

نَّ كُلَّهُ وَكُلِّيٌّ بِاللَّهِ شَهِيدًا، وَأَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
 لِتَوْحِيدِهِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدٌ لِّرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى الْأَئِمَّةِ
 وَلِتَقْرَبَةِ الْمُنْصُورَةِ إِلَيْهِ لِمَ قَامَ السَّاعَةُ، أَعْلَمُ
 بِالْجَمَاعَةِ، وَهُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَكَلِّ رِسَالَتِهِ وَالْمُعْتَدَلُ بَعْدَ الْمُوْ
 بِالْفَلَلِ خَيْرٌ وَشَرٌّ، وَمَنْ إِيمَانُ بِاللَّهِ إِيمَانُهَا وَصَفَّ بِهِ فَسَرَّ فِي كُلِّ

بِهِ رَسُولُهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ تَحْرِيفٍ وَلَا تَعْطِيلٍ، فَمِنْ
 A textbook on orthodox Sunni creed

THE CREED OF

AL-WĀSITIYYAH

being a translation of al-'Aqīdah al-Wāsiyyah

by Shaykhū'l-Islām Ahmād ibn Taymiyyah
 (661-728 AH)

يَصْفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) فَسَبِّحْ نَفْسَهُ عَ

Translated by Abū Rumaysah

with annotations from other works of Ibn Taymiyyah
 and accompanying arabic text.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Nothing is like Him; and He is
the All-Hearing, the All-Seeing.”

al-Shūrā (42): 11

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al-'Aqîdah al-Wâsîtiyyah

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Transliteration Table

Consonants. Arabic

initial: unexpressed medial and final:

ء	d	ض	k
ب b	ذ dh	ط t	ل l
ت t	ر r	ظ z	م m
ث th	ز z	ع u	ن n
ج j	س s	غ gh	ه h
ح h	ش sh	ف f	و w
خ kh	ص s	ق q	ي y

Vowels, diphthongs, etc.

Short: - a - i - u

long: لـ a وـ ū يـ ī

diphthongs: /aɪ/ /aʊ/

يـ ay

INTRODUCTION

IBN TAYMIYYAH WROTE, 'A Shāfi'i judge from Wāsiṭ visited me while on his way to Hajj. His name was Raḍiyu'l-Dīn al-Wāsiṭī and he was clearly a righteous and religious man. He complained of the state of people in the lands (of Iraq) and in the Tatar lands: their ignorance, injustice and the loss of religiosity and knowledge. He asked me to write a tract on creed for him that he and his family may rely on. I excused myself saying that people had already authored numerous works on the topic and I advised him to choose some of those written by the Imāms of the Sunnah. He insisted that I write one saying that he would only accept a treatise written by myself. So, while sitting after 'Aṣr, I wrote this tract for him and copies of it have been spread throughout Egypt, Iraq and other places.'¹

This then was the reason why the author penned this creedal work. Despite its being written in such a short period of time, in one afternoon, and being relatively short in length, the tract is comprehensive and marked by its terse and precise statements. It summarises the early works written by the Imāms of the Sunnah and presents the creed highlighted therein in a clear and lucid manner. As one would expect of the author, the work draws heavily on the

¹ *Majmū' Fatāwā*, vol. 3, pp. 164, 194.

Qur'ān and authentic hadīths of the Messenger (ﷺ).

It commences by listing articles of belief concerning Allāh, in particular His Names and Attributes and the principles which must be applied to understand them. It then moves on to discuss topics such as the Qur'ān, seeing Allāh, the punishment of the grave, some of the descriptions of the Last Day and the events that will occur therein, the divine decree, faith, the Companions and the *Awliyā'*.

Of significant note is that the creed closes with a discussion about the moral conduct that a Muslim should adhere to; by this the author intended to show that the Islamic creed is not mere dogma but has a practical role, translating into ethical conduct conducive to the betterment of the individual and society.

The writing of this creed generated a great deal of controversy amongst ibn Taymiyyah's contemporaries and he was accused of anthropomorphism and deviancy. In the year 705H gatherings were convened in which the creed was read and discussed at length, and the author interrogated. Ibn Taymiyyah himself later wrote down his recollections of what had occurred in those gatherings.² In these recollections he writes that when asked about his creed that he was propagating, he replied, 'Creed is not taken from me or from those greater than me. It is taken from Allāh, His Messenger (ﷺ) and the consensus of the Salaf of this nation. Anything in the Qur'ān and the authentic Sunnah, such as what is found in *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim*, must be believed.'³ The point being made here was that the source of creed was revelation, not the views and opinions of men; as such he was laying out the premise of the tribunal, stating that it could only be conducted if based on the three sources he

² *Majmū' Fatāwā*, vol. 3, pp. 160-210

³ *Majmū' Fatāwā*, vol. 3, pg. 161

had mentioned. It was in keeping with this that when one of the attendees tried to achieve a compromise by stating that, since ibn Taymiyyah was a Hanbalī, everyone should agree that this tract was a creed written in accordance to the way of Imām Ahmād, the author responded by saying, ‘I have compiled the creed of the Salaf, one and all. Imām Ahmād is not to be particularised with it for he is merely someone who conveyed the knowledge that was brought by the Prophet (ﷺ). Were Ahmād to concoct something that the Messenger did not bring, we would not accept it. This [tract] comprises the creed of Muḥammad (ﷺ).’⁴ He said this because the assumption implicit in the suggestion was that other Imāms could well have different but equally valid creeds.

Furthermore, ibn Taymiyyah wrote that he repeatedly challenged his opponents to bring one word from those who lived in the first three generations that were praised by the Prophet (ﷺ) which opposed what he had written asserting that he would then retract his position. He gave them three years to meet his challenge.⁵ It was never met.

The gatherings concluded with the resolution that the information contained in the treatise was correct and the tract, acceptable.⁶

Shortly after and despite his being cleared of the charges levelled against him, he was again summoned before a committee in Egypt to answer certain theological charges. The judge to preside over this committee was ibn Makhlūf, a well known antagonist of ibn Taymiyyah, and for this reason ibn Taymiyyah refused to answer any

⁴ *Majmū‘ Fatawā*, vol. 3, pp. 169, 197, 203

⁵ *Majmū‘ Fatawā*, vol. 3, pp. 161, 197

⁶ Ibn Kathīr, *al-Bidāyah wa'l-Nihāyah*, vol. 14, pg. 42. cf. *Majmū‘ Fatawā*, vol. 3, pp. 120, 193, 206

questions posed him arguing that it was unfair to have his opponent judge him. His outburst infuriated the judge who sent him to prison. One year later he was offered a conditional release which he declined and a further six months later he was released on pardon by the Amīr, Muḥannā ibn Ḥasan.⁷

The text is important in that it offers the reader a deeper insight into the correct creed and enhances one's appreciation of the simplicity of the Islāmic creed in its pristine purity away from the sophistry of many philosophers, 'thinkers' and 'academics'. This insight and appreciation will, by the permission of Allāh, preserve the reader from falling into doubts and suspicion, remove any lingering doubts and assist the Muslim in his journey to Allāh through this worldly life.

Two critical editions of the text were used to prepare this translation: Abū Muḥammad Ashraf ibn ‘Abd al-Maqṣūd, *Adwā’ al-Salaf*, Riyād, 1999 and ‘Alawī ibn ‘Abd al-Qādir al-Saqqāf, *Dār al-Hijra*, Riyād, 1995. Brief explanatory notes were added drawing from various works of ibn Taymiyyah amongst others and also from the explanation of Khālid ibn ‘Abdullāh al-Muṣlih.

Abū Rumaysah
29th Shawwāl 1429AH
28th October 2008

⁷ cf. Matrūdī, *The Hanbālī School of Law and ibn Taymiyyah*, pg. 19

I B N T A Y M I Y Y A H

May Allāh have mercy upon him

HE is Ahmad ibn ‘Abdu'l-Ḥalīm ibn ‘Abdu'l-Salām ibn ‘Abdullāh ibn Abū Qāsim ibn Taymiyyah al-Harrānī Taqī al-Dīn Abū al-'Abbās ibn Shihāb al-Dīn. He was born in Harrān, an old city within the Arabian Peninsula between Syria¹ and Iraq, on the tenth or the twelfth of the month *Rabi' u'l-Awwal* in the year 661H. He and his family were later forced to flee to Damascus due to the occupation by the Tartars.

He came from a family of scholars, his father and grandfather were both scholars as were three of his brothers: ‘Abdu'l-Rahmān, ‘Abdullāh and his half-brother, Muḥammad.

During his early studies of Islām, he never ceased to amaze his teachers at the strength of his memory, keen intelligence and depth of understanding. It is said that he was first allowed to give legal verdicts at the age of nineteen and he began teaching at *Dār al-Hadīth al-Sukriyyah* at the age of twenty-two.

¹ Ar. *Shām*, in those days represented the areas of Syria, Jordan and Palestine.

He became famous for his knowledge of ḥadīth, indeed he was a *Hāfiẓ* (Hadīth Master), and for his knowledge of the Qur’ān and its related sciences, he impressed all with his circles on *tafsīr*. He also attained expertise in *Uṣūl al-Fiqh* and *Fiqh*, knowledge of the differences of opinions present amongst the scholars, writing, mathematics, history, astronomy and medicine. Many of the scholars of his time testified that he had attained the rank of *Mujtahid*.

He always showed a great concern for the affairs and welfare of the Muslims and this manifested itself greatly in his efforts during the *Jihād* against the Tartars, Christians and *Rawāfidah* wherein his displays of bravery, courage and inspiring talks were one of the most important factors in the Muslims victory against their enemies. These efforts won the praise and admiration of many scholars and indeed the ensuing generations of Muslims to this very day.

Aside from the physical *Jihād*, ibn Taymiyyah launched an intellectual struggle against the various deviant sects and heretical ideas of his day. He refuted the *Ši‘a*, the People of Theological Rhetoric (*Ahl al-Kalām*) - such as the *Jahmiyyah*, *Mu’tazilah* and many of *Ashā’irah*, the philosophers who promoted the school of the early Greeks (*falāsifa*), the majority of *Sūfi* sects and paths and the adherents of other religions. His criticisms were not based on a lack of understanding, rather he first gained an in-depth knowledge of each of these schools and as such his critique of them was systematic, acute and valid. For example it is said that his refutation of Greek philosophy was one of the most devastating attacks ever leveled against them. His refutation of Christianity was outstanding and his rebuttal of the *Ši‘a* completely demolished their beliefs and innovations from root to branch.²

² When this is understood, the critique levelled against him by some that ‘his learning exceeded his intellect’ can safely be relegated to the trash bin.

Needless to say, these refutations, and his very direct methods of refuting, made him many enemies and as a result his life was full of trials and persecutions. His enemies were careful to look for anything by which they could attack him and they eventually found what they were looking for in his works of belief entitled *'Aqidah al-Wāsiṭiyah* and *'Aqidah al-Hamawiyah*. Due to their total misunderstanding of what he wrote, they accused him of anthropomorphism and had him imprisoned on more than one occasion. Ibn Kathīr mentions that some scholars sat with ibn Taymiyyah to debate with him concerning his *'Aqidah al-Wāsiṭiyah* and the debate ending with their agreeing with him in what he had written.³ Similarly ibn Kathīr mentions that some scholars debated with him concerning *'Aqidah al-Hamawiyah* and his replies to their accusations could not be rebutted.⁴ Ibn Taymiyyah was again imprisoned because of a legal ruling he gave concerning divorce, and yet again he was later imprisoned for a legal verdict he issued prohibiting making journeys for the purpose of visiting graves. It was during this imprisonment that he passed away.

With regards his personality and worship, he exerted a huge and lasting influence on all who met him and he was known for his worship and glorification of the Islāmic laws, both inwardly and outwardly. His complete reliance upon Allāh can be best summed up in what his student, ibn al-Qayyim, relates from him when he was told that his enemies had plotted to kill him or imprison him,

If they kill me it will be martyrdom for me. If they expel me, it will be migration for me; if they expel me to Cyprus, I will call its people to Allāh so that they answer

³ Ibn Kathīr, *Bidāyah wa an-Nibāyah* [Vol. 14, under the heading *'Aqd Majālis al-Thalātha*].

⁴ Ibn Kathīr [14/5].

me. If they imprison me, it will be a place of worship for me.⁵

Ibn al-Qayyim himself said,

Allāh knows, I have never seen anyone who had a better life than his. Despite the difficulties and all that expunges comfort and luxury, nay, things completely opposite to them; despite imprisonment, intimidation and oppression, ibn Taymiyyah had a purer life than anyone could. He was the most generous, the strongest of heart and the most joyful of souls, with the radiance of bliss in his face. When we were seized with fear and our thoughts turned negative; and the earth grew narrow for us, we would go to him. No sooner did we look at him and hear his words, all these feelings would leave us to be replaced by relief, strength, certainty and tranquillity.⁶

Al-Bazzār said,

I was of those who knew well his habits, he would not talk to anyone unnecessarily after the prayer of Fajr and would remain performing the *dhikr* of Allāh in a low voice which perhaps could just be heard by one sitting next to him; and frequently would he direct his gaze to the sky. This he would do until the Sun had risen high and the time in which it is prohibited to pray was over.⁷

He also said,

⁵ *Nāhiyah min Hayāh Shaykh al-Islām* [p. 30].

⁶ Ibn al-Qayyim, *Al-Wābil al-Sayyib* [p. 69].

⁷ Bazzār, *al-A'lām al-'Aliyyah* [p. 40].

I have not seen him mention any of the pleasures and attractions of this world, he did not delve into worldly conversations and he never asked for any of its livelihood. Instead he directed his attentions and conversations to seeking the Hereafter and what could get him closer to Allāh.⁸

Once, the ruler Muḥammad ibn Qalāwūn accused him of wanting to wrench kingship from him due to his large following to which he replied,

I would do that! By Allāh, your kingship and the kingship of Moghul is not even worth two meagre coins in my eyes!⁹

His Teachers¹⁰

He studied under a great number of scholars and he himself mentioned a number of them as related by Dhahabī directly from him.¹¹ This particular chronicle of teachers includes forty-one male scholars and four female scholars. The total number of scholars whom he took knowledge from exceeds two hundred.¹²

⁸ Bazzār [p.52].

⁹ Bazzār [p. 74].

¹⁰ Refer to: *Majmū' Fatāwā Shaykh al-Islām* [18/76-121]; *Dhayl ibn Rajab* [2/387]; Ibn Kathīr [14/136-137]; Dhahabī, *Tadbkirah al-Huffād* [3/1496]; Ibn Ḥajar al-‘Asqalānī, *al-Durar al-Kāminah fi A'yān al-M'iāh al-Thāminah* [1/154].

¹¹ *Majmū' al-Fatāwā* [18/76-121].

¹² *Al-'Uqūd al-Durriyyah* [p. 3]; *al-Kawākib al-Durriyyah* [p. 52].

The following is a selection of some of his teachers:

- Abū al-'Abbās Ahmād ibn 'Abdu'l-Dā'im al-Maqdāsī
- Abū Naṣr 'Abdu'l-'Azīz ibn 'Abdu'l-Mun'im
- Abū Muḥammad Ismā'il ibn Ibrāhīm at-Tanūkhī
- Al-Manjā ibn 'Uthmān al-Tanūkhī al-Dimashqī
- Abu al-'Abbās al-Mu'ammil ibn Muḥammad al-Bālisī
- Abū 'Abdullāh Muḥammad ibn Abū Bakr ibn Sulaymān al-Āmirī
- Abū al-Faraj 'Abdu'l-Rahmān ibn Sulaymān al-Baghdādī
- Sharaf ad-Dīn al-Maqdāsī, Ahmād ibn Ahmād al-Shāfi'i
- Muḥammad ibn 'Abdu'l-Qawī al-Maqdāsī
- Taqī ad-Dīn al-Wāsitī, Ibrāhīm ibn 'Alī as-Sālihī al-Hanbalī
- His paternal aunt, Sitt ad-Dār bint 'Abdu'l-Salām ibn Taymiyyah

His Students

He had many students and those who were affected by him are many, some of his students were:

- Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abū Bakr.
- Al-Dhababī, Muḥammad ibn Ahmād.
- Al-Mizzī, Yūsuf ibn 'Abdu'l-Rahmān.
- Ibn Kathīr, Ismā'il ibn 'Umar.
- Ibn 'Abdu'l-Hādī, Muḥammad ibn Ahmād.
- Al-Bazzār, 'Umar ibn 'Alī.
- Ibn Qādī al-Jabal, Ahmād ibn Ḥusain.
- Ibn Faḍlillāh al-Amrī, Ahmād ibn Yaḥyā.
- Muḥammad ibn al-Manjā, ibn 'Uthmān al-Tanūkhī.
- Yūsuf ibn 'Abdu'l-Mahmūd ibn 'Abdu'l-Salām al-Battī.

- Ibn al-Wardī, Zayn al-Dīn ‘Umar.
- ‘Umar al-Harrānī, Zayn al-Dīn Abū Ḥafs.
- Ibn Muflīḥ, Shams al-Dīn Abū ‘Abdullāh.

The Praise of the Scholars for him

Many scholars praised ibn Taymiyyah, not only for his scholarly achievements but also for his active participation in *Jihād* and the affairs relating to public welfare, his abundant concern for others and his worship. Below is a selection of some of these statements:

1. Al-Dhahabī said,

It was amazing when he mentioned an issue over which there was a difference of opinion and when he gave evidence and decided the strongest opinion - he could perform *ijtihād* due to his fulfilling its conditions. I have not seen one who was quicker than he at recalling a verse which pertained to the issue that he derived from it, nor a man who was stronger in recalling texts and referring them to their sources. The *Sunnah* was in front of his eyes and upon the tip of his tongue with eloquent phrases and an open eye.

He was a sign from the signs of Allāh in *tafsīr* and expounding upon it. With regards to the foundation of the religion and knowledge of the differing opinions [on an issue], he was unequalled - this alongside his generosity, courage and lack of attention to the joys of the soul.

Quite possibly his legal rulings in the various sciences reached three hundred volumes, indeed more and he was always saying the truth for the sake of Allāh, not

caring for the blame that came to him.

Whosoever associates with him and knows him well accuses me of falling short with regards to him. Whosoever opposes him and differs with him accuses me of exaggeration, and I have been wronged by both parties - his companions and his opponents.

He was white skinned with black hair and a black beard with a few grey hairs. His hair reached his earlobes and his eyes were eloquent tongues. He had broad shoulders and a loud, clear voice with a fast recitation. He was quick to anger but overcame it with patience and forbearance.

I have not seen his like for supplications [to Allāh], his seeking succour with Him and his abundant concern for others. However I do not believe him to be infallible, rather I differ with him on both fundamental and subsidiary matters, for he - despite his vast learning, extreme courage, fluid mind and regard for the sanctity of the religion - was a man from amongst men. He could be overcome with sharpness and anger in discussion, and attack his opponents [verbally] hence planting enmity in their souls towards him.

If only he were gentle to his opponents then there would have been a word of agreement over him - for indeed their great scholars bowed to his learning, acknowledged his ability, lack of mistakes and conceded that he was an ocean having no limits and a treasure having no equivalent...

He used to preserve the prayers and fasts, glorifying the laws outwardly and inwardly. He did not give legal rulings out of poor understanding for he was extremely

intelligent, nor out of lack of knowledge for he was an overflowing ocean. Neither did he play with the religion but derived evidence from the Qur'ān, *Sunnah* and *Qiyās* (analogy), he proved [his stances] and argued following the footsteps of the *Imāms* who preceded him, so he has a reward if he erred and two rewards if he was correct.

He fell ill in the castle [wherein he was imprisoned] with a serious disease until he died on the night of Monday 20th *Dhū-l-Qa'dah*, and they prayed over him in the *Masjid* of Damascus. Afterwards many talked about the number that attended his funeral prayer, and the least number given was fifty thousand.¹³

2. Ibn Ḥajr al-'Asqalānī said,

The *Shaykh* of our *Shaykhs*, *al-Hāfiẓ* Abū al-Yu'marī [ibn Sayyid al-Nās] said in his biography of ibn Taymiyyah, 'al-Mizzī encouraged me to express my opinion on *Shaykh al-Islām* Taqī ad-Dīn. I found him to be from those who had acquired a fortune of knowledge in the sciences that he had. He used to completely memorise and implement the *Sunan* and *Āthār* (narrations). Should he speak about *tafsīr*, he would carry its flag, and should he pass a legal ruling in *fiqh*, he knew its limits. Should he speak about a ḥadīth, he was the seat of its knowledge and fully cognisant of its narrations. Should he give a lecture on religions and sects, none was seen who was more comprehensive or meticulous than he. He surpassed his contemporaries in every science, you would not see one like him and his own eye did not see one like himself...' ¹⁴

¹³ Ibn Ḥajr, [under the biography of ibn Taymiyyah].

¹⁴ Ibid.

THE CREED OF AL-WĀSITIYYAH

3. Ibn Hajar also said,

The acclaim of Taqī al-Dīn is more renown than that of the Sun and titling him *Shaykh al-Islām* of his era remains until our time upon the virtuous tongues. It will continue tomorrow just as it was yesterday. No one refutes this but a person who is ignorant of his prestige or one who turns away from justice...

...those of his stances that were rejected from him were not said by him due to mere whims and desires and neither did he obstinately and deliberately persist in them after the evidence was established against him. Here are his works overflowing with refutations of those who held to *tajsim* (anthropomorphism), yet despite this he is a man who makes mistakes and is also correct. So that which he is correct in - and that is the majority - is to benefited from and Allāh's Mercy should be sought for him due to it, and that which he is incorrect in should not be blindly followed. Indeed he is excused for his mistakes because he is one of the *Imāms* of his time and it has been testified that he fulfilled the conditions of *ijtihād*...

From the astonishing qualities of this man was that he was the severest of people against the People of Innovation, the *Rawāfidah*, the *Hulūliyyah* and the *Ittihādiyyah*. His works on this are many and famous and his *fatāwā* on them cannot be counted, so how the eyes of these innovators must have found joy when they heard those who declared him to be a *kāfir*! And how delighted they must have been when they saw those who did not declare him to be a *kāfir* in turn being labeled *kāfir*! It is obligatory upon the one who has donned the robe of knowledge and possesses intelligence that he consider the words of a man based upon his well-known books

or from the tongues of those who are trusted to accurately convey his words. Then he should isolate from all of this what is rejected and warn against it with the intention of giving sincere advice and to praise him for his excellent qualities and for what he was correct in, as is the way of the scholars.

If there were no virtues of *Shaykh* Taqī al-Dīn except for his famous student *Shaykh* Shams al-Dīn ibn al-Qayyim al-Jawziyyah, writer of many works, from which both his opponents and supporters benefited, then this would be a sufficient indication of his [ibn Taymiyyah's] great position. And how could it be otherwise when the Shāfi'i *Imāms* and others, not to speak of the Hanbalis, of his time testified to his prominence in the [Islāmic] sciences...¹⁵

4. Ibn Kathīr said,

The least he would do when he heard something was to memorise it and then busy himself with learning it. He was intelligent and had much committed to memory, he became an *Imām* in *tafsīr* and everything linked to it and knowledgeable in *fiqh*. Indeed it was said that he was more knowledgeable of the *fiqh* of the *madhhabs* than the followers of those very same *madhhabs* in his time and other than his time. He was a scholar in *Uṣūl* and the branches of the religion, in grammar, the language and other textual and intellectual sciences.... no scholar of a science would speak to him except that he thought that science was the specialty of ibn Taymiyyah. As for ḥadīth then he was the carrier of its flag, a *Hāfiẓ*, able to distinguish the weak from the strong, fully acquainted

¹⁵ From Ibn Hajar's endorsement of *Radd al-Wāfir* contained at the end of the book.

with the narrators....¹⁶

He also said,

He was, may Allāh have mercy upon him, from the greatest of scholars but also from those who err and are correct. However his errors with respect to his correct rulings were like a drop in a huge ocean and they are forgiven him as is authentically reported by Bukhārī,

“When a ruler makes a ruling, and he is correct then he has two rewards, and if he has erred then he has one reward.”

5. Al-Mizzī said,

I have not seen the likes of him and his own eye had not seen the likes of himself. I have not seen one who was more knowledgeable than he of the Book and the Sunnah of His Messenger, nor one who followed them more closely.¹⁷

6. Ibn Rajab al-Hanbalī said,

He is the *Imām*, the legal Jurist, the *Mujtahid*, the Scholar of Hadīth, the *Hāfiẓ*, the Explainer of the Qur’ān, the Ascetic, *Taqī al-Dīn Abū al-‘Abbās Shaykh al-Islām*, the most knowledgeable of the knowledgeable. It is not possible to exaggerate his renown when he is mentioned and his fame does not require us to write a lengthy tract on him. He, may Allāh have mercy upon him, was

¹⁶ Ibn Kathīr, [14/118-119].

¹⁷ Bahjatul Baitār, *Hayāt Shaykh al-Islām ibn Taymiyyah* [p. 21].

unique in his time with respect to understanding the Qur'ān and knowledge of the realities of faith....¹⁸

His Sayings

Shaykh al-Islām was famous for stating profound statements, below is a selection of some of them.

- Every punishment from Him is pure justice and every blessing from Him is pure grace.¹⁹
- Whoever desires everlasting bliss, let him adhere firmly to the threshold of servitude²⁰
- The Lord loves to be loved.²¹
- Guidance is not attained except with knowledge and correct direction is not attained except with patience.²²
- In this world there is a paradise, whoever does not enter it will not enter the Paradise of the Hereafter.²³

¹⁸ ibn Rajab, [2/387-392].

¹⁹ *Majmū' Fatāwā* [10/85]

²⁰ ibn al-Qayyim, *Madārij* [1/531]

²¹ *Majmū' Fatāwā* [1/54]

²² *Majmū' Fatāwā* [10/40]

²³ ibn al-Qayyim, *al-Wāabil* [p. 69]

- The one who is [truly] imprisoned is the one whose heart is imprisoned from Allāh and the captivated one is the one whose desires have enslaved him.²⁴
- This whole religion revolves around knowing the truth and acting by it, and action must be accompanied by patience.²⁵
- Worship is founded upon the Legal Law and following it, not upon ones base desires and innovation.²⁶
- If you do not taste the sweetness of an action in your heart, suspect it, for the Lord, Exalted is He, is the Appreciative.²⁷
- The more the servant loves his Master, the less will he love other objects and they will decrease in number. The less the servant loves his Master, the more will he love other objects and they will increase in number.²⁸
- Perpetually is the servant either the recipient of a blessing from Allāh, in which case he is need of gratitude; or he is the perpetrator of a sin, in which case he is in need of repentance; he is always moving from one blessing to another and is always in need of repentance.²⁹

²⁴ Ibn al-Qayyim, *al-Wābil* [p. 69].

²⁵ *Majmū‘ Fatāwā* [10/38]

²⁶ *Majmū‘ Fatāwā* [1/80]

²⁷ ibn al-Qayyim, *al-Madārij* [2/68]

²⁸ *Majmū‘ Fatāwā* [1/94]

²⁹ *Majmū‘ Fatāwā* [10/88]

- Sins cause harm and repentance removes the cause.³⁰
- Bearing witness to *tawhid* opens the door of good and repentance from sins closes the door of evil.³¹
- The *Jihād* against the soul is the foundation from the *Jihād* against the disbelievers and hypocrites.³²
- A man will never fear something besides Allāh unless it be due to a disease in his heart.³³
- Trials and tribulation are like feeling the heat and cold, when one knows that they cannot be avoided, he will not feel anger at their onset, nor will he be distressed or disheartened.³⁴
- The perfection of *tawhid* is found when there remains nothing in the heart except Allāh, the servant is left loving those He loves and what He loves, hating those He hates and what He hates, showing allegiance to those He has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what He prohibits.³⁵
- In this world, man finds in the remembrance of Allāh, prais-

³⁰ *Majmū‘ Fatawā* [10/255]

³¹ *Majmū‘ Fatawā* [10/256]

³² ibn al-Qayyim, *ar-Rawdah* [p. 478]

³³ Bazzār [p. 74]

³⁴ ibn al-Qayyim, *al-Madārij* [3/289]

³⁵ ibn al-Qayyim, *al-Madārij* [3/485]

ing Him and worshipping Him, a delight that is incomparable to anything else.³⁶

- The objective of asceticism is to leave all that harms the servants Hereafter and the objective of worship is to do all that will benefit his Hereafter.³⁷
- Sins are like chains and locks preventing their perpetrator from roaming the vast garden of *tawhid* and reaping the fruits of righteous actions.³⁸
- What can my enemies do to me? I have in my breast both my heaven and my garden. If I travel they are with me, never leaving me. Imprisonment for me is a chance to be alone with my Lord. To be killed is martyrdom and to be exiled from my land is a spiritual journey.³⁹

His Death

Ibn Taymiyyah died while imprisoned on the twentieth of *Dhu-l-Qa'dah* of the year 728H, after ultimately being banned from reading or writing. He fell sick for the few days preceding his death.

His funeral was attended by a huge congregation despite the many lies and slanders being spread about him by certain innovators of

³⁶ *Minhāj as-Sunnah* [5/389]

³⁷ *Majmū' Fatawā* [14/458]

³⁸ *Majmū' Fatawā* [14/49]

³⁹ ibn al-Qayyim, *Wābil* [p. 69]

his time. Al-Bazzār says,

Once the people had heard of his death, not a single person in Damascus who was able to attend the prayer and wanted to remained except that he appeared and was present for it. As a result, the markets in Damascus were closed and all transactions of livelihood were stopped...Governors, heads, scholars, jurists all came out. They say that none of the majority of the people failed to turn up - according to my knowledge - except three individuals; they were well known for their enmity for ibn Taymiyyah and thus, hid away from the people out of fear for their lives.⁴⁰

Ibn Kathīr said,

There were so many people in front of his funeral, behind it, to its right and to its left. None but Allāh could enumerate them, and then someone shouted, ‘this is how the funerals of the *Imāms* of the *Sunnah* are to be!’ At that the people started to cry... when the call to prayer for *Zuhr* was proclaimed they prayed after it straight away against the usual norm. Once they finished prayer, the deputy *khatib* came out - as the main *khatib* was absent and in Egypt - and he led the prayer over ibn Taymiyyah... then the people poured out from everywhere and all the doors of the *Masjid*... and they assembled at *al-Khayl* market.⁴¹

⁴⁰ Bazzār [pp. 82-83].

⁴¹ Ibn Kathīr [14/138].

His Works

Ibn Taymiyyah was a prolific writer and authored many works spanning a broad range of topics. The sum of his writings were thought to consist of hundreds of volumes and even though a large number of them have been lost, many are still available and in print. A number of his works have also been translated and below is a list of these works followed by some of his works in Arabic.⁴²

The books of, or about, ibn Taymiyyah available in the English language:

1. *Ibn Taymiyyah on Public and Private Law in Islam or Public Policy in Islamic Jurisprudence* [tr. Omar A. Farrukh, Khayats, 1966]
2. *A Seventh Century Sunni Creed: The Aqida al-Wastiya of ibn Taymiya* [tr. Merlin Swartz, the Hague: Mouton, 1973]
3. *Public Duties in Islam* [tr. Muhtar Holland, The Islamic Foundation, 1402/1982]
4. *Ibn Taymiyyah's Essay on the Jinn* [tr. Abu Ameenah Bilal Philips, 1409/1989]
5. *The Concise Legacy* [tr. Farhat Abbaas, Jam'iyyah Ihyaa Minhaj as-Sunnah, 1415/1994]
6. *Introduction to the Principles of Tafseer* [tr. Muhammad Abdul Haqq Ansari, al-Hidaayah, 1414/1993]
7. *The Friends of Allāh and the Friends of Shaytān* [trans. Abu Rumaysah, Daar us-Sunnah, 1421/2000].
8. *Ibn Taymiyyah Against the Greek Logicians* [tr. Wal B. Hallaq, Oxford University Press, 1993]
9. *Aqeedah al-Waasitiyyah* [tr. Assad Nimar Busool, IQRA International Educational Foundation, 1994]; *Sharh Aqeedah al-Waasitiyyah* [commentary Muhammad Khalil Harras, tr.

⁴² None of the lists detailed below are meant to be exhaustive.

- Muhammad Rafiq Khan, Dar-us-Salam Publications, 1416/1996]; *The Creed of al-Wāsitiyyah* - being a translation of his *al-'Aqīdah al-Wāsitiyyah*[trans. Abu Rumaysah, Daar us-Sunnah, 1427/2007].
10. *Fundamentals of Enjoining Good & Forbidding Evil* [tr. Abu Khalil & Muhammad al-Jibali, al-Qur'an & Sunnah Society of North America, 1997]
 11. *Mukhatasar Iqtidaa as-Siraat al-Mustaqeem* [Dar-us-Salam Publications, 1416/1996]
 12. *The Book of Eemaan* [compiled from the works of ibn Taymiyyah by Dr. Muhammad Nasim Yasim, al-Firdous Ltd., 1997]
 13. *Diseases of the Hearts and their Cures* [tr. Abu Rumaysah, Daar us-Sunnah, 1418/1998]
 14. *Ibn Taymiyyah's Letters from Prison* [tr. Abu Ammar, Message of Islam, 1419/1998]
 15. *The Waasitah Between Allaah & The Creation* [tr. Abu Iyaad Amjad Rafiq, Invitation to Islaam, 1998]
 16. *Al-Ubudiyyah* [tr. Nasir ud-Deen Khattaab,]; also translated as *Ibn Taymiyyah's Essay on Servitude* [tr. Abu Safwan Fareed ibn Haibatan, al-Hidaayah, 1420/1999]
 17. *Kitab al-Iman: Book of Faith* [tr. Salman Hasan al-Ani, Iman Publishing House, 1999]
 18. *Ibn Taimiya's Struggle Against Popular Religion: with an annotated translation of his Kitab Iqtida as-Sirat al-Mustaqim Mukhalafat Ashab al-Jahim* [Muhammad Umar Memon, the Hague: Mouton, 1976]
 19. *Ibn Taymiyyah and his Projects of Reform* [Serajul Haque, Islamic Foundation of Bangladesh, 1982]
 20. *Ibn Taymiyyah's Ethics* [Victor E. Makari, Scholars Press, 1983]
 21. *A Muslim Theologian's Response to Christianity: Ibn Taymiyyah's al-Jawab as-Sabih* [ed. Thomas F. Michel, Caravan Books, 1985]
 22. *Economic Concepts of Ibn Taymiyyah* [Abdul Azim Islahi, The

Islamic Foundation, 1408/1988]

23. *The Political Thought of ibn Taymiyyah* [prof. Qamaruddin Khan, Adam Publishers & Distributors, 1992]
24. *Ibn Taymiyyah & The Islamization of Knowledge* [Taha Jabir al-Alwani, IIIT, 1994]
25. *The Relief from Distress - An explanation to the du'ā of Yūnus* [trans. Abu Rumaysah, Daar us-Sunnah, 1425/2005].

The available Arabic works of ibn Taymiyyah are many, from amongst them:

1. *Majmū' Fatāwā ibn Taymiyyah* [compiled by 'Abdur-Rahmān ibn Qāsim and his son, Muḥammad in thirty-seven volumes] containing many monographs and treatise that he wrote.
2. *Fatāwā al-Kubrā*, in five volumes
3. *Fatāwā al-Misriyyah*
4. *Al-Jawāb as-Sāhib li man Baddala Dīn al-Masīh*, in six volumes
5. *Minhāj as-Sunnah an-Nabawiyah*, in six volumes
6. *Darr Ta'arud al-'Aql wa-n-Naql*, in twelve volumes
7. *As-Sārim al-Maslūl 'alā Shātim ar-Rasūl*, in three volumes
8. *Naqd at-Ta'sis*
9. *Iqtidā as-Sirāt al-Mustaqīm li Mukhālafah Ashāb al-Jahīm*, in two volumes
10. *Al-Istiqāmah*
11. *Naqd Marātib al-Ijmā'*
12. *ar-Radd 'alā al-Manṭiqiyyīn*
13. *ar-Radd 'alā al-Akhnā'i*
14. *ar-Radd 'alā al-Bakrī*
15. *an-Nubuwat*
16. *Qā'idah 'Adhīmah fi-l-Farq bayn 'Ibādah Abl al-Islām wa-l-Īmān wa 'Ibādah Abl ash-Shirk wa-n-Nifāq*
17. *Al-Qawā'id an-Nurāniyyah al-Fiqbīyyah*
18. *Tafsīr ibn Taymiyyah*, compiled by 'Abdu-r-Rahmān 'Umayrī, in seven volumes.

THE AUTHOR'S INTRODUCTION

With the Name of Allāh,
the All-Merciful, the Most Merciful

ALL PRAISE BELONGS TO ALLĀH WHO SENT HIS Messenger with guidance and the religion of truth that it may reign supreme over all religions¹ and sufficient is Allāh as a witness.² I testify that there is none worthy of worship save Allāh alone with no partner; fully acknowledging this and affirming this as *Tawhid*. I testify that Muhammad is His servant and Messenger; may ever increasing peace and blessings be upon him and his family.

This is (an exposition of) the belief of the saved group, those who are aided until the establishment of the Hour: *Ahlu'l-Sunnah*

¹ as Allāh says, "It is He who has sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion even though the polytheists detest it." [al-Tawbah (9): 33] cf. al-Fath (48): 28 and al-Saff (61): 9

² Allāh says, "The disbelievers say, 'You are not a Messenger.' Say, 'Allāh is a sufficient witness between you and me, and anyone else who has knowledge of the Book.'" [al-Ra'd (13): 43]

THE CREED OF AL-WĀSITIYYAH

*wa'l-Jamā'ah.*³ It comprises faith in Allāh, His Angels, His Books, His Messengers, the resurrection after death, and the belief in Divine Decree - the good thereof and the bad.

Part of faith in Allah is to believe in what He has described Himself with in His Book and what His Messenger, Muhammad (ﷺ), has described Him with without distorting,⁴ denying,⁵ questioning how,⁶ or likening;⁷ rather they believe about Allāh, Glorious is He, that “*nothing is like Him and He is the All-Hearing, the All-Seeing.*”⁸ As such they do not negate what He has described Himself with, they do not distort words from their proper places, and they do not

³ The author explains these three terms further at the end of this treatise.

⁴ ar: *tahrij*. In the context of ‘aqidah, this is the term given to *ta’wil*, or figurative interpretation which is ‘to turn a wording away from its more obvious meaning to one that is less obvious and weaker, such as in the case of those who stated that *istawā* means *istawā*.’ This is because one is effectively, ‘Divesting the word of what it signifies of meaning.’ cf. Ibn Taymiyyah, *Dar’ Ta’arud*, vol. 5, pg. 385 and *Majmū’ Fatāwā*, vol. 3, pg. 165.

⁵ ar: *ta’fiil*. In the context of ‘aqidah this terms refers to the negation of Allāh’s Attributes. cf. Ibn Taymiyyah, *Dar’ Ta’arud*, vol. 8, pg. 247.

⁶ ar: *takyīf*, meaning to ‘ask after the manner and form of something’ and ‘to seek out the reality and nature of something.’ cf. Ibn Taymiyyah, *Bayān Talbis al-Jahmiyyah*, vol. 3, pg. 139 and *Dar’ Ta’arud*, vol. 7, pg. 328.

⁷ ar: *tamthīl*, meaning to equate Allāh with something else in that which is obligatory or permissible or disallowed (to affirm for Him) because ‘Allāh, Most High, is to be absolved of being described with anything that is from the specific qualities of creation, or that there be anything comparable to any of His Attributes of perfection.’ cf. Ibn Taymiyyah, *Bayān Talbis al-Jahmiyyah*, vol. 1, pg. 53 and *al-Safadiyyah*, pg. 101.

⁸ *al-Shūrā* (42):11

desecrate His Names and Signs.⁹ They do not ask after the how and they do not liken His Attributes with the attributes of His creation.¹⁰ This is because He has no namesake; there is none who is comparable to Him, and none who is equal to Him.¹¹

He, Glorious and Most High, is not to be compared to His creation for He best knows Himself and others; He is more truthful in speech and better in discourse than His creation. Moreover His Messengers are truthful and entrusted (to accurately convey the revelation) and therefore stand in contrast to those who speak about Him without knowledge. It is for this reason that He says,

سُبْحَانَ رَبِّ الْعَزَّةِ عَمَّا يَصْنَعُونَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Glorified be your Lord, the Lord of Might, beyond anything they describe. And peace be upon the messengers. And praise be to Allah, the Lord of the worlds!”¹²

⁹ Desecrating Allāh’s Names occurs in a number of ways: 1) To name idols after the Names of Allāh such as al-Lāt, derived from *al-Ilāhiyyah*, or al-‘Uzzah, derived from *al-Azīz*. 2) Calling Allāh names that are unbefitting such as the Christians calling Him father 3) Describing Him with things that He is far removed from such as the saying of the Jews that He is poor 4) Divesting the Names of Allāh of their meanings and to deny their realities 5) Likening the Attributes of Allāh with those of His creation.

cf. Ibn al-Qayyim, *Bada’i al-Fawā’id*, vol. 1, pg. 153 and *Madārij al-Sālikīn*, vol. 1, pg. 39

¹⁰ Imām Ahmad said, ‘Allāh is only described with what He described Himself with, or with what His Messenger (ﷺ) described Him with. One does not go beyond the Qur’ān and the ḥadīth.’ cf. Ibn Taymiyyah, *Majmū’ Fatāwā*, vol. 5, pg. 382

¹¹ cf. *Maryam* (19): 65, *al-Ikhlāṣ* (112): 4, *al-Baqarah* (2): 22

¹² *al-Sāffāt* (37): 180-182

THE CREED OF AL-WĀSITIYYAH

Here, He glorified Himself above what the opponents of the Messengers described Him with, and He invoked peace and safety on the messengers because what they said was safe from shortcoming and flaw.

He, Glorious is He, has combined negation¹³ and affirmation¹⁴ in what He described and named Himself with. Consequently, *Aḥlu'l-Sunnah wa'l-Jamā'ah* have no recourse but to turn to what the Messengers brought for that is the Straight Path: the path of those whom Allāh favoured: the path of the Prophets, the sincerely truthful, the martyrs, and the righteous.¹⁵

¹³ Negation of any defect, or any attributes that give a meaning that suggests defect such as sleep, tiredness, inability etc. cf. Ibn Taymiyyah, *Minhāj al-Sunnah*, vol. 2, pg. 253

¹⁴ Affirmation of Attributes of perfection, none of his creation is like Him in any of His Attributes. cf. Ibn Taymiyyah, *Minhāj al-Sunnah*, vol. 2, pg. 253

¹⁵ cf. *al-Nisā'* (4): 69

CHAPTER ONE

AN EXPRESSION OF THE ABOVE PRINCIPLES is found in what Allāh describes Himself with in *Sūrah al-Ikhlās*, which equals a third of the Qur’ān, where He says,

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ أَللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ
لِّهِ كُفُواً أَحَدٌ ۝ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ ۝

“Say He is Allāh, the One. Allāh, the Everlasting Sustainer of all. He has not given birth and was not born. There is none comparable to Him.”¹⁶

It is also found in what Allāh describes Himself with in the greatest verse of His Book,

اللَّهُ أَكَلَ إِلَهٌ إِلَّا هُوَ
الْحَيُ الْقَيُومُ لَا تَأْخُذُهُ سَنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ وَلَا يَأْذَنُهُ بِعِلْمٍ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلَفُهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ وَمَنْ عِلْمُهُ إِلَّا بِمَا

¹⁶ *al-Ikhlās* (112): 1-4

شَاهَةٌ وَسِعَ كُنْسِيَّةُ السَّمَاوَاتِ وَالْأَرْضِ وَلَا يَنْتُدُهُ حَفَظُهُمَا
وَهُوَ عَلَى الْمَطِيمِ (100)

“Allāh, there is none worthy of worship save Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belong to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them, but they cannot grasp any of His knowledge except what He wills. His Footstool encompasses the heavens and the earth, and He is never weary of preserving them. He is the Most High, the Magnificent.”¹⁷

It is for this reason that Allāh will appoint a protector over whoever recites this verse at night time and no devil will be able to get close to him until morning.¹⁸

(In a similar vein), Allāh also says,

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ

“Put your trust in the Living who does not die.”¹⁹

هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّهِيرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (2)

“He is the First and the Last, the Outward and the Inward; He has knowledge of all things.”²⁰

¹⁷ *al-Baqarah* (2):255

¹⁸ Bukhārī #2311-3275-5010 on the authority of Abū Hurayrah

¹⁹ *al-Furqān* (25):58

²⁰ *al-Hadid* (57):3

Knowledge

Allāh says,

وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٤٦﴾

“He is the All-Wise, the All-Knowing.”²¹

الْعَلِيمُ الْخَيِّرُ

“The All-Knowing and All-Aware...”²²

يَعْلَمُ مَا يَبْعَثُ فِي الْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزَلُ مِنَ السَّمَاءِ وَمَا يَعْمَلُ فِيهَا وَهُوَ
الْحَمِيمُ الْعَفُورُ ﴿١٢﴾

“He knows what goes into the earth and what comes out of it, and what descends from the heavens and what ascends into it. He is the Most Merciful, the Ever-Forgiving.”²³

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ يَعْلَمُ مَا فِي
الْأَرْضِ وَالْبَحْرِ وَمَا سُقْطَ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ
فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِنْدِ مُؤْمِنٍ ﴿٥٩﴾

“The keys of the Unseen are in His possession. No one knows them but Him. He knows everything in the land

²¹ *al-Zukhruf* (43): 84

²² *al-Taħrīm* (66): 3

²³ *Saba'* (34): 2

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and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry which is not in a clear Book.”²⁴

وَمَا يَحْكِمُ مِنْ أُنْشَىٰ وَلَا نَصْعَبُ إِلَّا يَعْلَمُهُ

“No female becomes pregnant or gives birth except with His knowledge.”²⁵

لَنَعْلَمُوا أَنَّ
اللهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَإِنَّ اللهَ قَدْ أَحْاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٥﴾

“...so that you might know that Allāh has power over all things, and that Allāh encompasses all things in His knowledge.”²⁶

Might

Allāh says,

إِنَّ اللهَ هُوَ الرَّازِقُ ذُو الْقُوَّةِ الْمُتَّيِّنُ

“Truly Allāh, He is the Provider, the Possessor of Strength, the Sure.”²⁷

²⁴ *al-An'ām* (6): 59

²⁵ *Fātir* (35): 11

²⁶ *al-Talāq* (65): 12

²⁷ *al-Dhāriyāt* (51): 58

Hearing and Seeing

Allāh says,

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“Nothing is like Him; and He is the All-Hearing, the All-Seeing.”²⁸

إِنَّ اللَّهَ نِعَمَ الْعَظِيمٌ بِمَا كَانَ يَعْمَلُ بِكُلِّ الْبَصَرِ ﴿٤٥﴾

“How excellent is what Allāh exhorts you to do! Allāh is All-Hearing, All-Seeing.”²⁹

Will

Allāh says,

وَلَوْلَا إِذْ دَخَلْتَ جَنَّنَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

“Why, when you entered your garden, did you not say, ‘It is as Allāh wills, there is no strength but in Allāh.’”³⁰

²⁸ *al-Shūrā* (42): 11

²⁹ *al-Nisā'* (4): 58

³⁰ *al-Kahf* (18): 39

وَلَوْ شَاءَ اللَّهُ مَا أَفْسَدَ الَّذِينَ
مِنْ بَعْدِهِمْ مَنْ بَعْدَ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنَّ أَخْلَقُهُمْ
فِيمُّهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْسَدَ
وَلَكِنَّ اللَّهَ يَعْلَمُ مَا يُرِيدُ

“If Allāh had willed, those who came after them would not have fought each other after the Clear Signs came to them, but they differed. Among them there are those who have faith and among them there are those who disbelieve. If Allah had willed, they would not have fought each other. But Allāh does whatever He desires.”³¹

أَحِلَّتْ لَكُمْ هِيمَةً
الآنِعَمُ لِلآمَانَتِي عَلَيْكُمْ عِزِّ الْحَسَدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ
يَحْكُمُ مَا يُرِيدُ

“All livestock animals are lawful for you, except those that are recited to you now; but it is still not lawful to hunt while you are in *ibrām*. Allāh makes whatever judgments He wills.”³²

فَمَنْ يُرِيدُ اللَّهُ أَنْ يَهْدِيهِ يُشَرِّحْ صَدْرَهُ إِلَيْهِ الْإِسْلَامُ وَمَنْ يُرِيدُ
أَنْ يُضْلِلَهُ يُجْعَلْ صَدْرَهُ ضَيقًا حَرَجًا كَمَا يَضْعُدُ
فِي السَّمَاءِ

“When Allāh desires to guide someone, He expands his breast to Islām; when He desires to misguide someone, He makes his breast narrow and constricted as if he

³¹ *al-Baqarah* (2): 253

³² *al-Mā'idah* (5): 1

were climbing into the sky.”³³

Love

Allāh says,

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

“And do good; Allāh loves those who do good.”³⁴

وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“...and be even-handed; Allah loves those who are even-handed.”³⁵

فَمَا

أَسْتَقْنُمُ أَكُمْ فَأَسْتَقِيمُ وَلَمَّا إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

“As long as they are straight with you, be straight with them. Allāh loves those who have *taqwā*.”³⁶

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“Allāh loves those who turn back from wrongdoing and He loves those who purify themselves.”³⁷

³³ *al-An'ām* (6): 125

³⁴ *al-Baqarah* (2): 195

³⁵ *al-Hujurāt* (49): 9

³⁶ *al-Tawbah* (9): 7

³⁷ *al-Baqarah* (2): 222

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قُلْ إِنَّ كُنْتُمْ تَعْبُدُونَ اللَّهَ فَاتَّبِعُونِي يَعِيشُكُمُ اللَّهُ

“Say, ‘If you love Allāh, then follow me and Allāh will love you...’”³⁸

فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ شَجَرَةً وَيُحِبُّونَهُ

“Allāh will bring forward a people whom He loves and who love Him...”³⁹

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يَقْتَلُونَ فِي سَبِيلِهِ
صَفَّا كَانُهُمْ بُنَيَّنَ مَرْصُوصٌ

“Allāh loves those who fight in His Way in ranks like well built walls.”⁴⁰

وَهُوَ الْغَفُورُ الْوَدُودُ

“He is Ever-Forgiving, the All-Loving.”⁴¹

³⁸ *Āli Imrān* (3): 31

³⁹ *al-Mā'idah* (5): 54

⁴⁰ *al-Saff* (61): 4

⁴¹ *al-Burij* (85): 14

Mercy

Allāh says,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

“In the name of Allāh, the All-Merciful, the Most Merciful.”⁴²

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

“Our Lord, You encompass everything in mercy and knowledge.”⁴³

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

“He is Most Merciful to the believers.”⁴⁴

وَرَحْمَتِي وَسِعْتَ كُلَّ شَيْءٍ

“My mercy extends to all things.”⁴⁵

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ

“Your Lord has made mercy incumbent on Himself.”⁴⁶

⁴² al-Fātiḥah (1): 1

⁴³ Ghāfir (40): 7

⁴⁴ al-Abzāb (33): 43

⁴⁵ al-A'raf (7): 156

⁴⁶ al-An'ām (6): 54

وَهُوَ الْغَفُورُ الرَّحِيمُ
١٧

“He is the Ever-Forgiving, the Most Merciful.”⁴⁷

فَاللَّهُ خَيْرُ حَفَظَأُوهُو أَرَحَمُ الرَّحِيمَينَ
١٨

“Allāh is the Best of Guardians, He is the Most Merciful of the merciful.”⁴⁸

Pleasure and Anger

Allāh says,

رَضِيَ اللَّهُ عَنْهُمْ وَرَضِيَ عَنْهُمْ
١٩

“Allāh is pleased with them and they are pleased with Him.”⁴⁹

وَمَنْ يَقْتُلْ مُؤْمِنًا
مُتَعَمِّدًا فَجَرَأَ عَلَيْهِ جَهَنَّمُ خَلِيلًا فِيهَا وَغَضِيبٌ
اللَّهُ عَلَيْهِ وَلَعْنَةُ

“Whoever kills a believer deliberately, his reward is Hell, remaining in it timelessly, for ever. Allāh is angry with him and has cursed him.”⁵⁰

⁴⁷ *Yūnus* (10): 107

⁴⁸ *Yūsuf* (12): 64

⁴⁹ *al-Mā'idah* (5): 119

⁵⁰ *al-Nisā'* (4): 93

ذَلِكَ يَأْنَهُمْ أَتَبَعُوا مَا أَسْخَطَ اللَّهَ
وَكَرِهُوا رِضْوَانَهُ.

“That is because they followed what angers Allāh, and hated what is pleasing to Him.”⁵¹

فَلَمَّا آتَيْنَا أَنْتَقَمْنَا

“Then when they had provoked Our wrath, We took revenge on them.”⁵²

وَلَكِنْ كَرِهَ اللَّهُ أَنْ يُعَذِّبَهُمْ فَبَيْطَهُمْ

“But Allāh was adverse to their setting out and so He held them back...”⁵³

كَبُرَ مُقْتَنِعًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٢﴾

“It is deeply abhorrent to Allāh that you should say what you do not do.”⁵⁴

⁵¹ *Muhammad* (47): 28

⁵² *al-Zukhruf* (43): 55

⁵³ *al-Tawbah* (9): 46

⁵⁴ *al-Saff* (61): 3

Coming

Allāh says,

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيهِمُ اللَّهُ فِي ظُلْلٍ مِّنَ الْفَمَاءِ
وَالْمَلَائِكَةُ وَقَضَى الْأَمْرُ

“What are they waiting for but for Allāh to come to them in the shadows of the clouds, together with the angels, in which case the matter will have been settled?”⁵⁵

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيهِمُ الْمَلَائِكَةُ أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي
بَعْضُ مَا يَنْتَهِي رَبِّكَ يَوْمٌ يَأْتِي بَعْضُ مَا يَنْتَهِي رَبِّكَ لَا يَنْفَعُ نَفْسًا إِلَّا شَهَادَتْهَا

“What are they waiting for but for the angels to come to them or for your Lord Himself to come, or for one of your Lord’s Signs to come? On the day that one of your Lord’s Signs does come, no faith which a self professes will be of any use to it.”⁵⁶

كَلَّا إِذَا دُكِّتَ الْأَرْضُ دُكَّادًا ﴿١٥﴾ وَجَاءَ رَبُّكَ وَالْمَلَائِكَ
صَفَّاصَفًا ﴿١٦﴾

“No indeed! When the earth is crushed and ground to dust and your Lord comes with the angels rank upon rank...”⁵⁷

⁵⁵ al-Baqarah (2): 210

⁵⁶ al-An‘ām (6): 158

⁵⁷ al-Fajr (89): 21-22

وَيَوْمَ تَشَقَّقُ السَّمَاوَاتُ بِالْغَمْمٍ فَنَزَّلَ اللَّهُكَهُ تَنْزِيلًا ﴿١٥﴾

“...the day when the heaven is split apart in clouds, and the angels are sent down rank upon rank.”⁵⁸

Face and Hands

Allāh says,

وَبَقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿١٦﴾

“...but the face of your Lord will remain, Master of Majesty and Generosity.”⁵⁹

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

“All things are passing except His face.”⁶⁰

بِئَنِيلِسُ مَا نَعْكَفُ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدِي

“Iblis, what prevented you prostrating to what I created with My own hands?”⁶¹

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ عَلَّتْ أَيْدِيهِمْ وَلَعُوا
يُمَاقِلُوا بَلْ يَدَاهُ مَسْعُوكَطَانٍ يُنْفِقُ كَيْفَ يَشَاءُ

⁵⁸ *al-Furqān* (25): 25

⁵⁹ *al-Rahmān* (55): 27

⁶⁰ *al-Qāsāt* (28): 88

⁶¹ *Sād* (38): 75

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“The Jews say, ‘Allāh’s hand is chained.’ Their hands be chained and they are cursed for what they say! No! Both His hands are open wide and He gives however He wills.”⁶²

Eyes

Allāh says,

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

“So wait patiently for the judgment of your Lord - you are certainly before Our eyes.”⁶³

وَحَمَّلْنَاهُ عَلَىٰ ذَاتِ الْوَجْهِ وَدُسُرِ^{١٣} تَجْرِيْ بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ
كُفُّرٌ^{١٤}

“We bore him on a planked and well-caulked ship, which ran before Our eyes - a reward for him who has been rejected.”⁶⁴

وَالْقِيتُّ عَلَيْكَ مَحْبَبَةً مِنِّي وَلَنْتَصْنَعَ عَلَىٰ عَيْنِي^{١٥}

“I showered you with love from Me so that you would be reared under My eye.”⁶⁵

⁶² *al-Mā'idah* (5): 64

⁶³ *al-Tūr* (52): 48

⁶⁴ *al-Qamar* (54): 13-14

⁶⁵ *Tā Hā* (20): 39

Hearing

Allāh says,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُحَدِّدُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ
وَاللَّهُ يَسْمَعُ تَحَادُرَ كُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ①

“Allāh has heard the words of the woman who disputes with you about her husband and lays her complaint before Allāh. Allāh hears the two of you talking together and Allāh is All-Hearing, All-Seeing.”⁶⁶

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

“Allāh has heard the words of those who say, ‘Allāh is poor and we are rich.’”⁶⁷

أَمْ يَحْسِبُونَ أَنَا لَا أَسْمَعُ سَرَّهُمْ وَبَخْوَنُهُمْ لَكَ
وَرُسُلِنَا لَدُنْهُمْ يَكْتُبُونَ ⑧

“Or do they imagine that We do not hear their secrets and their private talks? On the contrary, Our messengers are right there with them, writing it down!”⁶⁸

⁶⁶ al-Mujādilah (58): 1

⁶⁷ Alī Imrān (3): 181

⁶⁸ al-Zukhruf (43): 80

Seeing

Allāh says,

إِنَّمَا أَسْمَعَ وَأَرَى

“I will be with you, All-Hearing and All-Seeing.”⁶⁹

أَنَّمَا يَعْلَمُ بِأَنَّ اللَّهَ يَرَى
﴿١٤﴾

“Does he not know that Allāh sees?”⁷⁰

اللَّهُ
يَرَكُّبُ حِينَ تَقُومُ ﴿٣٧﴾ وَتَنْقِبُكُ فِي السَّجَدَتَيْنِ ﴿٣٩﴾ إِنَّهُ هُوَ أَسْمَعُ
الْعَلِيمُ
﴿٣٩﴾

“He sees you when you stand up to pray and your movements with those who fall prostrate. He is the All-Hearing, the All-Knowing.”⁷¹

وَقُلْ أَعْمَلُوا فَسَيَرِي اللَّهُ عَمَلُكُ وَرَسُولُكُ وَالْمُؤْمِنُونَ

“Say, ‘Act, for Allāh will see your actions, and so will His Messenger and the believers...’”⁷²

⁶⁹ *Tâ Hâ* (20): 46

⁷⁰ *al-'Alaq* (96): 14

⁷¹ *al-Shu'ara'* (26): 218-220

⁷² *al-Tawbah* (9): 105

Plotting and Planning

Allāh says,

وَهُوَ شَدِيدُ الْعَالَمِ ﴿١٣﴾

“He is inexorable in His power!”⁷³

وَمَكَرُوا وَمَكَرَ اللَّهُ وَلَلَّهُ خَيْرُ الْمَكَرِينَ ﴿٥٦﴾

“They plotted and Allah plotted, but Allāh is the best of plotters.”⁷⁴

وَمَكَرُوا وَمَكَرَنَا مَكَرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٧﴾

“So they hatched a plot and We hatched a plot while they were unaware.”⁷⁵

إِنَّمَا يَكِيدُونَ كِيدًا ﴿١٦﴾ وَأَكِيدُ كِيدًا ﴿١٧﴾

“They are hatching a plot and I too am hatching a plot.”⁷⁶

⁷³ *al-Ra'd* (13): 13

⁷⁴ *Āli Imrān* (3): 54

⁷⁵ *al-Naml* (27): 50

⁷⁶ *al-Tāriq* (86): 15-16

Forgiveness and Pardon

Allāh says,

إِنْ تُبَدِّلُ أَخْرَىٰ أَوْ تُخْفِهُ أَوْ تَعْفُوْعَنْ
سُوْءِ فِيْقَانَ اللَّهِ كَانَ عَفْوًا قَدِيرًا ١٤٩

“Whether you reveal a good act or keep it hidden, or pardon an evil act, Allāh is Ever-Pardoning, All-Powerful.”⁷⁷

وَلَيَغْفِرُوا وَلَيَصْفَحُوا الَّذِيْجُونَ أَنْ يَعْفُرَ اللَّهُ لَكُمْ
وَاللَّهُ عَفْوُرٌ يَعْفِيْمِ ٢٢

“They should rather pardon and overlook. Would you not love Allāh to forgive you? Allāh is Ever-Forgiving, Most Merciful.”⁷⁸

Might

Allāh says,

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

“But all might belongs to Allāh and to His Messenger and the believers.”⁷⁹

⁷⁷ *al-Nisā'* (4): 149

⁷⁸ *al-Nūr* (24): 22

⁷⁹ *al-Munāfiqūn* (63): 8

He has says, concerning Iblīs,

فَقَالَ فَيَعْرِزْنِكَ لَا يُغُرِّبُنَّهُمْ أَجْمَعِينَ ﴿٨١﴾

“He said, ‘By Your might, I will mislead all of them...’”⁸⁰

Majesty

Allāh says,

بَنَرَكَ أَسْمُوْ رَبِّكَ ذِي الْجَلَلِ وَالْأَكْرَامِ ﴿٦٩﴾

“Blessed be the Name of your Lord, Master of Majesty, and Generosity.”⁸¹

Oneness

Allāh says,

فَأَعْبُدُهُ وَأَصْطَرِلِعِنْدَهُ، هَلْ تَعْلَمُ لَهُ سَمِيَّاً ﴿٦٠﴾

“Therefore, worship Him and persevere in His worship; Do you know of any other with His Name?”⁸²

وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ ﴿٤﴾

⁸⁰ *Sād* (38): 82

⁸¹ *al-Rahmān* (55): 78

⁸² *Maryam* (19): 65

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“There is none comparable to Him.”⁸³

فَلَا تَنْجَعِلُوا إِلَهٌ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١١﴾

“Do not, then, knowingly make others equal to Allāh.”⁸⁴

وَمِنْ
النَّاسِ مَنْ يَسْخَذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كُلَّهُمْ كُلَّهُ
وَالَّذِينَ عَامَنُوا أَسْدَحُهُمْ لِلَّهِ

“Some people set up equals to Allāh, loving them as they should love Allāh. But those who have faith have greater love for Allāh.”⁸⁵

وَقُلْ أَلْحَمْدُ لِلَّهِ الَّذِي لَمْ يَسْخَذْ لِلَّهِ لَوْلَيْكُنْ
لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ شَوِيْهٌ مِنَ الْذِلِّ وَكِرْهَةٌ تَكِيرًا ﴿١٢﴾

“Say, ‘Praise be to Allāh who has had no son, who has no partner in His kingdom, and who needs no one to protect Him from abasement.’ And proclaim His greatness repeatedly!”⁸⁶

يُسَيِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

“Everything in the heavens and everything on earth glo-

⁸³ *al-Ikhlāṣ* (112): 4

⁸⁴ *al-Baqarah* (2): 22

⁸⁵ *al-Baqarah* (2): 165

⁸⁶ *al-Isrā'* (17): 111

rifies Allāh. Sovereignty and praise belong to Him. He has power over all things.”⁸⁷

بَارَكَ اللَّهُ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِكُونَ لِلْعَالَمِينَ نَذِيرًا
 ① الَّذِي لَهُ مُنْكَرٌ السَّمَاوَاتُ وَالْأَرْضُ وَلَمْ يَجِدْ وَلَدًا وَلَمْ
 يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ وَقَدَرَهُ فَقَدِيرٌ ②

“Blessed is He who has sent down the Criterion to His servant that He may be a warner to all beings. He to whom belongs the kingdom of the heavens and the earth. He does not have a son nor has He any partner in the kingdom. He created everything and determined it most exactly.”⁸⁸

مَا أَنْتَ بِاللهِ مِنْ وَلِيٍّ
 وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا ذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعِلاً
 بَعْضُهُمْ عَلَىٰ بَعْضٍ سَبِّحُنَّ اللَّهَ عَمَّا يَصِفُونَ ⑩ عَنِّي
 ⑪ الْغَيْبِ وَالشَّهَدَةِ فَقَعْدَنَّ عَمَّا يَشَرِّكُونَ

“Allāh has no son and there is no other god accompanying Him, for then each god would have gone off with what he created and one of them would have lorded over the other. Glory be to Allāh above what they describe, Knower of the unseen and seen! May He be exalted above all that they associate with Him!”⁸⁹

⁸⁷ al-Taghbān (64): 1

⁸⁸ al-Furqān (25): 1-2

⁸⁹ al-Mu'minūn (23): 91-92

فَلَا تَصْنُرْ بِنُو أَلِهٰ الْأَمْثَالِ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٦﴾

“Do not try to make metaphors for Allāh. Allāh knows and you do not know.”⁹⁰

قُلْ إِنَّمَا حَرَمَ رِبِّ الْفَوْجَيْشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَنَ وَإِلَّا هُمْ وَالْبَغَيْرُ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِإِلَهٰكُمْ مَا لَمْ يُنْزِلْ لَبِّهِ
سُلْطَنًا وَأَنْ تَقُولُوا أَعْلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٣﴾

“Say, ‘My Lord has forbidden indecency, both open and hidden, and wrong action, and unrightful tyranny, and associating anything with Allāh for which He has sent down no authority, and saying things about Allāh you do not know.’”⁹¹

Rising over the Throne

Allāh says,

الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ﴿٥﴾

“The All-Merciful who has risen over the Throne.”⁹²

Allāh has repeated this fact seven times in the Qur’ān:^{*}

⁹⁰ *al-Nahl* (16): 74

⁹¹ *al-A'rāf* (7): 33

⁹² *Tā Hā* (20): 5

* Alawī Saqqāf in his critical notes to the *Wāsitīyyah* states, “This is how it is in the printed edition. However the manuscript and *al-Fatāwā* have, “(Allāh says), ‘The All-

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ

“Your Lord is Allāh who created the heavens and the earth in six days; then He rose over the Throne.”⁹³

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ

“Your Lord is Allāh who created the heavens and the earth in six days; then He rose over the Throne.”⁹⁴

الَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عِمَدٍ تَرَوُنَاهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ

“Allāh is He who raised the heavens without any supports that you can see; then He rose over the Throne.”⁹⁵

الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ⑤

“The All-Merciful who has risen over the Throne.”⁹⁶

ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ

“Then He rose over the Throne, the All-Merciful.”⁹⁷

=

Merciful who has risen over the Throne’ and ‘*then He rose over the Throne*,’ in six places...,’ and this is more correct as the second verse is repeated six times (in the Qur’ān).’

⁹³ *al-A'rāf* (7): 54

⁹⁴ *Yūnus* (10): 3

⁹⁵ *al-Rā'īd* (13): 2

⁹⁶ *Tā Hā* (20): 5

⁹⁷ *al-Furqān* (25): 59

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ

“Allāh is He who created the heavens and the earth and everything between them in six days; then He rose over the Throne.”⁹⁸

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى
عَلَى الْعَرْشِ

“It is He who created the heavens and earth in six days; then He rose over the Throne.”⁹⁹

Highness

Allāh says,

إِذْ قَالَ اللَّهُ يَكْبِسَنِي إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

“When Allāh said, ‘O ‘Isā, I will take you back and raise you up to Me.’”¹⁰⁰

بَلَ رَفَعَهُ اللَّهُ إِلَيْهِ

“Allāh raised him up to Himself.”¹⁰¹

⁹⁸ *al-Sajdah* (32): 4

⁹⁹ *al-Hadid* (57): 4

¹⁰⁰ *Āli Imrān* (3): 55

¹⁰¹ *al-Nisa'* (4): 158

إِلَيْهِ يَصُعدُ الْكَوْكَبُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يُرْفَعُ.

“All good words rise to Him, and He raises up all virtuous deeds.”¹⁰²

وَقَالَ فِرْعَوْنٌ
يَنْهَا مِنْ أَتْبَنِ لِي صَرْحًا عَلَى أَبْلَغِ الْأَسْبَدِ^{٢٣} أَشَبَّبَ
السَّمَوَاتِ فَأَطْلَعَ إِلَيْهِ إِلَاهَ مُوسَى وَقَوْنَى لَأَطْنَهُ كَذِبًا

“Pharaoh said, ‘O Hamān, build me a tower so that perhaps I may gain means of access, access to the heavens, so that I may look on Mūsā’s God. Truly I think he is a liar.’”¹⁰³

أَمْنُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هُوَ
تَمُورُ^{٤٦} أَمْ أَمْنُمْ مَنْ فِي السَّمَاءِ أَنْ يُرِسِّلَ عَلَيْكُمْ حَاصِبًا
فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ

“Do you feel secure against Him who is in heaven causing the earth to swallow you up when suddenly it rocks from side to side? Or do you feel secure against Him who is in heaven releasing against you a sudden squall of stones, so that you will know how true My warning was?”¹⁰⁴

¹⁰² *Fātir* (35): 10

¹⁰³ *Ghafir* (40): 36-37

¹⁰⁴ *al-Mulk* (67): 16-17

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَتَةِ أَيَّامٍ ثُمَّ أَسْتَوَى
عَلَى الْمَرْكَبِ يَعْلَمُ مَا يَعْلَمُ فِي الْأَرْضِ وَمَا يَعْلَمُ مِنْهَا وَمَا يَنْزَلُ مِنَ
السَّمَاءِ وَمَا يَعْلَمُ فِيهَا وَهُوَ مَعْلُوُّ إِذَا مَا كُنْتُمْ

“It is He who created the heavens and earth in six days; then He rose over the Throne. He knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it. He is with you wherever you are - Allāh sees what you do.”¹⁰⁵

Withness

Allāh says,

مَا يَكُونُ
مِنْ تَجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا حَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَا أَدْفَنَ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعْهُمْ أَنِّي مَا كَانُوا مِمَّا يَتَشَهَّدُ
بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ يَعْلَمُ كُلَّ شَيْءٍ وَعَلِيمٌ^⑦

“Three men cannot confer together secretly without Him being the fourth of them, or five without Him being the sixth of them, or fewer than that or more without Him being with them wherever they are. Then He will inform them on the Day of Rising of what they did. Allāh has knowledge of all things.”¹⁰⁶

¹⁰⁵ *al-Hadīd* (57): 4

¹⁰⁶ *al-Mujadilah* (58): 7

لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا

“Do not be despondent, Allāh is with us.”¹⁰⁷

إِنَّمَا أَسْمَعَ وَارَى

“I will be with you, All-Hearing and All-Seeing.”¹⁰⁸

إِنَّ اللَّهَ مَعَ الَّذِينَ أَتَقْوَى وَالَّذِينَ هُمْ مُحْسِنُونَ

“Allāh is with those who ward off evil and with those who are good-doers.”¹⁰⁹

وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“Be patient for Allāh is with the patient.”¹¹⁰

كَمْ مِنْ فَتْحٍ قَلِيلٌ

غَلَبَتْ فَتْحَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

“How often a small force has triumphed over a much greater one by Allāh’s permission! Allāh is with the patient.”¹¹¹

¹⁰⁷ *al-Tawbah* (9): 40

¹⁰⁸ *Tâ Hâ* (20): 46

¹⁰⁹ *al-Nâhl* (16): 128

¹¹⁰ *al-Anfâl* (8): 46

¹¹¹ *al-Baqarah* (2): 249

Speech

Allāh says,

وَمَنْ أَصَدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨١﴾

“And whose speech can be truer than Allāh’s?”¹¹²

وَمَنْ أَصَدَقُ مِنَ اللَّهِ قِيلًا ﴿٨٢﴾

“Whose speech can be truer than Allāh’s?”¹¹³

وَإِذَا قَالَ اللَّهُ يَعِيسَى ابْنَ مَرْيَمَ

“When Allāh says, ‘O Ḥasan, son of Mary!...’”¹¹⁴

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ

“The words of your Lord are perfect in truthfulness and justice.”¹¹⁵

وَكَلَمُ اللَّهِ مُوسَى تَكَلِّمَ

“Allāh spoke directly to Mūsā.”¹¹⁶

¹¹² *al-Nisā'* (4): 87

¹¹³ *al-Nisā'* (4): 122

¹¹⁴ *al-Mā'idah* (5): 116

¹¹⁵ *al-An'ām* (6): 115

¹¹⁶ *al-Nisā'* (4): 164

مِنْهُمْ مَنْ كَلَمَ اللَّهَ

“...Allāh spoke directly to some of them.”¹¹⁷

وَلَمَاجَاهُ مُوسَىٰ لِمِيقَاتِنَا وَكَمَهُ رَبُّهُ

“When Mūsā came to Our appointed time and his Lord spoke to him...”¹¹⁸

He says, addressing Mūsā,

وَنَدَيْنَاهُ مِنْ جَانِبِ الظُّرُورِ الْأَيْمَنِ وَفَرَّبْنَاهُ بِصَيْنَ

“We called out to him from the right side of [Mount] al-Tūr and We brought him near in close communication.”¹¹⁹

وَلَذِنَادِي رَبِّكَ مُوسَىٰ أَنْتَ الْقَوْمُ الظَّالِمِينَ

“When your Lord called out to Mūsā, ‘Go to the wrong-doing folk...’”¹²⁰

Allāh says,

وَقَادَنَهُمَا رَبُّهُمَا إِلَيْنَا كَمَا عَنِ تِلْكُمَا الشَّجَرَةِ

“Their Lord called out to them, ‘Did I not forbid you

¹¹⁷ *al-Baqarah* (2): 253

¹¹⁸ *al-A'raf* (7): 143

¹¹⁹ *Maryam* (19): 52

¹²⁰ *al-Shu'ara'* (26): 10

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this tree and say to you: Shaytān is an outright enemy to you?”¹²¹

٦٣
وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ تَزَعَّمُونَ

"On the Day He will summon them, He will say, 'Where are they, those you claimed were my associates?'"¹²²

٦٥ وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ مَاذَا أَجْبَتُمُ الْمُرْسَلِينَ

"On the Day when He summons them, He will say, 'How did you respond to the messengers?'"¹²³

وَإِنَّ أَحَدَمِنَ الْمُشْرِكِينَ أَسْتَجَارَكَ فَأَخِرْهُ حَتَّى يَسْمَعَ
كَلْمَانَ اللَّهِ

"If any of the polytheists ask you for protection, grant it to them so that they may hear the words of Allah." ¹²⁴

وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ
يَسْمَعُونَ كَلَمَ اللَّهِ ثُمَّ يُخْرِجُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ

"...when a group of them heard Allāh's word and then, after grasping it, knowingly distorted it."¹²⁵

¹²¹ *al-A'rāf* (7): 22

¹²² *al-Qasas* (28): 62

¹²³ *al-Qasas* (28): 65

¹²⁴ *al-Tawbah* (9): 6

¹²⁵ *al-Baqarah* (2): 75

بِرِيدُونَ أَنْ يَكُوْنُوا
كَلَمَ اللَّهِ قُلْ لَنْ تَنْتَعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلٍ

“...desiring to alter Allāh’s words. Say, ‘You may not follow us. That is what Allāh said before.’”¹²⁶

وَأَتُلُّ مَا أُوحِيَ إِلَيْكَ رِبَّكَ لَامْبَدِلَ لِكَلْمَاتِهِ

“Recite what has been revealed to you of the Book of your Lord. No one can change His Words.”¹²⁷

إِنَّ هَذَا الْقُرْآنَ
يَفْصُلُ عَلَى بَيْنِ إِسْرَئِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧﴾

“Certainly this Qur’ān narrates to the Children of Israel most of the things about which they differ.”¹²⁸

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

“This is a Book We have sent down, and blessed...”¹²⁹

لَوْأَنْزَلْنَا هَذَا الْقُرْآنَ
عَلَى جَبَلٍ لَرَأَيْتَهُ خَشِعاً مُصَدَّعَ اَمَّا مَنْ خَشِيَ اللَّهُ

“If We had sent down this Qur’ān onto a mountain, you would have seen it humbled and crushed to pieces

¹²⁶ *al-Fath* (48): 15

¹²⁷ *al-Kahf* (18): 27

¹²⁸ *al-Naml* (27): 76

¹²⁹ *al-An‘ām* (6): 92

out of fear of Allāh.”¹³⁰

وَإِذَا بَدَّلْنَا آيَةً مَكَانَهُ أَيَّهُ وَاللهُ أَعْلَمُ
 بِمَا يَزِّلُّ فَالْوَالِئْسَانَ أَنْتَ مُفْرِّجٌ لِأَكْرَهُهُ لَا يَعْلَمُونَ
 ﴿١٠﴾ قُلْ نَزَّلَ رُوحُ الْقَدِيسِ مِنْ رَبِّكَ بِالْحَقِّ لِتَبَيَّنَ
 الَّذِينَ أَمْسَنُوا وَهُدَى وَيُشَرِّي لِلْمُسْلِمِينَ ﴿١١﴾
 وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يَعْلَمُهُ بَشَرٌ إِسَانٌ
 الَّذِي يُلْهِدُونَ إِلَيْهِ أَغْبَحُهُ وَهَذَا إِسَانٌ عَرَبٌ
 ﴿١٢﴾

“If We replace one verse for another - and Allāh knows best what He reveals - they say, ‘You are just inventing this!’ No indeed, most of them have no knowledge. Say, ‘The Purest Spirit has brought it down from your Lord with truth, in order to strengthen those who believe, and as guidance and good news for the Muslims. We know well that they say, ‘It is only a human being who is teaching him.’ The language of him they allude to is notably foreign whereas this is in clear and lucid Arabic.”¹³¹

¹³⁰ *al-Hasbr* (59): 21

¹³¹ *al-Nahl* (16): 101-103

Looking at Allāh

Allāh says,

﴿وُجُوهٌ يُمَدِّنَتٌ نَّاضِرَةٌ إِلَى رِبِّهَا نَاظِرَةٌ﴾^{١٣٢}

“Faces that Day will be radiant, gazing at their Lord.”¹³²

﴿عَلَى الْأَرَائِكِ يَنْتَرُونَ﴾^{١٣٣}

“...on couches, gazing in wonder.”¹³³

﴿لِلَّذِينَ أَحَسَنُوا الْخُسْنَى وَزِيَادَةٌ﴾

“Those who do good will have the best and more.”¹³⁴

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَرِيدٌ﴾^{١٣٥}

“They will have there in everything they desire; and with Us there is still more.”¹³⁵

The Qur’ān is full of such verses; whoever ponders the Qur’ān carefully, desiring guidance from it, will have the path of truth made clear to him.

¹³² *al-Qiyāmah* (75): 22-23

¹³³ *al-Mutaffifīn* (83): 35

¹³⁴ *Yūnus* (10): 26

¹³⁵ *Qāf* (50): 35

C H A P T E R T W O

IN ADDITION, (the principles detailed above find expression) in the Sunnah of the Messenger of Allāh (ﷺ). The Sunnah explains the Qur'ān, it clarifies its import, it points to it and gives expression to it. In the same way (as the Qur'ān), it is obligatory to have faith in whatever the Messenger described his Lord, Mighty and Magnificent, with in terms of those narrations that are authentic and have been accepted by the people of knowledge.

Examples of these are his (ﷺ) sayings,

"Every night, when the last third of the night remains, our Lord, Blessed and Exalted is He, descends to the lowest heaven and says, 'Is there anyone invoking Me that I may respond? Is there anyone asking of Me that I may give it to him? Is there anyone asking for My forgiveness that I may forgive him?'"

This ḥadīth is agreed upon.¹³⁶

"Allāh shows more joy at the repentance of His believ-

¹³⁶ Bukhārī #1145-6321-7494 and Muslim #756 on the authority of Abū Hurayrah.

ing and penitent servant than any one of you when (he finds his lost) riding beast.”

This ḥadīth is agreed upon.¹³⁷

“Allāh laughs at two men, both of whom kill each other, yet both enter Paradise.”

This hadīth is agreed upon.¹³⁸

“Our Lord is amazed at the despairing of His servants (at some harm) when His changing (his circumstances) is at hand. He looks at you when you are in a state of hardship and despair, and laughs, knowing that your relief is close.”

This is a ḥasan ḥadīth.¹³⁹

“(On the Day of Judgment), people will be thrown into Hell and it will keep asking, ‘Is there any more?’ until the Lord of Might will place His foot into it.” Another narration has, “...His foot on it and its sides will fold in on each other and it will say, ‘Enough, enough!’”

¹³⁷ Bukhārī #6308 and Muslim #2744 on the authority of ibn Mas‘ūd. Bukhārī #6309 and Muslim #2747 on the authority of Anas. Muslim #2675 on the authority of Abū Hurayrah. Muslim #2745-2746 on the authority of al-Nu‘mān ibn Bashir and al-Bara‘a ibn ‘Āzib.

¹³⁸ Bukhārī #2826 and Muslim #1890 on the authority of Abū Hurayrah.

¹³⁹ The wording with Ahmad #16187 and ibn Mājah #181 on the authority of Abū Razīn has, “Our Lord laughs at...” till the end of the first sentence.

It was ruled ḥasan by Albānī, *Sahīb ibn Mājah, al-Saḥīḥah* #2810

The second sentence is recorded by Ahmad #16206 and is referenced in *al-Saḥīḥah* #2810

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This ḥadīth is agreed upon.¹⁴⁰

“(Allāh), Most High, says, ‘O Ādām!’ Ādām will reply, ‘Here I am, present and at Your service! Then He will call out with a voice, ‘Allāh commands you to remove from your progeny that portion (destined) for the Fire.’”

This ḥadīth is agreed upon.¹⁴¹

“There is not a single person amongst you except that his Lord will talk to him without there being a translator between them.”

This ḥadīth is agreed upon.¹⁴² He (ﷺ) said concerning the performance of *rugyā* for one who is ill,

“Our Lord, Allāh, who is above the heaven, may Your name be sanctified. Your command is in heaven and on the earth; just as Your mercy is in heaven, place it on the earth as well. Forgive us our misdeeds and our sins for You are the Lord of good people. Send down some of Your mercy and some of Your cure on this ailment that it may be cured.”

The ḥadīth is ḥasan and is recorded by Abū Dāwūd and others.¹⁴³

¹⁴⁰ Bukhārī #4848-6661-7384 and Muslim #2848 on the authority of Anas. Bukhārī #4849-4850-7449 and Muslim #2846 on the authority of Abū Hurayrah.

¹⁴¹ Bukhārī #3348-4741-6530-7483 and Muslim #222 on the authority of Abū Sa‘id al-Khudrī

¹⁴² Bukhārī #3595-7443-7512 and Muslim #1016 on the authority of ‘Adī ibn Hātim.

¹⁴³ Ahmad #23957 and Abū Dāwūd #3892 on the authority of Abū al-Dardā’.

Chapter Two

“Do you not trust me when I am trusted by Him who is above the heaven?”

This is a *sahīh* ḥadīth.¹⁴⁴

“The Throne is above the water, and Allah is above the Throne; He knows what you are doing.”

The ḥadīth is *ḥasan* and is recorded by Abū Dāwūd and others.¹⁴⁵
He (ﷺ) asked the slave-girl,

“Where is Allah?” She answered, ‘Above the heaven.’
He asked, “Who am I?” She replied, ‘You are the Messenger of Allāh.’ He said, “Free her for she is a believer.”

Recorded by Muslim.¹⁴⁶

“The best (quality) of faith is that you know that Allāh is with you wherever you may be.”

This is a *ḥasan* ḥadīth.¹⁴⁷

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The narration of Abū Dāwūd was ruled *da’if* jiddan by Albānī, *Da’if al-Jāmi’* #5422 and the narration of Ahmād was ruled *da’if* by Arna’ūt et. al., *Tahqīq Muṣnad*.

¹⁴⁴ Bukhārī #3344-3610-4351-4667-5058-6163-6931-6934-7432 and Muslim #1064 on the authority of Abū Sa’īd.

¹⁴⁵ Abū Dāwūd #4723 and ibn Mājah #193 on the authority of al-‘Abbās.
It was ruled *da’if* by Albānī, *al-Da’ifah* #1247 and its isnād *da’if* jiddan by Arna’ūt, *Tahqīq Muṣnad* #1770.

¹⁴⁶ Muslim #537 on the authority of Mu’awiyah ibn al-Hakam.

¹⁴⁷ Bayhaqī, *Asma’ wa’l-Sifāt* #907 and Abū Nu‘aym, vol. 6, pg. 124.
It was ruled *da’if* by Suyūtī, *al-Jāmi’ al-Ṣaghr* #1243 and Albānī, *al-Da’ifah* #2589.

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“When any one of you stands for prayer, he must not spit in front of him or to his right because Allāh is in front of him; however (he may spit) to his left or under his foot.”

This ḥadīth is agreed upon.¹⁴⁸

“O Allāh! Lord of the seven heavens and the earth, Lord of the great Throne, our Lord and the Lord of everything, the Splitter of the seed and plant, Revealer of the Tawrāt, Injil, and the Qur’ān: I take refuge with You from the evil of my self and from the evil of every creature. You are the First, nothing is before You; You are the Last, nothing is after You; You are the Outward, nothing is above You; You are the Inward, nothing is beneath You. Pay my debt for me and keep poverty from me.”

This is recorded by Muslim.¹⁴⁹ When his companions raised up their voices in *dhikr*, he (ﷺ) said,

“People, be easy on yourselves for you are not calling One who is deaf or absent; rather you are calling upon One who is All-Seeing, All-Hearing, and close. The One you are invoking is closer to one of you than the neck of his riding beast.”

This ḥadīth is agreed upon.¹⁵⁰

¹⁴⁸ Bukhārī #408-410-411-414-416 and Muslim #550 on the authority of Abū Hurayrah. Bukhārī #241-405-412-413-417-531-532-822-1214 and Muslim #551 on the authority of Anas.

¹⁴⁹ Muslim #2713 on the authority of Abū Hurayrah.

¹⁵⁰ Bukhārī #2992-4202-6384-6409-6610-7386 and Muslim #2704 on the authority of Abū Mūsā

“You will see your Lord like you see the moon on a night when it is full, you will have no difficulty in seeing Him. So if you are able not to be overwhelmed to the point of missing a prayer before the rising of the sun and before its setting, then do so.”

This ḥadīth is agreed upon.¹⁵¹

There are more ahādīth like these in which the Messenger of Allāh (ﷺ) narrated about his Lord whatever he related.

The Saved Group, *Abū'l-Sunnah wa'l-Jamā'ah*, believes in these ahādīth just as they believe in what Allāh informed us of in His Book. They do so without distorting, denying, asking how or likening. They take a path that is the middle path between (the extremes found amongst) the various sects of this nation just as this nation is the nation of balance amongst the various nations.¹⁵²

With regards to the Attributes of Allāh, Glorified and Most High is He, they traverse a middle path between those who deny them: the Jahmiyyah, and those who compare and liken Allāh to His creation: the Mushabbihah. With regards the deeds of Allāh, they traverse a middle path between (the extremes of) the Jabariyyah and the Qadariyyah. With regards the threat of Allāh, they traverse a middle path between (the extremes of) the Murji'ah and the Wa'iḍiyyah

¹⁵¹ Bukhārī #554-573-4851-7434-7435-6437 and Muslim #633 on the authority of Jarīr. Bukhārī #806-6573-7437 and Muslim #182-2968 on the authority of Abū Hurayrah. Bukhārī #7439 and Muslim #183 on the authority of Abū Sa'īd.

¹⁵² Allāh says, “In this way We have made you a middlemost community, so that you may act as witnesses against mankind and the Messenger a witness against you.” [al-Baqarah (2): 143]

such as the Qadariyyah and others. With regards the names of faith* and religion, they traverse a middle path between (the extremes of) the Ḥurūriyyah and Mu'tazilah on the one hand, and the Murji'ah and the Jahmiyyah on the other. And with regards the Companions of the Messenger of Allāh (ﷺ), they traverse a middle path between (the extremes of) the Rāfidah and the Khawārij.

* 'Alawī Saqqāf in his critical notes to the *Wāsitīyyah* states that this word does not occur in the manuscript of the book. So the sentence would then read, 'With regards faith and religion...'.

CHAPTER THREE

Allāh is above His creation

INCLUDED IN WHAT WE HAVE MENTIONED of having faith in Allāh is believing in what Allāh has mentioned in His Book, and has been reported via multiple transmission from His Messenger, and has been unanimously agreed upon by the Salaf of this nation, that He, Glorious is He, is above His heavens, over His Throne, separate from His creation, and that He, Glorious is He, is with them wherever they be, knowing whatever they do.¹⁵³

He mentioned all this in His saying,

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَيَّةٍ أَيَّامٍ ثُمَّ أَسْتَوَى
عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُعُ فِي الْأَرْضِ وَمَا يَنْزَعُ مِنْهَا وَمَا يَنْزَلُ مِنْ
السَّمَاءِ وَمَا يَعْنَحُ فِيهَا وَهُوَ مَعْلُومٌ بِأَنَّ مَا كَسَبُوكُمْ

“It is He who created the heavens and the earth in six days, then He rose over the Throne. He knows what goes into the earth and what comes out of it, and what

¹⁵³ cf. Ibn Taymiyyah, *Majmu' Fatawā*, vol. 5, pg. 15 and *al-Tis'īniyyah*, vol. 2, pg. 545

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comes down from heaven and what goes up into it. He is with you wherever you are - Allāh sees what you do.”¹⁵⁴

His saying, “*He is with you*,” does not mean that He is commingled with the creation for the import of (the word in the Arabic) language does not necessarily signify this.* The moon is one of Allāh’s Signs and is one of the smallest of His creations; it is placed in the heaven yet it is, at the same time, with both the traveler and the resident wherever they are.¹⁵⁵ (Likewise), He, Glorious is He, is above the Throne, observing His creation, watching and supervising them, and looking on at them, as well as other matters signified by His Lordship.¹⁵⁶

All these words that Allāh has mentioned: that He is above the Throne and that He is with us are true in their literal sense and do

¹⁵⁴ *al-Hasid* (57): 4

* ‘Alawī Saqqāf in his critical notes to the *Wāsitīyah* states that the manuscript version and *al-Fatāwā* adds here, ‘and it stands at odds to what the Salaf of this nation have unanimously agreed to just as it stands at odds to the natural order (*fīṭra*) that Allāh has created creation with.’

¹⁵⁵ It is interesting to a note that a similar argument is reported from the Prophet ﷺ in a ḥadīth which has a ḏa’if isnād and is recorded by Ahmād #16201

¹⁵⁶ The statements of the Salaf concerning this issue run into the hundreds. Wahb ibn Jarīr said, ‘The Jahmiyyah are heretics, they believe that He has not risen over His Throne.’ Ibn al-Mubārak said, ‘We do not say as the Jahmiyyah say that Allāh is on the earth, rather He has risen over His Throne.’ He also said that Allāh was ‘above the heavens, over His Throne.’ Sulaymān al-Taymī said, ‘If I was asked, “Where is Allāh,” I would reply, “Above the heaven.”’ Ibn Mas’ūd said, ‘The Throne is over the water and Allāh is above the Throne and He knows what you are doing.’ These were all recorded by Bukhārī, *Khalq Af’al al-Thabād* #6-13-14-64-103

Imām Ahmād was asked if Allāh was above the seventh heaven, over His Throne, separate from His creation, and if His knowledge and power were everywhere. He replied, ‘Yes, (He is) over His Throne and His knowledge is everywhere.’ Recorded by Lālikā’ī, vol. 1, pg. 445 #674

not warrant distortion. However, they need to be purged of false presumptions such as the notion that the ostensive sense of His saying, “*fī'l-samā'*,” means that the heaven covers and contains Him.¹⁵⁷ This notion is invalid according to the consensus of the people of knowledge and faith. (How could this be so) when “*His Footstool encompasses the heavens and the earth,*”¹⁵⁸ and it is He who “*keeps a firm hold on the heavens and earth, preventing them from vanishing away,*”¹⁵⁹ and it is “*He who holds back the heaven, preventing it from falling to the earth - except by His permission,*”¹⁶⁰ and “*among His Signs is that heaven and earth hold firm to His command.*”¹⁶¹

Allāh is close to His creation

Included in this is the belief that He is close* and responds. He

¹⁵⁷ The author, *Bayān Talbīs al-Jahmiyyah*, vol. 1, pg. 559, said, ‘When it became established in the souls of the addressees (of the revelation) that Allāh is the Highest of the High, and that He is above everything, the understanding of His saying, “*fī'l-heaven*” became that He was high and above everything. Likewise, when it was asked of the slave girl, “Where is Allāh,” she replied, “*fī'l-heaven*,” meaning above, without assigning Him the qualities of created bodies and, at the same time, negating His indwelling in His creation....Furthermore whoever thinks that Allāh being (*fī*) the heaven means that the heaven surrounds or encloses Him is a liar if he is quoting someone else, or misguided if he believes this with respect to his Lord. We have not heard anyone understand this from the word (*fī*) just as we have not seen anyone quote this from anyone else.’

¹⁵⁸ *al-Baqarah* (2): 255

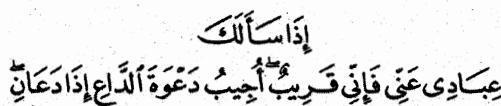
¹⁵⁹ *Fatir* (35): 41

¹⁶⁰ *al-Hajj* (22): 65

¹⁶¹ *al-Rūm* (30): 25

* ‘Alawī Saqqāf in his critical notes to the *Wāsiṭiyyah* states that the manuscript version and *al-Fatāwā* has, ‘close to His creation...’

has mentioned both of these matters in His saying,



 إِذَا سَأَلَكُمْ عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ دَعَوْهُ أَلَّا يَأْدِعُهُمْ إِذَا دَعَاهُمْ

“If My slaves ask you about Me, I am near. I answer the call of the caller when he calls on Me.”¹⁶²

The Prophet (ﷺ) said, “The One you are invoking is closer to one of you than the neck of his riding beast.”

What has been mentioned in the Book and Sunnah of His closeness and withness does not contradict His highness and aboveness. There is nothing like Him, Glorious is He, in all His descriptions. He is high in His nearness and near in His highness.

The Qur’ān is the Word of Allāh

Faith in Allāh and His Books entails, the belief that the Qur’ān is Allāh’s speech, it is revealed (by Him) and is not created. From Him it came and to Him shall it return.¹⁶³ Allāh spoke it literally; this Qur’ān which He revealed to Muḥammad (ﷺ) is the speech of Allāh, literally. It is not the speech of another and it is not permissible to state that it is an account of the speech of Allāh or an expression of it. Indeed, even when people recite it or write it in books, it still does not cease to be the literal speech of Allāh, Most High. This is because speech, in its real sense, is attributed to the

¹⁶² *al-Baqarah* (2): 186

¹⁶³ Sufyān al-Thawrī said, ‘The Qur’ān is the word of Allāh and it is not created. From Him it came and to Him shall it return. Whoever says other than this is a disbeliever.’ cf: Lālikā’i, vol. 1, pg. 151, Dhahabī, *Tadhkiratu'l-Huffāz*, vol. 1, pg. 206

one who originally uttered it, not to the one who conveyed it from him.

(The Qur'ān) is the speech of Allāh in its letters and its meaning. The speech of Allāh is not words without meaning nor meaning without words.¹⁶⁴

Seeing Allāh on the Day of Rising

Included in what we have mentioned of having faith in Him, His Books, and His Messengers is the belief that the believers will see Him, on the Day of Rising, with their eyes, just as they see the sun on a clear day, free of clouds, and just as they see the moon when it is full, without experiencing any difficulty in seeing Him, Glorious is He. They will see Him when on the great plain on the Day of Rising and they will see Him after entering Paradise as Allāh, Most High, wills.¹⁶⁵

¹⁶⁴ Lālikā'ī, vol. 2, pg. 364 said, 'A relation of what the verses of the Book of Allāh, Most High, prove, and what is reported from the Messenger of Allāh (ﷺ), the Companions, and the Successors that Allāh spoke the Qur'ān literally, He revealed it to Muhammad (ﷺ)...it is recited in the places of prayer, written in books, and preserved in the chests of man. It is not an account or an expression of a Qur'ān. It is one Qur'ān, it is not created, made, or a subject; rather it is one of the Attributes of His essence and He has always been speaking. Whoever says something other than this is a disbeliever, misguided and misguiding, an innovator, and opposing the beliefs of *Ahlul-Sunnah wa'l-Jamā'ah*'.

¹⁶⁵ Ibn Abī al-'Izz, *Sharḥ Tabānīyyah*, vol. 1, pg. 208 said, 'This is from the greatest issues related to the *usūl* of the religion and its most noble, and it is for this that the desirers desire and the competitors compete.' He took this from the words of Ibn al-Qayyim, *Hādi al-Arwāh*, pg. 341, who also mentions that the ḥadīth concerning the Seeing are *mutawātir*, and reported from thirty companions. He then proceeds to list all their narrations.

CHAPTER FOUR

The Punishment of the Grave

INCLUDED IN HAVING FAITH IN THE LAST DAY is to believe in all that the Prophet (ﷺ) informed us of regarding what will happen after death. They believe in the trial of the grave, in the punishment of the grave and in the bliss of the grave.

As regards the trial, man will be tested in his grave. He will be asked, ‘Who is your Lord? What is your religion? Who is your Prophet?’ *Allah will make those who have faith firm with the Firm Word in this life and the Hereafter,*¹⁶⁶ and so the believer will reply, ‘Allāh is my Lord, Islām is my religion and Muḥammad (ﷺ) is my Prophet.’ However, the one who has succumbed to doubt will say, ‘*Hāh bāh*, I do not know. I heard people saying something, so I said it as well.’ Then he will be beaten with an iron rod and he will cry out with a wail that will be heard by everything save man, for were he to hear it, he would swoon.¹⁶⁷

¹⁶⁶ *Ibrāhim* (14): 27

¹⁶⁷ Ahmad #18534 and Abū Dāwūd #3212 on the authority of al-Barā'a ibn 'Āzib.

The Events of the Last Day

This trial will be followed by bliss or punishment until the Greater Resurrection when the souls will be returned to their bodies and the Rising which Allāh has told us of in His Book and upon the tongue of His Messenger, and about which all Muslims agree, will occur. Mankind, naked, barefooted, and uncircumcised, will rise from their graves to stand before the Lord of the worlds.¹⁶⁸ The sun will come close to them and they will be bridled in sweat.¹⁶⁹ The scales will be erected and the deeds of the servant will be weighed.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
فِي جَهَنَّمَ حَالِمُونَ

“Those whose scales are heavy, they are the successful. Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever.”¹⁷⁰

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Its isnād was ruled ḥāfiḥ by Bayhaqī, *al-Shu'ab al-Imān* #395 and ibn al-Qayyim, *Tahdhīb Abi Dāwūd*, vol. 4, pg. 337. It was ruled ḥasan by Mundhirī, *al-Tarhib wa'l-Tarhib* #5221.

The ḥadīth is also reported on the authority of Abū Hurayrah, Jābir, Abū Sa'īd, Anas, and 'Āishah. cf. Sakhawī, *al-Ajwiba al-Mardiyah*, vol. 2, pp. 432 #107 and Albānī, *Aḥkām al-Jana'iẓ*, pp. 156-160.

Ḥākim, vol. 1, pg. 96 #111 said, ‘The ḥadīth contains many points of benefit for *Ahlū'l-Sunnah* and keeps the innovators in check.’

¹⁶⁸ Bukhārī #3349-3447-4625-4626-4740-6524-6525-6526 and Muslim #2860 on the authority of ibn 'Abbās.

¹⁶⁹ Muslim #2860 on the authority of Miqdād ibn al-Aswad.

¹⁷⁰ *al-Mu'minūn* (23): 102-103

The accounts, i.e. the records of deeds, will be unfolded. Some will take theirs with their right hands and some with their left or behind their backs. Allāh, Glorious and Most High, says,

وَكُلَّا

إِنَّمَا الْأَزْمَنَةَ طَيِّبَةٌ فِي عُقُولِهِ وَنَخْرُجُ لِلْيَوْمِ الْفَيْمَةِ كِتَابًا
يَلْقَنَهُ مَنْشُورًا ﴿١٧﴾ أَقْرِأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

“We have fastened the destiny of every man about his neck and on the Day of Rising We will bring out a Book for him which he will find spread open in front of him. ‘Read your Book! Today your own self is reckoner enough against you!’”¹⁷¹

Allāh will take the creation to account and He will talk to His believing servant in private and have him acknowledge his sins as has been described in the Book and Sunnah.

As for the disbelievers, they will not be taken to account in the same manner as those whose good deeds are weighed against the bad since they have no good deeds. Instead, their deeds will be enumerated, they will be apprised of them and they will admit to them.

¹⁷¹ *al-Isrā'* (17): 13-14

The Pond

On the great plain of the Rising is the Prophet's Pond where (the believers) will drink. Its water is whiter than milk and sweeter than honey, and its goblets are as numerous as the stars of the heaven. Its length is one months (journey) and its width is one months (journey). Whoever drinks from it even once will never be thirsty again.¹⁷²

The Bridge

The Bridge spans the back of Hell. It is a bridge between Paradise and the Fire. People will cross it (at speeds) proportional to their deeds: some will cross it in the blink of an eye, some will cross it like a flash of lightening, some will cross it like the wind, some will cross it like a race horse, some will cross it like a camel rider, some will cross it running, some walking and some crawling, and some will be seized and swept away into Hell. This is because the Bridge has hooks which will seize the people in accordance to their deeds.¹⁷³ Whoever crosses it will enter Paradise. After they cross the Bridge, they will stop over an arched bridge between Paradise and the Fire; there they will settle any mutual grievances.¹⁷⁴ Then, when they are cleaned and cleansed, they will be permitted to enter Paradise.

¹⁷² Bukhārī #6579 and Muslim #2293 on the authority of ‘Abdullāh ibn ‘Amr. Muslim #2300 on the authority of Abū Dharr.

The hadith about the Pond are *mutawātir*, cf. Suyūtī, *al-Azbār al-Mutanāthirah* #110

¹⁷³ Bukhārī #7439 and Muslim #183 on the authority of Abū Sa‘id. Bukhārī #806-6573-7437 and Muslim #182 on the authority of Abū Hurayrah.

The Intercession

The first to request the opening of the door of Paradise will be Muḥammad (ﷺ) and the first nation to enter Paradise will be his nation.¹⁷⁵

On the Day of Rising, he (ﷺ) will have three intercessions to perform:

The first will be on behalf of mankind standing at the Place of Rising so that the Judgment may begin. This is after they have gone to the Prophets (to request this): Ādām, Nūh, Ibrāhīm, Mūsā, and Īsā, the son of Maryam, each one declining until they finally go to him (ﷺ).¹⁷⁶

The second will be on behalf of the people of Paradise that they be allowed entry. These two intercessions are specific to him.¹⁷⁷

The third will be on behalf of those who are deserving of the Fire. This intercession is for him, for all the Prophets, the sincerely truthful and for others. They will intercede on behalf of those who are deserving of the Fire that they not enter it, and on behalf of those who have entered the Fire that they be removed from it.¹⁷⁸

¹⁷⁴ Bukhārī #2440-6535 on the authority of Abū Sa‘īd.

¹⁷⁵ Muslim #197 on the authority of Anas ibn Mālik.

¹⁷⁶ Bukhārī #4476-6565-7410-7440-7510-7516 and Muslim #193 on the authority of Anas.

¹⁷⁷ Muslim #196 on the authority of Abū Hurayrah.

¹⁷⁸ The ahādīth concerning this are *mutawātir* and are unanimously agreed on by

(Then) Allāh, without anyone interceding, will take some people out of the Fire by virtue of His grace and mercy.¹⁷⁹ After this, there will still remain some uninhabited space in Paradise, so Allāh will create some peoples for it and grant them to entry therein.¹⁸⁰

The various categories of judgment, reward, punishment, Paradise and Hell that the Abode of the Hereafter contains are detailed in the Revealed Books from heaven, in the narrations coming down from the Prophets, and the knowledge inherited from Muḥammad (ﷺ). This amount suffices and satisfies (the desire to know), so whoever looks to it, will find it.

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Aḥlu'l-Sunnah. cf. Ibn Taymiyyah, *Majmū' Fatawā*, vol. 1, pp. 153-154 and *Minhāj al-Sunnah*, vol. 5, pg. 295,

¹⁷⁹ Bukhārī #7439 and Muslim #183 on the authority of Abū Sa'īd.

¹⁸⁰ Bukhārī #7384 and Ahmād #12541-13793-13855 on the authority of Anas.

CHAPTER FIVE

The Divine Decree

THE SAVED GROUP, *Ahlu'l-Sunnah wa'l-Jamā'ah*, believes in the Divine Decree, be it good or bad. Belief in the Divine Decree comprises two levels and each level consists of two things: The first level is to believe that Allāh, Most High, knows what the creation are doing; He knows this with His pre-eternal knowledge which He has been described with unceasingly and unendingly. He knows all their states: when they are obedient and disobedient, all their provisions and their life spans. Then Allāh wrote the decrees of all creation in the Preserved Tablet,

“The first thing Allāh created was the Pen and He said to it, ‘Write! It said, ‘What should I write?’ He said, ‘Write everything that will be until the Day of Rising.’”¹⁸¹

¹⁸¹ Ahmad #22705-22707 and Tirmidhī #2155-3319 on the authority of 'Ubādah.

Similar ḥadīths are recorded by ibn Abī 'Āṣim #108 on the authority of ibn 'Abbās with the words, “The first thing that Allāh, Most High, created was the Pen which He commanded to write everything that would happen”; ibn Abī 'Āṣim #106 on the authority of ibn 'Umar with the words, “The first thing that Allāh created was the Pen which he took with His right hand - and both His hands are

Whatever befalls man would never have missed him, and whatever missed him would never have befallen him. The pens have dried and the scrolls have been folded.¹⁸² Allāh, Most High, says,

أَنْ تَعْلَمَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ
فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

“Did you not know that Allāh knows everything in heaven and earth? That is in a Book, that is easy for Allāh.”¹⁸³

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right - and He wrote down the world and what would occur in it of righteous and wicked deeds, and the moist and the dry. He enumerated all this in the record with Him”; and Ājurri, *al-Shari‘ah* #345 on the authority of Abū Hurayrah with a *da‘if* isnād.

The ḥadīth is *ṣahīh*, cf. Albānī, *Zilāl al-Jannah* #102-108, and Arna‘ūt, *Tabqīq Ahmad*

¹⁸² Abū Dāwūd #4699 records on the authority of Zayd ibn Thābit that the Messenger of Allāh (ﷺ) said, “Were you to spend the likes of Uhud in gold in the way of Allāh, Most High, Allāh, Most High, would not accept it of you until you believe in the Divine Decree and know that what befell you would never have missed you, and what missed you would never have befallen you.”

Tirmidhī #2516 records on the authority of ibn ‘Abbās who said, ‘I was sitting behind the Prophet (ﷺ) one day when he said, “Young lad, I shall teach you some words: Safeguard Allāh and He will safeguard you. Safeguard Allāh and you will find Him in front of you. When you ask, ask Allāh. When you seek aid, seek it with Allāh. Know that were the creation to come together to bring about some benefit for you, they would not be able to do so except through something that Allāh has decreed for you; and if they came together to harm you through something, they would not be able to do so except with something that Allāh has decreed against you. The Pens have been lifted and the scrolls have dried.”

Tirmidhī said it was *ḥasan sahīh*.

¹⁸³ *al-Hajj* (22): 70

مَا أَصَابَ
مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ
مِنْ قَبْلِ أَنْ تَنْهَا هَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“Nothing occurs, either in the earth or in yourselves, without it being in a Book before We make it happen. That is something easy for Allāh.”¹⁸⁴

This decree - which ensues from His knowledge, Glorious is He - is (recorded) generally in some places and detailed in others. He has written whatever He wills in the Preserved Tablet; when He creates the body of the fetus, before blowing the soul into it, He sends an angel to it who is ordered to write four things: his provision, his life span, his deeds, and if he is happy or miserable and the likes.¹⁸⁵ This level of decree was rejected by the extreme old-school Qadariyah but very few (people) reject it now.

The second level deals with the will of Allāh as it is executed and His all-inclusive ability. This is to believe that whatever Allāh wills will happen and whatever He does not will, will not. (It is to believe) that any movement or stillness that takes place in the heavens or on earth occurs only by the will of Allāh, Glorious is He. Nothing happens in His dominion that He does not will. He, Glorious is He, has full power over all that exists and all that does not exist.

There is no creation on earth or in heaven except that Allāh, Glorious is He, is its creator. There is no creator beside Him and there is no Lord other than Him.

¹⁸⁴ *al-Ḥadīd* (57): 22

Despite all this, He has ordered the servants to obey Him and His Messengers, and He has prohibited them from disobeying Him. He, Glorious is He, loves those who ward off evil,¹⁸⁶ those who do good and those who are just.¹⁸⁷ He is pleased with those who believe and do righteous deeds. “*He does not love the disbelievers*”¹⁸⁸ and “*is not pleased with the transgressors.*”¹⁸⁹ “*He does not command indecency*”¹⁹⁰ and neither “*is He pleased that his servants disbelieve,*”¹⁹¹ and “*He does not love corruption.*”¹⁹²

The servants literally work their deeds and Allāh is the creator of their deeds. The term servant refers to the believer and the disbeliever, the righteous and the wicked, the one who prays and the one

¹⁸⁵ Bukhārī #3208-3332-6594-7454 and Muslim #2643 on the authority of ibn Mas'ūd.

¹⁸⁶ ar: *taqwā*. The author, *Majmū' Fatāwā*, vol. 10, pg. 433, said, ‘*Taqwā* is that the person act in obedience to Allāh upon a light from Him and that he abandon disobedience to Him upon a light from Him, fearing the punishment of Allāh.’

He also said; *Majmū' Rasā'il*, vol. 1, pg. 256, ‘*Taqwā* in actions comes about by meeting two requirements, the first that the deed be sincerely for Allāh; meaning by this that one desire only the face of Allāh and not associate anything else in the worship of his Lord, the second that the deed be something Allāh has commanded and loves, i.e. it be in conformity to the Legal Law and not in accordance to some other law that Allāh has not allowed to be followed.’

¹⁸⁷ cf. *Āli Imrān* (3): 76, *al-Baqarah* (2): 195, *al-Mā'idah* (5): 42

¹⁸⁸ *Āli Imrān* (3): 32

¹⁸⁹ *al-Tawbah* (9): 96

¹⁹⁰ *al-A'rāf* (7): 28

¹⁹¹ *al-Zumar* (39): 7

¹⁹² *al-Baqarah* (2): 205

who fasts. The servants have power over their actions and they have their own will and Allāh is their creator and the creator of their power and will. Allāh, Most High, says,

لِمَن شَاءَ مِنْكُمْ أَن
يَسْتَقِيمْ^{١٩٣} وَمَا تَأْمُلُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

“...to whoever among you wishes to go straight. But you will not will unless Allāh wills, the Lord of all the worlds.”¹⁹³

This level of decree is denied by the generality of the Qadariyah - those whom the Prophet ﷺ called the Magians of this nation.¹⁹⁴ A group of those who affirm (the decree) went to extremes with regards this, divesting the servant of any power or will and stripping the actions and rules of Allāh of their wisdom and benefits.

Faith

Amongst the fundamentals of *Abū'l-Sunnah wa'l-Jamā'ah* is that religion and faith comprise speech and deed: speech of the heart and the tongue and deed of the heart, tongue, and limbs.¹⁹⁵ (They

¹⁹³ *al-Takwīr* (81): 28-29

¹⁹⁴ Abū Dāwūd #4691 on the authority of ibn 'Umar.

It was declared shāhīh by Suyūṭī, *al-Jāmi'* al-Saghir #6180 and ḥasan by Albānī, *Sabib al-Jāmi'* #4442.

¹⁹⁵ Imām Shāfi'i said, ‘The Companions and the Successors after them whom we have met have unanimously agreed that faith is speech, deed, and intention. One of the three is not valid without the others.’ Recorded by Lālikā'i, vol. 4, pg. 848 and

believe) that faith increases with obedience and decreases with disobedience.¹⁹⁶

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vol. 5, pg. 957

Bukhārī said about faith that it was, ‘Speech and deed without any doubt,’ and he said, ‘I have written from more than one thousand scholars, and I only wrote from those who said that faith was speech and deed. I did not write from people who said that faith was (only) speech.’ Recorded by Lālikā’ī, vol. 5, pg. 959

The author, *Majmū’ Fatāwā*, vol. 7, pp. 186-187, said, ‘The foundation of faith is that faith which takes root in the heart, this faith must have two components: the belief of the heart accompanied with its acknowledgement and cognisance; the first element is referred to as the statement of the heart (*qawl al-qallb*). Junaid said, “*Tawhid* is the statement of the heart and reliance (*tawakkul*) is the action of the heart (*’amal al-qallb*).” Therefore it is necessary that there exist the statement of the heart and its actions, then ensuing from this, the statement of the body and its actions. The action of the heart must exist such as loving Allāh and His Messenger, fearing Allāh, loving what Allāh and His Messenger love and hating what they hate, making ones actions sincere for Him and having *tawakkul* in Him.

The heart is the foundation, when it contains cognisance and firm intent this must show on the body necessarily, it is not possible that this not happen. This is why the Prophet ﷺ said in the ṣahīh hadith, “In the body there is a piece of flesh, if it is sound, the body is sound, but if it is corrupt, the whole body will be corrupt, indeed it is the heart.” Abū Hurayrah said, “The heart is the king and the limbs are its soldiers, if the king is good, the soldiers will be good but if the king is vile, so too will be his soldiers.” ... So if the heart is correct by virtue of its having faith in terms of knowledge and action; this must mean that the body will also be correct in its speech and action upon the dictates of that faith. This is why the *Imāms* of the *Abhu'l-Hadīth* said that faith was speech and action. Inward and outward speech and inward and outward action, the outer must follow the inner and this is why some of the Companions said regarding one who prayed lazily, “If his heart were submissive, so too would his limbs be.” cf. *Majmū’ Fatāwā*, vol. 7, pp. 644-646 for an important discussion concerning this.

¹⁹⁶ Sufyān al-Thawrī said, ‘Faith consists of speech, deed, and intention. It increases and decreases, it increases with actions of obedience and decreases with actions of disobedience. No speech is accepted without deed, no speech and deeds are accepted without intention, and speech, deed, and intention is not accepted unless they conform to the Sunnah.’ Lālikā’ī, vol. 1, pg. 151 and Dhahabī, *Tadbkiratu'l-Huffāz*, vol. 1, pg. 206

However, alongside this, they do not rule the People of the Qiblah disbelievers because of every sin, or every major sin, (*mutlaq al-ma'āsi wa'l-kabā'ir*) that they may commit as done by the Khawārij. Rather, brotherhood in faith remains even in the presence of sins. Allāh, Glorious is He, says in the verse dealing with retribution,

فَمَنْ عُفِيَ لَهُ مِنْ أَخْيَهُ شَيْءٌ فَأَنْسَاعَ بِالْمَعْرُوفِ وَأَدَاءَ
إِلَيْهِ بِالْحَسَنَةِ

“But if someone is absolved by his brother, blood money should be claimed with correctness and paid with good will.”¹⁹⁷

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Ya'qūb ibn Sufyān said, ‘In the view of *Ablu'l-Sunnah*, faith is sincerity to Allāh with the heart, the tongue, and the limbs; it is speech and deed and it increases and decreases. This is the view of everyone we have met in Mecca, Madinah, Syria, Baṣra and Kūfa.’ Lālīkā’ī, vol. 5, pg. 963

The author, *Majmū' Fatawā*, vol. 7, pg. 171 said, ‘Those of the *Salaf* who said that faith was speech and action intended thereby the speech of the heart and tongue and action of the heart and limbs. [Those who added to this definition] belief did so because they thought or feared that people would understand that ‘speech’ [mentioned in the previous definition] refers only to speech of the tongues. Those who defined it as “speech, action and intention” did so because they understood that ‘speech’ covers both belief [in the heart] and articulation of the tongue, but they feared that people may not understand that intention was also covered by ‘action’ and so they added this. Those who added “following the Sunnah” did so because no action is beloved to Allāh unless it is compliance to the Sunnah. None of these meant to include in this definition absolutely every speech and action, rather that speech and action which is legislated. Their purpose in giving these definitions was to refute the *Murji'ah* who presumed that faith was belief and nothing else. Those who defined faith to have four components, such as 'Abdullāh al-Tusturī, explained themselves by saying, “Speech, action, intention and Sunnah: if faith is speech without action, this is disbelief; if it is speech and action without intention, this is hypocrisy; if it is speech, action and intention but without Sunnah, this is innovation.”’

¹⁹⁷ *al-Baqarah* (2): 178

And He says,

وَإِن طَآئِفَنَا
مِنَ الْمُؤْمِنِينَ أَفْسَلُوا فَاصْلِحُوهَا إِنْمَا قَاتَلُوكُمْ
عَلَى الْأُخْرَى فَقَاتَلُوكُمْ تَبْغِي حَقّهُ تَقْنِي إِلَى أَمْرِ اللَّهِ فَإِنْ قَاتَلْتُمْ
فَاصْلِحُوهَا بِمَا يَعْلَمُ وَأَفْسِطُوهُ أَنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“If two parties of the believers fight, make peace between them. But if one of them attacks the other unjustly, fight the attackers until they revert to Allāh’s command. If they revert, make peace between them with justice, and be even-handed. Allāh loves those who are even-handed.”¹⁹⁸

They do not divest the sinner amongst this nation (*fasiq al-millī*) of Islām* in its entirety, nor do they believe that he will stay in Hell forever as the Mu’tazilah state. Rather, the sinner falls under the banner of absolute faith (*al-imān al-mutlaq*);** Allāh, Most High, says,

¹⁹⁸ *al-Hujurāt* (49): 9

* ‘Alawī Saqqāf in his critical notes to the *Wāsiṭiyah* states, ‘This is how it is in the printed edition, however the wording in the manuscript and *al-Fatāwā* has the word, ‘faith’ (in place of Islām), and this is more correct.’

** ‘Alawī Saqqāf in his critical notes to the *Wāsiṭiyah* states, ‘This is how it occurs in the printed edition, however the manuscript and *Majmū‘ al-Fatāwā*, vol. 3, pg. 151, just as the words, “falls under the banner of faith,” (i.e. without mention of the word *mutlaq*), and with this the meaning becomes sound. However, al-Sharīf states that the sounder construct should have the words *al-imān al-mutlaq* and argues that the meaning still remains sound. Allāh knows best.’ The following notes explain how this is so.

وَلَا تَحْرِرُ رَقَبَةً مُّؤْمِنَةً

“...you should liberate a believing slave.”¹⁹⁹

It is also possible that He may not enter under the banner of absolute faith²⁰⁰ as Allāh, Most High, says,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَاءَهُ
قُلُوبُهُمْ وَلَا تُلْتَبِطُ عَلَيْهِمْ أَيْنَهُمْ مَرَادُهُمْ إِيمَانًا

“The believers are those whose hearts tremble when Allāh is mentioned, whose faith is increased when His Signs are recited to them.”²⁰¹

The Prophet (ﷺ) said,

“The adulterer, when committing adultery, is not a be-

¹⁹⁹ *al-Nisā'* (4): 92

The point of quoting this verse is to show that as far as the ruling in this world is concerned, any slave who displays faith outwardly falls under the category of being a ‘believing slave,’ even if he is a sinner, and hence can be liberated. cf. *Ibn Taymiyyah, Majmū' Fatawā*, vol. 7, pg. 416

²⁰⁰ This is because ‘absolute faith’ is that which leads to a person who holds it deserving reward and entry into Paradise, and these people do not fall in this category,’ since ‘the term faith when left absolute includes enacting the obligations and leaving the prohibitions,’ and the believer who has absolute faith ‘in the context of promise and threat is one who is deserving of entering Paradise without punishment, i.e. one who does the obligations and leaves the prohibitions.’ cf. *Majmū' Fatawā*, vol. 7, pg. 240; vol. 7, pg. 41; vol. 11, pg. 653

Therefore as far as the worldly ruling goes, one can state that a sinner is a believer, leaving the term absolute, but in terms of the Hereafter one would not state the same in such absolute terms, rather one would say that he has faith that prevents him from eternally residing in Hell. cf. *Majmū' Fatawā*, vol. 7, pp. 354-355

²⁰¹ *al-Anfāl* (8): 2

liever. The thief, when stealing, is not a believer. The person drinking alcohol, when drinking, is not a believer. The one who robs, and people raise their eyes to look at him doing it is not a believer when he robs.”²⁰²

We say that such a person is a believer with a deficiency in his faith, or he is a believer by virtue of his faith and a sinner by virtue of his sin; as such he is not granted the title in its absolute sense (*al-ism al-mutlaq*) and neither is he divested of the title in its essence (*mutlaq al-ism*).

²⁰² Bukhārī #2475-5578-6772-6810 and Muslim #202 on the authority of Abū Hurayrah. Bukhārī #6782-6809 on the authority of ibn 'Abbās.

The ḥadīth is mutawātir. cf. Suyūṭī, *al-Azbār al-Mutanāthirah* #6, and Ghumārī, *Itibāf Dhawī'l-Fada'il* #10

CHAPTER FIVE

The Companions

ONE OF THE FUNDAMENTS OF *Abhu'l-Sunnah wa'l-Jamā'ah* is that their hearts and tongues are faithful to the Companions of the Messenger of Allāh (ﷺ). It is with this that Allāh, Most High, has described them,

وَالَّذِينَ جَاءُوكُمْ مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا
وَلَا حَوْنَنَا الَّذِينَ سَبَقُوكُمْ بِإِيمَانٍ وَلَا تَجْعَلْ فِي قُلُوبِنَا²⁰³
غُلَامًا لِلَّذِينَ أَمْنَأْتَنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

“Those who have come after them say, ‘Our Lord, forgive us and our brothers who preceded us in faith. Do not put any rancour in our hearts towards those who have faith. Our Lord, You are All-Gentle, Most Merciful.’”²⁰³

They obey the saying of the Prophet (ﷺ),

²⁰³ *al-Hashr* (59): 10

“Do not abuse my Companions for by the One in whose hand is my soul, if any one of you spend gold like (Mount) Uhud (in charity) it will not equal a *mudd*, or even a half, of what they spend in charity.”²⁰⁴

They accept what the Qur’ān, the Sunnah, and the consensus mention of their virtues and rankings.²⁰⁵ As such they give precedence to those who spent (in charity) and fought before the Conquest, i.e. the treaty of Hudaybiyah,²⁰⁶ over those who spent and fought after it.²⁰⁷ They place the Muhājirūn before the Anṣār. They believe that Allāh said to the people of Badr who numbered more than three hundred, “Do whatever you wish for I have forgiven you.”²⁰⁸ They believe that no one who pledged allegiance under the tree will enter

²⁰⁴ Bukhārī #3673 and Muslim #2540 on the authority of Abū Sa‘id.

²⁰⁵ Imām Aḥmad, *Usūl al-Sunnah*, pg. 5, said, ‘Whoever disparages a single one of the Companions of the Messenger of Allāh (ﷺ), or dislikes him on account of something he did, or mentions his faults, is an innovator. (He remains so) until he invokes Allāh’s mercy on them, every single one, and until his heart becomes faithful and at rest with them.’ cf. ibn Abi Ya’lā, *Tabaqāt al-Hasabilah*, vol. 1, pg. 245

The author, *al-Sārim al-Maslūl*, vol. 3, pg. 1085 mentions that *Abū'l-Sunnah* ‘are agreed that the obligation (with respect to the Companions) is to praise them, seek forgiveness for them, invoke mercy on them, to be pleased with them, to love them, show allegiance to them, and to punish those who speak evilly of them.’

²⁰⁶ The author, *al-Furqān*, said, ‘The Conquest refers to the treaty of Hudaybiyah because it was the first step taken that led to the conquest of Mecca. It was concerning this treaty that Allāh revealed, “Truly We have granted you a clear victory, so that Allāh may forgive you your earlier errors and any later ones.” [al-Fath (48): 1-2] The Companions asked, “Messenger of Allāh, is this a conquest?” He replied, “Yes.”’

²⁰⁷ cf. *al-Hadid* (57): 10

²⁰⁸ Bukhārī #3007-3081-3983-4274-4890-6259-6939 and Muslim #2494 on the authority of ‘Ali.

the Fire as mentioned by the Prophet ﷺ,²⁰⁹ indeed (they believe) that Allāh was pleased with them and they with Him;²¹⁰ and they numbered more than one thousand four hundred people.

They testify that those who the Messenger of Allāh ﷺ stated (were in Paradise) are in Paradise such as the Ten,²¹¹ Thābit ibn Qays ibn Shammās²¹² and other Companions.²¹³

The Four Khalīfahs

They accept what has been reported via multiple routes from the Leader of the Believers, ‘Alī ibn Abī Tālib (*radīy Allāhu ‘anbu*),²¹⁴ and

²⁰⁹ Muslim #2496 on the authority of Jābir.

²¹⁰ cf. *al-Tawbah* (9): 100 and *al-Fath* (48): 18

²¹¹ Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa‘d ibn Zayd that the Messenger of Allāh ﷺ said, “Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Ṭalḥah is in Paradise, Zubayr ibn al-‘Awām is in Paradise, Sa‘d ibn Mālik is in Paradise, ‘Abdu'l-Rahmān ibn ‘Awf is in Paradise.” Sa‘d ibn Zayd then said, ‘If you wish I will name you the tenth,’ they said, ‘Who is he?’ He paused and they asked again so he said, ‘He is Sa‘d ibn Zayd.’

Tirmidhī said it was ḥasan and it was ruled *ṣahīḥ* by ibn Hibbān #6993-6996.

Tirmidhī #3747 also recorded it on the authority of ‘Abdu'l-Rahmān ibn ‘Awf and it was ruled *ṣahīḥ* by ibn Hibbān #7002.

²¹² Bukhārī #3613-4846 and Muslim #119 on the authority of Anas.

²¹³ cf. the author’s, *Minhāj al-Sunnah*, vol. 4, pg. 237

²¹⁴ Ahmad #833-871 records that ‘Alī said, ‘Should I not inform you of the best of this nation after its Prophet? Abū Bakr.’ Then he said, ‘Should I not inform you of the best of this nation after Abū Bakr? ‘Umar.’ The isnād is ḥasan. Ahmad #922-

others,²¹⁵ that the best of this nation, after its Prophet, are Abū Bakr then ‘Umar. They place ‘Uthmān in third place and ‘Alī in fourth, may Allāh be pleased with them all. This is proven by the narrations and is proven by the Companions unanimously agreeing on giving precedence to ‘Uthmān (over ‘Alī) for the pledge of allegiance. However, some of *Aḥlu’l-Sunnah* do differ concerning (the ranking of) ‘Uthmān and ‘Alī with regards superiority, after having agreed upon giving precedence to Abū Bakr and ‘Umar. Some people gave

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1030 records that ‘Alī said, ‘Should I not inform you of the best of this nation after its Prophet? Abū Bakr. The best of this nation after Abū Bakr is ‘Umar. After this Allāh placed goodness wherever He wished.’ This is *ṣahīḥ*. Many narrations from ‘Alī concerning this are recorded by ibn Abī ‘Āsim, *al-Sunnah* #1200-1221.

cf. Albānī, *Zilāl al-Jannah* #1200+ and Arna’ūt, *Tahqīq Musnad*.

Bukhārī #3671 records that Muhammad ibn al-Hanafiyyah asked his father (‘Alī), ‘Which people are best after the Messenger of Allāh (ﷺ)?’ He replied, ‘Abū Bakr.’ He asked, ‘Then who?’ He replied, ‘‘Umar.’ He said, ‘I feared that he would then say ‘Uthman, so I said, “Then you?”’ He replied, ‘I am just a man amongst the Muslims.’

The author, *Majmū‘ Fatāwā*, vol. 4, pg. 422 quotes this hadith and states that it is reported via approximately eighty routes from ‘Alī.

²¹⁵ Such as Ibn ‘Umar as recorded by Bukhārī #3655-3698, ‘During the time of the Prophet (ﷺ) we would not equate anyone with Abū Bakr, then ‘Umar, then ‘Uthmān, then we would leave the Companions of the Prophet, not declaring some to be superior to others.’ Ibn Abī ‘Āsim #1193 has the additional wording, ‘This reached the Prophet (ﷺ) and he did not object.’

cf. Albānī, *Zilāl al-Jannah* #1190+ and the author’s, *Minhāj al-Sunnah*, vol. 6, pp. 153-154

Khaṭṭābī, *Mā’ālim al-Sunan*, vol. 4, pg. 279, said, ‘The explanation of this - and Allāh knows best - is that he was referring to the seniors and elders amongst them, those whom the Messenger of Allāh (ﷺ) would go to for advice when a matter concerned him. At that time ‘Alī was still young. Ibn ‘Umar did not mean to demean or disregard ‘Alī, may Allāh enoble his face, or to deny his excellence after ‘Uthmān, rather his excellence was well known and was not denied by ibn ‘Umar or any other Companion. They only differed about whether ‘Uthmān came before him: the majority of the Salaf were of the view that ‘Uthmān did come before and the majority of the people of Kūfah were of the opinion that ‘Alī came before ‘Uthmān, may Allāh be pleased with them both.’

the precedence to ‘Uthmān and placed ‘Alī in fourth place, others gave precedence to ‘Alī, and yet others did not voice an opinion. However the affair of *Aḥlu’l-Sunnah* settled with their placing ‘Uthmān before ‘Alī.

Even though, in the view of the majority of *Aḥlu’l-Sunnah*, this issue, i.e. the issue of ‘Uthmān and ‘Alī, is not one of the fundamental issues such that anyone who opposes it is considered to be misguided, one is ruled to be misguided, however, if (he opposes them) in the matter of the Khilāfah. This is because they believe that the Khalīfah after the Prophet (ﷺ) was Abū Bakr, ‘Umar, ‘Uthmān and then ‘Alī.²¹⁶ Whoever reviles the Khilāfah of any of these is more misguided than his domesticated ass.

The Family of the Prophet (ﷺ)

They love the family of the Messenger of Allāh (ﷺ),²¹⁷ they show loyalty to them, and they upkeep the will of the Messenger of Allāh concerning them when he said at Ghadīr Khum, “I admonish you of Allāh concerning my family!”²¹⁸

He (ﷺ) said to his uncle, ‘Abbās, when he complained to him that

²¹⁶ Abū Dāwūd #4630 records that Sufyān said, ‘Whoever says that ‘Alī was more deserving of leadership than those two (i.e. Abū Bakr and ‘Umar) has declared Abū Bakr, ‘Umar, the Muhājirūn, and the Ansār, may Allāh be pleased with them all, wrong. I do not think that his deeds will be raised to the heaven because of this.’

²¹⁷ The author, *Minhāj al-Sunnah*, vol. 7, pg. 294, states, ‘The Family of the Prophet refers to all of Banū Hāshim: the children of al-‘Abbās, ‘Alī, Hārith ibn ‘Abdu-l-Muṭṭalib, all of Banū Abū Tālib and others.’ In *Majmū’ Fatāwā*, vol. 28, pg. 292 he points out that they are the families of ‘Abbās, ‘Alī, Ja’far, and ‘Aqīl.

²¹⁸ Muslim #2407 on the authority of Zayd ibn Arqam.

some of the Quraysh behaved rudely with Banū Hāshim, “By the One in whose hand is my soul, they will never believe until they love you for the sake of Allāh and because of my relationship (to you).”²¹⁹

He (ﷺ) said,

“Allāh chose Kinānah from amongst the descendants of Ismā‘il, He chose the Quraysh from amongst the descendants of Kinānah, from the Quraysh He chose Banū Hāshim, and me from Banū Hāshim.”²²⁰

The Wives of the Prophet (ﷺ)

They show loyalty to the wives of the Messenger of Allāh (ﷺ), the Mothers of the Believers, and they believe that they will be his wives in the Hereafter, especially Khadījah (*radī Allāhu ‘anhā*), the mother of most of his children, the first person to believe in him and to give him support in his mission. She held a high status with him. And al-Ṣiddīqah, the daughter of al-Siddīq (*radī Allāhu ‘anhu*), about whom the Prophet (ﷺ) said, “The excellence of ‘Ā’ishah

²¹⁹ Ahmad #1772-1772-1777-17516 on the authority of al-‘Abbās with a *da’if* isnād.

Tirmidhī records on the authority of ‘Abdu'l-Muṭṭalib ibn Rabi‘ah that the Messenger of Allāh (ﷺ) said, “By the One in whose hand is my soul, faith will not enter the heart of a person until they love you for the sake of Allāh and His Messenger.” Tirmidhī said it was ḥasan ṣaḥīḥ and Arna‘ūt, *Jāmi‘ al-Uṣl* #6543 agreed.

Bukhārī #4240-4241 and Muslim #1759 record on the authority of ‘Ā’ishah who said that Abū Bakr said, ‘By the One in whose hand is my soul, it is more beloved in my view to join the ties of the kin of the Messenger of Allāh (ﷺ) than my own ties.’

²²⁰ Muslim #2276 on the authority of Wāthilah ibn al-Asqa‘.

over women is like the excellence of *al-tharid* over the rest of the food.”²²¹

They declare themselves innocent of the way of the Rawāfidah who hate and abuse the Companions, and of the way of the Nawāsib who harm the family of the Prophet in both word and deed.

The Differences Amongst the Companions

They refrain from (delving) into the differences that occurred amongst the Companions and they state that some of the traditions dealing with their faults are outright lies, and that others have been subject to interpolation or omission and are thus distorted. As regards those issues that are authentically reported, they are excused because they made their *ijtihād* and were either right or wrong.

Alongside this, they do not think that every Companion was infallible, that it is impossible for them to commit major or minor sins. Rather it is possible for them to commit sins in general, but they have such precedence and virtues that necessitate their forgiveness for any such thing that may be committed by them. This is true to the point that they could be forgiven sins that would not be forgiven others who came after them because they have such good deeds that would efface their bad which the later people do not have.

It is established that the Messenger of Allāh (ﷺ) said that they

²²¹ Bukhārī #3770 and Muslim #2446 on the authority of Anas ibn Mālik.

are the best of all generations²²² and that a *mudd* that one of them gives in charity is better than gold equaling the size of Mount Uhud given by those who came after them.

Furthermore, if one of them did commit a sin, he would repent, or he would do such good deeds as would efface it, or he would be forgiven by virtue of his precedence, or (he would be delivered) through the intercession of Muḥammad (ﷺ) since (the Companions) are the most deserving people of his intercession, or he would be afflicted with a trial in this world that would serve as an expiation.²²³ Therefore if this is the case with regards to sins that they may have actually committed, what then of issues in which they

²²² Bukhārī #2652-3651-6429-6658 and Muslim #2533 on the authority of ibn Mas'ūd with the words, “The best of people are my generation, then those who follow them, and then those who follow them.”

It is also recorded by Bukhārī #2651-6428-6695 and Muslim #2535 on the authority of 'Imrān ibn Huṣayn with the words, “The best of you are my generation, then the next, then the next, and then the next.” 'Imrān said, ‘I do not know if he said it two or three times after mentioning his own generation’; Muslim #2534 on the authority of Abū Hurayrah with the words, “The best of my nation is the generation in which I was sent, and then the next.” Abū Hurayrah said, ‘Allāh knows best if he mentioned the third or not’; and Muslim #2536 in the authority of 'Ā'ishah that a man asked the Messenger of Allāh (ﷺ) who the best people were and he replied, “The generation that I am in, then the second, then the third.”

²²³ Bukhārī #5640 and Muslim #2572 record on the authority of 'Ā'ishah that the Messenger of Allāh (ﷺ) said, “There is no tribulation that befalls a Muslim except that Allāh would expiate his sins through it, even if it be a thorn that pricks him.”

Muslim #2572 records on the authority of 'Ā'ishah that she heard the Messenger of Allāh (ﷺ) saying, “There is nothing that afflicts a believer, even a thorn that pricks him, except that, through it, Allāh would write a good deed on his behalf or wipe away a sin of his.”

Bukhārī #5641 and Muslim #2573 record on the authority of Abū Sa'īd and Abū Hurayrah that the Prophet (ﷺ) said, “The believer is not afflicted with illness or hardship, worry or distress, harm or concern - even a thorn that pricks him, except that Allāh would expiate his sins as a result of it.”

made *ijtibād*,²²⁴ bearing in mind that if they were correct, they would have two rewards, and if they were wrong, they would have one reward and their error would be forgiven them!²²⁵

Moreover, the amount of the actions of some of them that one could find objectionable is negligible when compared to the virtues of these people and their good deeds such as their faith in Allāh and His Messenger, *Jihād* in His way, *Hijrah*, their aiding (the Prophet), and their beneficial knowledge and righteous deeds. Whoever studies the lives of these people with knowledge and insight, (considering) the virtues that Allāh blessed them with, will come to know

²²⁴ *ijtibād*: scholarly effort expended by a qualified jurist to deduce a ruling that is not self-evident from the source. The jurist who does so is called a Mujtahid.

²²⁵ As per the ḥadīth of ‘Amr ibn al-Āṣ and Abū Hurayrah recorded by Bukhārī #7352 and Muslim #1716 with the words, “When the judge passes a ruling, making his *ijtibād*, and is correct, he gets two rewards; but if he passes a ruling, making his *ijtibād*, and is wrong, he gets one reward.”

Khaṭṭābī, *Ma‘alim al-Sunan*, vol. 1, pg. 160, said, ‘The one who has erred is rewarded for his *ijtibād* in the pursuit of truth because his *ijtibād* is an act of worship and he is not rewarded for his error, instead just the sin is lifted from him. This ḥadīth applies to those who are Mujtahids, those who have the tools for making *ijtibād*, those who know the *usūl* and the different aspects of *qiyās*. As for one who is not able to make *ijtibād*, he is a pretender, and is not excused for any mistake he makes when passing judgement.’

²²⁶ Ibn Mas‘ūd said, ‘Amongst mankind, they had the most righteous of hearts, they had the most profound and in-depth knowledge, and they were the least pretentious.’

Recorded by ibn ‘Abdu’l-Barr #1810 with a *da’if* isnād, however the narration is good. Almost the exact same wording is reported from al-Hasan by ibn ‘Abdu’l-Barr #1807 with a *ṣahīḥ* isnād and a similar narration is recorded by Abū Nu‘aym, vol. 1, p. 378 #1060 from ibn ‘Umar with a *da’if* isnād.

When ibn ‘Abbās heard some people debating about the religion he said, ‘Do you not know that to Allāh belong certain servants, though they are fully able to respond and are not dumb, the fear of Allāh has silenced them and given them tranquillity.

with certainty that they are best of creation after the Prophets.²²⁶ There has not been any like them and there will not be any like them, they are the select amongst the generations of this nation which is itself the best of all nations and the most honorable with Allāh.²²⁷

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They are the true scholars, the eloquent ones, the intelligent, the noble; scholars of the Days of Allāh, except that when they brought to mind the greatness of Allāh, their minds were overcome, their hearts split for the fear of Allāh, and their tongues were silenced. When they recovered from this state they rushed to performing righteous deeds thinking themselves to be amongst those who were negligent when in reality they were the sagacious, those of strong determination; thinking themselves oppressors and sinners when in reality they were pious worshippers, free of oppression and sin. They did not think that abundant worship was too much for Him; they were not content with little worship, and their actions of worship did not lead them to conceit. Wherever you were to meet them you would find them sombre, solicitous, in a state of dread and fear of their Lord.'

Recorded by Abu Nu‘aym, vol. 1, p. 400 #1149; and ibn al-Mubārak, *al-Zuhd* #1495

²²⁷ Allāh says, "You are the best nation ever to be produced before mankind." [Āli Imrān (3): 110] and "Then We made Our chosen servants inherit the Book..." [Fātir (35: 32)]

The Prophet ﷺ said, "You are the fulfilment of seventy nations, you are the best of them and the most noble of them with Allāh." It was recorded by Tirmidī #3001 who said it was *hasan*.

CHAPTER SEVEN

The Miracles of the *Awliyā'*

ONE OF THE FUNDAMENTALS OF *Aḥlu'l-Sunnah* is to believe in the miracles of the *Awliyā'*.²²⁸ (They believe) that Allāh causes supernatural feats to occur at their hands, grants them spiritual unveilings, and various manifestations of power and influencing (substances).* This is related from the nations of old in *Sūrah al-Kahf* and in other *sūrabs* of the Qur'ān, it is related from the Salaf of this nation: the Companions and the Successors, and from all of the various sects of this nation. They will exist

²²⁸ *Awliyā'*, plural of *wālī*. The author, *al-Furqān*, says, ‘*al-Walāyah*, or loyalty, is the opposite of *al-'adāwah*, or enmity. The essential meaning of *al-walāyah* is love and closeness whereas the essential meaning *al-'adāwah* is hatred and distance. It is also postulated that the *wālī* is called so because of his *muwālah*, or persistence and regularity in performing actions of obedience, meaning by this his following up [good actions] with more [good actions]. The first analysis is more correct.’ He says before this, ‘The *Awliyā'* of Allāh are the pious, God-fearing believers. Allāh, Most High, says, “Yes, the friends of Allāh will feel no fear and will know no sorrow: those who have faith and have *taqwā*.” [*Yūnus* (10): 62-63]’

* cf. *Majmū' Fatāwā*, vol. 11, pp. 314-318

amongst them until the Day of Rising.²²⁹

The Path of Ahlu'l-Sunnah

The path of *Ahlu'l-Sunnah wa'l-Jamā'ah* is to follow the footsteps of the Prophet (ﷺ) inwardly and outwardly, it is to follow the way of the forerunners: the *Muhājirūn* and the *Anṣār*, and it is to follow the Prophet's legacy when he said,

"Hold fast to my Sunnah and the sunnah of the Rightly Guided Caliphs after me. Hold fast to it with the molar teeth. Beware of newly invented matters because every innovation is misguidance."²³⁰

²²⁹ The author, *al-Furqān*, says, 'Hence the pious, God-fearing *Awliyā'* of Allāh are those who follow Muhammad (ﷺ), doing what he ordered and refraining from what he warned against. They follow him in that which He told them that they should follow him in and, as a result, He aids them with His Angels and a spirit from Him. Allāh places His light in their hearts and honours them with miracles. The miracles of the choicest of these *Awliyā'* are performed for the benefit of the religion or to fulfil the needs of the Muslims just as the miracles of their Prophet (ﷺ) were performed for this end. The miracles of the *Awliyā'* are only attained due to the blessing that lies in following His Messenger; hence, in reality, they are included amongst the miracles of the Messenger (ﷺ).'

He says later on in the same chapter, 'It is necessary to know that these miracles could well occur in accordance to the need of a person, so if someone is weak of faith or is in need of these miracles, he is given that which would strengthen his faith and fulfil his need. It is possible that a person who has greater allegiance and love of Allāh not require this, and so the same type of miracles would not occur for him. This is due to his lofty ranking and not due to some deficiency in his allegiance and love of Allāh. It is for this reason that such miracles occurred more frequently for the Successors than they did for the Companions.'

²³⁰ Ahmad #17142-17144-17155 and Tirmidhī #2676 on the authority of 'Irbād ibn al-Sāriyah.

Tirmidhī said it was *ḥasan ṣaḥīḥ* and Hākim #329 said it was *ṣaḥīḥ* with Dhahabī agreeing.

They know that the most truthful words are the words of Allāh and that the best guidance is the guidance of Muhammad (ﷺ). They give preference to the speech of Allāh over the speech of all the different groups of people, and they give precedence to the guidance of Muhammad (ﷺ) over the guidance of everyone else. It is because of this that they are called *Ahlū'l-Sunnah*.²³¹ They are called *Ahlū'l-Jamā'ah* because the word *Jamā'ah* here refers to unifying, the opposite of which is splitting. This holds true even though the term *Jamā'ah* has become the actual name of the people themselves who have united together. The third fundamennt is consensus (*ijmā'*) which is relied on in matters concerning knowledge and religion.

They use these three fundaments to judge everything that people do of speech and deeds, both inward and outward, which is connected to the religion. The consensus that can be accurately ascertained is that which the Righteous Salaf were upon for after them, differences increased and the nation spread.

Unity and Manners

In addition to these fundaments, they enjoin the good and prohibit the evil as required by the Divine Law. They believe in performing Hajj and Jihād, they attend Friday prayers and ‘Īd prayers

²³¹ The author, *Majmu' Fatāwā*, vol. 3, pg. 347, said that they were called *Ahlū'l-Sunnah* because, "They do not have anyone that they follow, i.e. follow rigidly and unswervingly, save the Messenger of Allāh (ﷺ). They have the most knowledge of his statements and his conditions. They are the most stringent in discerning the weak from the authentic. Their Imāms have deep understanding of them and they fully understand their meanings. They closely follow them in terms of believing them, following them and loving them. They show allegiance to those who show allegiance to (his words and states) and enmity to those who oppose them..."

with the leaders; be they pious or wicked. They preserve and upkeep the congregational prayers and they believe it part of their religion to sincerely advise the nation. They believe in the meaning imparted by his (ﷺ) sayings,

“A believer to another believer is like a building, one part of it supports the other,” and he interlaced his fingers.²³²

“The example of the believers in their mutual love, mercy, and affection is like the body: if one limb is pained, the whole body complains of fever and sleeplessness.”²³³

They enjoin to patience at times of calamity, gratitude at times of ease, and contentment at the vicissitudes of decree.

They call to fine conduct (*akhlāq*) and good deeds, and they believe in the import of his (ﷺ) saying,

“The most complete believer with respect to faith is the one with the finest conduct.”²³⁴

²³² Bukhārī #481-2446-6026 and Muslim #2585 on the authority of Abū Mūsā.

²³³ Muslim #2586 on the authority of al-Nu'mān ibn Bashīr.

Aḥmad #22877 records on the authority of Sahl ibn Sa'd that the Prophet (ﷺ) said, “The believer, with respect to the people of faith, is like the head with respect to the body. The believer is pained (at what harms) the people of faith just as the body is pained at what (harms) the head.”

²³⁴ Aḥmad #7402-8822-10066-10106-10817 and Tirmidhī #1162 on the authority of Abū Hurayrah.

Tirmidhī said it was ḥasan ṣaḥīḥ and it was declared ṣaḥīḥ by ibn Hibbān #479-4176 and Hākim #2 with Dhahabī agreeing.

Tirmidhī #2612 records on the authority of Ā'ishah that the Messenger of Allāh (ﷺ) said, “Amongst the believers having the most complete faith are those who

They urge people to join the ties of kinship with those who have severed them with you, to give to those who have deprived you, and to overlook the faults of those who have been unjust to you. They order people to keep duty to their parents, to maintain the ties of kinship, to be good neighbors, to treat the orphans, the poor and the wayfarers well, and to be gentle to slaves.

They prohibit boasting, ostentation, transgression, and being haughty and domineering over people, with due right or without due right. They enjoin towards refined manners and prohibit coarse manners.

In all that they do of this and anything else, they follow therein the Book and the Sunnah; and their path is the religion of Islām which Allāh sent Muhammad (ﷺ) with.

Now, because the Prophet (ﷺ) informed us that his nation would split into seventy-three sects, all of them in the Fire save one which was the *Jamā'ah*, and in another ḥadīth he said, “They are those who

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have the finest conduct and are gentlest with their families.” He said that it was a hasan ḥadīth.

Abū Ya'lā #4151 records on the authority of Anas that the Messenger of Allāh (ﷺ) said, “The most complete person with respect to faith is the one with the finest conduct. Fine conduct raises one to the level of (those) fasting and praying.”

Bayhaqī, *Shu'ab* #7984 records on the authority of Abū Sa'īd that the Messenger of Allāh (ﷺ) said, “The most complete believer with respect to faith is the one with the finest conduct, one who is gentle and easy going with others, one who engenders companionship and is befriended, for the one who tries to engender companionship and is scoffed is not from us.”

The ḥadīth is mutawātir, cf. Suyūṭī, *al-Azbār al-Mutanāthirah* #10, and Ghumārī, *Ittibāf Dhawī'l-Fadā'il* #14

follow what I and my Companions are upon today,”²³⁵ those who follow Islām in its pristine purity, free of blemish, are *Ahlu'l-Sunnah wa'l-Jamā'ah*. This includes the sincerely truthful, the martyrs and the righteous; amongst these are the great signposts of guidance, the lanterns illuminating darkness, possessing virtues and merits that have been related to us; and amongst these are the *abdāl*²³⁶ and the Imams of the religion to whose guidance²³⁷ the Muslims have unanimously agreed. They are the aided group about whom the Prophet (ﷺ) said,

“There will never cease to be a group of my nation who are upon the truth; those who oppose them will not harm them, nor those who betray them, until the Hour

²³⁵ Tirmidhī #2641 on the authority of ‘Abdullāh ibn ‘Amr.

Tirmidhī declared it hasan and al-‘Irāqī, *al-Mughnī* #3240 declared its isnād jayyid. The same wording is also recorded by Tabarānī, *al-Saghir* #150 on the authority of Anas. Refer to Sakhawī, *Maqādīd al-Hasanah* #340 for further documentation of the hadīth.

Khattābī, *Ma‘ālim al-Sunan*, vol. 4, p. 295, said, ‘This hadīth proves that all the sects mentioned therein fall within the fold of Islām because the Prophet, peace and blessing be upon him, stated that they were all from his nation. The hadīth also proves that the one who mistakenly makes a wrong interpretation is not taken outside the fold of Islām.’

²³⁶ *Abdāl*, the plural of *badl*: the Substitutes. The author, *Minhāj al-Sunnah*, vol. 1, pg. 94 said, ‘This was a term used by some of the Salaf and a dā’if hadīth concerning them has been reported from the Prophet (ﷺ).’ He said, *Majmū‘ Fatāwā*, vol. 11, pp. 441-442, ‘Those who used the term *badl*, explained it in various ways: they are the substitutes of the Prophets; or each time one of them dies, Allāh, Most High, replaces him with another; or they are those who have substituted any evil conduct, deed or belief they have with good.’

²³⁷ Alawī Saqqāf in his critical notes to the *Wāsiṭiyah* states that these words are found in the manuscript but not the printed edition.

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is established.”²³⁸

²³⁸ Bukhārī #3640-7311 and Muslim #1921 on the authority of al-Mughīrah.

The ḥadīth is also recorded on the authority of Thawbān by Muslim #1920; Abū Hurayrah by Ahmād #8484-8930; Zayd ibn al-Arqam by Ahmād #19290; Mu‘awiyah by Ahmād #16881-16912; and ‘Umar by Tabarānī, *al-Kabir* and *al-Saghir*.

Similar ahādīth are also recorded on the authority of:

Mu‘awiyah by Bukhārī #3641 with the words, “There will always be a group amongst my nation standing firm upon the command of Allāh...”;

Mu‘awiyah by Muslim #1037 with the words, “There will always be a group of the Muslims fighting for the truth, manifest over those who resist them until the Day of Judgement”;

The same wording is recorded on the authority of ‘Imrān ibn Huṣayn by Abū Dāwūd #2484 at the conclusion of which are the words, “...until the last of them fight the Masiḥ ad-Dajjāl”;

‘Uqbah ibn ‘Āmir by Muslim #1924 with the words, “There will always be a group of my nation fighting in the Way of Allāh, vanquishing their enemy, not being harmed by those who oppose them...”;

Jābir ibn Samurah by Muslim #1922 with words, “This religion will always remain firm, a group of Muslims will fight for its sake until the Day of Judgement”;

Jābir ibn ‘Abdullāh by Muslim #1923 with the words, “There will always be a group of people of my nation fighting in the way of truth, manifest until the Day of Judgement”;

Sa‘d ibn Abū Waqqās by Muslim #1925 with the words, “The people of the west will remain manifest upon the truth until the Day of Judgement”;

Abū Hurayrah by Ahmād #8274 with the words, “There will always be, in this matter, a group of people upon the truth not being harmed by the opposition of those who oppose, until the command of Allāh comes”;

Abū Hurayrah by Abū Nu‘aym, vol. 9, p. 307, with the words, “There will always be a group of my nation standing firm upon the command of Allāh, Mighty and Magnificent. They are not harmed by those who oppose them and they fight their enemies, each time one war is over they move to the next: Allāh causes the hearts of a people to deviate such that they can be nourished by them, until the Day of Judgement... they will be from Shām,” the isnād is ṣaḥīḥ;

A similar wording is recorded on the authority of Salamah ibn Nufayl by Ahmād #16965;

Mu‘awiyah ibn Qurrah by Tirmidhī #2192 commencing with the words, “When

=

We ask Allāh to make us part of them, that he not deviate our hearts after having guided us, and that He grant us mercy from Himself for He is the Ever-Giving.²³⁹

May Allāh send abundant
peace and blessings on
Muhammad, his Family and
his Companions.

=

the people of Shām become corrupt, there will be no good left in you...”;

Abū ‘Inabah al-Khawlānī by ibn Mājah #8 with the words, “Allāh will never cease to plant [a people] in this religion, employing them in his obedience”;

Abū Hurayrah by Abū Ya‘lā #6417 with the words, “There will always be a group of my nation fighting at the doors of Damascus and around it, at the doors of Bayt al-Maqdis and around it, they are not harmed by those who forsake them and they remain manifest upon the truth until the Day of Judgement,” the isnād is ḏa’if;

Abū Umāmah by Ahmād #22320 with the wording, “There will not cease to be a group manifest upon the religion, victorious against their enemy. They will not be harmed by those who oppose them except what they meet of hardship, until the command of Allāh comes and they are in that state.” When asked where they were, he replied, “Bayt al-Maqdis and around it.” The ḥadīth is ṣaḥīḥ with the exception of the portion about Bayt al-Maqdis. The portion about Bayt al-Maqdis is also recorded on the authority of Murrah al-Bahzā by Ṭabarānī, *al-Kabīr* with a ḏa’if isnād.

Suyūtī, *al-Az̄bār al-Mutanāthirah* #132 ruled the ḥadīth mutawātir, adding that the ḥadīth is also recorded on the authority of Shurhabīl ibn al-Sam̄, Qurrah ibn Khālid, Qurrah ibn Iyās, and Nu’mān ibn Bashir.

A large group of the Salaf explained this group to refer to the Ahlu'l-Hadīth, cf. Albānī, *al-Saḥībah* #207.

Refer also to Haythamī, vol. 7, p. 287, and Albānī, *al-Saḥībah* #404-1108-1955-1962-1971.

²³⁹ cf. *Āli Imrān* (3): 8

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THE ARABIC TEXT

العقيدة الواسطية

شيخ الإسلام

أبو العباس أحمد بن عبد العزيز بن قتيبة الغواصي

(٦٦١ - ٥٧٢هـ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الَّذِينَ كُفَّارٌ
وَكَفَّرُوا بِاللَّهِ شَهِيدًا.

وَأَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، إِنْ فَرَادًا بِهِ وَتَوْحِيدًا، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا مَزِيدًا.
أَمَّا بَعْدُ؛ فَهَذَا اعْتِقَادُ الْفِرَقَةِ التَّائِجِيَّةِ الْمَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ؛ «أَهْلُ السُّنَّةِ»
وَالْجَمَاعَةِ؛

وَهُوَ: الْإِيمَانُ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرَسُولِهِ، وَالبَعْثَ بَعْدَ الْمَوْتِ،
وَالْإِيمَانُ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.

وَمِنَ الْإِيمَانُ بِاللَّهِ: الْإِيمَانُ بِمَا وَصَفَ بِهِ نَفْسُهُ فِي كِتَابِهِ، وَبِمَا وَصَفَهُ بِهِ
رَسُولُهُ مُحَمَّدٌ ﷺ مِنْ غَيْرِ تَخْرِيفٍ وَلَا تَغْطِيلٍ، وَمِنْ غَيْرِ تَكْبِيرٍ وَلَا تَمْثِيلٍ، بَلْ
يُؤْمِنُونَ بِأَنَّ اللَّهَ سُبْحَانَهُ «لَيَسْ كَيْتَلِيهِ شَقْ ؟ وَهُوَ السَّمِيعُ الْبَصِيرُ ⑪»
[الشورى: ۱۱]؛ فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسُهُ، وَلَا يُحْرِفُونَ الْكَلِمَ عَنْ
مَوَاضِعِهِ، وَلَا يُلْحِدُونَ فِي أَسْمَاءِ اللَّهِ وَآيَاتِهِ، وَلَا يَكْفِهِنَّ وَلَا يَمْثُلُونَ صِفَاتِهِ
بِصِفَاتِ خَلْقِهِ؛ لَا كَهْ سُبْحَانَهُ لَا سَمِيعٌ لَهُ، وَلَا كُفَّاهُ لَهُ، وَلَا يَنْدَلَهُ، وَلَا يَقْاسِ
بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى؛ فَإِنَّهُ - سُبْحَانَهُ - أَعْلَمُ بِنَفْسِهِ وَبِعِيْرِهِ، وَأَصْدِقُ فِيْلَا،
وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ.

ثُمَّ رَسُولُهُ صَادِقُونَ مُصَدِّقُونَ، بِخِلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ،

ولهذا قال: «سَيَخْنَ رَبُّكَ رَبَّ الْعَزَّةِ عَمَّا يَصْفُدُونَ [١٨] وَسَلَامٌ عَلَى الْمُرْسَلِينَ [١٩] وَلَعْمَدْ لِهِ رَبُّ الْعَالَمِينَ [٢٠]» [الصفات: ١٨٢-١٨٠] فَسَبَحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالِفُونَ لِلرَّؤْسِيلِ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ؛ لِسَلَامَةِ مَا قَالُوهُ مِنَ التَّقْصِيرِ وَالْعَيْنِ.

وَهُوَ سَبِّحَانَهُ قَذْجَمَعَ فِيمَا وَصَفَ وَسَمَّى بِهِ نَفْسَهُ بَيْنَ النَّفْيِ وَالْإِثْبَاتِ.
فَلَا عُذُولَ لِأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ الْمُرْسَلُونَ؛ فَإِنَّهُ الصَّرَاطُ
الْمُسْتَقِيمُ، صِرَاطُ الَّذِينَ أَنْتَمُ اللَّهَ عَلَيْهِمْ مِنَ الْبَيِّنَاتِ وَالْمُدَّيْنَ وَالشَّهَدَاءِ
وَالصَّالِحِينَ.

[الجمع بين النفي والإثبات في وصفه تعالى]

وَقَدْ دَخَلَ فِي هَذِهِ الْجُملَةِ:
مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فِي سُورَةِ «الْإِخْلَاصِ»، الَّتِي تَعْدُلُ «ثُلُثَ الْقُرْآنِ» حِينَئِ
يَقُولُ: «قُلْ هُوَ اللَّهُ أَحَدٌ ۖ إِلَهُ الْأَصْمَدُ ۖ لَمْ يَكُلْ وَلَمْ يُوَلِّ ۖ وَلَمْ
يَكُنْ لَّهٗ كُفُورًا حَدًّا ۖ».

وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَعْظَمِ آيَةِ فِي كِتَابِهِ، حِينَئِيَّ يَقُولُ: «اللَّهُ لَا إِلَهَ إِلَّا
هُوَ الَّذِي الْقِيُومُ لَا يَأْخُذُ سَيْرَةَ وَلَا نَوْمَ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الْأَرْضِي
يَشْفَعُ عِنْدَهُ إِلَّا يَأْذِنُهُ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُجِيبُونَ بِشَيْءٍ وَمَنْ عَلَيْهِ إِلَّا
يُمَاشِأْ وَسَعَ كُوْرِسِيَّةِ السَّمَاوَاتِ وَالْأَرْضِ وَلَا يَنْوِي [أَيْ] لَا يَنْكِرُ شَهْدَهُ وَلَا يُنْفِلُهُ]
جَعْلَهُمْ إِلَّا وَهُوَ الْعَلِيُّ الْعَظِيمُ ۖ» [البقرة: ٢٠٣]

وَلِهَذَا كَانَ مَنْ قَرَأَ هَذِهِ الْآيَةَ، لَيْلَةً لَمْ يَرَنْ عَلَيْهِ مِنَ اللَّهِ حَافِظًا وَلَا يَضُرُّهُ
شَيْطَانٌ حَتَّى يُضْبِحَ.

[الجمعُ بَيْنَ عَلْوَهُ وَقُرْبِهِ وَأَزْيَاتِهِ وَأَبْدِيهِ]

وَقَوْلُهُ سُبْحَانَهُ: «مَوْلَاؤُ الْأَوَّلِ وَالْآخِرِ وَالظَّاهِرِ وَالبَاطِنِ وَهُوَ يَكُلُّ شَفَوْعَ عَلِيمٍ»
[الحديد].

وَقَوْلُهُ سُبْحَانَهُ: «وَتَوَكَّلَ عَلَى النَّعِيْدِ الَّذِي لَا يَمُوتُ» [الفرقان: ٥٨].
وَقَوْلُهُ: «وَهُوَ الْعَلِيمُ الْكَرِيمُ» [التحريم]. «وَهُوَ الْحَكِيمُ الْمُحِيطُ»
[سباء].

[إِحْاطَةُ عِلْمِهِ بِجَمِيعِ مَخْلُوقَاتِهِ]

«يَعْلَمُ مَا يَلْجُئُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزَلُ مِنَ السَّمَاءِ وَمَا يَصْعُقُ فِيهَا»
[سبأ: ٢]. «وَعِنْهُ مَقَاتِعُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ
وَمَا تَسْقُطُ مِنْ رَزْقَهُ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَنْتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا
فِي كِتْبَهِ مُبِينٍ» [الأنعام].

وَقَوْلُهُ: «وَمَا تَحِيلُّ مِنْ أُنْفَى وَلَا تَضَعُمُ إِلَّا يَعْلَمُهُ» [فاطر: ١١].
وَقَوْلُهُ: «يَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَفَوْعٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحْاطَ يَكُلُّ شَفَوْعًا مُّلْأَمًا»
[الطلاق].

وقوله: «إِنَّ اللَّهَ هُوَ الرَّأْيُ ذُو الْقُوَّةِ الْمُتَّيْنُ» [الذاريات: ٥٨].

[إثبات السمع والبصر لله سبحانه]

وقوله: «لَئِنْ كَيْنَاهُ شَفَّٰٓ وَهُوَ أَسْمَيْعُ الْبَصِيرِ» [الشورى: ١١].

وقوله: «إِنَّ اللَّهَ يُعْلَمُ بِمَا يَعْمَلُ إِنَّ اللَّهَ كَانَ سَمِيعًا بِمَا يَعْلَمُ» [النساء: ٣٧].

[إثبات المشيئة والإرادة لله سبحانه]

وقوله: «وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِأَيْدِيهِ» [الكهف: ٣٩].

وقوله: «وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلُوا وَلَكِنَّ اللَّهَ يَعْلَمُ مَا يُرِيدُ» [البقرة: ٢٩].

وقوله: «أَحِلَّ لَكُمْ هَبَيْمَةً الْأَنْتِرِيُّ لَا مَا يَتَّقَنُ عَلَيْكُمْ عِزْمُ الْقَيْدِ وَأَنْتُمْ حِرْمٌ لِأَنَّ اللَّهَ يَعْلَمُكُمْ كَمَا يُرِيدُ» [المائدة: ٦٣].

وقوله: «فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيهِ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدُ أَنْ يُضْلِلَ يَجْعَلْ صَدْرَهُ ضَيْقاً حَرْجاً كَمَا يَصْعَدُ فِي السَّمَاءِ» [الأعراف: ١٢٥].

[إثبات محبة الله وموته لأوليائه على ما يليق بحاله]

وقوله: «وَأَنْهَسْتُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّبِعِينَ» [البقرة: ٢٠٣]. «وَأَنْسَطْتُمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ» [الحجرات: ٣]. «فَمَا أَسْتَقْنَمُوا لَكُمْ فَأَسْتَقْسِمُوا لَهُمْ إِنَّ اللَّهَ

بِحَثُ الْمُتَقِّيَّينَ [النورية]. **إِنَّ اللَّهَ يُحِبُّ الْمُتَوَسِّطِينَ وَيُحِبُّ الْمُتَكَبِّرِينَ** [البقرة].

وَقَوْلُهُ: **فَلَمْ يَكُنْ تَحْتَهُنَّ اللَّهُ فَاتَّعُونِي يُخَيِّبُكُمُ اللَّهُ** [آل عمران: ٣١].
 وَقَوْلُهُ: **فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ مُّهْمَّةٍ وَّمُهْمَّةٍ** [المائدة: ٥٤].
 وَقَوْلُهُ: **إِنَّ اللَّهَ يُحِبُّ الظَّرِيفَ يَقْتَلُونَ فِي سَبِيلِهِ صَدَقًا كَانُوا يَتَنَزَّلُونَ** مُرْضِوصٌ [الصف].
 وَقَوْلُهُ: **وَهُوَ الْفَقُولُ الْوَدُودُ** [البروج: ١٤].

[إِثْبَاتُ اتِّصَافِهِ بِالرَّحْمَةِ وَالْمَغْفِرَةِ سُبْحَانَهُ]

وَقَوْلُهُ: **إِنَّ اللَّهَ أَكْرَمُ النَّاسَ** [النمل: ٣٠].
رَبَّنَا وَسَعَتْ كُلُّ شَيْءٍ وَرَحْمَةُ رَبِّنَا [غافر: ٧]. **وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا** [الأحزاب: ٤٣]. **وَرَحْمَنِي وَسَعَتْ كُلُّ شَيْءٍ وَرَحْمَةُ رَبِّنَا** [الأعراف: ١٥٦].
كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةُ [الأنعام: ١٢]. **وَهُوَ الْفَقُولُ الرَّحِيمُ** [يوحنا: ١٠٧].
فَإِنَّ اللَّهَ خَيْرٌ حَفَظَهُ وَهُوَ أَرْحَمُ الرَّحِيمِينَ [يوسف].

[ذِكْرُ رَضْيِ اللَّهِ وَغَصْبِهِ وَسَخْطِهِ وَكَراهِيَّتِهِ وَأَنَّهُ مُتَصِّفٌ بِذَلِكَ]

قَوْلُهُ: **رَضِيَ اللَّهُ عَنْهُمْ وَرَضِيَ عَنْهُمْ** [المائدة: ١١٩].
 وَقَوْلُهُ: **وَمَنْ يَقْتَلْ مُؤْمِنًا مُتَعَمِّدًا فَجَرَأَهُ جَهَنَّمُ خَلِيلًا فِيهَا**

وَعَصَبَ اللَّهُ عَلَيْهِ وَلَمْ يَنْتَهُ» [النساء: ٩٣].

وَقَوْلُهُ: «ذَلِكَ بِأَنَّهُمْ أَتَبْعَادُوا مَا أَسْخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ» [محمد: ٢٨]، «فَلَمَّا آتَسْأَلُوكُمْ أَنْتُمْ مَا مِنْهُمْ» [الزخرف: ٥٥].

وَقَوْلُهُ: «وَلَدُكُنْ كَرِهُ اللَّهُ أَيُعَاذُهُمْ فَشَطَّهُمْ» [التوبه: ٤٦].

وَقَوْلُهُ: «كَبَرَ مَقْتَنًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ» [الصف: ١].

[ذكر مجيء الله لفصل القضاء بين عباده على ما يليق بجلاله]

وَقَوْلُهُ: «هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيهِمُ اللَّهُ فِي ظُلْلَىٰ مِنَ النَّسَاءِ وَالْمُتَّهِكَةِ وَفِي أَلْأَرْضِ» [البقرة: ٢١٠]. «هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيهِمُ الْمُتَّهِكَةُ أَوْ يَأْتِيَنَّ رِبِّكُمْ أَوْ يَأْتِيَنَّ بَعْضَ مَا يَنْتَ زَيْكُ» [الأنعام: ١٥٨]. «كَلَّا إِذَا دَكَنَ الْأَرْضُ دَكَنَ كَلَّا وَجَاهَ رِبُّكَ وَالْمَلَكُ صَفَا صَفَا» [الفرقان: ٧٧] [الفجر]. «وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْقُسْطِ وَزُلِّ الْمُتَّهِكَةُ تَزَرِّيلًا» [الفرقان: ٧٨].

[إثبات الوجه للسبحانة]

وَقَوْلُهُ: «وَسَبَّبَنِي وَتَهَهَّدَ رَبِّكَ ذُو الْجَلَلِ وَالْأَكْرَارِ» [الرحمن]. «كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ» [القصص: ٨٨].

[إِنْبَاتُ الْيَدِينِ لِلَّهِ تَعَالَى]

وَقَوْلُهُ: «مَا نَعْلَمُ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدِكَ» [ص: ٧٥] «وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ عَلَّتْ أَيْدِيهِمْ وَأَصْنَوْا إِلَيْهِمْ مَسْوِكَتَانِ يُفْعَلُ كَيْفَ يُشَلَّهُ» [المائدة: ٦٤].

[إِنْبَاتُ الْعَيْنَيْنِ لِلَّهِ تَعَالَى]

وَقَوْلُهُ: «وَاصْبِرْ لِمُحَكَّمِ رَبِّكَ فَإِنَّكَ يَأْمُلُنَا» [الطور: ٤٨]. «وَحَمَلْنَا عَلَى ذَانِي الْوَجْهِ وَشَرِّيْنِ تَمْرِيْنِ يَأْمُلُنَا حَرَاءَ لَمَنْ كَانَ كُفَّارًا» [الشعر]. «وَأَفْيَتْ عَلَيْكَ حَمَلَةً يَمْنَى وَلَنْصَنَّ عَلَى عَيْنِيْنِ» [طه].

[إِنْبَاتُ السَّمْعِ وَالْبَصَرِ لِلَّهِ سُبْحَانَهُ]

وَقَوْلُهُ: «قَدْ سَمِعَ اللَّهُ قَوْلَ أَنْفِيْجَدِلَكَ فِي رَوْجِهَا وَنَشَكَ إِلَى اللَّوْلَهِ يَسْمَعُ تَحَاوِرَكَ إِنَّ اللَّهَ سَمِعَ بَعِيرًا» [المجادلة]. وَقَوْلُهُ: «لَقَدْ سَمِعَ اللَّهُ قَوْلَ الْأَرْبَتِ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَخَنْ أَفْيَاهُ سَنَكَثَ مَا قَالُوا» [آل عمران: ١٨١]. وَقَوْلُهُ: «أَمْ يَحْسَبُونَ أَنَا لَا أَسْمَعُ بِرَأْفَمْ وَبِخَوْنَمْ لَنْ وَرْمَلْنَا لَدَهُمْ يَكْنُبُونَ» [الزخرف]. «إِنِّي سَعَكَمَا أَسْمَعَ وَلَرَفَ» [طه]. «أَزْيَلَمْ يَأْنَ اللَّهَ بَرَقَ» [العلق]. «الَّذِي يَرَبِّكَ جِنْ تَقْوَمْ وَقَقْبَكَ فِي الْسَّدِيجِينَ إِنَّ اللَّهَ

هُوَ أَكْبَيْهِ الْعَلِمُ ﴿٢٢٠﴾ [الشعراء: ٢١٨ - ٢٢٠]. «وَقُلْ أَعْمَلُوا فَسَرِّيَ اللَّهُ عَلَيْكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ» [التوبه: ١٠٥].

[إثبات المكر والكيد لله تعالى على ما يليق به]

وَقَوْلُهُ: «وَهُوَ شَدِيدُ الْحِالِ ﴿١٣﴾» [الرعد: ١٣].
 وَقَوْلُهُ: «وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكَرِينَ ﴿٦﴾» [آل عمران].
 وَقَوْلُهُ: «وَمَكَرُوا مَكَرًا وَمَكَرُنَا مَكَرًا وَهُمْ لَا يَشْعُرُونَ ﴿٦﴾» [النمل].
 وَقَوْلُهُ: «إِنَّمَا يَكْنِي دُنْكَدًا وَأَكْدَ كَنْدًا ﴿١٩﴾» [الطارق].

[وصف الله بالغفو والمغفرة والرحمة والعزة والقدرة]

وَقَوْلُهُ: «إِنْ تَبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَتَعَقَّلُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوفًا فَدِيرًا ﴿٤٧﴾» [النساء]. «وَلَيَعْقُلُوا وَلَيَصْفُحُوا أَلَا إِنَّهُمْ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٧﴾» [النور].
 وَقَوْلُهُ: «وَلَيَأْتِيَ الْعَزَّةُ وَلِرَسُولِهِ وَالْمُؤْمِنِينَ» [المنافقون: ٨]. وَقَوْلُهُ عَنْ إِلِيَّسَ: «قَالَ فَيَعْرِلَكَ لَا غُرَبَّ لَهُمْ أَجْمَعُونَ ﴿١٧﴾» [ص: ٨٢].

[أثبات الأسم لله ونفي المثل عنه]

وَقَوْلُهُ: «بَنَرَكَ أَسْمُ رِبِّكَ ذِي الْجَلَلِ وَالْأَكْرَمِ ﴿٧﴾» [الرحمن].

وَقَوْلُهُ: «فَاعْبُدْهُ وَاصْطَبِرْ لِعِزْتِنِيَّةِ هَلْ تَمَلَّهُ لَهُ سَيِّئًا ﴿٦﴾» [مريم]. «وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ ﴿١﴾» [الإخلاص].

وَقَوْلُهُ: «فَلَا يَنْهَمُوا إِلَهُ أَنَّدَادًا وَأَنْتُمْ تَنْلَمُونَ ﴿٣﴾» [البقرة]. «وَمِنْ النَّاسِ مَنْ يَكْفُرُ بِإِيمَانِهِ أَنَّدَادًا يُجْهَنَّمُ كَمْسِيَ اللَّهُ ﴿٤﴾» [البقرة: ١٦٥].

[نفي الشريك عن الله تعالى]

وَقَوْلُهُ: «وَقُلْ لِحَمْدُ اللَّهِ الَّذِي لَمْ يَنْجِدْ وَلَمْ يَكُنْ لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهُ وَلِيٌّ مِنَ الْأَنْوَارِ وَكَبِيرًا ﴿١١﴾» [الإسراء]. «يَسِّيْحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَسْنَاتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾» [التغابن].

وَقَوْلُهُ: «بَنَرَكَ الَّذِي نَزَّلَ الْقُرْآنَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَمْ يَكُنْ لَّهُ أَسْمَاءٌ وَالْأَرْضُ وَلَمْ يَنْجِدْ وَلَدًا وَلَمْ يَكُنْ لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدْرَمْ لَقِيرًا ﴿٢﴾» [الفرقان].

وَقَوْلُهُ: «مَا أَنْجَدَ اللَّهُ مِنْ وَلِيٍّ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَدْهَبَ كُلُّ إِلَّاهٍ بِمَا خَلَقَ وَلَمْ لَا يَمْضِهِمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يَصِيفُونَ ﴿١﴾ عَلِمَ الْعَيْنَ وَالشَّهَدَةُ

فَتَعْلَمَ عَنَّا يُشَرِّكُونَ ﴿١﴾ [المؤمنون]. ﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَقْوَامَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ ﴿٦﴾ [النحل]. ﴿قُلْ إِنَّا حَرَمَ رَبِّ الْفَوْجَيْنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَإِلَّا مِمَّا يُغَيِّرُ الْحَقِّ وَكَانَ شَرِيكُوا بِإِلَهٍ مَا لَمْ يَزِدْ بِهِ سُلْطَنًا وَكَانَ تَقُولُوا عَلَى اللَّهِ مَا لَا يَعْلَمُونَ﴾ ﴿٢﴾ [الأعراف].

[إثبات استواء الله على عرشه]

وقوله: ﴿الرَّحْمَنُ عَلَى الْمَرْسَى أَسْتَوَى﴾ ﴿٥﴾ [طه: ٥]، في سبعة مواضع: في سورة الأعراف: ٥٤ [قوله: ﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَيْرَةِ أَيَّامِهِمْ أَسْتَوَى عَلَى الْمَرْسَى﴾]. وَقَالَ فِي [سورة يونس: ٣]: ﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَيْرَةِ أَيَّامِهِمْ أَسْتَوَى عَلَى الْمَرْسَى﴾، وَقَالَ فِي [سورة الرعد: ٢]: ﴿اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ يُغَيِّرُ عَمَلَ رَبُّهَا ثُمَّ أَسْتَوَى عَلَى الْمَرْسَى﴾. وَقَالَ فِي [سورة طه: ٥]: ﴿الرَّحْمَنُ عَلَى الْمَرْسَى أَسْتَوَى﴾، وَقَالَ فِي [سورة الفرقان: ٥٩]: ﴿شَرِيكٌ أَسْتَوَى عَلَى الْمَرْسَى الرَّحْمَنُ﴾. وَقَالَ فِي [سورة آلِّسَجْدَة: ٤]: ﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَنْهَا فِي سَيْرَةِ أَيَّامِهِمْ أَسْتَوَى عَلَى الْمَرْسَى﴾. وَقَالَ فِي [سورة الحديـد: ٤]: ﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَيْرَةِ أَيَّامِهِمْ أَسْتَوَى عَلَى الْمَرْسَى﴾.

[إثبات علو الله على مخلوقاته]

وقوله: ﴿يَعْسُفُ إِلَيْ مُتَوَكِّلٍ وَرَافِعَكَ إِلَيْ﴾ [آل عمران: ٥٥]. ﴿بَلْ

رَفِعَةُ اللَّهِ إِلَيْهِ» [النساء: ١٥٨]. «إِلَيْهِ يَصْدُدُ الْكُلُّ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يُرْفَعُ» [فاطر: ١٠]. «يَتَهَمَّنُ أَبْنَى لِي صَرْخًا عَلَيْهِ أَثْلَغَ الْأَسْبَابَ أَسْبَبَ السَّمَوَاتِ فَأَلْمَعَ إِلَيْهِ مُوسَى وَلَفِي الْأَطْفَلَةِ كَذَبَ» [غافر: ٣٦، ٣٧]. وَقَوْلُهُ: «مَا يَنْتَمْ مَنْ فِي السَّمَاءِ أَنْ يَضْعِفَ بِكُمُ الْأَرْضَ فَإِذَا هُوَ نَمُورٌ أَمْ أَيْمُشُ مَنْ فِي السَّمَاءِ أَنْ يَرْسِلَ عَبْكُمْ حَاجِيًّا فَسَقَلُونَ كَفَ تَذَبِّرُ» [الملك].

[إِنْبَاتُ مَعِيَّةِ اللَّهِ لِخَلْقِهِ]

«هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سَيَّةٍ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْمِعُ فِي الْأَرْضِ وَمَا يَنْتَجُ مِنْهَا وَمَا يَنْزَلُ مِنَ السَّمَاءِ وَمَا يَمْتَحِنُ فِيهَا وَهُوَ مُعْلِمُ أَنِّي مَا كُنْتُ وَاللَّهُ يُمَكِّنُلُونَ بَصِيرَةً» [ال الحديد].

وَقَوْلُهُ: «مَا يَكُوْنُثُ مِنْ بَحْرٍ إِلَّا هُوَ رَبِيعُهُمْ وَلَا يَخْسِئُ إِلَّا هُوَ سَادُ شَهْرُهُمْ وَلَا أَدْقَنْ مِنْ ذَلِكَ وَلَا أَكْدَرْ إِلَّا هُوَ مَعْهُدُهُ أَنِّي مَا كَانُوا مِمَّا يَتَشَبَّهُمْ بِمَا عَمَلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ يُكْلِفُ شَفَاعَةً عَلَيْهِمْ» [المجادلة]. «لَا تَخْرُنْ إِنَّ اللَّهَ مُعْنَتِهِ» [التوبه: ٤٠].

وَقَوْلُهُ: «إِنَّمَا أَسْمَعَ وَأَدَغَ» [طه]. «إِنَّ اللَّهَ مَعَ الَّذِينَ أَنْقَلَوْا وَالَّذِينَ هُمْ شَحِيْثُونَ» [النحل]. «وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ» [الأفال]. «كَمْ مَنْ فَكَرَ قَلِيلًا غَلَبَتْ فِتْنَةً كَثِيرَةً يُلَدِّنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ» [البقرة].

[إثبات الكلام لله تعالى]

وقوله: «وَمَنْ أَصْدَقُ مِنَ اللَّهِ حِدَيْتَا» [النساء: ١٧] . «وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلَكَ» [النساء: ١١٠] . «إِذَا قَالَ اللَّهُ يَعِيسَى ابْنَ مَرْيَمَ» [المائدة: ١١٠] ، «وَتَسْتَ كَلِمَتَ رَبِّكَ صِدْقًا وَعَدْلًا» [الأنعام: ١١٥] .

وقوله: «وَكَلَمَ اللَّهُ مُوسَى تَكْتَلِيمًا» [النساء: ١١٣] . «مِنْهُمْ مَنْ كَلَمَ اللَّهَ» [البقرة: ٢٥٣] . «وَلَمَّا جَاءَهُ مُوسَى لِيَمْرِئَنَا وَكَلَمَ رَبِّهِ» [الأعراف: ١٤٣] . «وَنَذَرْتَنَّهُ مِنْ جَانِبِ الظُّورِ الْأَيْمَنِ وَفَرَّتْنَهُ بَيْنَ» [آل عمران: ٦٧] . وَقَوْلُهُ: «وَإِذْ نَادَى رَبِّكَ مُوسَى أَنْ أَنْتَ الْقَرْمَ الظَّالِمِينَ» [الشعراء: ١١] . «وَنَادَاهُمْ رَبُّهُمْ أَنْ أَنْهِ كُسَاعَنِ تِلْكَاهُ السَّجَرَةِ» [الأعراف: ٢٢] ، وَقَوْلُهُ: «وَيَوْمَ يَنْادِيهِمْ فَيَقُولُ مَاذَا لَجَئْتُمُ الْمُرْسَلِينَ» [القصص: ٩٥] .

«وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ أَسْبَجَارَكَ فَأَجْرَهُ حَتَّىٰ يَسْمَعَ كَلَمَ اللَّهِ» [التوبه: ٦] ، «وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَمَ اللَّهِ ثُمَّ يَخْرُقُونَ مِنْ بَعْدِ مَا عَقَلُوا وَهُمْ يَعْلَمُونَ» [البقرة: ٧٦] . «يُرِيدُونَ أَنْ يُبَذِّلُوا كَلَمَ اللَّهِ قُلْ لَمْ تَنْتَعِضُنَا كَذَلِكُمْ قَاتَكَ اللَّهُ مِنْ قَبْلِ» [الفتح: ١٥] . «وَأَتَلَ مَا أُرْحَى إِلَيْكَ مِنْ كِتَابٍ رَبِّكَ لَا مُبَدِّلٌ لِكَلِمَتِهِ» [الكهف: ٢٧] .

وَقَوْلُهُ: «إِنَّ هَذَا الْقَوْمَ أَنْ يَعْصُ مَلَكَ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ» [النمل: ٧٦] .

[إثبات تنزيل القرآن من الله تعالى]

﴿وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكًا﴾ [الأنعام: ٩٢]. ﴿أَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ مَعَنْ جِيلٍ أَرْبَعَةٍ خَلِيفًا مُصَدِّقًا مِنْ حَسَنَةِ اللَّهِ﴾ [العاشر: ٢١]. ﴿وَإِذَا بَدَّلَنَا أَيْمَانَهُ مَحَكَّاتٍ، إِيمَانُهُ وَاللهُ أَعْلَمُ بِمَا يَرَى﴾ فَالْوَالِإِيمَانَ مُفْتَحٌ بِلِ آكِرَهُ لَا يَعْلَمُونَ ﴿فَلَنْزَلَ رُوحُ الْقُدُّوسِ مِنْ رَبِّكَ بِالْمُقْرِنِ يُثْبِتُ الدِّينَ مَا مَسَّنَا وَمَدَى وَيُشْرِكُ لِلْمُسْلِمِينَ﴾ وَلَقَدْ قَلَمْ أَنْهَمْ بَقُولُوكَ إِنَّمَا يَعْلَمُ بَعْثَرَ إِسَاثَ الَّذِي يُلْجِدُنَّ إِلَيْهِ أَغْبَجَيْهِ وَهَذَا إِسَانُ عَرَفَتْ شِيشَ ﴿﴾ [النحل: ١٠١-١٠٣].

[إثبات رؤية المؤمنين لربهم في يوم القيمة]

وقوله: ﴿وَمِنْهُ يُوَهِّدُ الْمُضَرِّعَاتِ﴾ إِذْ يَرَاهَا تَأْكِلُهُ ﴿﴾ [القيمة]. ﴿عَلَى الْأَرْضِ يَنْظُرُونَ﴾ [المطففين]. ﴿لِلَّذِينَ أَحْسَنُوا الْمُسْقَنَ وَزِيَادَةً﴾ [يوحنا: ٢٦].
وقوله: ﴿كُمْ تَأْيَثَمُونَ فِيهَا وَلَدَنِتَمْ بِهِ﴾ [ف].
وهذا الباب في «كتاب الله» كثير، من تدبّر «القرآن» طالبا للهدى منه، تبيّن له طريق الحق.

[الاستدلال على إثبات أسماء الله، وصفاته من «الشَّتَّة»]

شُئْمٌ في «سُنَّةِ رَسُولِ اللَّهِ ﷺ»؛ فـ«الشَّتَّةُ» تُؤَسِّرُ «الْقُرْآنَ»، وَتُبَيِّنُهُ، وَتَدْلُلُ عَلَيْهِ، وَتُعَبِّرُ عَنْهُ.

وَمَا وَصَفَ الرَّسُولُ بِهِ رَبِّهِ - عَزَّ وَجَلَّ - مِنَ الْأَحَادِيثِ الصَّحَّاحِ الَّتِي تَلَقَّا مَا
أَهْلُ الْمَغْرِفَةِ بِالْقَبُولِ، وَجَبَ الْإِيمَانُ بِهَا كَذَلِكَ.

[ثبوت التَّزوُّلِ الإِلَهِيِّ إِلَى سَمَاءِ الدُّنْيَا عَلَى مَا يَلِيقُ بِجَلَالِهِ]

مِثْلُ قَوْلِهِ ﷺ : «يَنْزُلُ رِبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَقْنَى ثُلُثُ
اللَّيلِ الْآخِرِ، فَيَقُولُ: مَنْ يَذْعُونِي فَأَسْتَجِيبَ»^(۱) لَهُ؟ مَنْ يَسْأَلُنِي فَأَعْطِيهِ؟
مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟^(۲) ». مُتَقَّنٌ عَلَيْهِ.

[إثبات أنَّ اللَّهَ يَقْرَأُ وَيَضْحَكُ وَيَعْجَبُ]

وَقَوْلُهُ ﷺ : «اللَّهُ أَشَدُ قَرْحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ التَّائِبِ مِنْ أَحَدِكُمْ
بِرَاحِلَتِهِ». مُتَقَّنٌ عَلَيْهِ.

(۱) في بعض النسخ : (فمن ذلك مثل قوله ﷺ). وفي غيرها : (وذلك مثل قوله ﷺ). ولعل ما أتبه أنس، والله أعلم.

(۲) قوله : (فاستجيب) بالنصب؛ لأنَّ جواب الاستفهام . ويجوز الرفع (فاستجب) على الاستئناف وكذا قوله : فأعطيه . و(فاغفر له)، من «فتح الباري» (٣٨ / ٣).

وَقَوْلُهُ ﷺ: «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كَلَامًا يَدْخُلُ الْجَنَّةَ»^(١). مُتَّفَقُ عَلَيْهِ.

وَقَوْلُهُ ﷺ: «عَجِبَ رَبُّنَا مِنْ قَنْوَطِ عَبَادِهِ وَقُرْبِ خَيْرِهِ»^(٢)، يَنْظُرُ إِلَيْكُمْ أَزْلِينَ قَنْطِينَ، فَيَنْظُلُ يَضْحَكُ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ». حَدِيثٌ حَسَنٌ.

[إثبات الرجل والقدم لله سبحانه]

وَقَوْلُهُ ﷺ: «لَا تَرَالُ جَهَنَّمَ يَلْقَى فِيهَا وَهِيَ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضْعَرَ رَبُّ الْعِزَّةِ فِيهَا رَجُلًا». وَفِي رِوَايَةٍ: عَلَيْهَا قَدْمَةٌ فَيَتَزَوَّى بِعَصْبُهَا إِلَى بَعْضٍ، فَتَقُولُ: قَطْنَطٌ». مُتَّفَقُ عَلَيْهِ.

[إثبات الشفاء والصوت والكلام لله تعالى]

وَقَوْلُهُ ﷺ: «يَقُولُ تَعَالَى: يَا آدُمُ. فَيَقُولُ: لَبِيكَ وَسَعْدَنِكَ. فَيَنْادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِنْ دُرِّيْتَكَ بَعْنَاهُ إِلَى النَّارِ». مُتَّفَقُ عَلَيْهِ.

(١) قوله : (كلاهما يدخل الجنة). جاء في بعض النسخ : (يدخلان)، وهي صحيحة؛ لأن (كلا) يجوز في خبرها - سواء كان فعلاً أو أسماء - مراعاة اللفظ، ومراعاة المعنى أ. هـ. من : «شرح العقيدة الطحاوية» ابن عثيمين (ص ٤٠٧).

(٢) كذا بكس أوله، وفتح ثانية، والمعنى : مع قرب تغييره، أي تغيير حاله من حال شدة إلى حال رخاء . وفي بعض النسخ : (وقرب خيره) . ومعناهما قريب، علمًا بأنني لم أجده هذا اللفظ (وقرب خيره) فيما بين يدي من المصادر التي أخرجت الحديث .
وانظر : «الفردوس بمنثور الخطاب» (٢-٤٣١-٤٣٠)، رقم : (٣٨٩٠).

وقوله ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَبَّحَ لَهُ وَلَنْسَ يَكِهَ وَبَيْتَهُ تَرْجَمَانٌ».

[إثبات علو الله علی خلقه واستوائه علی عرشه]

وقوله ﷺ في رفيقة المريض: «رَبِّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، نَفَّذَنَّ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَارَ حَمَّتَكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ، اغْفِرْ لَنَا حُوَيْنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ، وَشِفَاءً مِنْ شَفَائِكَ عَلَى هَذَا الْوَجْعَ؛ فَيَبْرُأ». حديث حسن، رواه أبو داود، وغيره.

وقوله ﷺ: «أَلَا تَأْتَنُونِي وَأَنَا أَمِينٌ مِنْ فِي السَّمَاءِ؟!» حديث صحيح.

وقوله ﷺ: «وَالْعَرْشُ فَوْقَ الْمَاءِ، وَاللهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ». حديث حسن، رواه أبو داود، وغيره.

وقوله ﷺ للجارية: «أَيْنَ اللَّهُ؟». قالت: في السماء. قال: «مَنْ أَنَا؟».

قالت: أَنْتَ رَسُولُ اللَّهِ. قال: «أَغْتَقْهَا؛ فَإِنَّهَا مُؤْمِنَةٌ» رواه مسلم.

[إثبات معية الله تعالى لخلقه وأنها لا تتفاوت علوه فوق عرشه]

وقوله ﷺ: «أَفْضَلُ الْإِيمَانِ: أَنْ تَعْلَمَ أَنَّ اللَّهَ مَعَكَ حَيْثُمَا كُنْتَ». حديث حسن.

وقوله ﷺ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ، فَلَا يَصْفَنَ قَبْلَ وَجْهِهِ، وَلَا هُنْ يَعْبَدُنِي، فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدْمِهِ» متفق عليه.

وَقَوْلُهُ ﷺ: «اللَّهُمَّ رَبِّ السَّمَاوَاتِ السَّبْعِ [وَالْأَرْضِ] ^(١) وَرَبِّ الْعَرْشِ
الْعَظِيمِ، رَبِّنَا وَرَبِّ كُلِّ شَيْءٍ فَالْقَدِيرُ بِالْحَبْ وَالنَّوْى، مُنْزَلُ التَّوْرَةِ وَالإِنْجِيلِ
وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ ذَائِبٍ أَنْتَ أَحَدٌ بِنَا صَاحِبُهَا، أَنْتَ
الْأُولُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ
فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ
وَأَغْيِنِي مِنَ الْفَقْرِ» رَوَاهُ مُسْلِمٌ.

وَقَوْلُهُ ﷺ: لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ: «أَيَّهَا النَّاسُ إِذَا بَعَا عَلَى
أَنفُسِكُمْ؛ فَإِنَّكُمْ لَا تَذَعُونَ أَصْمَمَ وَلَا غَائِبًا، إِنَّمَا تَذَعُونَ سَمِيعًا بَصِيرًا قَرِيبًا،
إِنَّ الَّذِي تَذَعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُثْنَى رَاحِلَتِهِ» مُتَعَقَّدٌ عَلَيْهِ.

[إِنْبَاتُ رُؤْيَاةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ]

وَقَوْلُهُ: «إِنَّكُمْ سَتَرَوْنَ رَبِّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامِنُونَ فِي
رُؤْيَايَتِهِ، فَإِنْ أَسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةِ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةِ قَبْلَ
غُرْمِهِ، فَافْعُلُوا» مُتَعَقَّدٌ عَلَيْهِ.

[مَوْقِفُ «أَهْلِ السَّنَّةِ» مِنَ الْأَحَادِيثِ التِّي فِيهَا إِنْبَاتُ الصَّفَاتِ الرَّبِّيَّيَّةِ]

إِلَى أَمْثَالِ هَذِهِ الْأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رَسُولُ اللَّهِ ﷺ عَنْ رَبِّهِ مَا يُخْبِرُهُ،
فَإِنَّ الْفِرْقَةَ النَّاجِيَّةَ - أَهْلَ السَّنَّةِ وَالْجَمَاعَةِ - يُؤْمِنُونَ بِذَلِكَ؛ كَمَا يُؤْمِنُونَ بِمَا

(١) ما بين المعقوقين ساقط من بعض النسخ، وهو ثابت في: «صحيحة مسلم» (٢٧١٣)

آخر الله به في كتابه، من غير تحريف ولا تعطيل، ومن غير تكيف ولا تمثيل، بل هم الوسط في فرق الأمة، كما أن الأمة هي الوسط في الأمة.

[مكانة «أهل السنة والجماعة» بين فرق الأمة]

فهُم وَسْطٌ فِي بَابِ صِفَاتِ اللهِ - سُبْحَانَهُ وَتَعَالَى - يَبْيَنُ أَهْلَ التَّغْطِيلِ (الجَهْمِيَّةِ)، وَأَهْلَ التَّمْثِيلِ : (الْمُشَيْهَةِ).

وَهُمْ وَسْطٌ فِي بَابِ أَفْعَالِ اللهِ بَيْنَ «الْجَرِيَّةِ» وَ«الْقَدْرِيَّةِ» وَغَيْرِهِمْ . وَفِي بَابِ وَعِيدِ اللهِ بَيْنَ «الْمُزْجَةِ» وَ«الْوَعِيدَةِ» مِنْ «الْقَدْرِيَّةِ» وَغَيْرِهِمْ . وَفِي بَابِ أَسْمَاءِ الإِيمَانِ وَالَّذِينَ بَيْنَ «الْحَرُورِيَّةِ» وَ«الْمُغْتَرِبَةِ»، وَبَيْنَ «الْمُزْجَةِ» وَ«الْجَهْمِيَّةِ» .

وَفِي أَصْحَابِ رَسُولِ اللهِ ﷺ بَيْنَ «الرَّافِضَةِ»^(۱) وَ«الْخَوَارِجِ» .

[وجوب الإيمان باستواء الله على عرشه، وعلوته على خلقه، ومعيته لخلقه، وأنه لا تنافي بينهما]

وَقَدْ دَخَلَ فِيمَا ذَكَرْنَاهُ مِنَ الْإِيمَانِ بِاللهِ: الإِيمَانُ بِمَا أَخْرَى اللهُ بِهِ فِي «كتابه»، وَتَوَاتَرَ عَنْ رَسُولِهِ ﷺ، وَأَجْمَعَ عَلَيْهِ سَلْفُ الْأُمَّةِ؛ مِنْ أَنَّهُ - سُبْحَانَهُ - فَوْقَ سَمَاوَاتِهِ، عَلَى عَرْشِهِ، عَلَيْهِ عَلَى خَلْقِهِ، وَهُوَ سُبْحَانُهُ - مَعْهُمْ أَيْمَانًا كَانُوا، يَعْلَمُ مَا هُمْ عَامِلُونَ، كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ:

«هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَيَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْمَرِيشِ يَعْلَمُ مَا كَلَّبَ

(۱) في أحدى النسخ: «الروافض» .

فِي الْأَرْضِ وَمَا يَنْتَجُ مِنْهَا وَمَا يَنْزَلُ مِنَ السَّمَاءِ وَمَا يَسْعِي فِيهَا وَهُوَ مَعْذُورٌ إِنَّمَا كَشْفُهُمْ وَاللَّهُ
يُمَانِعُهُمْ بِصَدَرِهِ» [الحاديده: ٤].

وليس معنى قوله: «وَقَوْمَكُمْ»: أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ؛ فَإِنَّ هَذَا لَا تُوجِهُهُ
اللُّغَةُ [وَهُوَ خِلَافُ مَا أَجْتَمَعَ عَلَيْهِ سَلْفُ الْأُمَّةِ، وَخِلَافُ مَا فَطَرَ اللَّهُ عَلَيْهِ
الْخَلْقَ] (١).

بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللَّهِ مِنْ أَضْعَفِ مَخْلُوقَاتِهِ، وَهُوَ مَوْضِعٌ فِي السَّمَاءِ،
وَهُوَ مَعَ الْمُسَافِرِ وَغَيْرِ الْمُسَافِرِ أَيْنَمَا كَانَ.

وَهُوَ - شَبِّخَهُ - فَوْقَ عَرْشِهِ، رَقِيبٌ عَلَى خَلْقِهِ، مُهِيمِنٌ عَلَيْهِمْ، مُطْلِعٌ
عَلَيْهِمْ . . . إِلَى غَيْرِ ذَلِكَ مِنْ مَعْنَى رُبُوبِيَّةِهِ.

وَكُلُّ هَذَا الْكَلَامِ الَّذِي ذَكَرَهُ اللَّهُ - مِنْ أَنَّهُ فَوْقَ «الْعَرْشِ» وَأَنَّهُ مَعَنَا - حَقٌّ عَلَى
حَقِيقِتِهِ، لَا يَخْتَاجُ إِلَى تَعْرِيفٍ، وَلَكِنْ يُصَانُ عَنِ الطُّفُونِ الْكَاذِبَةِ؛ مِثْلُ أَنْ يُظْهَرَ
أَنَّ ظَاهِرَهُ قَوْلُهُ: «فِي السَّمَاءِ»، أَنَّ السَّمَاءَ تُظْهِلُهُ أَوْ تُقْلِهُ، وَهَذَا بَاطِلٌ بِإِجْمَاعِ
أَهْلِ الْعِلْمِ وَالْإِيمَانِ؛ فَإِنَّ اللَّهَ قَدْ وَسَعَ «كُرْسِيَّهُ» السَّمَاوَاتِ وَالْأَرْضَ، وَهُوَ
يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَرْوَلَا، وَيُمْسِكُ السَّمَاءَ أَنْ تَقْعُدَ عَلَى الْأَرْضِ إِلَّا
بِإِذْنِهِ، وَمِنْ آيَاتِهِ أَنْ تَقْوَمَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ.

[وَجُوبُ الإِيمَانِ بِقُرْبِ اللَّهِ مِنْ خَلْقِهِ وَأَنَّ ذَلِكَ لَا يَنْهَا فِي عُلُوهُ وَفُوْقَيْتِهِ]

وَقَدْ دَخَلَ فِي ذَلِكَ الْإِيمَانُ بِأَنَّهُ «قَرِيبٌ» مِنْ خَلْقِهِ «مُجِيبٌ»؛ كَمَا جَمَعَ بَيْنَ
ذَلِكَ فِي قَوْلِهِ: «وَإِذَا سَأَلَكَ عِبَادِي عَنِّي قَلِيلٌ قَرِيبٌ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا

(١) مابين معقوفين ساقط من بعض النسخ.

دَعَاهُ فَلِتَسْتَجِيبُوا لِي وَإِذْ سَمِعُوا بِكَلَمِهِ يَرْشَدُونَكَ ﴿١٤﴾ [البقرة]. وَقَوْلُهُ ﴿١٥﴾:
إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عَنْتِ رَاحِلَتِهِ.

وَمَا ذُكِرَ فِي «الكتاب» و«السُّنْنَة» مِنْ قُرْبِهِ وَمَعْنَيِّهِ لَا يُنَافِي مَا ذُكِرَ مِنْ عُلُوّهِ
وَفَوْقِيَّتِهِ؛ فَإِنَّهُ سُبْحَانَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فِي جَمِيعِ نَعْوَتِهِ، وَهُوَ عَلَيْهِ فِي دُنْوَهُ،
قَرِيبٌ فِي عُلُوّهِ.

[وجوب الإيمان بأن «القرآن» كلام الله حقيقة]

وَمِنَ الْإِيمَانِ بِاللَّهِ وَكُتُبِهِ: الْإِيمَانُ بِأَنَّ «الْقُرْآنَ» كَلَامُ اللَّهِ، مُتَرَّدٌ، غَيْرُ
مَخْلُوقٍ، مِنْهُ بَدَأَ، وَإِلَيْهِ يَتُوَدُّ، وَأَنَّ اللَّهَ تَكَلَّمُ بِهِ حَقِيقَةً وَأَنَّ هَذَا «الْقُرْآنَ» الَّذِي
أَنْزَلَهُ عَلَى نَبِيِّهِ مُحَمَّدٍ ﷺ: هُوَ كَلَامُ اللَّهِ حَقِيقَةً، لَا كَلَامٌ غَيْرُهُ.

وَلَا يَجُوزُ إِطْلَاقُ القُولِ بِأَنَّهُ حِكَايَةٌ عَنْ كَلَامِ اللَّهِ، أَوْ عِبَارَةٌ عَنْهُ، بَلْ إِذَا قِرَأَهُ
النَّاسُ أَوْ كَتَبُوهُ فِي «الْمَصَاحِفِ»؛ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ كَلَامَ اللَّهِ تَعَالَى
حَقِيقَةً، فَإِنَّ الْكَلَامَ إِنَّمَا يُضَافُ حَقِيقَةً إِلَى مَنْ قَالَهُ مُبْتَدِئًا، لَا إِلَى مَنْ قَالَهُ مُبْتَغاً
مُؤْدِيًّا.

وَهُوَ كَلَامُ اللَّهِ؛ مُحْرُوفٌ، وَمَعَانِيهِ، لَيْسَ كَلَامُ اللَّهِ الْمُحْرُوفَ دُونَ الْمَعَانِي،
وَلَا الْمَعَانِي دُونَ الْمُحْرُوفِ.

[**وَجُوبُ الْإِيمَانِ بِرَؤْيَاةِ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ وَمَوَاضِعِ الرَّؤْيَاةِ**]

وَقَدْ دَخَلَ أَيْضًا فِيمَا ذَكَرْنَا مِنَ الْإِيمَانِ بِهِ وَبِكُتُبِهِ وَبِمَلَائِكَتِهِ وَبِرَسُولِهِ:
الْإِيمَانُ بِأَنَّ الْمُؤْمِنِينَ يَرَوْنَهُ يَوْمَ الْقِيَامَةِ عِنْتَانِي بِأَبْصَارِهِمْ كَمَا يَرَوْنَ الشَّمْسَ
صَحْوَالنَّيْسِ بِهَا سَحَابَ، وَكَمَا يَرَوْنَ الْقَمَرَ لَا يُصَافِحُونَ فِي رُؤْيَايِهِ.
يَرَوْنَهُ - سُبْحَانَهُ - وَهُمْ فِي عَرَصَاتِ الْقِيَامَةِ، ثُمَّ يَرَوْنَهُ بَعْدَ دُخُولِ الْجَنَّةِ،
كَمَا يَشَاءُ اللَّهُ تَعَالَى .

[**مَا يَدْخُلُ فِي الْإِيمَانِ بِالْيَوْمِ الْآخِرِ**]

وَمِنَ الْإِيمَانِ بِالْيَوْمِ الْآخِرِ: الْإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ مِمَّا يَكُونُ بَعْدَ
الْمَوْتِ فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ، وَبِعَذَابِ الْقَبْرِ وَنَعِيهِ.
فَأَنَّا الْفِتْنَةَ فِي أَنَّ النَّاسَ يُمْتَحِنُونَ فِي قُبُورِهِمْ، فَيُهَمَّلُ لِلرَّجُلِ: (مَنْ زَرَكَ؟ وَمَا
دِينُكَ؟ وَمَنْ نَيَّثَكَ؟).

فَيَبْيَثُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّالِثِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، فَيَقُولُونَ
الْمُؤْمِنُ: (رَبِّ اللَّهُ، وَالإِسْلَامُ دِينِي، وَمُحَمَّدٌ نَّبِيُّ).
وَأَمَّا الْمُرْتَابُ، فَيَقُولُ: (هَاهُ هَاهُ، لَا أَذْرِي)، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا
فَقُلْتُهُمْ). فَيُضَرِّبُ بِمِزَرَّةٍ مِنْ حَدِيدٍ، فَيَصِيبُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ، إِلَّا إِلَّا إِنْسَانٌ،
وَلَوْسِمَعَهَا إِلَّا إِنْسَانٌ لَصَعَقَ.

ثُمَّ بَعْدَ هَذِهِ الْفَتْنَةِ إِنَّا نَعِيمٌ وَإِنَّا عَذَابٌ، إِلَى أَنْ^(۱) تَقْوَمُ الْقِيَامَةُ الْكُبْرَى، فَتُعَادُ الْأَرْوَاحُ إِلَى الْأَجْسَادِ.

وَتَقْوَمُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللَّهُ بِهَا فِي «كِتَابِهِ»، وَعَلَى لِسَانِ رَسُولِهِ، وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ، فَيَقُومُ النَّاسُ مِنْ قُبُوْرِهِمْ لِرَبِّ الْعَالَمِينَ حُفَّةً عَرَّاً، وَتَدْنُو مِنْهُمُ الشَّمْسُ، وَيَلْجِمُهُمُ الْعَرْقُ.

فَتُنَصَّبُ الْمَوَازِينُ، فَتُوزَّنُ بِهَا أَعْمَالُ الْعِبَادِ، «فَمَنْ ثَقَلَ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ حَرَرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَلِيلُوْنَ^(۲)» [المؤمنون].

وَتُشَرَّدُ الدَّوَّاوِينُ، وَهِيَ صَحَافَتُ الْأَعْمَالِ، فَأَخْذَ كِتَابَهُ بِيَمِينِهِ، وَآخَذَ كِتَابَهُ بِشِمَائِلِهِ أَوْ مِنْ وَرَاءِ ظَهِيرِهِ، كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى : «وَكُلَّ إِنْسَنٍ الْرَّزْنَةُ طَلَبَهُ فِي عَنْقِهِ، وَغَرَّهُ يَوْمُ الْقِيَامَةِ كِتَابًا يَلْقَنَهُ مَنْ شَرِّا» أَفَرَا كِتَابَكَ كُنْ يَنْقِسِكَ أَيْمَنَ عَيْنِكَ حَسِيبًا^(۳) [الإسراء].

وَيُحَاسِّبُ اللَّهُ الْخَلَاقَ، وَيَخْلُو بِعِنْدِهِ الْمُؤْمِنُ، فَيُقْرَرُ بِذُنُوبِهِ، كَمَا وُصِّفَ ذَلِكَ فِي «الْكِتَابِ وَالسُّنْنَةِ».

وَأَمَّا الْكُفَّارُ؟ فَلَا يُحَاسِّبُونَ مُحَاسَبَةً مَنْ تُوزَّنْ حَسَنَاتُهُ وَسَيِّئَاتُهُ؛ فَإِنَّهُ لَا حَسَنَاتٍ لَهُمْ، وَلَكِنْ تُعَدُّ أَعْمَالُهُمْ، فَتُخَصِّي فِيهِمْ قَوْنَ عَلَيْهَا، وَيَنْقَرُونَ بِهَا. [وَيُجْزَوْنَ بِهَا]^(۴).

(۱) فِي إِحدى النَّسْخِ: «إِلَى يَوْمِ الْقِيَامَةِ الْكُبْرَى».

(۲) مَا بَيْنَ مَعْقُوفَيْنِ سَاقِطٌ مِنْ بَعْضِ النَّسْخِ، وَفِي إِحدى النَّسْخِ: (وَيَخْرُونَ). بِالْفُرْقَةِ.

[حوض النبي ﷺ ومكانه وصفاته]

وَفِي عَرَصَاتِ الْقِيَامَةِ: «الْحَوْضُ» الْمَوْرُودُ لِلنَّبِيِّ ﷺ مَاوَهٌ أَشَدُّ يَيَاضًا مِنَ الْلَّيْنِ، وَأَخْلَى مِنَ الْعَسْلِ، آتَيْتُهُ عَدْدَ نُجُومِ السَّمَاءِ، طُولُهُ شَهْرٌ، وَعَرْضُهُ شَهْرٌ، مَنْ يَشْرَبُ مِنْهُ^(۱) شَرَبَةً، لَا يَظْمَأْ بَعْدَهَا أَبَدًا.

[الصَّرَاطُ: مَعْنَاهُ وَمَكَانُهُ وَصِفَةُ مُرُورِ النَّاسِ عَلَيْهِ]

وَ«الصَّرَاطُ» مَنْصُوبٌ عَلَى مَثْنَيْ جَهَنَّمَ، وَهُوَ الْجِسْرُ الَّذِي يَبْيَنُ الْجَنَّةَ وَالنَّارَ، يَمْرُّ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَمْرُّ كَلْمَحَ البَصَرِ، وَمِنْهُمْ مَنْ يَمْرُّ كَالْبَزْقِ، وَمِنْهُمْ مَنْ يَمْرُّ كَابِ الْأَبْلِيلِ، وَمِنْهُمْ مَنْ يَتَعَدُّ عَدْوًا، وَمِنْهُمْ مَنْ يَمْشِي مَشْيَا، وَمِنْهُمْ مَنْ يَرْجَفُ رَحْفًا، وَمِنْهُمْ مَنْ يُخْطَفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ فَإِنَّ الْجِسْرَ عَلَيْهِ كَالْأَبْيَكِ تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ.

[القَنْطَرَةُ بَيْنَ الْجَنَّةِ وَالنَّارِ]

فَمَنْ مَرَّ عَلَى «الصَّرَاطِ» دَخَلَ الْجَنَّةَ. فَإِذَا عَبَرُوا عَلَيْهِ، وَفِقْهُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَبَتَّصُّلُ لِتَعْضِيهِمْ مِنْ بَعْضٍ، فَإِذَا هُدُبُوا وَنَفُوا، أَذْنَ لَهُمْ فِي دُخُولِ

(۱) في إحدى النسخ: «من شرب».

الجنة.

وَأَوْلُ مَنْ يَسْتَقْبِطُ بَابَ الْجَنَّةِ: مُحَمَّدٌ ﷺ، وَأَوْلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ الْأُمَّمِ: أَئُلُّهُ.

[شَفَاعَاتُ النَّبِيِّ ﷺ]

وَلَهُ ﷺ فِي الْقِيَامَةِ ثَلَاثٌ شَفَاعَاتٌ:

أَمَا الشَّفَاعَةُ الْأُولَى: فَيَشْفَعُ فِي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ بَعْدَ أَنْ يَرَاجِعَ الْأَنْسَاءُ: آدُمُ، وَثُوْحُ، وَإِبْرَاهِيمُ، وَمُوسَى، وَعِيسَى بْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَسْتَهِي إِلَيْهِ.

وَأَمَا الشَّفَاعَةُ الثَّانِيَةُ: فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَنْ يَدْخُلُوا الْجَنَّةَ.
وَهَاتَانِ الشَّفَاعَاتَيْنِ خَاصَّاتٍ لَهُ.

وَأَمَا الشَّفَاعَةُ الثَّالِثَةُ: فَيَشْفَعُ فِيمَنِ اسْتَحْقَ النَّارَ، وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ
الثَّرِيَّينَ وَالصَّدِيقَيْنَ وَغَيْرِهِمْ، فَيَشْفَعُ فِيمَنِ اسْتَحْقَ النَّارَ أَلَا يَدْخُلُهَا، وَيَشْفَعُ
فِيمَنْ دَخَلَهَا أَنْ يَخْرُجَ مِنْهَا.

[إِخْرَاجُ اللَّهِ بِغَضَّ الْعُصَمَاءِ مِنَ النَّارِ بِرَحْمَتِهِ، وَبِغَيْرِ شَفَاعَةٍ]

وَيَخْرُجُ اللَّهُ مِنَ النَّارِ أَفْوَاتًا بِغَيْرِ شَفَاعَةٍ، بَلْ بِغَضَّ الْعُصَمَاءِ وَرَحْمَتِهِ، وَيَبْقَى فِي
الْجَنَّةِ فَضْلٌ عَمَّنْ دَخَلَهَا مِنْ أَهْلِ الدُّنْيَا، فَيُشَيِّعُ اللَّهُ لَهَا أَفْوَاتًا، فَيَدْخُلُهُمُ

الجنة.

وأصنافٌ ما تضمنته الدار الآخرة من الحساب والثواب والعقاب والجنة والثار، وتفاصيل ذلك مذكورة في «الكتُب المتنزَّلة» من السماء، و«الآثار» من العلم المأثور عن الأنبياء، وفي «العلم الموزُّر عن محمد ﷺ» من ذلك ما يشفي ويُنْهِي، فمن ابتغاه وجده.

[الإيمان بالقدر، ومراتب القدر]

وتومن الفرقَة الناجية من أهل السنة والجماعة بالقدر خيره وشره.
والإيمان بالقدر على درجتين، كل درجة تتضمن شَيْئين^(١).
فالدرجة الأولى : الإيمان بأن الله تعالى عَلِيهِ بالخلق، وهُم عاملون بعلمه القديم الذي هو موصوف به أولاً وأبداً، وعلم جميع آخوهِم من الطاغيات والمعاصي والأرزاق والآجال، ثم كتب الله في اللوح المحفوظ مقادير الخلق.

فأول ما خلق الله الكلم قال له: أكتب. قال: ما أكتب؟ قال: أكتب ما هو كائن إلى يوم القيمة.

فما أصاب الإنسان لم يكن ليخطئه، وما أخطأه لم يكن ليصيبه، جئت

(١) وحاصل ذلك أربعة أمور، وهي ما تعرف بـ«راتب القدر». وقد ذكر في الدرجة الأولى : مرتبتي : العلم والكتابة، وذكر في الدرجة الثانية : مرتبتي المشيئة والخلق. وتسمية هذه الأمور بـ«راتب القدر» أو «درجات القدر». وتصنيفها إلى أربعة راتب، أو على درجتين ، كل ذلك من الأمور الاصطلاحية ، والمراد واحد ، والله أعلم .

الأقلام، وطُبِّقت الصُّحفُ، كَمَا قَالَ تَعَالَى : « أَنْتَ تَعْلَمُ أَنَّ اللَّهَ يَعْلَمُ مَا فِي الْأَكْلَمَ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ » [الحج]، وَقَالَ : « مَا أَصَابَ بْنَ مُحَمَّدٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ قَبْلَ أَنْ تَرَاهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ » [الحديد].

وَهَذَا التَّقْدِيرُ الثَّالِثُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي مَوَاضِعَ جُمْلَةٍ وَنَصِيلَةٍ .
فَقَدْ كَتَبَ فِي الْلَّوْحِ الْمَخْفُوظِ مَا شَاءَ .

وَإِذَا خَلَقَ جَسَدَ الْجِنِّينَ قَبْلَ نُفُخِ الرُّوحِ فِيهِ، بَعَثَ إِلَيْهِ مَلَكًا، فَيُؤْمِنُ بِأَربعَ كَلِمَاتٍ، فَيَتَّمَّ لَهُ : اكْتُبْ : رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيقَيْ أَمْ سَعِيدٍ . وَتَحْوِي ذَلِكَ .

فَهَذَا التَّقْدِيرُ قَدْ كَانَ يَنْكِرُهُ عُلَمَاءُ « الْقَدَرِيَّةُ » قَدِيمًا، وَمُنْكِرُوهُ الْيَوْمَ قَلِيلٌ .
وَأَمَّا الْكَرْجَةُ الثَّالِثَةُ : فَهِيَ مَيْسِيَّةُ اللَّهِ التَّافِذَةُ، وَقُدرَتُهُ الشَّامِلَةُ، وَهُوَ
الْإِيمَانُ بِأَنَّ مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَأَنَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ مِنْ حَرَكَةٍ وَلَا سُكُونٍ إِلَّا بِمَيْسِيَّةِ اللَّهِ سُبْحَانَهُ، لَا يَكُونُ فِي مُلْكِهِ مَا لَا
يُرِيدُ، وَأَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ، فَمَا مِنْ
مَخْلُوقٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا اللَّهُ خَالِقُهُ سُبْحَانَهُ، لَا خَالِقٌ غَيْرُهُ، وَلَا
رَبٌّ سَوَاهُ .

وَمَعَ ذَلِكَ، فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ، وَطَاعَةِ رُسُلِهِ، وَنَهَا هُمْ عَنْ مَغْصِيَتِهِ.
وَهُوَ - سُبْحَانَهُ - يُحِبُّ الْمُتَّقِينَ وَالْمُحْسِنِينَ وَالْمُقْسِطِينَ، وَيَرْضَى عَنِ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَلَا يُحِبُّ الْكَافِرِينَ، وَلَا يَرْضَى لِعِبَادِهِ
الْكُفَّارُ، وَلَا يُحِبُّ الْفَسَادَ .

وَالْعِبَادُ فَاعْلُمُونَ حَقِيقَةً، وَاللَّهُ خَالِقُ أَفْعَالِهِمْ.

وَالْعَبْدُ: هُوَ الْمُؤْمِنُ، وَالْكَافِرُ، وَالْبَرُّ، وَالْفَاجِرُ، وَالْمُصَلِّيُّ، وَالصَّائِمُ.
وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ، وَلَهُمْ إِرَادَةٌ، وَاللَّهُ خَالِقُهُمْ وَقَدْرَتِهِمْ
وَإِرَادَتِهِمْ؛ كَمَا قَالَ تَعَالَى: ﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾ ﴿وَمَا نَشَاءُ مِنْ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [التكوير].

وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدْرِ يَكْذِبُ بِهَا عَائِدَةُ «الْقَدْرِيَّةِ» الَّذِينَ سَمَّاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
«مَجُوسُنَّ» هَذِهِ الْأُمَّةَ، وَيَغْلُو فِيهَا أَقْوَمُ مِنْ أَهْلِ الْإِثْنَيْنِ، حَتَّى سَلَّبُوا الْعَبْدَ قُدْرَتَهُ
وَأَخْتِيَارَهُ، وَيُخْرِجُونَ عَنْ أَفْعَالِ اللَّهِ وَأَحْكَامِهِ حِكْمَاهَا وَمَصَالِحَهَا.

[حَقِيقَةُ الإِيمَانِ وَحُكْمُ مُرْتَكِبِ الْكَبِيرَةِ]

وَمِنْ أُصُولِ «أَهْلِ الشَّرْتَةِ وَالْجَمَاعَةِ»: أَنَّ الدِّينَ وَالْإِيمَانَ قَوْلٌ وَعَمَلٌ، قَوْلُ
الْقَلْبِ وَاللِّسَانِ، وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ.
وَأَنَّ الْإِيمَانَ يَزِيدُ بِالطَّاعَةِ، وَيَنْقُضُ بِالْمَعْصِيَةِ.

وَهُمْ مَعَ ذَلِكَ لَا يَكْفِرُونَ «أَهْلَ الْقِبْلَةِ» بِمُطْلِقِ الْمَعَاصِي وَالْكَبَائِرِ - كَمَا
يَقُولُ «الْخَوَارِجُ» - بِلِ الْأُخْرَوَةِ الْإِيمَانِيَّةِ ثَابِتَةٌ مَعَ الْمَعَاصِي؛ كَمَا قَالَ سُبْحَانَهُ
فِي آيَةِ الْقِصَاصِ: ﴿فَمَنْ عَنِّي لَهُ مِنْ أَنْشِئَ شَيْءًا فَأَنْشَأَعُ مَا يَعْرُوفٌ﴾ [البَقْرَةُ: ١٧٨].
وَقَالَ: ﴿وَلَنْ طَالِبَنَا مِنَ الْمُؤْمِنِينَ أَفْتَلُو فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى
الْآخَرِي فَقَاتِلُو أَلَيْ تَتَفَقَّدُ حَقَّ تَفَقُّدِهِ إِنَّ أَمْرَ اللَّهِ إِنَّ فَإِنْ فَأَصْلِحُوا بَيْنَهُمَا بِالْمَدْلُ وَأَفْسِطُو
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ ﴿إِنَّا الْمُؤْمِنُونَ لِحَوْنَةٍ فَأَصْلِحُوا بَيْنَ أَخْوَيْهِمْ﴾

[الْحَجَرَاتُ: ٩، ١٠]

وَلَا يَسْتَبُونَ الْفَاسِقَ الْمُلَىٰ^(١) إِلَّا سَلَامٌ بِالْكُلِّيَّةِ، وَلَا يُخْلِدُوهُ فِي النَّارِ؛
كَمَا تَقُولُ «الْمُعْتَرَلَةُ».

بِلِ الْفَاسِقِ يَدْخُلُ فِي اسْمِ الإِيمَانِ؛ كَمَا فِي قَوْلِهِ: «فَتَخْرُجُ رَجُلٌ مُؤْمِنٌ»
[النَّسَاءُ: ٩٢]، وَقَدْ لَا يَدْخُلُ فِي اسْمِ الإِيمَانِ الْمُطْلَقِ؛ كَمَا فِي قَوْلِهِ تَعَالَى:
«إِنَّمَا الْمُؤْمِنُ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَتْ قُلُوبُهُمْ وَلَا تُبَطِّلُ عَيْنُهُمْ مَا يَشَاءُ رَبُّهُمْ
إِيمَانُهُ» [الْأَنْفَالُ: ٢]، وَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزِنُنِي الرَّازِنِي حِينَ يَزِنُنِي وَهُوَ مُؤْمِنٌ،
وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرِبُ الْحَمَرُ حِينَ يَشْرِبُهَا
وَهُوَ مُؤْمِنٌ، وَلَا يَتَهَبِّ ثُبَّهَةً ذَاتَ شَرْفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارُهُمْ حِينَ
يَتَهَبِّهَا وَهُوَ مُؤْمِنٌ».

وَتَقُولُ: هُوَ مُؤْمِنٌ نَاقِصُ الإِيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكَبِيرِهِ، فَلَا
يُعْطَى الْاسْمُ الْمُطْلَقَ، وَلَا يُسْلَبُ مُطْلَقُ الْاِسْمِ.

[الواجِبُ نَخْوُ الصُّحَابَةِ وَذِكْرُ فَضَالِّهِمْ]

وَمِنْ أَصْوُلِ «أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ»: سَلَامٌ قُلُوبُهُمْ وَأَسْتِهِنُمْ لِأَصْحَابِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَمَا وَصَفَهُمُ اللَّهُ بِهِ فِي قَوْلِهِ تَعَالَى: «وَالَّذِينَ جَاءُوكُمْ مِنْ بَعْدِهِمْ
يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا وَلَا يَخْوِنَا الَّذِينَ سَبَّوْنَا بِالْإِيمَانِ وَلَا يَجْعَلُ فِي قُلُوبِنَا غُلَامًا
لِلَّذِينَ مَأْمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ» [الْحُسْنَرُ]، وَطَاعَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ:

(١) قَوْلُهُ: «الْمُلَىٰ»: يُعْنِي: الْمُتَسَبِّبُ إِلَى «الْمَلَةِ»، الَّذِي لَمْ يَخْرُجْ مِنْهَا إِلَّا هُوَ مِنْ: «شَرْح
الْعِقِيدَةِ الوَاسِطِيَّةِ» لَابْنِ عَثِيمِينَ (ص ٥٨٣).

«لَا تَسْبُوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَحَدُكُمْ أَنْفَقَ مِثْلَ أُخْدِذَهَا مَا يَلْعَبُهُ مُدَّأْحِدِهِمْ وَلَا تَصِيفُهُ».

وَيَقْبَلُونَ مَا جَاءَهُ «الْكِتَابُ» وَ«الشَّرِيعَةُ» وَ«الإِجْمَاعُ» مِنْ فَضَائِلِهِمْ وَمَرَاثِيهِمْ وَيَفْضُلُونَ مَنْ أَنْفَقَ مِنْ قَبْلِ «الْفَتْحِ» - وَهُوَ «صُلْحُ الْحُدَيْنِيَّةُ» - وَقَاتَلَ، عَلَى مَنْ أَنْفَقَ مِنْ بَعْدِهِ وَقَاتَلَ.

وَيَقْدِمُونَ «الْمُهَاجِرِينَ» عَلَى «الْأَنْصَارِ».

وَيُؤْمِنُونَ بِأَنَّ اللَّهَ قَالَ لِأَهْلِ بَكْرٍ - وَكَانُوا ثَلَاثَ مِائَةً وَيَضْعُفُ عَشَرَ : «أَعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ».

وَبِأَنَّهُ لَا يَدْخُلُ النَّارَ أَحَدٌ بَايْعَ تَحْتَ «الشَّجَرَةِ» - كَمَا أَخْبَرَهُ الشَّيْءُ ﷺ . بَلْ لَقَدْ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ، وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِ مِائَةٍ . وَيَشْهُدُونَ بِالْجَنَّةِ لِمَنْ شَهَدَ لَهُ رَسُولُ اللَّهِ ﷺ؛ كَـ«الْعَشْرَةِ»، وَتَابَتْ بْنَ قَيْسَ ابْنَ شَمَاسَ، وَغَيْرُهُمْ مِنَ الصَّحَابَةِ .

وَيَقْرُرُونَ بِمَا تَوَاتَرَ بِهِ التَّقْلِيلُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ، وَغَيْرِهِ مِنْ أَنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ، وَيَشْتُرُونَ بِعُثْمَانَ، وَيَرْبِعُونَ بِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الْآثارُ، وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي الْبَيْتَعَةِ .

[حُكْمُ تَقْدِيمِ عَلِيٍّ عَلَى عُثْمَانَ رَضِيَ اللَّهُ عَنْهُمَا] :

مَعَ أَنْ يَعْصُمَ «أَهْلَ السُّنْنَةَ»، كَانُوا قَدْ اخْتَلَفُوا فِي عُثْمَانَ وَعَلِيٍّ، رَضِيَ اللَّهُ عَنْهُمَا - بَعْدَ اتْنَافِهِمْ عَلَى تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرَ - أَيِّهِمَا أَفْضَلُ؟ فَقَدَّمَ قَوْمُ عُثْمَانَ، وَسَكَّنُوا، وَرَبَّعُوا عَلَيْهِ، وَقَدَّمَ قَوْمُ عَلِيٍّ، وَقَوْمٌ تَوَفَّفُوا .

لكن استقرَّ أمرُ الشَّيْءَةَ عَلَى تَقْدِيمِ عُثْمَانَ، ثُمَّ عَلَيْهِ .
 وَإِنْ كَانَتْ هَذِهِ الْمَسَأَةُ - مَسَأَةُ عُثْمَانَ وَعَلَيْهِ - لَيَسْتَ مِنَ الْأَصْوَلِ الَّتِي
 يُضَلِّلُ الْمُخَالَفُ فِيهَا عِنْدَ جُمْهُورِ «أَهْلِ الشَّيْءَةِ» .
 وَلَكِنَّ الَّتِي يُضَلِّلُ فِيهَا مَسَأَةُ الْخِلَافَةِ، وَذَلِكَ أَنَّهُمْ يُؤْمِنُونَ أَنَّ الْخِلَافَةَ بَعْدَ
 رَسُولِ اللَّهِ ﷺ: أَبُوبَكْرٌ، وَعُمَرٌ، ثُمَّ عُثْمَانُ، ثُمَّ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُمْ .
 وَمَنْ طَعَنَ فِي خِلَافَةِ أَحَدٍ مِنْ هُؤُلَاءِ [الْأَئِمَّةِ]^(١) فَهُوَ أَضَلُّ مِنْ حِمَارٍ أَهْلِهِ .

[منزلة أهل النبي عند «أهل السنة والجماعة»]

وَيُجَبِّونَ «آلَ بَيْتِ رَسُولِ اللَّهِ ﷺ»، وَيَتَوَلَّنَّهُمْ، وَيَخْفَظُونَ فِيهِمْ وَصِيَّةَ
 رَسُولِ اللَّهِ ﷺ، حَيْثُ قَالَ يَوْمَ «غَدِيرِ خُمٍ»: «أَذْكُرُكُمُ اللَّهُ فِي أَهْلِ بَيْتِيِّ» .
 وَقَالَ أَيْضًا لِلْعَبَاسِ عَمِّهِ: وَقَدْ اشْتَكَ إِلَيْهِ أَنْ بَعْضَ قُرَيْشٍ يَخْفُوْنِي هَاشِمٌ -
 فَقَالَ: «وَالَّذِي نَفْسِي بِيْدِهِ، لَا يُؤْمِنُونَ حَتَّى يُجَبِّوكُمْ؛ اللَّهُ وَلِقَرَابَتِيِّ» .
 وَقَالَ: «إِنَّ اللَّهَ أَضْطَفَنِي بَنِي إِشْمَاعِيلَ، وَأَضْطَفَنِي مِنْ بَنِي إِشْمَاعِيلَ
 كِتَانَةَ، وَأَضْطَفَنِي مِنْ كِتَانَةَ قُرَيْشًا، وَأَضْطَفَنِي مِنْ قُرَيْشٍ بَنِي هَاشِمٌ،
 وَأَضْطَفَنِي مِنْ بَنِي هَاشِمٍ» .
 وَيَتَوَلَّنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ أَمْهَاتِ الْمُؤْمِنِينَ وَيُؤْمِنُونَ بِإِنَّهُنَّ أَزْوَاجُهُ فِي
 الْآخِرَةِ .

خُصُوصًا خَدِيجَةَ - رَضِيَ اللَّهُ عَنْهَا - أُمَّ أَكْثَرِ أَوْلَادِهِ، وَأَوْلَ مَنْ آمَنَ بِهِ
 وَعَاصَدَهُ عَلَى أَمْرِهِ، وَكَانَ لَهَا مِنَ الْمَنْزِلَةُ الْعَالِيَّةُ .

(١) مَا بَيْنَ مَعْقُوفَيْنَ لَمْ يَرْدَفِ بَعْضُ النَّسْخِ .

وَالصُّدِيقَةَ بْنَتِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهَا، الَّتِي قَالَ فِيهَا الرَّبِيعُ بْنُ عَلِيٍّ: «أَفْضَلُ عَائِشَةَ عَلَى النِّسَاءِ كَعَضْلِ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[تَبَرُّ أَهْلِ السَّنَةِ وَالْجَمَاعَةِ، مَا يَقُولُهُ أَهْلُ الْبَدْعِ وَالضَّلَالَةِ فِي حَقِّ «الصَّحَابَةِ» وَ«آلِ الْبَيْتِ»]

وَيَسْبِرُونَ مِنْ طَرِيقَةِ «الرَّوَايَاتِ» الَّذِينَ يُعْنِيُنَّ «الصَّحَابَةِ» وَيُسْبِّهُنَّ، وَطَرِيقَةِ التَّوَاصِبِ الَّذِينَ يُؤْذِنُونَ «أَهْلَ الْبَيْتِ» بِقَوْلٍ أَوْ عَمَلٍ. وَيُمْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُولُونَ: إِنَّ هَذِهِ الْأَثَارَ الْمَرْوِيَّةَ فِي مَسَائِيهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زَيَّ فِيهِ وَقَعِصَ وَغَيَّرَ عَنْ وَجْهِهِ، وَالصَّحِيحُ مِنْهُ هُنْ فِيهِ مَعْذُورُونَ: إِمَّا مُجْتَهِدُونَ مُصِيبُونَ، وَإِمَّا مُجْتَهِدُونَ مُخْطِلُونَ.

وَهُمْ مَعَ ذَلِكَ لَا يَعْتَدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَغْصُومٌ عَنْ كَبَائِرِ الْإِثْمِ وَصَغَائِرِهِ، بَلْ يَجْهُزُ عَلَيْهِمُ الدُّنُوبُ فِي الْجُمْلَةِ، وَلَهُمْ مِنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوجِبُ مَغْفِرَةً مَا يَصْدُرُ مِنْهُمْ - إِنْ صَدَرَ -، حَتَّى إِنَّهُمْ يُغَفَّرُ لَهُمْ مِنَ السَّيِّئَاتِ مَا لَا يُغَفَّرُ لِمَنْ بَعْدَهُمْ؛ لَأَنَّ لَهُمْ مِنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ.

وَقَدْ ثَبَّتَ بِقَوْلِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ خَيْرُ الْقَرْوَانِ، وَأَنَّ أَنْمَدَ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلِ أُحْيَدَهَا مِنَ بَعْدَهُمْ. ثُمَّ إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَلِكُ، فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ أَتَّقَى بِحَسَنَاتِ

تَخْرُوْهُ، أَوْ غُفِرَ لَهُ، بِفَضْلِ سَابِقَتِهِ، أَوْ يَشْفَاعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ، أَوْ ابْنِيَّ بَلَاءِ فِي الدُّنْيَا كُفَّرُهُ عَنْهُ.

فَإِذَا كَانَ هَذَا فِي الدُّنْبُوبِ الْمُحَقَّقَةِ، فَكَيْفَ بِالْأُمُورِ الَّتِي كَانُوا فِيهَا مُجْتَهَدِينَ: إِنَّ أَصَابُوا فَلَهُمْ أَجْرًا، وَإِنْ أَخْطَلُوهُا فَلَهُمْ أَجْرٌ وَاحِدٌ، وَالْحَطَّاطُ مَغْفُورٌ^{١٣}!

ثُمَّ إِنَّ الْقَدْرَ الَّذِي يَتَكَبَّرُ مِنْ فِعْلِ بَعْضِهِمْ قَلِيلٌ تَزَرَّ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَخَاسِنِهِمْ؛ مِنَ الْإِيمَانِ بِاللَّهِ، وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْجَهَادِ فِي سَبِيلِهِ، وَالْهِجْرَةِ وَالْتَّضَرِّرِ، وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ. وَمَنْ نَظَرَ فِي سِيرَةِ الْقَوْمِ بِعِلْمٍ وَصَبِرَةً، وَمَا مَنَّ اللَّهُ عَلَيْهِمْ بِهِ مِنْ الْفَضَائِلِ، عِلْمٌ يَقِيْنُ أَهْلَهُمْ خَيْرُ الْخَلْقِ بَعْدَ الْأَنْبِيَاءِ، لَا كَانَ وَلَا يَكُونُ مِثْلُهُمْ، وَأَنَّهُمُ الصَّفَوةُ مِنْ قُرُونٍ هَذِهِ الْأُمَّةِ الَّتِي هِيَ خَيْرُ الْأَمَمِ وَأَكْرَمَهَا عَلَى اللَّهِ.

[مَوْقِفُ «أَهْلِ السُّنْنَةِ» وَالْجَمَاعَةِ، فِي «كَرَاهَاتِ الْأُولَيَا»]

وَمِنْ أُصُولِ «أَهْلِ السُّنْنَةِ»: التَّصْدِيقُ بِكَرَامَاتِ الْأُولَيَا، وَمَا يُحْرِي اللَّهُ عَلَى أَيْدِيهِمْ مِنْ خَوَارِقِ الْعَادَاتِ، فِي أَنْوَاعِ الْعِلْمِ وَالْمُكَاشَفَاتِ، وَأَنْوَاعِ الْقُدْرَةِ وَالْتَّأْثِيرَاتِ، وَالْمَأْثُورِ عَنْ سَالِفِ الْأَمْمِ فِي «سُورَةِ الْكَهْفِ» وَغَيْرِهَا، وَعَنْ صَدَرِ هَذِهِ الْأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَسَالِفِ [قُرُونٍ]^(١) الْأُمَّةِ، وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ.

(١) فِي كَثِيرٍ مِنَ الطَّبعَاتِ: (وسَافِرْ فِرْقَ الْأُمَّةِ).

[صفات «أهل السنة والجماعة»]

ثُمَّ مِنْ طَرِيقَةِ «أَهْلِ السُّنَّةِ وَالجَمَاعَةِ»: اتِّبَاعُ آثارِ رَسُولِ اللَّهِ ﷺ بِاطِّنًا وَظَاهِرًا، وَاتِّبَاعُ سَبِيلِ السَّابِقِينَ الْأُوَّلِينَ مِنْ «الْمُهَاجِرِينَ» وَ«الْأَنْصَارِ»، وَاتِّبَاعُ وَصِيَّةِ رَسُولِ اللَّهِ ﷺ، حَيْثُ قَالَ: «عَلَيْكُمْ يَسْتَهِي وَسُنَّةُ الْخُلُفَاءِ الرَّاشِدِينَ الْمَهْدِيَّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوْ عَلَيْهَا بِالْتَّوَاجِذِ، وَإِلَيْكُمْ وَمَخْدَثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِذَعَةٍ ضَلَالٌ لَّهُ». وَيَعْلَمُونَ أَنَّ أَصْدِقَ الْحَكَامِ «كَلَامُ اللَّهِ»، وَخَيْرُ الْهَدِيَّ «هَدْيُ مُحَمَّدٍ ﷺ»، وَيُؤْثِرُونَ «كَلَامَ اللَّهِ» عَلَى غَيْرِهِ مِنْ كَلَامِ أَصْنَافِ النَّاسِ، وَيُقَدِّمُونَ «هَدْيَ مُحَمَّدٍ ﷺ» عَلَى هَدِيَّ كُلِّ أَحَدٍ.

وَلَهُذَا سُمِّوْا: «أَهْلُ الْكِتَابِ وَالسُّنَّةِ»، وَسُمِّوْا: «أَهْلُ الْجَمَاعَةِ»؛ لِأَنَّ الْجَمَاعَةَ هِيَ الْاجْتِمَاعُ، وَضِلْلُهَا: الْفُرْقَةُ، إِنْ كَانَ لَفْظُ «الْجَمَاعَةِ» قَدْ صَارَ اسْمًا لِلْفُسُسِ الْقَوْمِ الْمُجَتَمِعِينَ.

وَ«الْإِجْمَاعُ» هُوَ الْأَكْلُ الثَّالِثُ الَّذِي يُعْتَمِدُ عَلَيْهِ فِي الْعِلْمِ وَالدِّينِ. وَهُمْ يَرْتَثُونُ بِهَذِهِ الْأَصْوُرِ الثَّلَاثَةِ جَمِيعَ مَا عَلَيْهِ النَّاسُ مِنْ أُثُورٍ وَأَعْمَالٍ بَاطِلَةٍ أَوْ ظَاهِرَةٍ مِنَ الْمَالَةِ تَعْلُقُ بِالدِّينِ.

وَ«الْإِجْمَاعُ» الَّذِي يُنْضَبِطُ: هُوَ مَا كَانَ عَلَيْهِ السَّلْفُ الصَّالِحُ، إِذْ بَعْدَهُمْ كَثُرَ الْاِخْتِلَافُ، وَانْتَشَرَ فِي الْأُمَّةِ.

[بيان مكملات العقيدة من مكارم الأخلاق ومحاسن الأعمال
التي يتحلى بها «أهل السنة»]

ثُمَّ هُم مَعَ هَذِهِ الْأَصْوَلِ يَأْمُرُونَ بِالْمَعْرُوفِ، وَيَنْهَا عَنِ الْمُنْكَرِ؛ عَلَى مَا
تُوجِّهُهُ الشَّرِيعَةُ.

وَيَرَوْنَ إِقَامَةَ الْحَجَّ وَالْجِهَادِ وَالْجَمْعِ وَالْأَعْيَادِ مَعَ الْأَمْرَاءِ أَبْرَارًا كَائِنُوا أَوْ
فُجَارًا، وَيُحَافِظُونَ عَلَى الْجَمَاعَاتِ.

وَيَدِينُونَ بِالْتَّصِيقَةِ لِلْأُمَّةِ، وَيَعْتَقِدوْنَ مَعْنَى قَوْلِهِ تَعَالَى: «الْمُؤْمِنُونَ لِلْمُؤْمِنِينَ
كَالْبَيْانِ الْمَرْضُوصِ»، يَشْتُرُّ بَعْضُهُ بَعْضًا. وَشَبَكَ بَيْنَ أَصَابِعِهِ». وَقَوْلُهُ تَعَالَى:
«مَثُلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ كَمَثُلِ الْجَسَدِ، إِذَا اشْتَكَى
مِنْهُ عُضُوٌّ؛ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحَمْىِ وَالسَّهْرِ».

وَيَأْمُرُونَ بِالصَّبَرِ عَنِ الْبَلَاءِ، وَالشُّكْرِ عَنِ الرَّحْخَاءِ، وَالرُّضَا بِمَا رَأَوْا الْقُضَاءِ.
وَيَذْهَبُونَ إِلَى مَكَارِمِ الْأَخْلَاقِ، وَمَحَاسِنِ الْأَعْمَالِ، وَيَعْتَقِدوْنَ مَعْنَى
قَوْلِهِ تَعَالَى: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَخْسَثُهُمْ حُلْقًا»، وَيَنْدِبُونَ إِلَى أَنْ تَصِلَّ مِنْ
قَطْعَكَ، وَتُغْطِيَ مَنْ حَرَّمَكَ، وَتَنْقُوَ عَمَّنْ ظَلَمَكَ، وَيَأْمُرُونَ بِبِرِّ الْوَالَّدَيْنِ،
وَصِلَّةِ الْأَرْحَامِ، وَحُسْنِ الْجِوارِ، وَالإِحْسَانِ إِلَى الْيَتَامَى وَالْمَسَاكِينِ وَأَبْنِ
السَّيِّلِ، وَالرَّفِيقِ بِالْمَمْلُوكِ، وَيَنْهَا عَنِ الْفَحْرِ، وَالْحُبْلَاءِ، وَالْبَغْيِ،
وَالْأَسْتِطَالَةِ عَلَى الْخَلْقِ بِحَقٍّ أَوْ بِغَيْرِ حَقٍّ، وَيَأْمُرُونَ بِمَعَالِيِ الْأَخْلَاقِ، وَيَنْهَا
عَنْ سُقْبَاتِهَا.

وَكُلُّ مَا يَقُولُونَهُ أَوْ يَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ، فَإِنَّمَا هُمْ فِيهِ مُتَّسِعُونَ «لِلْكِتَابِ»

وَالشَّيْءَ»، وَطَرِيقُهُمْ هُمْ دِينُ الْإِسْلَامِ الَّذِي يَعْثُثُ اللَّهُ بِهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

لَكِنْ لَمَّا أَخْبَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَئمَّةَ سُقْفَرِقَ عَلَى «ثَلَاثَ وَسَبْعِينَ» فِرْزَقَةً، كُلُّهَا فِي التَّارِيَخِ إِلَّا وَاحِدَةٌ، وَهِيَ «الْجَمَاعَةُ». وَقَدْ حَدَبَتْ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «هُمْ مَنْ كَانَ عَلَى مِثْلِ مَا آتَانَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِيِّ»؛ صَارَ الْمُتَمَسِّكُونَ بِالْإِسْلَامِ الْمُخْضِنِ الْخَالِصِ عَنِ الشَّوَّبِ هُمْ «أَهْلُ الشَّيْءَ وَالْجَمَاعَةِ».

وَفِيهِمُ الصَّدِيقُونَ، وَالشَّهِداءُ، وَالصَّالِحُونَ، وَمِنْهُمْ أَعْلَامُ الْهَدَىِ، وَمَصَابِيحُ الْأَنْجَىِ، أُولُو الْمَنَابِقِ الْمَأْتُورَةِ، وَالْفَضَائِلِ الْمَذْكُورَةِ وَفِيهِمُ الْأَبْدَالُ، وَفِيهِمُ أَئِمَّةُ الدِّينِ، الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَرَالُ طَائِفَةً مِنْ أَنْتِي عَلَى الْحَقِّ مَنْصُورَةً، لَا يَضُرُّهُمْ مَنْ خَالَفُهُمْ، وَلَا مَنْ خَذَلَهُمْ، حَتَّىٰ تَقُومَ السَّاعَةُ».

تَسْأَلُ اللَّهُ أَنْ يَجْعَلَنَا مِنْهُمْ وَلَا يَرْيِعَ قُلُوبَنَا بَغْدَ إِذْ هَدَانَا، وَأَنْ يَهْبَطْ لَنَا مِنْ لَدُنْهُ رَحْمَةً إِنَّهُ هُوَ الْوَهَابُ. وَاللَّهُ أَعْلَمُ.

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَاصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.

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I N D E X O F S E C T S

AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀTINIYYAH: A sect of the Shī'a, the followers of Ismā'il ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

HASHWIYYAH: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Hadith, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazilī who said that 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb was a Hashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.

KARRĀMIYYAH: Followers of Muhammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbīh*).

MUTAKALLIMŪN: Speculative Theologians, adherents to *kalām*.

MU'TAZILA: Followers of Wāṣil ibn 'Aṭā' al-Ghazzāl who abandoned the circles of Hasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMITA: A sect holding the same belief as the Bātiniyyah and followers of Maymūn ibn Daysān.

FALĀSIFA: Those philosophers who promoted the 'wisdom' of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sīnā.

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<i>A believer to another believer is like a building, one part of Allāh chose Kinānah from amongst the descendants of Ismā'īl, Allāh laughs at two men, both of whom kill each other, yet (Allāh), Most High, says, 'O Ādām!' Ādām will reply, 'Here I am, Allāh shows more joy at the repentance of His believing and penitent Do not abuse my companions for by the One in whose hand is my soul, Do whatever you wish for I have forgiven you.</i>	p111 p103 p71 p72 p70 p99 p99 p73 p70 p109 p85 p83 p74 p71 p72 p71 p74 p96 p101 p73 p111 p103 p88
<i>Do you not trust me when I am trusted by Him who is above the heaven? Every night, when the last third of the night remains, our Lord, Hold fast to my Sunnah and the sunnah of the Rightly Guided Caliphs Its water is whiter than milk and sweeter than honey, and its goblets Mankind, naked, barefooted, and uncircumcised, will rise O Allāh! Lord of the seven heavens and the earth, Lord of the great... (On the Day of Judgment), people will be thrown into Hell Our Lord, Allāh, who is above the heaven, may Your name be sanctified. Our Lord is amazed at the despairing of His servants (at some harm) People, be easy on yourselves for you are not calling One who is deaf or The adulterer, when committing adultery, is not a believer. The best of this nation, after its Prophet, are Abū Bakr then 'Umar. The best (quality) of faith is that you know that Allāh is with you The example of the believers in their mutual love, mercy, The excellence of 'Ā'ishah over women is like the excellence of al-tharīd "The first thing Allāh created was the Pen and He said to it, 'Write!</i>	

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BIOGRAPHICAL NOTES

The Companions

‘Ā’ISHAH: bint Abū Bakr *as-Şiddīq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *abādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘ABDULLĀH BIN ‘ABBĀS: bin ‘Abdul-Muṭtalib bin Hāshim bin ‘Abd Munāf al-Qurashī al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the *Hijrah* and was called the ‘Ocean of knowledge’ due to his vast knowledge. He took part in the *Jihād* in North Africa in the year 27H and died in the year 68H.

‘ABDULLĀH BIN ‘AMR: bin al-‘Ās bin Wā'il bin Hāshim bin Su‘ayd bin Sa‘d bin Sahm as-Sahmī. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

‘ABDULLĀH ABŪ JĀBIR: bin ‘Amr bin Ḥazzām bin Thalabah al-Anṣārī al-Khzrajī as-Sulamī, amongst those who gave the pledge of ‘Uqbah. He witnessed *Badr* and was martyred at *Ubud*.

‘ABDULLĀH BIN MAS‘ŪD: bin Ghāfil bin Ḥabīb al-Hadhlī Abū

'Abdur-Rahmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

'ABDULLĀH BIN 'UMAR: bin al-Khaṭṭāb al-'Adawī, Abū 'Abdur-Rahmān, the noble Companion and scholar. He reported many *ahādīth* from the Messenger (ﷺ) and died in the year 73H.

'ABDUR-RAHMĀN BIN AUF: bin Awf bin Abd Awf bin al-Hārith al-Qurashī az-Zuhrī, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abyssinia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

ABŪ BAKR AS-ṢIDDĪQ: 'Abdullāh bin 'Uthmān bin Āmir al-Qurashī. The first *Khalifah* of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

ABŪ AD-DARDĀ: Uwaymir bin Mālik bin Zayd bin Qays al-Khazrajī al-Anṣārī. There is a difference of opinion concerning his name. He accepted Islām on the day of *Badr* and witnessed *Uhud*. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

ABŪ DHARR AL-GHIFĀRĪ: Jundub bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness *Badr*. His virtues are many and he died in the year 32H.

ABŪ HURAYRAH: 'Abdur-Rahmān bin Ṣakhr ad-Dusī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most *hadīth* from the Prophet (ﷺ). He died in the year 59H.

ABŪ MŪSĀ AL-ASH'ARĪ: 'Abdullāh bin Qays bin Salim. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABŪ SA'ID AL-KHUDRĪ: Sa'd bin Mālik bin Sinān bin 'Ubaid al-Anṣārī al-Khazrajī. He and his father were both Companions and he witnessed all the battles that followed *Uḥud*. He was one of the scholars amongst the Companions and reported many *ahādīth* from the Messenger (ﷺ). He died in the year 74H.

ABŪ 'UBAIDAH BIN AL-JARRĀH: 'Āmir bin 'Abdullāh bin al-Jarrāh bin Hilāl al-Qurashī al-Fahrī, one of the ten promised Paradise. He accepted Islām early on and witnessed the battle of *Badr* and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

'ALĪ BIN ABĪ TĀLIB: bin 'Abdul-Muṭtalib bin Hāshim al-Qurashī al-Hāshimī, the fourth Rightly Guided *Khalīfah* and one of ten promised Paradise. He accepted Islām at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fātimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

ANAS BIN MĀLIK: bin an-Naḍar bin Ḏamḍam al-Anṣārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed *Badr* but was not of age to actually participate. He died in the year 93H.

AL-BARĀ'A BIN MĀLIK: bin an-Naḍr al-Anṣārī. He witnessed *Uḥud* and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of *Tustor*.

JĀBIR BIN 'ABDULLĀH: bin 'Amr bin Ḥarrām al-Anṣārī as-Sulamī, he witnessed the second pledge at *Uqbah* while he was still a child. It is said that he witnessed *Badr* and *Uḥud* and he reported many *ahādīth* from the Messenger (ﷺ). He died in the year 74H.

KHUBAIB BIN 'ADĪ: bin Mālik bin 'Āmir al-Awsī al-Anṣārī. He witnessed *Badr* and was martyred during the lifetime of the Prophet (ﷺ) when he was captured by the polytheists in Mecca.

MU'ĀDH BIN JABAL: bin 'Amr bin Aws al-Anṣārī al-Khazrajī, Abū

'Abdur-Rahmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur'ān. He was present at the pledge of 'Uqbah and witnessed *Badr* and the following battles and was martyred due to a plague in the year 17H or 18H.

MU'ĀWIYAH: bin Abū Sufyān bin Ṣakhr bin Harb bin Umayyah bin 'Abd Shams al-Qurashī al-Amawī. He accepted Islām in the year of the Conquest and witnessed *Hunain* and *al-Yamāmah*. He was one of the scribes who would write the revelation and died in the year 60H.

SA'D BIN ABĪ WAQQĀS: Sa'd bin Mālik bin Ahīb bin 'Abd Munāf al-Qurashī az-Zuhrī Abū Iṣhāq bin Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

'UMAR BIN AL-KHAṬṬĀB: Abū Ḥafs 'Umar bin al-Khaṭṭāb bin Nufayl al-Qurashī al-'Adawī, the second Rightly Guided *Khalifah* and one of the ten promised Paradise. He accepted Islām five years before the *Hijrah* and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

'UTHMĀN BIN 'AFFĀN: *Dhu an-Nurayn* 'Uthmān bin 'Affān bin Abū al-'Ās bin Umayyah al-Qurashī al-Amawī, the third Rightly Guided *Khalifah* and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allāh. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. He was martyred in the year 35H.

AZ-ZUBAIR: bin al-Awām bin Khuwaylid bin Asad al-Qurashī al-Asadī, Abū 'Abdullāh. He migrated to Abyssinia on both the migrations there and accompanied the Messenger on all his military expeditions. He was one of the ten promised Paradise and died in the year 36H.

Others

AL-AWZĀ'Ī: 'Abdur-Rahmān bin 'Amr bin Muḥammad, Abū 'Amr, one of the great scholars of his time. He was well versed in ḥadīth, *fiqh* and the military expeditions undertaken by the Prophet ﷺ. The Muslims have agreed as to his excellence and being an *Imām*. His *fiqh* dominated Spain for a time and he died in the year 158H.

ABŪ DĀWŪD: Sulaymān bin al-Ash'ath bin Ishāq bin Bashīr, Abū Dāwūd as-Sijistānī, the *Imām*, *Hāfiẓ* and author of the famous *Sunan*. He died in the year 275H.

AHMAD: bin Muḥammad bin Hanbal bin Hilāl ash-Shaybānī, Abū 'Abdullāh, the *Imām* of the *Sunnah* and author of the famous *Musnad*. He was known for his knowledge of ḥadīth, *fiqh*, and his *taqwā* and asceticism. He died in the year 241H.

AL-BAYHAQĪ: Aḥmad bin al-Husayn bin 'Alī bin 'Abdullah bin Mūsā, Abū Bakr al-Bayhaqī al-Naysaburī al-Khusrawjirdī al-Shāfi'i. The *Imām*, *Hāfiẓ*, ascetic and one of the main proponents of the al-Shāfi'i school. He studied under a host of the leading scholars of his time and a large group took from him. His works are marked by their meticulousness and reliability, amongst them are: *as-Sunan al-Kubrā*, *Ma'rifah as-Sunan wal Athār*, *al-Asmā' was Sifāt*, *al-I'tiqād*, *Dala'il an-Nubuwah* and *Shu'ab al-Imān*.

AL-BAZZĀR, AHMAD BIN 'AMR: Abū Bakr, Aḥmad bin 'Amr bin 'Abdul-Khāliq Al-Basrī was one of the eminent and learned *Hadīth* scholars who had attained the rank of *Hāfiẓ* in the memorization of *Hadīth*. He authored two books on *Hadīth* which are *Al-Musnad Al-Kabir* and *Al-'Ilal*. He studied under At-Tabarānī and others. Al-Bazzār died in 292 H.

BUKHĀRĪ: Muḥammad bin Ismā'īl bin Ibrāhīm bin al-Mughīrah, Abū 'Abdullāh. He was born in the year 194H and became one of the *Imāms* of ḥadīth and was nicknamed 'The Leader of the Believers in Hadīth.' He died in the year 256H.

AD-DAHHĀK: bin Muzāhim al-Hilālī, Abū al-Qāsim al-Khurasānī, the *Imām* of *tafsīr*. He was trustworthy and precise and a student of Sa‘īd bin Jubair. He died in the year 105H.

IBN HIBBĀN: Abū Ḥātim Muḥammad ibn Ḥibbān al-Tamīmī al-Bustī, the *Hāfiẓ*, *Mujtahid* and author of the famous *Saḥīḥ ibn Ḥibbān*. He died in the year 354H.

IBN KATHĪR: Imād al-Dīn Ibn Kathīr, was a scholars of *tafsīr*, language, history and *ḥadīth*. He was born in Jandal in a province of Basrah and then moved to Damasus where he died. His works works include the famous commentary of the Qur’ān, entitled *Tafsīr al-Qur’ān al-‘Azīm*.

MUSLIM: bin al-Hajjāj bin Muslim al-Qushayrī, Abū al-Husain an-Naisābūrī, the *Hāfiẓ* and one of the great *Imāms* of this nation. He is the author of the *Ṣaḥīḥ* which is the most authentic book of *hadīth* after Bukhārī. He died in the year 261H.

AN-NASĀ'Ī: Aba ‘Abdur-Raḥmān Alḥmad bin Shu‘ayb bin ‘Ali al-Khurasanī The author of the famous *Sunan*, the *mujāhid* and *Hāfiẓ*. He was known for his strictness in grading *ḥadīth* narrators.

SHAYṬĀN: Also called *Iblīs*. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shayṭān is derived from the verb *shajana* which means to be distant, and indeed Shayṭān is distant from all good.

AT-TIRMIDHĪ: Muḥammad bin ‘Isā bin Sawrah bin Mūsā bin ad-Daḥhāk as-Sulamī at-Tirmidhī, the *Imām*, *Hāfiẓ* and the author of the famous *Sunan*. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.

INDEX OF ARABIC WORDS

- AWLIYĀ': plural of *wālit*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.
- 'AYY: withholding the tongue from speaking, carefully considering each word before it is said.
- BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.
- BID'AH: innovation, that which is newly introduced into the religion of Allāh.
- DA'IF: weak; the ḥadīth that is neither *ṣahīh* nor *ḥasan* because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being *maudū'*, fabricated.
- DHIKR: remembrance, recollection, technically referring the remembrance of Allāh.
- DU'Ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'ibādah*) and supplication of request (*du'ā mas'alah*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world

and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

HADĪTH: A text attributed to the Prophet ﷺ describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'i*.

HĀFIZ: pl. *Huffāz*. Hadith Master, commonly referred to one who has memorised at least 100000 hadiths.

HASAN: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*dabī*) falls short of the requirements of the *shāfiḥ* ḥadīth; containing no irregularity (*shādū*) and no hidden defect (*illāh*). A ḥadīth can be *hasan* in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

IHSĀN: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

IKHLĀS: sincerity, to strip oneself of worshiping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhlās* (*mukhlis*) will be free of *riyā*.

‘ILM: knowledge.

ĪMĀN: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger ﷺ.

ISNĀD: support. The chain of authorities on which a narration is based,

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linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

ITTIBĀ': following, technically referring to following the Sunnah of the Prophet (ﷺ).

JĀHILYYAH: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

JAHL: ignorance.

KALĀM: speech, discourse. Technically used to refer to dialectics and scholastic theology.

KHALAF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALIFAH: pl. *khulafā'*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called *Amir al-Mu'minīn* or Leader of the Believers.

KHUSHŪ': submissiveness, humility.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

MURĀQABAH: self-inspection. The servant having the sure knowledge that Allāh sees him in all circumstances and knows all that he is doing, as such he does his utmost not to fall into the prohibited matters and to correct his own failings.

MURSAL: disconnected. A ḥadīth whereby a *Tābi'i* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of *da'if*.

QADR: Divine Decree and Destiny.

QUR'ĀN: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

RIYĀ': showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

RUQYĀ: recitation used to cure an illness or disease. It can only be done

in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

SABR: patience and steadfastness, the restraint of ones self to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. *Ikhlas* can never be complete without *sidq* and *sidq* can never be complete without *ikhlas* and the two can never be complete without *sabr*. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him; and with Allāh, i.e. doing only that which He wills.

SAHĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

SĀHĪH: correct, authentic. A ḥadīth which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*'illah*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice ('*adl*) of the narrator; the precision (*dabī*) of the narrator; its not being *shādh*; and its not containing an *'illah*. The ḥadīth can be *ṣahīh* in and of itself, or it can contain a defect but still be ruled to be *ṣahīh* due to supporting evidences.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Sahābah*, the *Tābi'ūn* and the *Tab' Tābi'ūn* due to the ḥadīth, 'The best of people are my generation, then the one that follows, then the one that follows.'

SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

TĀBI'ŪN: The generation following that of the Companions.

TAB' TĀBI'ŪN: The generation following that of the *Tābi'ūn*.

TAQWĀ: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it

as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwa* (*muttaqī*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

TARQ: the practice of divination through drawing lines in the earth or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein.

TAWHĪD: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

TIYARAH: seeing bad omens in things.

WAHIDATU-L-WUJŪD: The unity of existence, the heretical belief that Allāh is everywhere and everything.

WARA': pious caution, scrupulousness. A mannerism through which the heart is purified of all that would sully it and has been excellently summarised in the saying of the Prophet (ﷺ), "From the excellence of ones Islām is his leaving that which does not concern him." It is to leave all that causes one doubt, all that does not concern him, to continuously bring oneself to account and to devote oneself to Allāh. Some of the Salaf said, 'None attains the reality of *taqwā* until he leaves that which is harmless for fear of falling into that which is harmful.'

YAQĪN: certainty. It is to faith (*Imān*) what the soul is to the body, it is the soul to the actions of the heart which in turn formulate the souls to the actions of the limbs and through it one attains the rank of *Šiddiq*. From *yaqīn* does *tawakkul* (absolute reliance in Allāh) sprout and through *yaqīn* is all doubt, suspicion and worry dispelled and the heart filled with love, hope and fear of Allāh. *Yaqīn* is of three levels, that which arises from knowledge (*'ilm al-yaqīn*), seeing (*'ain al-yaqīn*) and actual experience (*Haqq al-yaqīn*).