* 5:78-79)

Munkar is with conditional upon it being according to what the *Sharī'ah* requires and dictates.

❖ So there are conditions for that:

The first condition: That he is knowledgeable of the *Sharī'ah* ruling regarding what he is commanding and prohibiting from. So he does not command except what he knows the *Sharī'ah* commands, and he does not prohibit except for what he knows the *Sharī'ah* prohibits. And for this, he does not depend upon personal preference or custom.

This is based upon His, Exalted is He, saying to His Messenger ﷺ:

﴿فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾

﴾So judge between them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you.﴿ (*Al-Mā'idah* 5:48)

And, His statement:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

﴾And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned.﴿ (*Al-Isrā'* 17:36)

And, His statement:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾

﴾And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.﴿ (*An-Naḥl* 16:116)

— So, if he sees a person doing something, whose primary ruling is permissibility, it is not permissible for him to prohibit him from doing it, until he knows that it is unlawful, or prohibited.

— And if he sees a person leaving off of something, which the observer thinks is an act of worship, then it is not allowed for himto command him to do such worship, until he knows that the *Sharī'ah* commands it.

The second condition: That he know the state of the one being ordered; is he among those that the command or the prohibition are directed to, or not?

So, if he sees a person about whom he doubts whether he is a *Mukallaf* (legally responsible) or not, he does not command him with what one like him is not commanded with, until he acquires the details about that.

The third condition: That he be aware of the state of the responsibility for the one being commanded, has as he done this thing or not?

— So, if he sees a person entering the *Masjid*, and then he sits down, and he doubts whether or not he has prayed two *Rak'āhs*, then he does not rebuke him for that, and he does not command him to pray them, until he acquires the details regarding that.

The evidence for that, is that one Friday, the Prophet ﷺ was day delivering a *Khuṭbah*, when a man entered, and sat down. The Prophet ﷺ said to him: "Have you prayed?" He replied: "No." He ﷺ said: "Stand up and perform two

Rak'ahs and make them brief."[1]

— I was told that someone among the people was saying that recording the Qur'ān on audio cassette is unlawful, because (in his view) that is an indiginity with respect to the Qur'ān. Hence, he was prohibiting the people from recording the Qur'ān on these cassettes, because he thought that it was a *Munkar*!!

We say to him: What is *Munkar* is that you prohibit them from something that you do not know to be a *Munkar*!! So you know, that this is a *Munkar* in the religion of Allāh.

This is regarding matters that are not worship. As for acts of worship, if we see a man performing an act of worship, and it is not known to be among that which Allāh has ordered, then we prohibit him from that; because basic ruling concerning acts of worship is that they are to be prevented.[2]

The fourth condition: That he is able to perform such commanding of the *Ma'rūf* and prohibiting the *Munkar* without a harm associated with doing so. If there is a harm associated with doing so, then it is not obligatory upon him. However, if he is patient, and he performs it, then that is more virtuous. Because all the obligatory acts are based on the condition of having the ability or being capable. Based upon His, Exalted is He, saying:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

﴾So keep your duty to Allāh and fear Him as much as

[1] Reported by Al-Bukhārī (931) and Muslim (875), and the wording is his, from Jābir bin 'Abdullāh, may Allāh be pleased with him.

[2] Translation note: Meaning, until there is evidence to allow them, as the *Shaikh* has explained previously.

you can.﴾ (*At-Taghābun* 64:16)

And also His statement:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴾*Allāh does not hold a soul accountable for what it can not bear*﴿ (*Al-Baqarah* 2:286)

So, when he fears that if he commands a person with *Ma'rūf*, that he will kill him; then he is not required to command him; because he is not capable of doing that. Rather, it could even he prohibited for him then. Some of the scholars said: "Rather, it is obligatory for him to command, and to be patient, even if there is a harm in that, as long as that does not reach the level of fighting." But the first saying is more worthy; because when this one's commanding results in the harm of being imprisoned or the like, then others will leave commanding the *Ma'rū* and prohibiting the *Munkar* fearing that result, until the case is such that they are not afraid of that harm.

This is for the commanding of *Ma'rūf* whose level has not reached the category of *Jihād*; such as when one commands a *Sunnah* and prohibits an innovation, and if he were silent, it would empower the people of innovation over the People of the *Sunnah*. So in this situation, it is obligatory to make the *Sunnah* apparent, and clarify the innovation, because this is part of *Jihād* in the Cause of Allāh; so, there is no excuse in fearing for oneself in the case of the one upon whom it is required.

The fifth condition: That by commanding the *Ma'ruf* and prohibiting the *Munkar*, a greater harm will not result that if he was silent. If that would result, then it is not reuired for him, rather, it is not allowed for him to command that *Ma'rūf* or prohibit the *Munkar*.

That is why the scholars say that rebuking a *Munkar* leads to one of four cases: Either, the *Munkar* ceases, or it changes to what is less than it, or to what is like it, or to what is greater than it.

– As for the first and second case, then rebuking it is obligatory.

– As for the third case; it will depend upon the circumstances.

– As for the fourth; then it is not allowed to rebuke it; because the objective of rebuking the *Munkar* is to remove it or to diminish it.

An example of that is when he wants to command a person to do some act of *Iḥsān*, but doing this *Iḥsān* necessitates him not performing *Ṣalāh* in congregation; here, it is not permissible to command this *Ma'rūf*, because it leads to forsaking an obligatory act for the sake of a recommended act.

The same with *Munkar*, if the case is that by prohibiting this *Munkar*, the doer of that act will turn to doing a *Munkar* that is worse; then in this case, it is not allowed to prohibit this *Munkar*, preventing the greater of the two harms rather than the lesser.

His, Exalted is He, saying, proves this:

﴿وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ﴾

﴾*And insult not those whom they call upon besides Allāh, lest they insult Allāh wrongfully, without knowledge*﴿ (*Al-An'ām* 6:108)

For indeed, insulting the gods of the idolators, is without doubt, a desireable matter. But since that leads to an

unlawful matter that is worse than any benefit in insulting the gods of the idolators - and that is their insults to Allāh, Exalted is He, wrongfully without knowledge - then Allah prohibited insulting the gods of the idolators in this case.

And if we find a man drinking wine — and drinking wine is a *Munkar* — and were we to prohibit him from his drinking, then he would goe about stealing people's wealth and violating their honor, then here, we do not prohibit him from drinking wine, because that would result in a greater harm.

The sixth condition: That this person who is commanding or prohibiting, himself abides by what he is commanding and prohibiting. And this is according to the view of some of the scholars. For if he does not abide by that, then he is not to command the *Ma'ruf* and prohibit the *Munkar*. Because Allāh, Exalted is He said to the Children of Isrā'ī:

﴿أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ أَفَلَا تَعْقِلُونَ﴾

﴾Do you enjoin Al-Birr (piety and righteousness) on the people and you forget (to practice it) yourselves, while you recite the Scripture! Have you then no sense? ﴿(Al-Baqarah 2:44)

So, when this man does pray, he should not command someone else regarding the prayer; and if he drinks wine, he should not prohibit someone else from it. That is why the poet said:

Forbid not an act, and then commit the same
What a great shame upon you, if you dare do that.

So they prove this with textual proofs, and rational proofs.

However, the majority of the scholars have a contrary

view. They say that it is obligatory to command the *Ma'rūf*, even if he does not practice it, and to prohibit the *Munkar*, even if he commits it. Allāh only reprimanded Children of Isrā'īl — not for their commanding *Ma'rūf* - but for their combination of ordering righteousness and forgetting it themselves.

And this saying is what is correct. So we say you are not commanded with two matters: The first is doing the righteous act, and the second is commanding the righteous act. And you are prohibited from two matters; the first is doing the *Munkar*, and the second is abandoning the prohibition from doing it. So do not combine leaving what is ordered and doing what is prohibited, for if you leave one of them, that does not necessitate that the obligation for the other is dropped.

So these are six conditions, four of them regarding what is allowed, and they are the first, the second, the third and the fifth - with the details about it. And two of them regarding what is obligatory, and they are the fourth and the sixth, with the difference of opinions in their regard.

- There is no that one can not command or prohibit his older blood relatives, like his father, mother, grandfather or grandmother. Rather, we can even say the matter concerning them is more emphatic, because part of doing good to one's parents is to forbid them from doing acts of disobedience, and commanding them to do acts of obedience.

It has been said: "Whenever I forbid my father from anything, he becomes angry with me, annoyed and he avoids me, what should I do?"

We say: Be patient with whatever occurs to you of father's anger and avoiding you; the end is indeed for those who have *Taqwa*. Follow the path of your father, Ibrāhīm, peace

be upon him, who, while reprimanding his father for committing *Shirk*, he said:

﴿يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ۝ يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا ۝ يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ۝ يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا﴾

﴾O my father! Why do you worship that which hears not, sees not, and cannot avail you in anything?...﴿ Until he said: *﴾O my father! Worship not Shaiṭān. Verily! Shaiṭān has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtake you, so that you become a companion of Shaiṭān (Satan) (in the Hell-fire)." He said:﴿*

That is, his father said:

﴿قَالَ أَرَاغِبٌ أَنتَ عَنۡ ءَالِهَتِي يَٰٓإِبۡرَٰهِيمُۖ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ وَٱهۡجُرۡنِي مَلِيّٗا﴾

﴾Do you reject my gods, O Ibrāhīm? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you.)﴿ (*Maryam* 19:42-46)

Ibrāhīm also said to his father, Āzar:

﴿أَتَتَّخِذُ أَصۡنَامًا ءَالِهَةً إِنِّيٓ أَرَىٰكَ وَقَوۡمَكَ فِي ضَلَٰلٖ مُّبِينٖ﴾

﴾"Do you take idols as gods? Verily, I see you and your people in manifest error"﴿ (*Al-An'ām* 6:74)

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وَيَرَوْنَ إِقَامَةَ الْحَجِّ وَالْجِهَادِ وَالْجُمَعِ وَالأَعْيَادِ مَعَ الأُمَرَاءِ أَبْرَارًا كَانُوا أَوْ فُجَّارًا، وَيُحَافِظُونَ عَلَى الْجَمَاعَاتِ. . .

They uphold Ḥajj, Jihād, Jumu'ah, and the 'Īds with the Amīrs (leaders), whether they be righteous or wicked. And they maintain the congregations....

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- Concerning his saying: *"They uphold Ḥajj, Jihād, Jumu'ah, and the 'Īds with the leaders, whether they be righteous or wicked."*
- *"The righteous:"* *Al-Abrār* is plural of *Bar*; and he is the one who frequently performs acts of obedience. *"Wicked:"* *Al-Fujjār* is plural of *Fājir* and he is the one who often commits acts of disobedience.
- The People of the *Sunnah* oppose the people of innovation completely. They uphold the view of performing *Ḥajj* with the *Amīr*, even if he is the most disobedient of the slaves of Allāh.
- In the past, people would have an *Amīr* while performing *Ḥajj*; just as the Prophet ﷺ made Abū Bakr the *Amīr* of the *Ḥajj* in the ninth year of *Hijrah*. People have not ceased doing this; making someone the *Amīr* whom they follow in their rites of *Ḥajj*. This is legislated, because the Muslims need an *Imām* to follow. As for everyone being on his own, that will cause chaos and differing.

So, they hold the view of performing *Ḥajj* with the *Amīrs* even if they are disobedient; even if they drink *Khamr*

during *Ḥajj*. They will not say: "This *Imām* is a *Fājir*, we will not accept him being an *Imām*." Because they hold the view obeying the leader is obligatory, even if he is a *Fāsiq*; with the condition that his *Fisq* does not reach the state of clear and undeniable disbelief, for which we have an evidence from Allāh; in which case, he is not to be obeyed, and it is necessary that he cease from being in charge of the Muslims affairs. But, as for the acts of evil that are less than disbelief, whatever degree they are; his authority does not cease by them, rather, it remains affirmed. Thus, obedience to the one in authority is obligatory as long as it is not in disobedience to Allāh.

— This is contrary to the *Khawārij*, who hold the view that there is no obedience to the *Imām* and *Amīr* when he is disobedient. Because one of their principles is that a major sin takes one out of Islām.

— And it is also contrary to the *Rawāfiḍ*, those who say that there is no *Imām* except the infallible leader. The *Ummah* of Islām (to them) does not have a leader, since the time that the Awaited *Imām* - as they claim - has been absent from us, and the *Ummah* of Islām does not have to follow any *Imām*. Moreover, it has died the death of ignorance since that time until today. They claim that there is no *Imām* except the Infallible *Imām*. So, there is no *Ḥajj* nor *Jihād* with any *Amīr*, because the *Imām* has not come yet.

- But the People of the *Sunnah* and the *Jamā'ah* say that we see that there is *Ḥajj* with the *Amīrs*, wither they are rightesous or wicked, and the same with establishing *Jihād* with the *Amīr*, even if he is a *Fāsiq*, and they participate in *Jihād* with the *Amīr* that does not perform the congregational prayer with them; even if he, instead, performs it in his house.

The People of the *Sunnah* and the *Jamā'ah* use insight, because opposition in these matters is an act of disobedience to Allāh and His Messenger, and leads to tremendous trials.

What is it that opened the door of trials and fighting among the Muslims, and conflicting opinions, other than rebellion against the *Imāms*?!

So the People of the *Sunnah* and the *Jamā'ah* hold the view that it is obligatory to maintain the *Ḥajj*, and *Jihād* with the *Amīrs* even if they are wicked.

- However, this does not mean that the People of the *Sunnah* and the *Jamā'ah* do not see that the *Amīrs* acts are evil, rather they see that it is evil, and that the *Amīr* doing an evil could be worse than the general people doing that evil; because when the *Amīr* does that evil, two horribly dangerous matters lead to his sin increasing:

First: The people will follow his lead, and they will consider this evil insignificant.

Second: When the *Amīr* does this evil, changing it among his subjects, or changing what is like it, or what comes along with it, will become insignificant to him.

- But the People of the *Sunnah* and the *Jamā'ah* say that even with this matter, which leads to these two dangerous situations, or other than them; it is still obligatory for us to obey those in authority even if they are disobedient. So we establish the *Ḥajj* and *Jihād* with them. And the same with *Jumu'ah*; we perform it with the *Amīrs* even if they are wicked.

So, for example, if the *Amir* drinks *Khamr*, and oppresses people in their wealth, we observe the Friday prayer behind him, and the prayer is valid; such that the People of

the *Sunnah* and the *Jamā'ah* consider it valid to observe the Friday Prayer behind the *Imām* who is an innovator, as long as his innovation does not reach level of disbelief. This is because they believe that to oppose him in these matters is evil. However, it does not befit the *Amīr* who acts as an *Imām* for people in the Friday Prayer to commit such evils.

Similarly, they perform the *'Īd* prayers with the *Amīrs* who lead them in the prayer, whether they are righteous or wicked.

- With this peaceful methodology, it becomes clear that the religion of Islām is balanced, between exaggeration and negligence.
- Someone might ask: "Why do we have to pray behind these people and follow them in the *Ḥajj* rites, *Jihād*, the Friday Prayer, and the *'Īd* prayer?"

So we say that is because they are our *Imāms*, we worship Allāh by listening to them and obeying them, following the command of Allāh in His statement:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ﴾

﴾O you who believe! Obey Allāh and obey the Messenger, and those of you (Muslims) who are in authority.﴿ (*An-Nisā'* 4:59)

And the command of the Prophet ﷺ, in his saying: "You will see preference, and matters that you object to after me" They said: "What do you order us, O Messenger of Allāh?" He replied: "Give them their right, and ask Allāh for your right." It was reported by Muslim.[1] Their right is to obey them, so long as it is not an act of disobedience to Allāh.

[1] Reported by Al-Bukhārī (7052) and Muslim (1843), from 'Abdullāh bin Mas'ūd, may Allah be pleased with him.

And also, from Wā'il bin Ḥujr, he said: "Salmah bin Yazīd Al-Ju'fī asked the Messenger of Allāh ﷺ, saying: 'O Prophet of Allāh, tell me, if the *Amīrs* start demanding their rights from us, while they are denying us our rights, what do you command us?" He replied: "Listen and obey, for whatever they do, it is only upon them, and whatever you do, it is upon you." It was reported by Muslim.[1]

And in the *Ḥadīth* of 'Ubādah bin Aṣ-Ṣāmit, may Allāh be pleased with him, he said: "We pledged to the Messenger of Allāh ﷺ to hear and obey, in difficulty and in ease, in what we like and what we hate, and that we will not contend for authority with its people. He said: 'Except if you see him committing a clear and undeniable disbelief, for which you have an evidence from Allah.'"[2]

Consequently, if we oppose obeying them, we will have broken the rule of obedience, for which would lead to horrible events and devastating calamities.

- Concerning the matters that those in authority may commit, for which there are some interpretational variations and disagreement among the scholars, we it is not lawful for us to stand against them nor oppose them. Rather, it is obligatory for us to counsel them as much as we are able in whatever they have done that is wrong; in matters that do not involve *Ijtihād*. But as for matters involving *Ijtihād*, then we discuss them with them, with proper respect, so that we can explain the truth to them; not in the manner of just following behind them and personal support. As for taking a stance against them and opposing them, this is not the way of the People of the *Sunnah* and the *Jamā'ah*.

[1] Reported by Muslim (1846).
[2] Reported by Al-Bukhārī (7056) and Muslim (1709).

- Concerning his statement: *"And they maintain the congregations."*
- That is, the People of the *Sunnah* and the *Jamā'ah* maintain the congregations; meaning, they observe the congregational prayers during the five daily prayers. They maintain them completely, such that when they hear the call; they rsepond, and they pray with the Muslims. So whoever does not maintain the five daily prayers, this quality of the People of the *Sunnah* is missing from him, to the extent that he is missing from these congregations.
- It is possible to include a consensus of opinion, without disagreement, in the meaning of *Al-Jamā'āt*. Because this is what the Prophet ﷺ instructed Muādh bin Jabal and Abū Mūsā with when he sent them to Yemen. He said: "Make things easy and do not make things difficult; give people glad tidings, do not cause them to flee; and agree between yourselves and do not disagree." Reported by Al-Bukhārī.[1]

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[1] Reported by Al-Bukhārī (4341, 4342) and Muslim (1733) from Abū Mūsā Al-Ash'arī, may Allāh be pleased with him.

وَيَدِينُونَ بِالنَّصِيحَةِ لِلأُمَّةِ. . . .

And they worship (Allāh) through counseling the Ummah....

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- Concerning his statement: *"And they worship (Allāh) through counseling the Ummah."*
- *"They worship"* meaning, they worship Allāh, the Mighty and Sublime, by counseling the *Ummah* and believe that to be part of the religion.
- Counseling the *Ummah*; can be from other than worshipping Allāh. It can be out of *Ghairah* (a sense of honor), or the fear of punishment, or it can be done out of an interest attaining virtuous characteristics that will benefit the Muslims... or other than that among reasons.
- But these people the *Ummah* in obedience to Allāh, Exalted is He, and to worship Him, in accordance with the saying of the Messenger of Allah ﷺ in the *Ḥadīth* of Tamīm bin Aws Ad-Dārī: "The religion is *Naṣīḥah* (sincere advice). The religion is *Naṣīḥah* (sincere advice)." They said: "To whom, O the Messenger of Allāh?" He said: "To Allāh, to His Book, to His Messenger, to the *Imāms* of the Muslims, and the Muslims in general."[1]

— *Naṣīḥah* to Allāh is by sincerely seeking to draw nearer to Him.

— *Naṣīḥah* to the Messenger ﷺ is by sincerely following

[1] Reported by Muslim (55).

and obeying him. That demands defending the religion of Allāh, the Mighty and Sublime, which His Messenger ﷺ came with. That is why he said: *"and to His Book'*

— *Naṣīḥah* to the Qur'ān is by clarifying that it is the speech of Allāh; that it is revelation from Allāh, and not created, and that it is obligatory to believe in it and adhere to its rulings. This is what one must believe in his soul.

— The *Imāms* of the Muslims refers to anyone who Allāh has given authority over any of the affairs of the Muslims; so he is the *Imām* the leader in that affair. So there is an general *Imām*, like the head of the country, and there is a specific *Imām* such as a governor, a minister, a director, a president, and the *Imams* of the *Masjids*, and others.

— The Muslims in general, meaning the masses of the Muslims, they are the followers of the *Imāms*.

— The greatest of the *Imāms* of the Muslims are the scholars. The sincere advice to the scholars is to spread the good they do, refrain from mentioning their shortcomings, and to have sincere concern that they are correct, such that they are directed with they are mistaken, and mistakes are clarified to them in a way that will not disgrace their nobility nor erode their importance. This is because if the errors of the scholars are corrected in a way that will discredit their honor, Islām in general will be harmed. This is because if the masses of people see the scholars accusing one another of having strayed, their (position) will be lowered before them. They will say: "All of these people are either refuting or being refuted; we do not know who is right!" So they will not accept any of their views. But if the scholars respect one another each guiding his brother in secret when he errs, while publicly explaining the correct view to the people, this is one of the greatest means of sincerely counseling the scholars of the Muslims.

❖ The saying of the author: *"To the Ummah"* includes the *Imāms* and the people in general. So the People of the *Sunnah* and the *Jamā'ah* worship Allāh with giving sincere advice to the *Ummah*, the *Imams* and the people in general.

And among the things which the Messenger ﷺ took the pledge from the Companions for, is: "And to give counsel to every Muslim."[1]

❖ If someone says: "What is the scale by which giving sincere advice to the *Ummah* is weighed?"

Then the scale is what the Prophet ﷺ indicated in his saying: "None of you believes until he loves for his brother what he loves for himself."[2] If you deal with people in this way, this will be the perfect *Naṣīḥah*.

So before you deal with your companion in a particular manner, think to yourself, would you be pleased if someone were to deal with you in that manner? If you will not be pleased, then do not deal with him in that manner!!

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[1] Reported by Al-Bukhārī (57) and Muslim (56), from Jarīr bin 'Abdullāh, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (13) and Muslim (45), from Anas bin Mālik, may Allāh be pleased with him.

وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ - ﷺ - : «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ؛ يَشُدُّ بَعْضُهُ بَعْضًا»، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَقَوْلِهِ - ﷺ - : «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ؛ إِذَا اشْتَكَى مِنْهُ عُضْوٌ؛ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ» .

They believe the meaning of his saying ﷺ: "The believer to another believer is like a firmly constructed building, part of it supports the other." And he interlaced his fingers. And his saying ﷺ: "The similitude of the believers in their love, mercy another, and their empathy, is as the similitude of the body. If one of its limbs suffers, the rest of the body will show its support with fever and sleeplessness."

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- Concerning his saying: "They believe the meaning of his saying ﷺ: "The believer to another believer is like a firmly constructed building, part of it supports the other." And he interlaced his fingers."[1]
- The Prophet ﷺ likened the relationship of a believer to his believing brother to a building in which one part supports the other part, such that it becomes a cohesive and solid structure, each part strengthening the other. Then, to make it much clearer and to emphasize it, he interlaced his fingers.

The separated fingers are weak on their own, but once they

[1] Al-Bukhārī (6026) and Muslim (2585), from Abū Mūsā Al-Ash'arī, may Allah be pleased with him.

are interlaced, one strengthens the other. So, a believer to another believer is like a building, one supporting the other. A building supports and strengthens itself. The same for the believer with his brother; when there is some weakness in him, he completes him. He is the mirror of his brother; whenever he finds an error in him, he mends him. If he is in need, he aids him. When his brother becomes ill, he pays him a visit... and it like that in all situations.

- The People of the *Sunnah* and the *Jamā'ah* believe this meaning, and put it into practice in their actions.

* Concerning his statement: *"And his saying ﷺ: "The similitude of the believers in their love, mercy, and their empathy, is as the similitude of the body. If one of its limbs suffers, the rest of the body will show its support with fever and sleeplessness."*[1]

- *"And his saying"* here is joined to his saying in the earlier *Ḥadīth*.
- *"The similitude of the believers in their love:"* That is, they have love for one another.
- *"mercy:"* That is, they are merciful to one another.
- *"empathy:"* That is, they have an understanding towards and feelings for one another.
- *"Is as the similitude of a single body:"* Meaning that, they share feelings and pains. They are merciful to one another. When he is in need, he alleviates his need. One treats the other with leniency, kindness and the like. One shows love to the other, so much that if anyone of them feels some hatred against any of his brethren in Islam, he tries to efface it and mention his merits and

[1] Al-Bukhārī (6011) and Muslim (2587), from Nu'mān bin Bashīr, may Allāh be pleased with him.

virtues with which these feelings of hatred can be removed.

So one limb of the body complains, even if it be the smallest of the limbs, the others show their concern for it. If your little finger - which is the smallest limb - brings you some discomfort, all parts of the body will feel pain. If your ear suffers some pain, the whole body experiences discomfort. If your eye is ailing, the entire body will share the pain.... and other such examples.

This similitude which the Prophet ﷺ drew is a similitude that will enable one to have a good grasp of the meaning, and it makes the meaning clearer in the best manner.

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وَيَأْمُرُونَ بِالصَّبْرِ عِنْدَ الْبَلاءِ، وَالشُّكْرِ عِنْدَ الرَّخَاءِ وَالرِّضَا بِمُرِّ الْقَضَاءِ. . . .

They command patience during the trial, and gratitude during the time of comfort, and pleasure with the bitterness of Al-Qaḍā' (the Decree)....

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❖ Concerning his statement: *"They command patience during the trial, and gratitude during the time of comfort, and pleasure with the bitterness of the Decree."*

❖ *"They command:"* It could be said that statement includes ordering oneself, based on His statement, Exalted be He:

﴿وَمَآ أُبَرِّئُ نَفْسِيٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ﴾

﴿*And I free not myself (from the blame). Verily, the (human) self is inclined to evil.*﴾ (*Yūsuf* 12:53)

So they even command themselves.

❖ *"patience during the trial:"* Patience is to bear the trial, and to restrain the soul from anger, with the heart, the tongue or with the limbs.

The trial refers to the affliction. Allāh, Exalted is He, says:

﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ۝ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾

﴿*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Ṣābirīn (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allāh we belong and truly, to Him we shall return."*﴾ (*Al-Baqarah* 2:155-156)

Patience is at the time of the trial, and the highest and best patience is at the first stroke of the calamity. This is the real patience, as the Prophet ﷺ said to a woman he passed while she was wailing besides a grave, he said to her: "Have *Taqwa* of Allah, and be patient." She said: "Go away from me! You have not suffered the affliction I suffered, and you do not understand it." So she was told that it that was the Prophet ﷺ. So, she went to the house of the Prophet ﷺ. When she got there, she did not find any gate-keeper by the door (so she entered), and said (to the Prophet ﷺ): "I did not know it was you." He said: "Patience is only at the first stroke (of the calamity)."[1]

[1] Reported by Al-Bukhārī (1283) and Muslim (926), from Anas bin Mālik, may Allāh be pleased with him.

But as for the first stroke has passed, patience is easy; perfect patience cannot be achieved at this point.

- So, the People of the *Sunnah* and the *Jamā'ah* command patience during the trial. And there is no person, except that he will be tried, whether in himself, his household, his wealth, his companions, his town, or concerning the Muslims in general. And that will either be in worldly affairs or in the religion. The afflictions in religion are much worse than afflictions in worldly matters.
- So the People of the *Sunnah* and the *Jamā'ah* command patience during the trial in two matters.

— As for patience with worldly trials, then it is to bear with the affliction, as was explained earlier.

— As for patience with trials in religion, it is by his being steadfast on his religion and that he should not allow himself to be shaken from it, not being like those about whom Allāh says:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ﴾

﴾Of mankind are some who say: "We believe in Allāh," but if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment.﴿ (*Al-'Ankabūt* 29:10)

And they command, that is, the People of the *Sunnah* and the *Jamā'ah*;

- *"Gratitude during the time of comfort:"* Comfort, that is, ease of livelihood and security in their living area; so they encourage gratitude with that.
- Which of these two is more difficult: Patience with the trial, or gratitude with comfort?

Scholars have differed about that. Some of them say that patience with the trial is more difficult, while the others said that gratitude during comfort is more difficult.

What is correct position is that each of them has its own danger and difficulty, for Allāh, the Mighty and Sublime, says:

﴿وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ۝ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ إِنَّهُۥ لَفَرِحٌ فَخُورٌ﴾

﴾And if We give man a taste of mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allāh).﴿ (*Hūd* 11:9-10)

However, each of the two can be lightened by some reflection. For example, if the one afflicted with a trial reflects and says: "My worries cannot prevent the affliction nor take remove it. So I should either be honorably patient or forget about it like a beast." With this, patience will become easy for him; similar is the one in the state of comfort and ease.

In any case, the People of the *Sunnah* and the *Jamā'ah* command both this and that: patience during the trial and gratitude during the time of comfort.

- *"They command :"* That is, the People of the *Sunnah* and the *Jamā'ah*.
- *"and pleasure with the bitterness of Al-Qaḍā' (the Decree) :"* Pleasure is a higher level than patience. And the

bitterness of *Al-Qaḍā'* (the Decree) refers to the event that does not suit the nature of man. That is why he called it: "*Bitterness*."

- So, whenever Allāh decrees an event that does not suit the nature of man, making him suffer, that is termed called the bitterness of *Al-Qaḍā'*. It is neither sweet nor gratifying: it is rather bitter. So they command being pleased with the bitterness of *Al-Qaḍā'*.
- And you should know that we have two ways to look at the bitterness of *Al-Qaḍā'*:

The first consideration: is regarding it being an action that occurs from Allāh.

The second consideration: is regarding what it is done for.

In reference to it being an action from Allāh then it is obligatory for us to be pleased with it, and not raise objection against our Lord for it, because this is part of the completeness of being pleased with Allāh as one's Lord.

In reference to whom it is done to, it is *Sunnah* to be pleased with it, and its obligatory to be patient with it.

- So from the view that illness is was decreed by Allāh, then being pleased with it is obligatory. But with the ailment itself, being pleased is *Sunnah*. As for being patient with it, it is obligatory, while to show gratitude for it is recommended.
- That is why we say that those who suffer can experience four conditions with respect to the affliction. The first condition: Anger; the second: Patience; the third: Pleasure, and the fourth: Gratitude.

As for anger; that is prohibited; rather, it is one of the major sins. Examples of this are when he begins to slap his thighs, or pull out his hair, or tear his clothes, or says; "Woe is

me!" or he supplicates for destruction for himself, and other such acts which indicate displeasure. The Prophet ﷺ said: "He is not of us he who tears the clothes, slaps his thighs and cries the cries of *Al-Jāhiliyyah*."[1]

Second; patience, in that he restrains himself, with the heart, tongue and limbs, from showing anger. This is obligatory.

Third; pleasure, the difference between it and patience is that the one who is patient feels the bitterness, but he is prevented from showing any anger. However, this affliction is difficult and bitter upon his soul, so he abides by the saying of the poet:

Patience, like its name, is bitter to taste
But sweeter than honey are its consequences.

But the one who is pleased, he does not taste this bitterness, rather he is in a state of tranquility. He is rather calm, and it is as if this thing that struck him is nothing.

The majority of the scholars support the opinion that to show pleasure with what is decreed recommended. It is the position supported by *Shaikh Al-Islām*, Ibn Taymiyyah and that is the correct position.

Fourth; gratitude, it is to express the statement: *Al Ḥamdulillāh* (All praise is due to Allāh) with his tongue and his behavior. He considers this calamity as a blessing.

- But someone might as about this state: "How can this be?" We say: This occurs for whomever Allāh, Exalted is He, grants success.

Firstly: Because when he knows that this affliction is expiation for sins, and that the punishment for a sin in this

[1] Reported by Al-Bukhārī (1298) and Muslim (103), from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.

worldly life is less severe than having the punishment delayed until the Hereafter; then this trial will become a blessing for him for which he is grateful to Allāh.

Secondly: That when he is patient with this affliction he will be rewarded, according to His statement, Exalted be He:

﴿إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

﴾Only those who are patient shall receive their rewards in full, without reckoning.﴿ (*Az-Zumar* 39:10)

So, he is grateful to Allāh for this trial which earns him the reward.

Thirdly: Patience is among the prestigious ranks in view of those well familiar with good manners, it never results except with its causes, so he is grateful to Allāh for making possible for him to achieve this rank.

- It has been mentioned that a devout female worshiper suffered some injury in one of her fingers, so she expressed her gratitude to Allāh. She was asked why she did so; to which she said: "The sweetness of its reward has caused me to forget the bitterness of its patience."

So, the People of the *Sunnah* and the *Jamā'ah*, may Allāh have mercy upon them, command patience with the trial, gratitude at the time of comfort, and pleasure with the bitterness of *Al-Qaḍā'*.

Completion:

***Al-Qaḍā'* is generally used for two meanings:**

The first of them: The judgment of Allāh, Exalted is He, which is His Decree and His Attribute. So it is obligatory to

be pleased with this in all situations; whether it is religious decree or the universal decree, because it is the judgment of Allāh, Exalted is He, and it (being pleased with it) is part of the completeness of being pleased with His *Rubūbiyyah*.

An example of a religious decree is His judgment that something is obligatory, unlawful, and lawful. From that, is His statement, Exalted be He:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ﴾

﴾And your Lord has decreed that you worship none but Him.﴿ (*Al-Isrā'* 17:23)

– An example of the universal decree is His decree for ease, hardship, being wealthy, poverty, righteousness and corruption, and life and death. From that is His statement in His saying, Exalted be He:

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ﴾

﴾Then when We decreed death for him (Sulaiman).﴿ (*Saba'* 34:14)

And another example of this is His saying, Exalted be He:

﴿وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا﴾

﴾And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!﴿ (*Al-Isrā'* 17:4)

The second meaning: The decreed actions and occurrences; which includes two categories:

First: The legislative decree. It is obligatory to be pleased with it, accept it, do what is commanded, forsake what is

prohibited, and enjoy the permissible.

The second type: The universal decree.

— If it is among the actions of Allah, such as poverty, illness, drought, destruction and the like, it has been mentioned earlier that it is *Sunnah*, not obligatory, to be pleased with it according to the correct view.

— If it is of man's actions for which the five rulings are applicable, then being pleased with what is obligatory, is obligatory; and with what is desirable, is desirable, and with what is allowed, is allowed, and with what is disliked is disliked, and with what is unlawful, is unlawful.

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وَيَدْعُونَ إِلَى مَكَارِمِ الأَخْلاقِ، وَمَحَاسِنِ الأَعْمَالِ. وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ - ﷺ - : «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا» ...

They invite to Makārim Al-Akhlāq (noble character) and Maḥāsin Al-A'māl (good deeds). They believe the meaning of his statement ﷺ: "The most perfect of the believers in faith is the best of them in character."...

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- Concerning his statement: *"They invite to Makārim Al-Akhlāq (noble character)."*
- *"Makārim Al-Akhlāq"* That is, the purest of them. The *Karīm* of everything is its best, with respect to that thing. An example of that is the saying of the Messenger ﷺ to Muādh: "Beware of the *Karā'im* of

their wealth,"[1] while he was commanding him to collect the *Zakāh* from the people of Yemen.

- *Akhlāq* is plural of *Khulq* (character) it is the intrinsic nature of man, that is, his attributes and instincts. So they invite man to make his hidden manners into the most noble. So he loves generosity, courage, forbearance and patience with the people and meeting people with a cheerful face, an open heart, and a tranquil soul. All of these are among noble manners.
- But as for *Maḥāsin Al-A'māl* (good deeds), that has to do with the limbs, and it includes acts done for worship and acts done for other than worship. For example buying, selling, and renting. They invite the people to honesty and truthfulness in all actions. They also call them to stay away from lying and deception. If they invite people to that, then them doing that themselves is even more worthy.
- Concerning his statement: "They believe the meaning of his statement ﷺ: 'The most perfect of the believers in faith is the best of them in character.'"[2]
- It is necessary that this *Ḥadīth* is always planted right before the believers eyes; for the most complete of the believers in faith is the best of them in his character with Allāh and with the slaves of Allāh.

— As for the good character with Allāh, that is to receive

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[1] Reported by Al-Bukhārī (4347) and Muslim (19), from Ibn 'Abbās, may Allāh be pleased with him.

[2] Reported by Aḥmad (2:250), At-Tirmidhī (2612), Abu Dāwūd (4682) Al-Ḥākim in *Al-Mustadrak* (1:53), and Ibn Ḥibbān (2:227), from Abū Hurairah, may Allāh be pleased with him. The *Ḥadīth* was graded *Ḥasan* by Al-Albānī in *Aṣ-Ṣaḥīḥah* (284).

the commands of Allāh with acceptance, submission, and openness, without any boredom and annoyance, and to receive His universal judgments with patience, pleasure and the like.

— As for the excellence of character with the creatures, it is said that it is generosity, refraining from harming others, and having a cheerful face.

The act of showing generosity is not specific to wealth; it is rather done with wealth, honor and one's self. Generosity can be shown with all these.

The opposite of having a cheerful face is frowning.

Similarly, refraining from harming others is that he should not harm anyone, neither in word nor in action.

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وَيَنْدُبُونَ إِلَى أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ حَرَمَكَ، وَتَعْفُوَ عَمَّنْ ظَلَمَكَ. . . .

And they encourage that you connect (ties) with the one who severed (from) you, and that you give to the one who deprived you, and that you pardon the one who wronged you....

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❖ Concerning his statement: *"And they encourage that you connect (ties) with the one who severed (from) you, and that you give to the one who deprived you, and that you pardon the one who wronged you."*

❖ *"And they encourage that you connect (ties) with the one who severed (from) you:"* Among the near relatives are those whose kinship you must maintain. When they cut you off, you try to mend matters with them. Do not say: "Whoever connects with me, I connect with him" because this is a way of bonding, as the Prophet ﷺ said: "The one who connects the ties is not the one reciprocates, but the one connects the ties is only the one who when his ties of kinship are severed, he connects them."[1] So the one who connects ties, is the one who connects them when his ties of kinship have been severed.

A man asked the Prophet ﷺ and said: "O the Messenger of Allāh! I have some relatives that I maintain ties with, but they sever ties with me; I do good to them but they do evil to me; I am lenient with them but they are harsh with me?" The Prophet ﷺ said: "If you are as you say, it is like you are feeding them hot ashes in their mouths. Allāh will continue to make you manifest over them as long as you are upon that."[2]

"Feeding them hot ashes in their mouths;" that is, as if you put hot sand or hot ashes into their mouth.

❖ So, the People of the *Sunnah* and the *Jamā'ah* recommend that you connect the ties of the one who severed you, and that you connect ties with the one who connects ties with you is even more preferred; because the one who connects ties with you and is also a relative, has two rights upon you: The right of kinship, and the right of reciprocation, according to the saying of the Prophet ﷺ: "Whoever does any good for you,

[1] Reported by Al-Bukhārī (5991) from 'Abdullāh bin 'Amr, may Allāh be pleased with him.

[2] Reported by Muslim (2558) from Abū Hurairah, may Allāh be pleased with him.

reciprocate for him."[1]

- *"And that you give to the one who deprived you."* That is, the one who withheld from you, so you do not say: "He withheld from me, so I will not give to him."
- *"And that you pardon the one who wronged you:"* That is; one who encroached upon your right, either by treating you with aggression or by not giving you something due to you.
- *Ẓulm* (wrong) revolves around two matters: Offence and denial. Maybe he wrongs you by beating you, unlawfully seizing your belongings or tarnishing your reputation, or by denying you so he prevents you from one of your rights.

Part of the perfection of a person is that he pardon the one who wrongs him.

- However, pardon is only in the case where one has the power to avenge, so you pardon even though you have the power to avenge yourself;

Firstly, in hope of earning the forgiveness of Allāh, the Mighty and Sublime, and His mercy, because whoever pardons and does good, his reward is due from Allāh.

Secondly; to establish love between you and the one who wronged you, because if you meet his wrong with a wrong, wrong will persist between the two of you, but if you meet his wrong with good in turn, he will also pay you back with good, and he will be ashamed.

Allāh, Exalted is He, says:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي

[1] Its reference preceded.

بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily! He, between whom and you there was enmity, (will become) as though he was a close friend.﴾ (*Fuṣṣilat* 41:34)

So pardoning, when one has the ability to punish the offender, is one of the qualities of the People of the *Sunnah* and the *Jamā'ah*. However, this is with the condition that the pardon be a means of reconciliation, for if the pardon involves evil, they do not surely encourage that, for Allah made a condition for pardon, He says:

﴿فَمَنْ عَفَا وَأَصْلَحَ﴾

﴿But whoever forgives and makes reconciliation.﴾ (*Ash-Shūrā* 42:40)

Meaning, that in pardoning him there is reconciliation. As for the case where pardoning him involves evil, or it is a cause for evil, then here we say do not pardon. For example; pardoning the criminal, and his pardon will be a means this criminal's persistence in his crime. Here, to not pardon is better. In a situation like this, to not pardon can be obligatory.

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وَيَأْمُرُونَ بِبِرِّ الْوَالِدَيْنِ. . . .

They command Birr (kindness) towards the parents....

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- Concerning his saying: *"They command Birr (kindness) towards the parents:"* That is in reverence of their rights.
- Allāh does not give anyone a right, following His right, and the right of His Messenger, except the two parents. He says:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴾Worship Allāh and join none with Him in worship, and do good to parents.﴿ (*An-Nisā'* 4:36)

The right of the Messenger is included in the command to worship Allāh, because worship will not be rightly performed, until the rights of the Messenger ﷺ are maintained; by loving him, and following his way. That is why it falls under His saying:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

﴾Worship Allāh and join none with Him in worship﴿.

How will Allāh be worshipped, without following the path of the Messenger ﷺ?!

When Allah is worshipped according to the way of the Messenger, then His rights have been fulfilled.

Then, following that, is the right of the parents; the parents, particularly the mother, toil for their children. Allāh, Exalted is He, says:

﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا﴾

﴾And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship.﴿ (*Al-Aḥqāf* 46:15)

And in another *Āyah*:

﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ﴾

﴾And We have enjoined on man to be good to his parents. His mother bore him in weakness and hardship, upon weakness and hardship.﴿ (*Luqmān* 31:14)

The mother toils during pregnancy, and when she delivers, and after the delivery. She shows the baby more mercy than what his father shows him. That is why she is the most entitled of all people to kindness and good company even more than the father.

A man said: "O Messenger of Allāh, who is the most entitled of people to my good company?" He said: "Your mother" He asked further: "Then who?" He replied: "Your mother" He further asked: "Then who?" He said: "Your mother" Then, he said for the fourth time: "Then, your father."[1]

The father also toils for his children. He feels upset when they are dissatisfied. He is happy when they are happy, and he hurries to sustain that which will grant them comfort, tranquility and a good life. He goes around the desert and the wilderness in order to seek a livelihood for himself and his children.

The father and mother both have a right. Whatever you do,

[1] Reported by Al-Bukhārī (5971) and Muslim (2548), from Abū Hurairah, may Allāh be pleased with him.

you cannot pay back their rights, which is why, Allāh, the Mighty and Sublime, says:

﴿وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا﴾

﴾And say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."﴿ (*Al-Isrā'* 17:24)

Their right has abided since they lovingly raised you when you were small, when you could not benefit nor harm yourself; so being kind to them is obligatory.

- According to the *Ijmā'* (consensus) *Al-Birr* is *Farḍ 'Aīn* upon every single person. That is why the Prophet ﷺ gave it preference over *Jihād* in the Cause of Allāh, as in the *Ḥadīth* of Ibn Mas'ud. He said: "I said: 'O the Messenger of Allāh, which deed is the most beloved to Allāh?' He said: '*Ṣalāh* at its time.' I said: 'Then, what?' He said: '*Birr* with the parents.' Then, I said: 'Then, what?' He said: '*Jihād* in the Cause of Allah.'"[1]
- The parents are the father and the mother. As for the grandfather and the grandmother, they deserve *Birr* (good treatment), but not equal to that of the *Birr* for the mother and the father. Because the grandfather and grandmother do not endure the toil, rearing and special care, like the father and the mother. So *Birr* (kindness) to them is obligatory as a kind of connecting the ties of kinship, but they are the most entitled to rights of kinship among other relatives. But as for the *Birr*, it is for the mother and the father.
- But, what is the meaning of *Al-Birr*?

[1] Reported by Al-Bukhārī (5970) and Muslim (85), from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.

Al-Birr is to bring about good according to your ability, and to restrain any evil.

It is to bring about good though wealth, to bring about good by service, to bring about good by making them happy with a cheerful face and polite speech and manners, and with everything that will lead to their comfort.

- Based upon this, the preferred view is that it is obligatory for children to render services to the father and mother so long as that does not cause the child any detriment. If that will cause any detriment, it is not obligatory upon him to serve them, except in out of necessity.

And based upon this we say that obeying them is obligatory in whatever benefits them and does not cause the children any harm, as for what causes a harm to them, whether it is a religious harm, like ordering him to leave an obligation, or to do what is unlawful, then there is no obedience to them in that. Or in the case of a worldly harm, then it is not obligatory for him to obey them in that. As for wealth, then it is obligatory for him to help them with that, even if it is a lot, when that does not cause harm for him, and needs do not depend on it. The father, specifically, has the right to take whatever he wants from the money of his child, as long as that does not cause him any harm.

- If we consider the case of people today, we find that many of them are not kind to their parents; they are, rather, disobedient to them. You find that he is to with his friends, and will not be fed up with sitting with them. But if he sits with either his father or mother just for a while during the day, you see him being fed up, as if he is sitting on hot coals. This is not a kind child. The one who is kind to his parents is he who opens his heart to his father and mother, serves them dutifully,

and has the utmost determination to pleased them as much as he is able.

As the average people say: "*Al-Birr* is a loan" because, even though, the one who is kind to his parents will earn tremendous reward in the Hereafter, he will be recompensed for it in this world. Both kindness to the parents and their disobedience, as the average people say, are loans to be paid back. If you invest kindness, your children will treat you with kindness and care, and if you invest disobedience, your child will disobey you.

There are numerous stories here concerning people who enjoy the kind treatment of their children because they also treated their parents with kindness; likewise regarding disobedience, there are stories indicating that a person's children disobey him just as he disobeyed his parents.

So, the People of the *Sunnah* and the *Jamā'ah* command *Birr* (kindness) to the parents.

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وَصِلَةِ الأَرْحَامِ. . . .

Also, connecting the ties of kinship....

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❖ And in the like manner they command: *"Connecting ties of kinship."*

He differentiated between the two parents and other relations; the other relatives have the right of bond while the parents have the right of *Birr*, because *Birr* is more involves more goodness and kindness, while the bond of

kinship is that it not be severed. That is why it is said concerning the one who forsakes *Birr*, that he is a *'Āq* (a hinderer), while it is said about the one who does not maintain the tie of kinship that he is a *Qāṭi'* (a severer).

❖ So to connecting the ties of kinship is obligatory, while its severance is a cause of a curse, and a barrier from entering Paradise. Allāh, Exalted is He, says:

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ﴾

﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.﴿ (*Muḥammad* 47:22-23)

And the Prophet ﷺ said: "The severer will not enter the Paradise."[1]

That is; the severer of the tie of kinship.

❖ Maintaining the ties of kinship is mentioned in a general manner in the Qur'ān, and the *Sunnah*.

And everything that is related without any restriction,

In the legislation such as what is protected, it is to be defined by the custom.[2]

Based on this, the matter returns to the custom regarding it. So what people regard as connecting the ties of kinship,

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[1] Reported by Al-Bukhārī (5984) and Muslim (2556), from Jubair bin Muṭ'im, may Allāh be pleased with him.

[2] From the *Manẓumah* (poem) of the *Shaikh*, may Allāh have mercy upon him, on *Uṣūl Al-Fiqh*, see *Al-Ḥikmah* magazine, no 1.

then it is connecting the ties of kinship; and whatever they consider severing the ties of kinship, then it is severing the ties of kinship. This will differ based upon the different situations, times, places and nations.

— If people are in a state of poverty, while you are affluent, and your relatives are poor, then connecting the ties of kinship will mean that you give to them according to your ability.

— But if people are all wealthy, all of them are in a good state, the perhaps visiting your relatives in the morning and evening counts as connecting the ties of kinship.

❖ In this time of ours, people do not properly respect the practice of maintaining the ties of kinship for the reason of people being engrossed in taking care of their needs and the commitments people have with one another. And the complete bond is that you enquire about their conditions, how are their children, and what problems they have. But unfortunately, these practices are missing in society just as complete *Birr* is missing among many people.

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وَحُسْنِ الْجِوَارِ. . . .

And being good to the neighbors....

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❖ Concerning his statement: *"And being good to the neighbors."*

❖ That is, they command; meaning, the People of the *Sunnah* and the *Jamā'ah* command being a good

neighbor with the neighbors. The neighbors are those who live near one's home; the closest of them are those deserving of the most honor:

Allāh, Exalted is He, says:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ﴾

﴾And do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbor who is near of kin, the neighbor who is a stranger.﴿ (*An-Nisā'* 4:36)

Allāh instructs doing good to the neighbor who is near and the neighbor who is far.

And the Prophet ﷺ said: *"Whoever believes in Allāh and the Last Day; then let him honor his neighbor."*[1]

He also said: "Whenever you cook broth, increase its water, and provide some of it to your neighbors."

He also said: "Jibrīl persisted instructing me concerning the neighbor, such that I thought he would give him a right of inheritance."[2]

He also said: "By Allāh, he does not believe! By Allah, he does not believe! By Allāh, he does not believe!" It was said: "Who, O Messenger of Allāh?" He said: "The one whose neighbor is not safe from his harm."[3]

And there are other texts proving the need to take care of the neighbor, treating him well, and honoring him.

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[1] Reported by Al-Bukhārī (6135) and Muslim (48), from Abū Shuraiḥ Al-Khuza'ī, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (6014) and Muslim (2624), from 'Āishah, may Allāh be pleased with her.

[3] Reported by Al-Bukhārī (6016) from Abū Shuraiḥ Al-Khuzā'ī, may Allāh be pleased with him.

- If the neighbor is a Muslim relative, he has three rights: The right of Islām, the right of kinship, and the right of the neighbor.

If he is a relative and a neighbor, he has two rights: The right of kinship, and the right of the neighbor.

If he is a Muslim non-relative and is a neighbor, he has two rights: The right of Islām and the right of the neighbor.

If he is a neighbor, a disbeliever, and a non-relative, he has only one right, and that is the right of the neighbor.

- The People of the *Sunnah* and the *Jamā'ah* command being good to the neighbors in general, whatever kind of neighbor he may have; but the one who is the closest has more right.
- Unfortunately today, some people cause harm to their neighbors and treat them worse than other than them. You may find him infringing on the rights of his neighbor, and inconveniencing him.

The scholars of *Fiqh* — may Allāh have mercy on them — have mentioned some rulings related to neighbors in the latter part of the topic of "Reconciliation," so refer to it.

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وَالإِحْسَانِ إِلَى الْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، وَالرِّفْقِ بِالْمَمْلُوكِ .

And to do good to the orphans, the poor and the wayfarers. And kindness to the slaves.

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- Concerning his statement: *"And to do good to the orphans, the poor and the wayfarers."*
- Likewise, they command, that is - the People of the *Sunnah* and the *Jamā'ah* - doing good to these three groups of people.
- The orphan is the one whose father dies before he enters puberty.

Allāh has commanded us to do good to the orphans, and likewise the Prophet ﷺ as he encouraged that in many of his *Ḥadīths*.[1]

The reason for that is that the orphan is disturbed with the loss of his father, so he is in need of support and kindness.

Doing well to the orphans is based upon on the situation.

- *Al-Masākīn*: they are the poor. Here, it includes the poor and the needy. To do good to them is an act which the legislation has commanded in many *Āyat* of the

[1] And from it is what is reported by Al-Bukhārī (6005) from Sahl bin Sa'd, may Allah be pleased with him, who said: "The sponsor of the orphan and I will be in Paradise like this" and he said: "like the first finger and the middle finger."

Qur'an, and it gives them special rights in the *Fai'*[1] and the like.

The reason why there is a need to do well to them is because poverty might have weakened them and broken their hearts. So from the good manners of Islām is that we do good to them in order to support them against what happens to them of the loss and breakdown.

Doing good to poor Muslims is in accord with the situation: If he needs food, to give him food will be regarded as doing good to him. If he needs to be clothed, clothing him will be regarded as doing good for him. By giving him recognition, you respect him and give him regards. If he enters a gathering, you should warmly welcome him and accord him respect, so that you can remove his shyness.

So with this deficiency, which Allāh, the Mighty and Sublime, has decreed upon them based on His wisdom, He, the Mighty and Sublime, commands us to do good to them.

- And like that, the wayfarer; he is the traveler. Here, he is the traveler who becomes stranded or is not stranded, unlike the matter concerning *Zakāh*. This is because a traveler is a stranger and a stranger is usually lonely (without anybody), so if you interact with him by honoring him and doing good to him, this is what the *Sharī'ah* commands.

So if a wayfarer comes to you as a guest, to treat him well as a guest is considered honoring him. However, some scholars say that to honor him by treating him as a guest is not obligatory except in villages rather than cities!

[1] Translation note: Meaning; spoils of war, and it differs from *Ghanīmah* in that *Fai'* is what is taken without actual fighting; while it is often used to mean *Ghanīmah*.

But we are saying it is compulsory whether in villages or in cities, except if there is a reason (making that impossible); such as having a small home, or any other reasons making it impossible for you to accommodate this man. However, whatever the case may be, if that is difficult, you should politely respond to his request.

- Concerning his statement: *"And kindness to the slaves."* That is, the People of the *Sunnah* and the *Jamā'ah* command kindness to the slaves.
- This includes the people and animals that are owned.

– Kindness to slaves among humans is feeding him when you eat, clothing him when you clothe yourself, and that you should not charge him to do any task except what he can do.

– Kindness to the owned animals, whether that which you ride, or what milk, or what you possess, depends on what they need. During the winter, they should be kept in warm places if they cannot withstand the cold weather, and during the summer, in the cool places if they cannot withstand the hot weather. They should be given food and drink if they cannot obtain it themselves by grazing. If they are the pack animals, they should not be burdened with more than what they can carry.

This shows the perfection of the *Sharī'ah*, for it does not forget anything, even the animals. It also shows the perfection of the methodology of the People of the *Sunnah* and the *Jamā'ah*.

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وَيَنْهَوْنَ عَنِ الْفَخْرِ، وَالْخُيَلاءِ، وَالْبَغْيِ، وَالاسْتِطَالَةِ عَلَى الْخَلْقِ بِحَقٍّ أَوْ بِغَيْرِ حَقٍّ. . . .

They prohibit boasting, arrogance, tyranny, and disdain against people, whether justly or unjustly....

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- Concerning his saying: *"They prohibit boasting, arrogance, tyranny and disdain against people, whether justly or unjustly."*
- Boasting by words, arrogance by actions, and tyranny by transgression, and disdain is exalting oneself over another, and a showing a sense of superiority.

They prohibit boasting; that a person boast over another, saying: "I am the scholar! I am the rich person! I am brave person!" If he adds to that, and begins to show disdain to the others, saying: "Who are you compared to me?" This will be considered an act of disdain against the creation.

Arrogance is done with actions, he walks arrogantly, exhibits arrogance with his face, in the manner he raises his head and his neck while he walks, as if he is reaching the sky. Allāh, the Mighty and Sublime, reprehends this practice. He said:

﴿وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا﴾

﴾And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.﴿ (*Al-Isrā'* 17:37)

The People of the *Sunnah* and the *Jamā'ah* forbid this and say: Be humble in your speech and your actions, such that in your sayings; you will not praise yourself by mentioning your commendable qualities unless the situation demands that; such as Ibn Mas'ūd, may Allāh be pleased with him, said: "If I knew of anyone who is more knowledgeable than me concerning the Book of Allāh, and who can be reached by a riding camel, I would ride to him."[1] He, may Allāh be pleased with him, intended two things with that:

Firstly: To encourage people to learn the Book of Allāh, Exalted be He.

Secondly: His invitation to them to take knowledge from him.

The one who possesses praiseworthy characters should not think these praiseworthy manners are ever hidden from people, whether he mentions them or not. On the other hand, if somebody begins to mention his praiseworthy manners before people, he becomes less in their eyes. So, beware of this practice!

- **Tyranny:** That is transgressing against another, and it can occur in three things which the Messenger ﷺ explained in his saying: "Your blood, wealth, and honor are unlawful to one another."[2] So, tyranny against the creation can occur with respect to wealth, blood and honor.

— In wealth; for example claiming what does not belong to him, or to deny what is due from him, or to take what does not belong to him. This is tyranny with regard to wealth.

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[1] Reported by Muslim (2463).

[2] Reported by Al-Bukhārī (1739) from the *Ḥadīth* of Ibn 'Abbas, and Muslim (1679) from the *Ḥadīth* of Abū Bakrah.

— In cases of blood, by killing and what is less than it. He transgresses against another person by injuring him or killing him.

— In honor, it implies that what is the meaning of honor is the reputation; it is transgressed against by backbiting, which tarnishes his reputation. It is also possible that what is intended by it is *Zinā* or the like. Whatever it is of them, it is prohibited. So the People of the *Sunnah* and the *Jamā'ah* forbid transgression concerning their wealth, blood and, honor.

❖ Likewise, disdain with creatures; that is behaving as if one is superior to them, rightfully or not.

The People of the *Sunnah* and the *Jamā'ah* prohibit treating people as if one is superior to them; whether rightfully or wrongfully, and that is when a person behave as if he is better than another.

The reality is that part of you being grateful for the favors that Allāh has given you, when Allāh has favored you with virtues over others, from wealth, or position, or rank, or knowledge, or other than that; then it is necessary that you become more humble, adding goodness to goodness; because the one who humbles himself with an exalted subject, he is the truly humble person.

❖ The meaning of his word *"Rightfully"* that is; even if he has a right to show that he is exalted and important; yet with this, the People of the *Sunnah* and the *Jamā'ah* forbid him from showing disdain and superiority.

Or it could be said that the meaning of his saying: *"Disdain rightfully"* is that his disdain is based upon a right; such as when somebody transgresses against him, so he transgresses against in more.

So, the People of the *Sunnah* and the *Jamā'ah*, may Allāh

have mercy upon them, prohibit disdain and behaving as if one is superior over people, whether that is done rightfully or wrongfully.

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وَيَأْمُرُونَ بِمَعَالِي الأَخْلَاقِ، وَيَنْهَوْنَ عَنْ سَفْسَافِهَا. وَكُلُّ مَا يَقُولُونَهُ وَيَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ؛ فَإِنَّمَا هُمْ فِيهِ مُتَّبِعُونَ لِلْكِتَابِ وَالسُّنَّةِ، وَطَرِيقَتُهُمْ هِيَ دِينُ الإِسْلَامِ الَّذِي بَعَثَ اللهُ بِهِ مُحَمَّدًا ﷺ.

They command Ma'ālī Al-Akhlāq (lofty characteristics), and they prohibit the base among them. Everything that they say or do, from this, and other than it, they are in it, indeed following the Book and the Sunnah; and their path is the religion of Islām, with which Allāh sent Muḥammad ﷺ.

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❖ Concerning his statement: *"They command Ma'ālī Al-Akhlāq* (lofty characteristics)."

That refers to those (characteristics) that are the lofty among them, such as being truthful, virtuousness, fulfilling trusts, and the like.

❖ *"And they also prohibit the base among them."* That is, the appalling among them, such as the act lying, deception, lewd behavior, and the like.

❖ Concerning his statement: *"Everything that they say or do, from this, and other than it, they are in it, indeed following the Book and the Sunnah; and their path is the*

religion of Islām, with which Allāh sent Muḥammad ﷺ."

- *"Everything that they say:"* Meaning, the People of the *Sunnah* and the *Jamā'ah*.
- *"And do"* from this and other than this.
- *"they are in it, indeed following the Book and the Sunnah:"* This is a situation which should be noted carefully and that is, whatever we say or whatever we do, at the time we say or do it, we should bear it in mind that we are following the Messenger ﷺ, accompanied with the sincerity for Allāh, so that all of our actions and statements can be regarded as acts of worship for Allāh, the Mighty and Sublime. That is why it is usually said: "The acts or worship of the heedless ones are customs, while the customs of the heedful ones are acts of worship."

So, it is possible that a fortunate Muslim converts customary practices into acts of worship, while a heedless person makes his acts of worship mere customary practices.

As such, every believer should be eager to make it such that all of his statements and actions are in following the Book of Allāh and the *Sunnah* of His Messenger ﷺ, so that he can earn the reward of that, attain perfection of faith, and repent to Allāh, the Mighty and Sublime.

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لَكِنْ لَمَّا أَخْبَرَ النَّبِيُّ - ﷺ - أَنَّ أُمَّتَهُ سَتَفْتَرِقُ عَلَى ثَلاثٍ وَسَبْعِينَ فِرْقَةً؛ كُلُّهَا فِي النَّارِ؛ إِلَّا وَاحِدَةً، وَهِيَ الْجَمَاعَةُ. وَفِي حَدِيثٍ عَنْهُ أَنَّهُ قَالَ: «هُمْ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي» صَارَ الْمُتَمَسِّكُونَ بِالإِسْلامِ الْمَحْضِ الْخَالِصِ عَنِ الشَّوْبِ هُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ.

But, because of what the Prophet ﷺ *said, that his Ummah will divide into seventy-three sects, all of them in the Fire except one; and that is the Jamā'ah. And in a Ḥadīth from him, that he said: "They are those who are upon the like of what I and my Companions are upon today."*[1] *It, therefore, becomes such that those who cling to the pure Islām, free from any distortion, they are the People of the Sunnah and the Jamā'ah.*

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- Concerning his saying: *"But, because of what the Prophet* ﷺ *said, that his Ummah will divide into seventy-three sects, all of them in the Fire except one; and that is the Jamā'ah."*[2]

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[1] Its reference preceded in the first volume.

[2] Reported by Aḥmad (4:102), Abu Dāwūd (4597), Ibn Mājah (2:479), Ibn Abi 'Āṣim in *As-Sunnah* (1:33), Al-Ājurrī in *Ash-Sharī'ah* (18), Al-Lālakā'ī in *Sharḥ As-Sunnah* (150), Al-Ḥākim in *Al-Mustadrak* (1:128) from the *Ḥadīth* of Mu'āwiyah bin Abī Sufyān, may Allāh be pleased with him. After stating the *Ḥadīth* of Mu'awiyah, *Shaikh Al-Islām* Ibn Taymiyyah said: "This is a *Maḥfūẓ* (preserved) *Ḥadīth*, from the narration of Ṣafwān bin 'Amr, and from Al-Azhar bin 'Abdullāh Al-Ḥazāzī, and from Abī 'Āmir 'Abdullāh bin Luḥay, from

- *"That his Ummah"* Meaning, the *Ummah* of the response, not eh *Ummah* of the call; because the *Ummah of the call includes the Jews and the Christians, and they separated; so the Jews are seventy-one, and the Christians are seventy-two sects. This Ummah* will divide into seventy-three sects; all of them will be ascribe themselves to Islam, and following of the Messenger of Allāh ﷺ.
- Concerning his statement: *"All of them are in the Fire except one:"* That does not necessarily mean permanently in the Fire. It only means that the actions of these straying sects are the actions that deserve entrance into the Fire.
- Do these seventy-three sects exist now, and is that number complete, or are there more to be anticipated?

Most of those who have discussed this *Ḥadīth* say that they (the sects) exist and the number has been completed. They divided the people of innovation into five basic groups, and these five basic groups separated into the sects until they reached seventy-two, and left behind a group and that is the People of the *Sunnah* and the *Jamā'ah*.

Some other scholars say that the Messenger ﷺ did not disclose these straying sects to us, so we do not have a need to talk about this categorization of the various existing innovating groups into five basic groups, then dividing these basic groups into branches until the number is complete. Such that we sometimes consider a branch an independent sect, because of its opposition in one branch; in which case this should not be considered a separate group.

Mu'āwiyah, more than one reported it from him" See *Iqtidā Aṣ-Ṣirāṭ* (1:118) and *As-Silsilah Aṣ-Ṣaḥīḥah* by Al-Albanī (204).

And what is more worthy is that it be said that these groups are not known to us, but we say that without doubt, they are the groups that left the straight path. Some of them stray far away while some of them moderately stray away; while some others are just some inches behind the bounds of the straight path. We do not try to restrict their number, because some straying groups that will associate themselves to the *Ummah* of Islām, other than those that have been mentioned by the scholars, could still surface afterwards, as is occurring. Sects attributing themselves to Islām, other than those mentioned by the earlier scholars during their times, have indeed been surfacing.

Whatever the case is, the Messenger ﷺ has said that his *Ummah* - the *Ummah* of response - will divide into seventy-three, all of them are astray and in the Fire except one.

- He said: *"And that is the Jamā'ah:"* Meaning, the one which gathers on the truth and does not separate concerning it.
- Concerning His saying: *"And in a Ḥadīth from him, that he said: 'They are those who are upon the like of what I and my Companions are upon today.'*[1] It, therefore, becomes such that those who cling to the pure Islām, free from any distortion, they are the People of the *Sunnah* and the *Jamā'ah*."
- He said: *"And in a Ḥadīth from him, that he said: 'They are those who are upon the like of what I and my Companions are upon today:'"* Those who are upon what the Messenger ﷺ and his Companions were upon, they are the *Jamā'ah* (community), those who gather on his *Sharī'ah*. They are those who obey what Allāh instructs, while saying:

[1] Its reference preceded in the first volume.

﴿أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

﴾Establish the religion, and make no divisions in it.﴿ (*Ash-Shūrā* 42:13)

They do not divide, they are rather one *Jamā'ah*

❖ He said: *"It, therefore, becomes such that those who cling to the pure Islām, free from any distortion, they are the People of the Sunnah and the Jamā'ah."*

The sentence *"It becomes..."* is the response to what was stipulated in his statement *"But because of what."*

❖ So, if we are asked: "Who are the People of the *Sunnah* and the *Jamā'ah*?"

We will answer saying: They are those who cling to the pure Islām that is free from any distortion.

❖ This definition of *Shaikh Al-Islām* Ibn Taymiyyah shows that the *Ash'ariyyah*, the *Māturidiyyah*, and their like are not among the People of the *Sunnah* and the *Jamā'ah*, because they cling to distortions which they have entered in it by innovation.

And this is correct; that the *Ash'ariyyah* and the *Māturidiyyah* are not counted among the People of the *Sunnah* and the *Jamā'ah* because of their views concerning the Names of Allāh and His Attributes.

How could they be considered from the People of the *Sunnah* and the *Jamā'ah* while they oppose the People of the *Sunnah* and the *Jamā'ah*?!

Because it is said: Either the truth is found is the *Madhhab* of these *Ash'ariyyah* and the *Māturidiyyah*, or the truth is in the *Madhhab* of the *Salaf*. And it is known that the truth is in the *Madhhab* of the *Salaf*, because the *Salaf* here, they are the Companions, the *Tābi'ūn*, and the *Imāms* of guidance after

them. So when the truth is in the *Madhhab* of the *Salaf*, and these people oppose them, it means that they are not the People of the *Sunnah* and the *Jamā'ah* in that.

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وَفِيهِمُ الصِّدِّيقُونَ، وَالشُّهَدَاءُ، وَالصَّالِحُونَ. . . .

Among them are the Ṣiddīqun (the truthful), the Shuhadā' and the Ṣāliḥūn (the righteous)....

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Concerning his statement: *"Among them:"* That is, among the People of the *Sunnah*.

❖ *"The Ṣiddīqūn* (the truthful):" It is plural of *Siddīq*, derived from *Aṣ-Ṣidq* (truthfulness), and this form (*Ṣiddīq*) expresses emphasis. He is the one who brought truth and is believed, as He, Exalted is He, says:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ﴾

﴾And he who has brought the truth and believed in it; those are Al-Muttaqūn (the pious and righteous persons).﴿ (*Az-Zumar* 39:33)

He is truthful in his intent, truthful in his statement, and truthful in his action.

— As for him being truthful in his intention, he has complete sincerity towards Allāh, the Mighty and Sublime, full obedience to the Messenger ﷺ. He has pure sincerity and obedience; he does not associate any partner to Allah, Exalted is He, in his actions and does not follow other than

the *Sunnah* of the Messenger ﷺ in his actions. He commits neither *Shirk* nor innovation.

– He is truthful in his statement; not speaking except the truth. It has been affirmed from the Prophet ﷺ, that he said: "Hold fast to truth, for the truth leads to goodness and goodness leads to the Paradise. A man will not cease speaking the truth, being concerned to with the truth, such that he will be recorded with Allāh as a *Siddīq*."[1]

– He is truthful in his actions; meaning his actions do not contradict his speech. He does what he says. With this, he is far from resembling the hypocrites who say what they do not do.

– Moreover, he is truthful with whatever is proven true by the proof. He does not have the habit of refuting the truth, nor belittling the creation.

❖ That is why Abū Bakr was the first person to be called *Aṣ-Ṣiddīq* in this *Ummah*. That is because when the Prophet ﷺ was taken on the night journey, and he began to tell people that he was taken to the *Bait Al-Maqdis*, from where he ascended to the heavens, the disbelievers began to laugh at him, belie him, and say: "O Muḥammad, how could you go during one night, and reach where you said you went in the heavens within just a period of a night, while if we were going to Ash-Sham (Greater Syria), it would take us a month to go, and another month to return?!" So they continued belying the Messenger ﷺ. When they reached Abū Bakr, they said: "Your friend is saying so and so!" He (Abū Bakr) replied: "If he has said that,

[1] Reported by Al-Bukhārī (6094) and Muslim (2607) from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.

he had indeed spoken the truth."[1] From that day on, he was named *Aṣ-Ṣiddīq* (the truthful one). He is the best of all the *Ṣiddīqūn* of this *Ummah* and the nations of the other Messengers.

❖ Concerning his statement: *"And among them are the Shuhadā'."*

❖ So, who are the *Shuhadā'*?

– It is said that they are the scholars because the scholar bears witness to the *Sharī'ah* of Allāh, and he bears witness against the slaves of Allāh that the truth was established for them. That is why a scholar is considered a conveyor from Allāh, the Mighty and Sublime, and His Messenger, of His *Sharī'ah*, which His Messenger, Muḥammad ﷺ came with. So, he will be a witness with the truth upon the creation.

– It is also said: The witnesses are the ones martyred in the Cause of Allāh. And what is correct is that the *Āyah* includes this and that.[2]

❖ Concerning his statement: *"And among them are the Ṣaliḥūn (the righteous ones)"*; the righteous is the opposite of the corrupt. He is the one who fulfills the rights of Allāh and the rights of the creation. He is other than the *Muṣliḥ* (the reformer, rectifier). Reformation is a position that is higher than the position of righteousness. So, not every *Ṣāliḥ* (righteous) is a *Muṣliḥ* (a

[1] Reported by Al-Ḥākim in *Al-Mustadrak* (3:62) and he said it was *Ṣṣaḥīḥ*, and Adh-Dhahabī agreed with him. In the beginning of the explanation of *Sūrat Al-Isrā'*, Ibn Kathīr ascribed it to Al-Baihaqī. See *As-Silsilah Aṣ-Ṣaḥīḥah* by Al-Albānī (306).

[2] Translation note: It is apparent that the *Shaikh* means to indicate *An-Nisā'* 4:69) in which Allāh mentions the categories of people stated here by the author.

reformer, rectifier) because there are among the *Sāliḥūn* those who are only concerned about themselves; they are not concerned about others. The perfection of *Ṣalāh* (righteousness) is attained with *Iṣlāḥ* (rectification, reformation).

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وَمِنْهُمْ أَعْلَامُ الْهُدَى، وَمَصَابِيحُ الدُّجَى، أُولُو الْمَنَاقِبِ الْمَأْثُورَةِ، وَالْفَضَائِلِ الْمَذْكُورَةِ. . . .

Among them are the distinguished men of guidance, and the lamps in darkness; possessors of transmitted merits, and often-mentioned virtues....

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- Concerning his statement: *"Among them are the distinguished men of guidance, and the lamps in darkness"*
- *Al-'Alam*: (distinguished man) in the Arabic language, primarily means mountain. Allāh, Exalted is He, says:

﴿وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ﴾

﴾And among His Signs are the ships, in the sea, like mountains.﴿ (Ash-Shūrā 42:32)

The mountain is referred to as *'Alam* (flag, banner, distinguished mark, or personality) because it is used to identify the path and know the way.

- And *"The distinguished men of guidance:"* Those whose direction the people follow, and by whom they are guided. They are the nurturing scholars, for they are the guides; they are also the lamps in darkness.

- The lamps; that is, what is used to generate light.
- *Ad-Dujā* (Darkness); is plural of *Dajiyah*, meaning darkness. That is, they are the lamps in the darkness, people use them as lamps to see through the darkness, and they tread their way under the beams of their lights.
- Concerning his statement: *"possessors of transmitted merits and often-mentioned virtues."*
- *"merits" Al-Manāqib* is plural of *Manqibah*, and it is a rank, that is; that a person has reached, of honor and nobility.
- As for *"Virtues;" Al-Faḍā'il* is plural of *Faḍīlah* it refers to a virtuous quality that a person possesses, such as knowledge, worship, asceticism, generosity, and the like. The virtues are steps leading up to being of good merits.

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وَفِيهِمُ الأَبْدَالُ وَفِيهِمْ أَئِمَّةُ الدِّينِ، الَّذِينَ أَجْمَعَ الْمُسْلِمُونَ عَلَى هِدَايَتِهِمْ وَدِرَايَتِهِمْ . . .

And among them are Al-Abdāl, and among them are the Imāms of the religion, those whom the Muslims agreed upon their guidance and knowledge....

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Concerning his statement: *"And among them are Al-Abdāl:"* *Al-Abdāl* is plural of *Badal*, and they are those who distinguish themselves from others based on their knowledge and worship. They are named called *Abdāl* (sub-

stitutes) either because whenever any one of them dies, his substitute will succeed him, or because their evil deeds are replaced with righteous deeds, or because they are examples for others, so they change people's wrong deeds to righteous deeds, or for these reasons all together.

- Concerning his saying: *"and among them are the Imāms of the religion, those whom the Muslims agreed upon their guidance and knowledge."*

The *Imām* is the model.

- There are among the People of the *Sunnah* and the *Jamā'ah, Imāms* of the religion, whom people agree upon their guidance; such as Imāms Aḥmad, Ash-Shāfi'ī, Mālik, Abu Ḥanīfah, Sufyān Ath-Thawrī, Al-Awzā'ī, and others among the famous and well known *Imāms* of the religion, like as *Shaikh Al-Islām* Ibn Taymiyyah and *Shaikh Al-Islām* Muḥammad bin 'Abdul-Wahhāb.
- **His saying:** *"Imāms of the religion"* excludes the *Imāms* of misguidance among the people of innovation. These are not among the People of the *Sunnah* and the *Jamā'ah;* they are rather the adversaries to the People of the *Sunnah* and the *Jamā'ah*. Even if they are referred to as *Imāms*, they are among *Imāms* who invite people to the Fire, such as He, Exalted is He, says concerning the people of Fir'awn:

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ﴾

﴾And We made them Imāms (leaders) inviting to the Fire, and on the Day of Resurrection, they will not be helped.﴿ (*Al-Qaṣṣaṣ* 28:41)

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وَهُمُ الطَّائِفَةُ الْمَنْصُورَةُ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ - ﷺ - : «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةً، لَا يَضُرُّهُم مَّنْ خَالَفَهُمْ، وَلَا مَنْ خَذَلَهُمْ؛ حَتَّى تَقُومَ السَّاعَةُ».

They are the aided group. Those about whom the Prophet ﷺ said: "There shall not cease to be group of my Ummah upon the truth, being aided. They will not be harmed by those who oppose them, nor those who forsake them, until the Hour is established."

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- Concerning his statement: *"They are the aided group."*
- Meaning, that the People of the *Sunnah* and the *Jama'ah* are the aided group, which Allāh, the Mighty and Sublime, aids because they are included in His statement, Exalted be He:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ﴾

﴾Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴿ (*Ghāfir* 40:51)

So they are the aided ones, and the end will be for them.

However, before the aid becomes manifest, there must be aching experiences of sufferings, trials and *Jihād*, because aid dictates that there are those aided, and those aided against, therefore; there must be struggles and strife. There must be trials. But as said by Ibn Al-Qayyim, may Allāh have mercy upon him:

"The truth is always aided and tried -

Then, do not be surprised, for this is the *Sunnah* of the Most Merciful."

So do not be weighed down with incapability and laziness whenever you see that you cannot achieve your target at the first try. Be patient and try once again. Be patient with the mockery and jest of people against you, because the enemies of the religion are many.

Do not be disturbed by your being alone in the field (of calling to the truth); you are indeed a community, even if you are just one, as long as you are on the truth. With this, rest assured that you will be aided, either in this world, or in the Hereafter.

- Then, aid may not come in the form of supporting the person, but the real aid is that Allāh, Exalted is He, aids what you are inviting to of the truth. As for when a person suffers son inconvenience in this life, that is never a negation of aid. The Prophet ﷺ was subjected to crude and ruthless harms; in the end, he was aided against those who harmed him, and he entered the City of Makkah, aided and triumphant after he had departed it in fear.
- Concerning his saying: *"Those about whom the Prophet ﷺ said : 'There shall not cease to be a group of my Ummah upon the truth, being aided. They will not be harmed by those who oppose them, nor those who forsake them, until the Hour is established.'"*

Al-Bukhārī and Muslim,[1] reported a *Ḥadīth* similar to what the author quoted, from a number of Companions from the Prophet ﷺ.

[1] Reported by Al-Bukhārī (7311) and Muslim (1920).

- Concerning his statement: *"There shall not cease to be a group of my Ummah on the truth :"* meaning; continuing upon the truth.
- This group cannot be restricted to a particular number, neither to a place nor to a time. It is possible that there be an group in one lace that is aided in one thing from the matters of the religion, and in another place another group that is aided, and with these two groups, the religion will remain, aided, and triumphant.
- Concerning his statement: *"They will not be harmed by :"* He did not say: "They will not be annoyed by," because they may suffer some annoyance. So, he differentiated between harm and annoyance. That is why Allāh, Exalted is He, says in the *Qudsī Ḥadīth* "O my slaves! You can never attain a degree of harming Me by which you harm Me."[1] He, Glorious and Exalted is He, says:

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴾

﴾Verily, those who annoy Allāh and His Messenger ﷺ, Allāh has cursed them in this world, and in the Hereafter.﴿ (*Al-Aḥzāb* 33:57)

And also in the *Qudsī Ḥadīth*, He said: "The son of Ādam annoys me, he curses Time, and I am the Time."[2] So, He affirmed annoyance and negates harm, and this is possible, don't you see that a person can be annoyed by the odor of the onion, and its like, but not harmed by it?

[1] Reported by Muslim (2577) from the *Ḥadīth* of Abu Dharr, may Allāh be pleased with him.

[2] Reported by Al-Bukhārī (7491) and Muslim (2246) from Abū Hurairah, may Allāh be pleased with him.

In his saying: *"Until the Hour is established"* is problematic, because it has been affirmed in *Ṣaḥīḥ Muslim* that: "The Hour will not be established until there is none on the surface of the earth saying: 'Allāh, Allāh!'"[1] Meaning, until Islām is completely effaced, and there will not remain any one worshipping Allāh forever. So how did he say here: "Until the Hour is established"?!

The scholars respond to it with one of these two answers:

— Either that the meaning is until the establishment of the Hour draws near, and a think can be included in a reference of that which is near it, when it is very close. And it is as if these aided people, when they die, then the Hour will be very close.

— Or, it is said that the meaning of "the Hour" is "their hour" (that is; their death).

But the first view is more correct, because when he said: *"Until the Hour is established"* it is possible their hour is established, by a lengthy time before the general Hour. And what is apparent from the *Ḥadīth* is that the aid (of Allāh) shall continue till the end of the world. So, what is correct is that the meaning of that is close to the time the Hour will be established. And Allah knows best.

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[1] Reported by Muslim (148) from Anas bin Mālik, may Allāh be pleased with him.

The Concluding Speech

فَنَسْأَلُ اللهَ أَنْ يَجْعَلَنَا مِنْهُمْ وَأَنْ لَا يُزِيغَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا، وَأَنْ يَهَبَ لَنَا مِن لَّدُنْهُ رَحْمَةً إِنَّهُ هُوَ الوَهَّابُ. وَاللهُ أَعْلَمُ. وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.

So, we ask Allāh to make us among them, and not to let our hearts deviate after He has guided us, and that He grant us mercy from Him. Truly, He is the Bestower. And Allāh knows best. May Allāh send Ṣalāh Muḥammad, his Household and his Companions, and many greetings of peace.

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❖ Concerning his statement: *"So, we ask Allāh to make us among them, and not to let our hearts deviate after He has guided us, and that He grant us mercy from Him. Truly, He is the Bestower. And Allah knows best. May Allāh send Ṣalāh upon Muḥammad, his Household and his Companions, and many greetings of peace."*

❖ With this lofty supplication, the author, may Allāh have mercy upon him, concluded this treatise of few words, replete with meaning. It is considered the summary of the *Madhhab* of the People of the *Sunnah* and the *Jamā'ah*, and in it are tremendous benefits, which it is necessary for the student of knowledge to memorize.

❖ All praise is due to Allāh, the Lord of the worlds, upon the completion. We ask Allāh to complete that with acceptance and reward. May Allāh send *Ṣalāh* and *Salām* upon our Prophet, Muḥammad, and upon his Household and his Companions, all together.

I reviewed the book, added necessary additions, and omitted what was necessary to omit on the day of Friday, the 17th of *Sha'bān* in the year 1414H.

I reviewed it again, with the additions, during the evening of Thursday, the 27th of *Ṣafar* in the year 1415H.

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