

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Straight Path

All praise is due to *Allah*. We ask *Allah* to raise the rank and increase the honour of Prophet *Muhammad* and protect his [*Muslim*] Nation from that which he feared for it.

Allah, the Exalted, said¹:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ)

[which means:] **O you who believe, fear Allah, and let each self look at what it has prepared for Tomorrow [the Day of Judgement].**

^Aliyy [*Ibn Abi Talib*], may *Allah* accept his good deeds and exalt the honour of his face, said, "Today [this life] is a time for work [i.e., for the Hereafter] and tomorrow [the Hereafter] is a time for reckoning." This was narrated by *Al-Bukhariyy* in the Chapter of *Ar-Riqaa*.

¹ *Surat Al-Hashr, Ayah 18.*

The Greatest of *Allah's* Rights upon His Slaves

Know that the greatest of the rights of *Allah* the Exalted upon His slaves is [to confirm] His Oneness and not to associate a partner with Him. This is because associating partners with *Allah* is the most enormous sin committed by the slave. It is the sin that He [*Allah*] does not forgive [after death], and He forgives whatever is less than that for whomever He Wills.

Allah the Exalted Said²:

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

which means: **[Surely, *Allah* does not forgive the association of partners with Him, and He forgives whatever is less than that for whomever He Wills].**

Likewise, all types of blasphemy are not forgiven by *Allah* [after death]. This is evidenced by the saying of *Allah* the Exalted³:

(إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ)

which means: **[Indeed, those who disbelieved and averted [people] from the path of *Allah*⁴ and then died while they were disbelievers - never will *Allah* forgive them].**

The Messenger of *Allah* ﷺ said:

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أُلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ

which means: <<**Whoever testifies that no one is God except *Allah* alone without a partner, that *Muhammad* is His slave and His Messenger, that *Isa* (Jesus) is the slave of *Allah*, His Messenger, and the good news given to Mary and that his soul is created and honoured by**

² *Surat an-Nisa'*, ayah 48.

³ *Surat Muhammad*, ayah 34.

⁴ This means blocking others from embracing Islam.

Allah, that Paradise is true, and Hellfire is true, **Allah** will admit him into Paradise even if he was amongst the major sinners>>. This *ḥadīth* was narrated by *Al-Bukhārīyy* and *Muslim*.

In another *ḥadīth*:

فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ

which means: <<Surely **Allah** will save from Hell⁵ whoever said no one is God except **Allah** seeking the acceptance of **Allah**.>> This *ḥadīth* was narrated by *Al-Bukhārīyy*.

It is obligatory to associate the belief in the Message of *Muḥammad* ﷺ along with the testimony that no one is God except **Allah**. That is the least by which safety from the everlasting stay in Hell would be achieved.

⁵ Meaning to stay in Hell forever, not a negation of a believer entering it.

The Meaning of the Two Testifications of Faith

In general, the meaning of the Testification that “no one is God except *Allāh*” is: I declare with my tongue and I hold as a conviction and submit to it in my heart that the only rightfully worshipped One is *Allāh* the Exalted.

The meaning of the Testification that “*Muḥammad* is the Messenger of *Allāh*” is: I declare with my tongue and I accept with my heart that our Master *Muḥammad* ﷺ is sent from *Allāh* to all of the humans and *jinn* and that he is truthful in everything he conveyed from *Allāh* the Exalted, therefore the people must believe in his Laws and follow him.

What is meant by the two Testifications of Faith is the negation of Godhood for other than *Allāh* and confirming it for *Allāh* the Exalted, along with the confirmation of the Message of our Master *Muḥammad* ﷺ. *Allāh* the Exalted Said⁶:

(وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا)

which means: **[And whoever has not believed in *Allāh* and His Messenger - then verily, We have prepared for the disbelievers a Blazing Fire]**. This verse is explicit in deeming whoever does not believe in *Muḥammad* ﷺ a blasphemer. Consequently, whoever disputes this matter would be opposing the *Qurʾān*, and whoever opposes the *Qurʾān* blasphemes.

The scholars of Islam have unanimously agreed that whoever practices a religion other than *Islām* is deemed with blasphemy. They also deemed with blasphemy whoever does not deem such a person with blasphemy, or doubts about his blasphemy, or remains undecided about his blasphemy, such as to say: “I do not say he is a blasphemer nor do I say he is not.”

Moreover, know with certainty that, *Imān* (faith) and *Islām* would not be valid nor would the good deeds be accepted without uttering the two Testifications of Faith; expressed as follows:

أشهد أن لا إله إلا الله وأشهد أن محمدًا رسول الله

⁶ *Surat Al-Fath, ayah 13.*

This means: “I testify that no one is God except *Allah* and I testify that *Muhammad* is the Messenger of *Allah*”. Alternatively, one could say whatever carries the same meaning, even if it were expressed in a language other than Arabic.

It is sufficient for the validity of one’s *Islam* to utter it [the Testification of Faith] once in a lifetime, to embrace Islam. After that, saying the Testification of Faith remains obligatory in each prayer for the validity of the prayer. As for the one who was raised as *Muslim* and believed in the two Testifications of Faith, uttering them is not a condition for the validity of one’s *Islam*. Rather, one is *Muslim* even if one does not utter them.

The Messenger of *Allah* ﷺ said:

قَالَ اللَّهُ تَعَالَى: وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ

This means: <<***Allah* Said: ‘There is nothing more acceptable to Me, and for which I would raise the rank of My slave, than for My slave to perform what I have made obligatory upon him’.**” This is a *Qudsiyy hadith* narrated by *al-Bukhariyy*. Moreover, the best and first obligation is the belief in *Allah* and His Messenger.

The belief that no one is God except *Allah* alone is not enough if it is not associated with the belief that *Muhammad* ﷺ is the Messenger of *Allah*. *Allah* the Exalted Said^[1]:

(قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ)

This means: [Say (O *Muhammad*), ‘Obey *Allah* and the Messenger,’ and if they turn away (i.e., from believing in *Allah* and His Messenger) then (let them know that) *Allah* does not accept the blasphemers]. This means that *Allah* does not accept those who turned away from believing in *Allah* and His Messenger because of their blasphemy. Also, the meaning of “obeying *Allah* and His Messenger” in this verse is “believing in them.”

This is evidence that whoever does not believe in *Allah* and His Messenger, *Muhammad* ﷺ, is a blasphemer, and *Allah* does not accept him because of his blasphemy. Consequently, one would have contradicted the *Qur’an* if one says that *Allah* accepts the believers and the

^[1] *Surat Al ‘Imran, ayah 32.*

blasphemers, on the premise that He created all of them. We say to such a person, “*Allah* created all of them, but He does not accept all of them.”

The Obligation of Every Accountable Person

Know that according to the *Malikiyyah*, uttering the two Testifications of Faith after puberty, once in a lifetime, with the intention of fulfilling the obligation, is obligatory on every accountable person. This is the case according to them, as they do not consider the *Tashahhud* to be obligatory in the prayer, but a recommended act. However, according to the *Shafi’iyyah* and the *Hanabilah*, it is obligatory to utter the *Tashahhud* in every prayer for the validity of the prayer.

No Religion is Correct except *Islam*

The true religion to *Allah* is *Islam*. *Allah* the Exalted Said⁷:

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ)

[which means] “Whoever seeks other than *Islam* as a religion, it will not be accepted from him, and he will be among the losers in the Hereafter.” Also, *Allah* the Exalted Said⁸:

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)

[which means] “The (acceptable) religion to *Allah* is *Islam*.” Therefore, all of the prophets were *Muslims*. Whoever was a follower of *Musa* [Moses] is called Muslim *Musawiyy* [A Muslim following Moses] and whoever was a follower of *’Isa* [Jesus] is called Muslim *’Isawiyy*

⁷ *Surat Al ‘Imran*, ayah 85.

⁸ *Surat Al ‘Imran*, ayah 19.

[A Muslim following Jesus]. Hence, it is valid to say about the follower of *Muhammad* ﷺ that he is Muslim *Muhammadiyy*.

Islam is the religion that *Allah* accepts for His slaves and ordered us to follow. It is invalid to name *Allah* “Muslim” as uttered by some ignorant people.

In ancient times, mankind altogether was on one religion, which was *Islam*. Associating partners with *Allah* and blasphemy took place only after Prophet *Idris* [Enoch]. *Nuh* [Noah] was the first prophet sent to the blasphemers, calling to worshipping *Allah* alone, the One Who has no partner. *Allah* warned all [the nations] of the Messengers after *Nuh* from associating partners with *Allah*. Our Master *Muhammad* ﷺ renewed the call to *Islam* after *Islam* seized to exist among the humans on Earth. He was supported with miracles that prove his Prophethood. Some people embraced *Islam* while the people of misguidance rejected his Prophethood. Some of them were already ‘*mushriks*’ [those who associated partners with *Allah*], like a faction of Jews who worshiped *Uzayr* (Ezra), adding blasphemy to their blasphemy. Some of the People of the Book, the Jews and the Christians, believed in him, like *Abdullah Ibn Salam*, the scholar of the Jews in *Madinah*, and *Ashamah An-Najashiyy*, the king of Ethiopia who was a Christian. Then he [*Ashamah*] followed the Messenger in a perfect way and died during the lifetime of the Messenger of *Allah* ﷺ. The Messenger prayed the funeral prayer for the absent on the day he died; *Allah* revealed his death to the Prophet ﷺ. Then light used to be seen on his grave during the nights, and this is evidence that he became a perfect *Muslim*; a *waliyy* [righteous Muslim] among the *Awliya*’ of *Allah*, may *Allah* accept his deeds.

The *Islamic* basis which unites all the people of *Islam* is the worship of *Allah* alone.

The Judgment Pertaining to the one who outwardly Claims to be Muslim but Contradicts *Islam* in Concept

There are many factions that have contradicted *Islam* in concept, even though they attribute themselves to *Islam* by uttering the two *Shahadah*s, by saying, “I testify that no one is God except *Allah* and I testify that *Muhammad* is the Messenger of *Allah*”, and by praying and fasting. In reality, they have contradicted the two Testifications of Faith by believing what is contradictory to their meaning. Consequently, they have left *Tawhid* by worshipping other than *Allah* and have become blasphemers – not *Muslims*. Such is the example of those who believe in the godhood of *^Aliyy Ibn Abi Talib*, or *Al-Khadir*, or *Al-Hakim Bi-Amrillah*, and others. Likewise, the judgement of blasphemy is passed on anyone who commits a blasphemous saying or act.

The one who rejects the two Testifications of Faith is certainly deemed with blasphemy. One’s everlasting dwelling place [in the Hereafter] will be Hellfire. One’s torture in the Hereafter will be continuous and endless; never to exit Hellfire.

As for the one who performs the greatest of the rights of *Allah* by confirming the Oneness of *Allah*, the Exalted (i.e. leaving out associating partners with Him) and believing in His Messenger ﷺ, one will not dwell in Hellfire forever, even if one enters it because of one’s sins. Regardless of the amount of sins committed, such a person will exit Hellfire and enter Paradise after receiving the punishment that one deserves – if *Allah* does not forgive him. The Messenger of *Allah* ﷺ said:

يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزَنُ دَرَّةٍ مِنْ إِيْمَانٍ

This means: <<Whoever says, “There is no God except *Allah*” will exit Hellfire as long as one holds a particle’s weight of faith in one’s heart [i.e. the essentials of a valid belief]>>.” This *hadith* was narrated by *Al-Bukhariyy*.

As for the one who adhered to the *Tawhīd* of *Allāh* the Exalted, refrained from disobeying *Allāh* and fulfilled His Orders; one will not be tortured and will enter Paradise -- the abode of everlasting and uninterrupted enjoyments. This is proven by the *Qudsiyy ḥadīth* conveyed by *Abu Hurayrah*. The Messenger of *Allāh* ﷺ Said:

قَالَ اللَّهُ عَزَّ وَجَلَّ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

This means: <<***Allāh*, the Mighty and Great, Said: “I have prepared for my pious slaves [types of enjoyment] what no eye has ever seen, no ear has ever heard, and what no human mind has ever conceived”>>. *Abu Hurayrah* continued to say: “Recite, if you want, the Saying of *Allāh*, the Exalted^[1]:**

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً ۖ بِمَا كَانُوا يَعْمَلُونَ)

This means: **[So no self knows what awaits them of pleasurable enjoyments that bear comfort to their eyes, as recompense for their good deeds].”** Narrated by *Al-Bukhārīyy* in his *Sahih*.

^[1] *Sūrat as-Sajdah*, āyah 17.

Categories of Blasphemy

Know, my *Muslim* brother, that there are beliefs, actions and sayings which contradict the two Testifications of Faith and render one a blasphemer. Blasphemy is of three types: the blasphemous belief, the blasphemous action and the blasphemous saying. This is by Consensus of the Four Schools (*madhhabs*) as proclaimed by their scholars, namely *an-Nawawiyy* and *Ibnu-l-Muqri* of the *Shafi'iyyah* [*Shafi'iyy* School], *Ibn ^Abidin* of the *Hanafiyyah* [*Hanafi* School], *Al-Buhutiyy* of the *Hanabilah* [*Hanbaliyy* School], *Shaykh Muhammad ^Illaysh* of the *Malikiyyah* [*Malikiyy* School], and others. Likewise, past *mujtahids* from other than these most famous four Schools mentioned this including *Al-Awza'iyy*. He was a *mujtahid* who had his own *madhhab* which was practiced for a time, then eventually all his followers died. So, let the one who needs more clarification refer to the books of the scholars.

The blasphemous belief: It lies in the heart. Examples are denying an Attribute among the Attributes of *Allah* the Exalted that are deemed necessary to Him by consensus; such as Him being: Existent, Powerful, All-Hearing, and All-Seeing. It is also blasphemous to believe that He [*Allah*] is an illumination or a soul. *Shaykh ^Abdul-Ghaniyy an-Nabulusiyy* said: “Whoever believes that *Allah* occupies the space in Heavens and Earth, or that He is a body sitting on the *^Arsh*, is a blasphemer even if one claims to be *Muslim*.”

The blasphemous act: An example is to knowingly throw the Book of the *Qur'an* in the trash. *Ibn ^Abidin* said, “Even if one does not intend to belittle the *Qur'an* [by one's act of throwing], because one's act on its own depicts belittlement.” It is also blasphemous to throw religious papers in the trash or any paper that contains one of the Names of *Allah* the Exalted, while being mindful of what is in it. Furthermore, one apostatizes by wearing a symbol of blasphemy without necessity, such as with the intention of seeking blessings by wearing it, glorifying it, or while deeming this act permissible.

The blasphemous saying: An example is to swear at *Allah*, the Exalted—we seek refuge with *Allah* from blasphemy— by saying “*Ukht Rabbika* [which means: ‘The sister of your Lord’],” or

"*Ibn Allāh* [which means: 'O son of *Allāh*']". Blasphemy will take place in this case even if the utterer does not believe that *Allāh* has a sister or a son.

If a *Muslim* addresses another *Muslim* by saying "O blasphemer," without any *ta'wīl*⁹, one blasphemes, because in such a case one has called *Islām* blasphemy. Similarly, whoever says to a *Muslim*, "O Jew," or the like, with the intention that one is not a *Muslim*, blasphemes, unless one intends that this *Muslim* resembles the Jews; then one does not blaspheme.

A person blasphemes if he says to his wife, "*Anti aḥabbu ilayya min Allāh* [which means: 'You are more beloved to me than *Allāh*']", likewise if he says to her, "*Aʿbuduki* [which literally means: 'I worship you']", with the understanding from the word '*Aʿbuduki*' the worship which is specific to *Allāh* the Exalted.

If one says to another, "*Allāh yadhlimuka kama dhalamtani*" which literally means "May *Allāh* be unjust to you as you have been unjust to me," blasphemes, because one would be attributing injustice to *Allāh* the Exalted. However, if one understands from the word "*yadhlimuka*" as "May *Allāh* punish you for being unjust to me", we do not deem him with blasphemy, but we still forbid him from saying such a statement.

A person blasphemes if one says to another person, "*Yilʿan Rabbak* [which means: 'Damn your Lord']". Likewise if one says to a Muslim, "*Yilʿan Dīnak* [which means: 'Damn your *Dīn*']". Some of the scholars said that if by using the term '*Dīn*' one is referring to the habits and common behaviour of that person, then one does not blaspheme". On the other hand, some *Hanafiyy* scholars said that one blasphemes if one does not specify his intention when using the term '*Dīn*'. That is if one neither intends one's behaviour nor the Religion of *Islām*.

One also blasphemes by saying, "*Fulan zah Rabbī* [which means: 'So-and-so moved my Lord']", because this entails attributing movement and place to *Allāh*. Likewise one blasphemes by saying (we seek refuge with *Allāh*), "*Qadd Allāh* [which in colloquial Arabic means: 'Something or someone is like *Allāh*']", that is resembles *Allāh*.

⁹ An incorrect assumption about the addressed which does not deem the accuser with blasphemy, such as for one to mean by saying "*O kafir*," that the actions of the addressed are like those of a non-believer. Another example is if the addressed *Muslim* has committed an enormous sin which the addresser ignorantly thought that committing such an act is blasphemous.

One also blasphemes by ascribing an organ to *Allah*, like the saying of some ill-mannered people, “*Yā zubb Allah* [which means: ‘O penis of *Allah*’].” This is an explicit statement of blasphemy which is not subject to any interpretation. Likewise one blasphemes by saying, “I am the Lord of whoever does such-and-such”¹⁰ or by saying (we seek refuge with *Allah*) “*Khawat Rabbi*” [which means: ‘He made My Lord go crazy’].

One also blasphemes if one says to a blasphemer, “*Allah yukrimuka* [which means: ‘May *Allah* honour you’,]” with the intention that *Allah* would give them a high status; because *Allah* does not grant honour to blasphemers, as *Allah* the Exalted Said¹¹:

(فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ)

This means: **(Then if they turn away [i.e., from believing in *Allah* and His Messenger], then [let them know that] *Allah* does not accept the blasphemers).**

Likewise, one blasphemes by saying to a blasphemer, “*Allah yaghfiru lak* [which means: ‘May *Allah* Forgive you’],” if one intends that *Allah* will forgive the blasphemer even if one were to remain in the state of blasphemy until death. One also blasphemes if one says about the one who died as a blasphemer, “*Allah yarhamuhu* [which means: ‘May *Allah* have Mercy upon him’],” with the intention that *Allah* would relieve him of torture in the grave, not with the intention that *Allah* would lessen his torture without him finding comfort therein. However, if one says it with the latter intention then it is possible that the utterer does not blaspheme.

Whoever uses the word “create” in reference to people, in a context that means “to bring from the state of non-existence into the state of existence” blasphemes. Such as to say, “Create for me such and such, as *Allah* created you.”

One blasphemes by swearing at *ʿAzraʿil*¹², peace be upon him, as stated by *Ibn Farhun* in his book ‘*Tabṣirat Al-Hukkam*’, or by cursing any angel, may peace be upon them.

¹⁰ This judgment does not pertain to the one who says, “I am the lord of the land (landlord),” for example. It refers to the one who says for example, “I am the lord of carpenters”.

¹¹ *Surat Al-ʿImran*, *Ayah* 32.

¹² The Angel of Death.

Likewise one blasphemes by saying, “*Ana ^ayif Allah* [which means: ‘I hate *Allah*’]” or by saying “*Allah la yatahammal fulan* [which literally means: ‘*Allah* cannot endure so-and-so],” if one’s understanding is to attribute inability to *Allah* or that *Allah* is annoyed by him. However, if one understands from this statement that *Allah* dispraises such a person then one does not blaspheme.

Whoever says, “*Yil^an sama^ Rabbak* [which means: ‘Damn the sky of your Lord],” blasphemes because by saying this one is belittling *Allah* the Exalted.

One also blasphemes by calling the religious places of the blasphemers “Houses of *Allah*”. However, what is meant by the Saying of *Allah* the Exalted¹³:

(وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوْمِعُ وَبِيعُ وَصَلَوَاتُ وَمَسَاجِدُ)

Which means: [And had it not been that *Allah* defended the people by the means of others, then *Sawami*¹⁴, *Biya*¹⁵, *Salawat*¹⁶, and *Masjids* would have been demolished], are the places of worship used by the Muslim followers of Moses and Jesus. Those places were like the *masjids* of the Nation of *Muhammad* ﷺ that were built to acknowledge the Oneness of *Allah* and to glorify Him, and not to worship other than *Allah*. *Allah* has named the *Aqsa* Mosque a *masjid* even though it is not built by *Muhammad*’s Nation. So, let one fear *Allah* and beware of naming what was built for *shirk* (i.e. associating partners with *Allah*) “houses of *Allah*,” and whoever does not fear *Allah* would say whatever they want.

Likewise, one blasphemes if one tells a lie, while knowing that it is a lie, and says, “*Allah* is a witness to what I say”; intending by it that, “*Allah* Knows the case as I mentioned it.” In such a case, one would be attributing ignorance to *Allah* while the fact is *Allah* Knows one is a liar.

It is also not permissible to say, “*Kull wahid ^ala dinih Allah yu^inuh* [which literally means: ‘May *Allah* empower everyone to practice his own religion,]” with the intention of making supplication for them.

¹³ *Surat Al-Hajj*, verse 40.

¹⁴ Plural of *sawma^ah*, a place of religious seclusion.

¹⁵ Plural of *bi^ah*, a place of worship used by the Muslim followers of Jesus.

¹⁶ Plural of *saluta*, a place of worship used by the Muslim followers of Moses.

Likewise one blasphemes if one generalizes his statement by saying, “*Al-kalb aḥsan min bani ʿAdam* [which means: ‘The dog is better than the children of *ʿAdam*,]” or by saying, “*Al-ʿArab jarab* [which means: ‘Arabs are scabies’,]”¹⁷ On the other hand, one does not blaspheme if one specifies his statement or uses it in a certain context such as saying, “Today, the Arabs are corrupt,” then saying, “The Arabs are scabies.”

Whoever calls the Devil, “*Bismillāḥir-Raḥmanir-Raḥim*,” blasphemes. However, if one says the *basmalah* with the intention of seeking refuge with *Allāh* from the evil of the Devil, one does not blaspheme.

There are some poets and writers who write blasphemous words, like the one who wrote, “*Haraba Allāh* [which means: ‘*Allāh* fled].” Such a statement indicates lack of glorification to *Allāh* which renders the utterer of it a blasphemer. In his book ‘*Ash-Shifaʾ*’, *Qadi ʿIyad* [*Al-Malikiyy*] said: “There is no disagreement among the *Muslims* that whoever swears at *Allāh* is a blasphemer.” Moreover, whoever deems these sayings and expressions good blasphemes. Sadly, such expressions have become widespread in many authored works. Any denigration¹⁸ of the Messenger ﷺ by mocking any of his situations or actions is blasphemy.

Belittling whatever has some of the verses of the Noble *Qurʾān* written in it is certainly blasphemy. Likewise, is belittling any of the Prophets, peace be upon them, or any of the glorified matters in *Islām*, or any law revealed by *Allāh*. Furthermore, deeming good the blasphemy committed by others is blasphemy because accepting blasphemy is blasphemy.

The one who cites another person’s blasphemy does not blaspheme, provided that one references that blasphemous statement without deeming it good, by saying for example, “So-and-so said such-and-such.” If someone were to reference the blasphemous statement at the end, it becomes a condition that one would have had the intention to mention the referencing statement at the end before one says the blasphemous statement.

¹⁷ This statement about the Arabs is blasphemy because some of the Prophets were Arabs. Likewise if someone says, “All men are dogs”, one blasphemes because the Prophets are men.

¹⁸ A belittling comment.

Exempt Cases in Deeming a Blasphemer the Utterer of Verbal Blasphemy

Cases that exempt judging with blasphemy the one who utters verbal blasphemy are:

The case of the slip of the tongue: This is when the utterer says a blasphemous statement unwillingly. That is, it rolled off one's tongue without intending to say it at all.

The case of the absence of mind: This is the case of a lack of a conscious mind¹⁹.

The case of coercion: The one who utters blasphemy with his tongue under the threat of death or the like²⁰, while his heart is tranquil with faith, does not blaspheme. *Allah* the Exalted said²¹:

(مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ)

This *Ayah* means: [Whoever disbelieves in *Allah* after having belief except for the one who was compelled under coercion while his heart was firm with belief, however, the one [who was under coercion and] whose heart was delighted with the blasphemy, they surely deserve the punishment of *Allah*].

The case of citing another's blasphemy: The one who cites the blasphemy of another without accepting it does not blaspheme. Our evidence for exempting the case of citing the blasphemy of another is the saying of *Allah* the Exalted²²:

(وَقَالَتِ الْيَهُودُ عِزِّيُّ بْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ بْنُ اللَّهِ)

¹⁹ The one who says a blasphemous statement out of anger is not exempt under this rule.

²⁰ The threat of inflicting severe harm which consequently causes one's death.

²¹ *Surat an-Nahl*, *Ayah* 106.

²² *Surat at-Tawbah*, *Ayah* 30.

This *Ayah* means: [The Jews said, ‘*Uzayr* (Ezra) is the son of *Allah*’ and the Christians said, ‘The *Masih* (Jesus) is the son of *Allah*’].

[Also²³.]

(وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ)

This *Ayah* literally means: [The Jews said, *Allah*’s Hand is tied up (i.e. He does not give of His Bounty)].

Furthermore, for the narrator to protect oneself from blasphemy, the narrator would have to mention the citation of the statement either at the beginning or, after one mentions the blasphemous word while intending beforehand to say the citation. For example, if one says, “‘The *Masih* (Jesus) is the son of *Allah*’ is the saying of the Christians,” or, “The Christians say that,” then it is a citation that protects the narrator from the blasphemy uttered.

The case of the person who misconstrues the Religious Law while deducing the judgement:

The one who misconstrues a religious matter other than the cases of certainty (*qat’iyyat*) does not blaspheme. However, in the cases of certainty, one is not excused like those who claimed that the world is without a beginning, such as *Ibn Taymiyah*²⁴. An example of those who did not blaspheme due to misconstruing a religious matter, are those who abolished the obligation of *Zakah* during the caliphate of *Abu Bakr*. They wrongly claimed that *Zakah* was only obligatory during the lifetime of the Messenger because the supplication of the Prophet to those among them who paid *Zakah* was mercy, tranquillity and (spiritual) purification for them, and that his supplication ceased after his death. The Companions did not deem them with blasphemy for misconstruing the judgement because they misunderstood the Saying of *Allah* the Exalted²⁵:

(حُدِّ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ)

²³ *Surat Al-Ma’idah, Ayah 64.*

²⁴ *Al-Muwafaqah, Al-Minhaj, Naqd Maratib Al-Ijma’, Al-Fatawa, Majmu’at Tafsir, Sharh Hadith An-Nuzul and Sharh Hadith Imran Ibn Al-Husayn.*

²⁵ *Surat At-Tawbah, Ayah 103.*

Surat At-Taybah, *Ayah* 103 means: [Take [O *Muhammad*] the [obligatory] charity of their money so that it would purify and sanctify them, and make supplication for them. Surely your supplication is mercy and tranquillity for them]. They wrongly thought that the meaning of the *Ayah* would be: “Take” [O Muhammad] “of their money” [so that, if they pay it to you, it can be] “mercy and tranquillity” [for them]. They misunderstood from this *Ayah* that such a blessing will cease after the Prophet’s death because he *Sallallahu ^alayhi wa sallam* is the one ordered in the *Ayah* to receive the *Zakah* and the Prophet *Sallallahu ^alayhi wa sallam* had died. Hence, they did not understand that the *Zakah* is an obligation that applies both during his lifetime and after his death *Sallallahu ^alayhi wa sallam*. The only reason *Abu Bakr* fought them – like he fought the apostates who followed *Musaylimah Al-Kadhdhab* in his claim of prophethood—was because he was unable to force them to pay the *Zakah* except by fighting them. They were a powerful force, so he was forced to fight them.

Likewise, those who misinterpreted the Saying of *Allah* the Exalted²⁶:

(فَهَلْ أَنْتُمْ مُنْتَهُونَ)

[which means] “Are you going to stop?!” as giving a choice rather than being a prohibition of consuming alcohol. So they continued to drink it. *^Umar [Ibn Al-Khattab]* did not judge them as blasphemers, rather he said, “Whip them eighty lashes each, and if they deem it lawful afterwards then execute them.” This is narrated by *Ibn Abi Shaybah*.

The Companions deemed blasphemers [at that time] those who apostatised from *Islam* by believing in *Musaylimah Al-Kadhdhab*, the one who claimed prophethood. Hence, their combat with those who misconstrued the judgement of *Zakah* and consequently refused to pay it, was to take from them the amount that is rightfully ordained upon them from their money. This case is similar to the case of fighting the rebels. They were not fought for any blasphemy. Rather, they were fought to bring them back to the allegiance of the caliph. This was the case with those whom our master *^Aliyy* fought in the three battles: the battle of *Al-Jamal*, the battle of *Siffin* against *Mu^awiyah*, and the battle of *An-Nahrawan* against the

²⁶ *Surat Al-Ma'idah*, *Ayah* 91.

Khawarij. Although, among the *Khawarij* there is a group that are definitely blasphemers, and a specific judgment applies to them.

Hafidh Abu Zur'ah Al-^{al}Iraqiyy said in his book, '*An-Nukat*':

Our *Shaykh* – meaning *Al-Bulqiniy* – also said, “It is necessary to make a restriction to the case by adding the phrase '*bilā ta'wil*' [without false inference] in order to exclude the rebels and the [Muslim] *Khawarij* who deliberately deemed permissible shedding the blood of the People of Justice and the acquisition of their money, while believing that their blood is prohibited upon the People of Justice. Likewise, those who denied the obligation of *Zakah* after the death of the Messenger of *Allah* ﷺ based on their *ta'wil* [false inference]; the Companions (may *Allah* accept their deeds) did not deem them blasphemers”.

This is a reference from the documents of the [*Shafi'iy*] School concerning the case of *ta'wil* [false inference].

Also among the documented statements of the [*Shafi'iy*] School that support the exemption of false deduction based on misconstruing the meaning [*al-Ijtihad bit-ta'awwul*] and the case of citing another person's blasphemy, is the saying of *Shamsud-Dīn Ar-Ramliyy* in his explanation of *Minhaj at-Talibin*, in the beginning of the Chapter of Apostasy, where he explains the saying of *an-Nawawiyy* – “Apostasy is interrupting [one's state of] *Islam* with a blasphemous intention or saying,” *Ar-Ramliyy* added: “But, there is no effect [on one's state of Islam] for the slip of the tongue, coercion, *ijtihād* [false deduction], and citing another person's blasphemy.”

Additionally, the annotator of the Explanation [of *Minhaj at-Talibin*], *Nuru-d-Dīn 'Aliyy Ash-Shabramallisiyy* (d. 1087H), clarified the matter further in his annotation to the statement of *Ar-Ramliyy*: “false deduction²⁷ [*ijtihād*]”. He comments: “This case of exemption is not as unconditional as it might seem, for it will be elucidated that those who claim that the world is eternal [without a beginning] are deemed blasphemers, despite that their claim is a result of false deduction.”

²⁷ Erring in the attempt to deduce the correct meaning.

Another annotator who also commented on the explanation of *Ar-Ramliyy* [mentioned above], *Aḥmad Ibn ʿAbdir-Razzāq* known as “*Al-Maghribiyy Ar-Rashidiyy*” (d. 1096H) added: “His [*Ar-Ramliyy*] saying ‘false deduction, is in reference to the case where one’s misconstrued meaning does not oppose what has been confirmed through definitive evidence. This is proven by the fact that those who claim ‘the world is eternal’ are deemed blasphemers even though their claim is based on false deduction.”

Therefore, it is clear that not every case of false inference²⁸ exempts the person who misconstrued the meaning, from being deemed a blasphemer. So let the student of knowledge always remember the aforementioned saying of *Ar-Rashidiyy*: “It is in reference to the case where one’s misconstrued meaning does not oppose what has been confirmed through definitive evidence”. This means that one should always be mindful of this statement due to its importance. This is so because a misconstrued meaning that opposes definitive evidence is not an exemption that protects one from being deemed a blasphemer.

Our previous statement regarding excluding some of the *Khawarij* from being deemed blasphemers, is because, the established definitive evidence deems others among them blasphemers. The fact that the *Khawarij* are divided into two categories is supported by statements of some Companions who narrated the *ḥadīths* of the Prophet ﷺ condemning the *Khawarij*. As for what was narrated from our master *ʿAliyy*: “Our brothers have rebelled against us,” there is no evidence in it that all of them are Muslims²⁹. Additionally, this statement is not confirmed with a continuous chain of narrators from *ʿAliyy* [therefore, it cannot be used as evidence that the *khawarij* are all Muslims]. Furthermore, *Hafidh* and *Mujtahid Ibn Jarīr at-Ṭabariyy* and others were certain about deeming all of the *khawarij* blasphemers. However, this should be interpreted as a reference to the different cases of the *Khawarij*. That is, that some of them reached the level of blasphemy while others did not.

The case [of the person who misconstrues the Religious Law while deducing the judgement] has been expressed by some as ‘*ijtihād*’ [false deduction] and by others as ‘*taʿwīl*’ [false inference]. Among those who used the term ‘*taʿwīl*’ is the *Hafidh*, *Faqih*, and *Shafiʿiyy*,

²⁸ Misconstruing a religious text.

²⁹ The term ‘our brothers’ here does not indicate that Imam *ʿAliyy* was referring to all the *khawarij* and that they are all Muslims.

Sirajud-Dīn Al-Bulqiniyy, the one whom the author of *Al-Qamūs*³⁰ referred to as “A Scholar of the World”. Some of the explainers³¹ of *Minhaj at-Talibin* have expressed it as ‘*ijtihad*’. However, proper restrictions must apply to both expressions.

Therefore, it should be clear that not everyone who misconstrues a judgement is exempt from being deemed a blasphemer due to his misunderstanding. So let one never think that the case is unrestricted, because generalising the case is abandonment of and exiting from the Religion.

Do you not realise that many of those who are attributed to *Islam* and who became preoccupied with philosophy, exited the Religion because they believed that the world is eternal based on their *ijtihad* [false deduction]? Despite their *ijtihad*, Muslims have unanimously agreed on their blasphemy, as mentioned by the *Muhaddith* and *Faqih Badrud-Dīn Az-Zarkashiyy* in his explanation of *Jam‘ul-Jawami’*. He said after mentioning the two groups [of the philosophers]; those who claimed that the world is eternal with its kind and elements, and those who claimed that the world is eternal by its kind only [and not its elements]³², “Muslims have unanimously agreed on their state of misguidance and blasphemy.”

Likewise the *Murji’ah*, those who claimed that sins are harmless while having belief, just like good deeds will not benefit while in blasphemy. Their statement was based on false deduction and false inference (i.e. *ijtihad* and *ta’wil*) of some texts resulting in erroneous and non-contextual interpretations, yet, they were not excused³³. Likewise, other groups also went astray though remained attributing themselves to *Islam*; their deviance was through false deduction “*ijtihad*” and false inference “*ta’wil*”.

Rule: The expression that has two meanings – one of which is a type of blasphemy and the other is not, and the blasphemous meaning is apparent [but not explicit], the utterer is not deemed a blasphemer until it is known which of the two meanings was intended. If the utterer

³⁰ *Al-Qamūs al-Muhit* (p/1524)

³¹ *Nihayat al-Muhtaj* (7/402)

³² *Tashnif Al-Masqami’* (4/70)

³³ Even though they based their claim on *Ayah* 17 of *Surat Saba’*, “وَهَلْ نَجَازِي إِلَّا الْكَفُورَ” to which they applied a false inference claiming that it means that no punishment will be due in the Hereafter except for the non-believer, they were not excused.

says he intended the blasphemous meaning, the utterer is then judged with blasphemy and the rules of apostasy are applied to him; otherwise the utterer is not deemed with blasphemy.

Likewise, if the expression uttered has many meanings, and all of them are blasphemy except one; the utterer is not deemed a blasphemer until it is known that he had intended the blasphemous meaning. This was mentioned by some Hanafiyy scholars in their books.

However, regarding the saying of some people that, ‘if the uttered statement has ninety-nine opinions judging it as blasphemy and one opinion not judging it as blasphemy, then we rely on the opinion that does not judge it as blasphemy’; it is meaningless. It is also not valid to attribute this or a similar saying to Malik or to Abu Hanifah, as did Sayyid Sabiq to Imam Malik and is consequently wrongly circulated by some contemporaries. Let them fear Allah.

On the other hand, the scholars said that one is deemed a blasphemer for uttering an explicit [blasphemous] statement– that is, a statement that carries only one meaning which commands the judgement of blasphemy. An example is to say, “I am Allah.” Even if this expression was uttered by a waliyy in a state of being absent-minded, he would be punished [by the ruler], even though he was not accountable at that time. This was stated by ^Izzud-Din Ibn ^Abdis-Salam. This is because punishment affects the one who is absent-minded, as it affects the one who is conscious-minded. Likewise, punishment affects the animals. If the animal defies and then is hit, it would stop its defiance even though it does not have a mind. Therefore, when a waliyy utters a blasphemous statement while absent-minded, he would be hit or shouted at in order to make him refrain from uttering such a statement due to the natural effect of being reprimanded.

Keep in mind that, blasphemy does not occur from a waliyy while in a state of consciousness, unless it occurs as a slip of the tongue, because the waliyy is protected from blasphemy. This is unlike the possible occurrence of major or minor sins. It is possible for a waliyy to commit them. However, he will not persist in that sin. Rather, he would repent immediately. It may happen that a waliyy would commit a major sin shortly before his death, but he will repent before he dies. This is what happened to Talhah Ibn ^Ubaydillah and Az-Zubayr Ibn Al-^Awwam, may Allah accept their deeds. Both of them went against the Commander of the Believers, ^Aliyy, may Allah accept his deeds, by siding with the party who fought against ^Aliyy in Al-Basrah. [To correct them]^Aliyy reminded both of them about a hadith of the

Prophet (may *Allah* raise his rank). To Az-Zubayr, [^]Aliyy said: “Did the Messenger of *Allah* ﷺ not say to you:

إِنَّكَ لَتَقَاتِلُنَّ عَلِيًّا وَأَنْتَ ظَالِمٌ لَهُ

[which means] ‘**You shall indeed fight [^]Aliyy while you are unjust to him**’?” Az-Zubayr said: “I had forgotten it”, and then abandoned the battlefield. A man from the army of [^]Aliyy followed him and killed him. Hence, he repented by [^]Aliyy’s reminder and did not die without repentance.

To *Talhah*, [^]Aliyy said: “Did the Messenger of *Allah* ﷺ not say:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

[which means] ‘**Whomever I support, [^]Aliyy also supports**’?” *Talhah* left, abandoning the battlefield. Then *Marwan Ibnul-Hakam* killed him. He also repented and regretted when [^]Aliyy mentioned this *hadith* to him. Hence, none of them died without repentance. Both of these *hadiths* are authentic. In fact, the second is *mutawatir*³⁴.

Imam Abul-Hasan Al-Ash[^]ariyy mentioned that ‘*Talhah* and Az-Zubayr are pardoned’ by virtue of the good news that was given to them by the Messenger of *Allah* ﷺ [that they will be admitted to Paradise] with eight others in one session. This also serves as a confirmation from *Imam Abul-Hasan Al-Ash[^]ariyy* that what they had committed was a punishable sin. He [Al-Ash[^]ariyy] said the same about [^]A’ishah because she also received the good news to be admitted to Paradise. She regretted severely that she had stood with those who fought [^]Aliyy, to the extent that whenever she would remember her travel to *Basrah* and her standing with the opposition, she would cry intensely such that her scarf would become drenched with tears. This is also *mutawatir*.

In addition, *Al-Ash[^]ariyy* said about other than those two [*Talhah* and Az-Zubayr] who fought against [^]Aliyy in the battle of *Al-Jamal* and the battle of *Siffin*—those who stood by *Mu[^]awiyah* in fighting [^]Aliyy —“Being forgiven and pardoned is possible to them,” as conveyed by *Imam Abu Bakr Ibn Furak* in his book *Mujarrad Maqalat Al-Ash[^]ariyy*³⁵. *Ibn Furak*

³⁴ *Fayd Al-Qadir* (6/218)

³⁵ *Mujarrad Maqalat Al-Ash[^]ariyy* (p. 188)

is the student of the student of *Abul-Hasan Al-Ash[^]ariyy*, whose name is *Abul-Hasan Al-Bahiliyy*, may *Allah* accept their deeds.

As for the belief of some people, that a *waliyy* does not fall into sin – is outrageous ignorance. For, those three, *Talhah*, *Az-Zubayr* and *A[^]ishah* are among the greatest *waliyy*s.

Imam Al-Haramayn Al-Juwayniyy said, “The scholars of the Fundamentals of the Religion [*Usuliyyun*] agreed that whoever utters a word of apostasy – that is, blasphemy – and claims that he intended a *tawriyah* (intended a meaning different from what can be derived)³⁶ is deemed with blasphemy inwardly and outwardly,”. This means that the far-fetched meaning he intended by the uttered statement does not protect him like the one who says, “Damn the messenger of *Allah*,” then he says, “What I meant by the messenger of *Allah* is the lightning.”

Numerous scholars, like the *Hanafiyy faqih*, *Badrur-Rashid*, who was close to the eighth *Hijriyy* century, listed many blasphemous statements. So, it is necessary to be aware of them. For, surely the one who is not aware of what is evil will most likely fall into it, so let one be aware. Moreover, it is confirmed that one of the Companions took hold of his tongue and addressed it by saying, “O tongue, say good words and you shall reap its goodness. Be silent from uttering evil and you shall be safe before you regret. Surely I heard the Messenger of *Allah* ﷺ saying³⁷:

أَكْثَرُ خَطَايَا ابْنِ آدَمَ مِنْ لِسَانِهِ

[which means] ‘**Most of the sins of the son of *Adam* are from his tongue.**’” Among those sins are blasphemy and major sins.

In another *hadith* of the Messenger ﷺ:

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَنْبَغُ فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

[which means] “**Surely the slave may utter a word that he does not give any consideration to which results in him falling into Hellfire a distance greater than what is between the east**

³⁶ That is, he intended a meaning that is far-fetched and not linguistically associated with the uttered word.

³⁷ Narrated by *Abul-Qasim Sulayman Ibn Ahmad at-Tabaraniyy* with an authentic chain from the route of *Abdullah Ibn Mas[^]ud*.

and the west.” This was narrated by *Al-Bukhariyy* and *Muslim* from the route of *Abu Hurayrah*.

Important Benefit

The consequence on the one who commits any of these types of blasphemy is that all his good deeds will be erased. Not one spec of reward for the good deeds that he had previously done will be counted for him, whether it be charity, *Hajj*, fasting, praying, or others. The only good deeds that will be counted for him are the ones done after renewing his belief³⁸. *Allah* the Exalted said³⁹:

(وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ)

This means: **“Whoever blasphemes after being a believer his [good] deeds will be erased.”**

Moreover, for one to say, “I seek the forgiveness of *Allah*,” before renewing his belief by saying, “I testify that no one is God except *Allah* and I testify that *Muhammad* is the Messenger of *Allah*,” while one is still in this state [of blasphemy], his saying, “I seek the forgiveness of *Allah*” will only increase his sin and blasphemy. This is so because one would be belying the saying of *Allah* the Exalted⁴⁰:

(إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ)

This means, **“Surely those who blaspheme and avert others from embracing *Islam*, then they die while they are blasphemers, *Allah* will not forgive them.”** And the saying of *Allah* the Exalted⁴¹:

(إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا)

This means, **“Surely, those who blaspheme and commit injustice, never will *Allah* forgive them, nor will He guide them to a path except the path of Hell, to dwell therein forever.”**

Ibn Hibban narrated from *Imran Ibn al-Husayn* that a man came to the Messenger of *Allah* and said, “O *Muhammad*, *Abdul-Muttalib* was better to his people than you. He used to feed

³⁸ That is after re-embracing Islam.

³⁹ *Surat Al-Ma'idah*, Ayah 5.

⁴⁰ *Surat Muhammad*, Ayah 34.

⁴¹ *Surat an-Nisa'*, Ayah 168-169.

them liver and camel hump, but you kill them.” So the Messenger of *Allah* said whatever *Allah* willed for him to say⁴². Then when the man wanted to leave he said, “What should I say?” The Prophet ﷺ said:

قُلْ اللَّهُمَّ قِنِي شَرَّ نَفْسِي وَاعْزِمْ لِي عَلَى أَرْشَدِ أَمْرِي

This means, “Say, ‘O *Allah*, save me from the evil of myself and keep me firm on what is the best guidance for me.’” Then the man left without having yet embraced *Islam*. Then [at a later date] he said to the Messenger of *Allah*, “I came to you [once] and said: ‘Teach me what to say.’ So you said: ‘Say, O *Allah*, save me from the evil of myself and keep me firm on what is the best guidance for me.’” So what should I say now that I have embraced *Islam*?” The Prophet ﷺ said:

قُلْ اللَّهُمَّ قِنِي شَرَّ نَفْسِي وَاعْزِمْ لِي عَلَى أَرْشَدِ أَمْرِي اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ
وَمَا أَعْلَنْتُ وَمَا عَمَدْتُ وَمَا أَخْطَأْتُ وَمَا جَهِلْتُ

This means, “Say, ‘O *Allah*, save me from the evil of myself and keep me firm on what is the best guidance for me. O *Allah*, forgive me for the sins I have committed secretly and outwardly, deliberately and mistakenly, and in ignorance.’”

Among the consequences of apostasy is that the apostate’s fasting, *tayammum*, and marriage contract before consummation would be invalidated. Likewise, the apostate’s marriage contract after consummation would be invalidated if one does not return to *Islam* within the waiting period (*ʿiddah*). It would not be valid for him to conduct any marriage contract, whether with a *Muslim*, a non-Muslim, or even an apostate like him⁴³.

A Return to the Classification of Blasphemy for Added Benefit

Know that blasphemy is of three categories: *Tashbih* (anthropomorphism), *Takdhib* (belying religious matters), and *Taʿtil* (atheism).

⁴² Meaning he responded to him.

⁴³ The consequences and judgments relating to the validity of the marriage contract apply equally to men and women who apostatize.

The first category of blasphemy is anthropomorphism which is to liken *Allah* to the creation. An example is for one to attribute to *Allah* a beginning or an end to His Existence, or a body, colour, shape, or quantity [i.e., a size or a volume].

As for the intent of the following *hadith*:

إِنَّ اللَّهَ جَمِيلٌ

which literally translates to: “Surely *Allah* is *jamil*”, in no way does it refer to a physical beauty. Rather, it means that He [*Allah*] Has the Attributes of perfection, and in other words, it means He [*Allah*] is Most Generous.

The second category of blasphemy is *takdhib*. This includes for one to belie what was revealed in the Holy *Qur'an* or what was confirmed to be conveyed by the Prophet provided that this matter is amongst the matters of the religion known by necessity. Some examples include:

- To believe that Paradise or Hell will cease to exist
- To believe that the enjoyments in Paradise are not physical
- To believe that the torture of Hell is allegorical
- To deny the resurrection of the bodies and souls together
- To deny the obligation of prayer, fasting, or *Zakah*
- To believe that divorce is *haram* [in all cases]
- To believe that wine is lawful

This also includes denying any religious matter that has been confirmed by indisputable religious evidence and the knowledge of which has become commonly known amongst the *Muslims*.

The case is not the same with the one who, for example, believes that the prayer is an obligation, however he does not pray. Such a person would be a sinner, unlike the one who is deemed a blasphemer for believing that the prayer is not obligatory upon him.

The third category of blasphemy is atheism. This is to deny the Existence of *Allah*, and that is the worst type of blasphemy.

The judgment of the one who likens *Allah* to His creation is absolutely blasphemy. The way to avoid likening *Allah* to the creation is to follow this decisive rule: **“Whatever you imagine in your mind, *Allah* is different from that.”** This rule is agreed upon among the People of Truth and it is derived from the saying of *Allah* the Exalted:

(لَيْسَ كَمِثْلِهِ شَيْءٌ)

This means **“Nothing resembles Him [*Allah*] in any way whatsoever.”**

Also, this is observed in the poetic verse narrated from [Abu Bakr] As-Siddiq, [Al-Basit⁴⁴]

العَجْزُ عَنْ دَرَكِ الْإِدْرَاكِ إِدْرَاكُ الْوَالْبَحْثُ عَنْ ذَاتِهِ كُفْرٌ وَإِشْرَاكُ

This means: “Acknowledging one’s inability to realize His [Allāh’s] Reality, is the correct realization, and searching for the Reality of His Self is blasphemy and *shirk*.” This is supported as well by the saying of some scholars: “No one knows the Reality of Allāh except Allāh the Exalted.”

Our knowledge about Allāh does not encompass His Reality. Rather, it is knowing what is necessary to attribute to Allāh, such as the necessity of His Existence being without a beginning, clearing Him from what is impossible to be among His attributes, such as the impossibility of a partner for Him, and [knowing] what is permissible to be attributed to Him, such as creating something and not creating it.

Imām ar-Rifāʿiyy said: “The ultimate knowledge about Allāh is to be believe with certainty in Allāh’s Existence without Him having any of the characteristics of the creation and without a place”.

Benefit

Al-Ghazālīyy said in *Ihya’ ʿUlūm-dīn*:

“Surely He (Allāh) is Eternal. His Existence does not have a beginning and His Existence does not have an end. And surely, He is not an entity to necessitate a space. Rather, He is Exalted and clear of being attributed with any attribute associated with the originated creations. Surely He is not a body that is composed of particles. Had it been possible for the sound intellect to accept that the Creator of the world is a body, it would have been equally possible to accept attributing godhood to the sun, the moon and anything else among the different types of bodies. Hence, He [Allāh] does not resemble anything, and nothing resembles Him. Rather, He is the Alive [Al-Ḥayy], the One who does not need anything [Al-Qayyum], and does not resemble anything. How could it be mentally possible for the created thing to resemble

⁴⁴ A rhythmical poetry according to a meter known in Arabic as ‘Al-Baḥr Al-Basit’ (the Simple Sea).

its Creator, and for the limited thing to resemble the One who gave it its limits, and for the image to resemble the One who gave it its image?”

This discourse on creeds is not the type of discourse that the former scholars dispraised. In fact, the *Salaf* dispraised the discourse on creeds as practised by the people of misguidance, **they include** those who likened *Allah* to the creation, the *Mu[^]tazilah*, the *Khawarij*, and other factions who deviated from the path of the Messenger and his Companions **and eventually divided into** seventy-two factions, as the Messenger informed in the authentic and confirmed *ḥadīth* narrated by *Ibn Hibban* through the route of *Abu Hurayrah*. The Messenger of *Allah*, peace be upon him, said:

افتترقت اليهود إحدى وسبعين فرقة وافترقت النصارى على اثنتين وسبعين فرقة
وستفترق أمتي إلى ثلاث وسبعين فرقة كلهم في النار إلا واحدة وهي الجماعة

This means: <<**The Jews divided into seventy-one factions, the Christians divided into seventy-two factions, and my nation shall divide into seventy-three factions. All of them will be in Hell except for one, which is *Al-Jama[^]ah* [i.e., the vast majority]**>>.

As for *^Ilmul-Kalām* (the Science of Creedal Discourse) which is practised by the scholars of *Ahlus-Sunnah* both *Ash[^]aris* and *Maturidis*, it was practised before *Al-Ash[^]ariyy* and *Al-Maturidiyy* by the likes of *Abu Hanifah* who authored five treatises on the subject. Moreover, *Imām Ash-Shafi[^]iy* mastered it to the extent that he said: “We mastered that before this”. That is, ‘we mastered the Science of Creedal Discourse before mastering the Science of *Fiqh*’.

Protection from Hell

Allah the Exalted said:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

This *Ayah* means: **[O you who believe, protect yourselves and your families from a Fire (of Hell) whose fuel is people and stones. In charge of it are Angels who are stern and strong and do not disobey *Allah* in what He commands them. But, they do everything they are commanded.]**

Included in the meaning of this verse is that, *Allah* orders the believers to protect themselves and their families from Hell, which is fuelled by people and stones, by acquiring the religious knowledge and teaching it to their families. This includes knowing what *Allah* ordered to be fulfilled or avoided. That is, knowing the obligations and the prohibitions, in order for one not to fall into anthropomorphism [likening *Allah* to the creation], other blasphemy and misguidance. For, the worship of the one who likens *Allah* to anything would not be valid because, he would have worshipped something he imagined and deluded. *Abu Hamid Al-Ghazaliyy* said, “One’s worship is not valid if one does not know⁴⁵ [the Attributes of] the [One Who deserves to be] Worshipped.”

⁴⁵ That is having the correct belief in *Allah*.

The First Creation

When asked about the beginning of creation, the Messenger of *Allah* ﷺ said:

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ، ثُمَّ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ

This means: << ***Allah's* Existence is eternal [i.e., without a beginning] and eternally there was nothing but Him. He created the *Arsh* over the water, He ordered for everything to be written in the Guarded Tablet, then He created the Heavens and the Earth.**>> Narrated by *Al-Bukhariyy*.

The Messenger ﷺ responded to this question by saying that *Allah* has no beginning to His Existence; meaning He is Eternal and nothing other than Him is eternal. In other words, eternally, nothing was existent except *Allah*, and *Allah* is the One Who created everything. This means, He brought all existing things from absolute non-existence into existence.

Allah, the Exalted, is Alive and His Life does not cease to exist because there is no end to His Existence. That is, He is Everlasting. So, annihilation does not occur to Him. Had it been possible that annihilation could occur to Him, it would have been impossible to attribute eternity [no beginning] to Him.

One is definitely judged a blasphemer if one asks, “*Allah* created the creation, but who created *Allah*?” because he would have attributed to *Allah* the state of non-existence prior to the state of existence. However, this applies only to the occurrences, that is, the created things.

The Existence of *Allah*, the Exalted, is confirmed as ‘Necessary Existence’. Hence, non-existence is intellectually impossible for Him. His Existence is not like our occurred existence. Our existence is created by *Allah*, the Exalted. The existence of everything other than *Allah* is intellectually possible. This means, it is intellectually possible for an entity to become existent after being non-existent and to cease to exist after being existent. This is the judgement of the sound mind pertaining to everything whose existence is intellectually possible.

Know that, all existents belong to one of three categories:

The first is the Eternal and Everlasting, and that is *Allah* alone. This means that there is no beginning and no end to His Existence. The one who says that there is something which is eternal other than *Allah*, is definitely judged a blasphemer. Based on this judgement, the philosophers who nonsensically believed that the world is eternal [without a beginning] were deemed blasphemers; because intellectually, eternity can only be attributed to *Allah*.

The second category is the everlasting, but not eternal. That is, it has a beginning but does not have an end. An example is Paradise and Hell. Both are created and have a beginning, but they have no end, meaning they are everlasting. Hence, they will not be destroyed nor will they cease to exist because, *Allāh* willed for their everlastingness. However, intrinsically, it is intellectually possible for Paradise and Hell to cease to exist [had *Allāh* not willed everlastingness for them].

The third category is the non-eternal and non-everlasting, meaning, it has a beginning and it has an end. This encompasses everything in this universe from the seven skies to the earth. Hence, it is inevitable that they shall cease to exist, just as what is in them shall also cease to exist, whether humans, *jinn* or angels.

Know that the scholars had customarily divided the judgement of the sound mind regarding existence, into three categories: the intellectually necessary, the intellectually impossible and the intellectually possible. They stated, the intellectually necessary is what the sound mind cannot accept as non-existing. This refers to *Allāh* and His Attributes. The intellectually impossible is what the sound mind cannot accept as existing. The scholars may also refer to this as the *mumtani*[^]. The intellectually possible is what the sound mind can conceive as existing or non-existing. That is why they refer to *Allāh* as the One Whose Existence is intellectually necessary.

The Eternity of *Allāh* is not Temporal

The Existence of *Allāh*, the Exalted, is eternal. *Allāh* exists before the existence of time, place, darkness and light. Hence, He, the Exalted, is not of the tangible kind such as the earth, stones, stars, plants, and humans; nor is He of the intangible kind such as the light, the soul, the wind, the *jinn* and the angels; because He is unlike any creation. This means He [*Allāh*] does not resemble any of the creation.

If it is asked, “Isn’t *Al-Latīf* one of His Names?” The answer is, *Al-Latīf* is one of the Names of *Allāh* and it means He is Merciful to His slaves. It may also mean He is not perceived by delusions. Hence, imaginations cannot encompass Him.

There is no equal to Him, the Exalted. This means, there is no similar to Him in His Self, Attributes or Doings. This is the case because, had He resembled His creation in any characteristic whatsoever, such as volume, movement, stillness, or the like, He would not have been the Creator of that creation.

Hence, *Allāh*, the Exalted, is clear of having any of the attributes of the occurrences [i.e., the created things]. Likewise, the Attributes of *Allāh* are Eternal [i.e., not originated].

Due to the importance of this discourse, *Imām Abu Hanīfah* said: “The one who says that the Attributes of *Allāh* are events or doubts or hesitates about them [being eternal and everlasting] is a blasphemer”. This is mentioned in his book ‘*Al-Fiqh Al-Akbar*’.

At-Tahawīyy said: “The one who attributes to *Allāh* an attribute of creation, has blasphemed”.

Clearing *Allāh* of a Place and the Intellectual Soundness of His Existence Without a Place

Allāh, the Exalted, is free of needing the creation. This means, eternally and everlastingly He does not need any of His creation. He does not need a place in which He would be contained, or something in which He would dwell, or a direction, because He is not like any of the different types of creation. He is not a tangible body or an intangible body. The tangible and intangible bodies are contained in directions and places.

Allāh, the Exalted, Said:

﴿وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

Ayah 33 of *Surat Al-Anbiya* means: **[He [*Allāh*] is the One who created the night, the day, the sun, and the moon; and each of them is moving in an orbit]**. *Allāh* has affirmed a space in which each of these four creations is contained; this being, their pathways.

To clear *Allāh* of a place, containment and direction, it is sufficient to mention the saying of *Allāh*:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

Ayah 11 of *Surat Ash-Shura* means: **[Nothing is like Him in any way]**, because, had He been in a place He would have had similarities and dimensions; length, width, and depth. Consequently, He would have been an occurrence in need of someone to specify it with that length, width, and depth. The abovementioned verse is an evidence from the *Qur'an*.

As for the evidence from the *hadith*, it is what was narrated by *al-Bukhariyy*, *Ibnul-Jarud*, and *al-Bayhaqiyy* with an authentic chain of narration that the Messenger of *Allāh* ﷺ said:

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرَهُ

This means: “***Allāh* is eternally Existent and nothing else is**”. Hence, only *Allāh*’s Existence is eternal. Furthermore, eternally there was none other than Him; no water, air, earth, sky,

Kursiyy, *^Arsh*, humans, *jinn*, angels, time, place, or direction. Thus, He, the Exalted, is Existent before the place without a place and He is the One Who created the place, so He is not in need of it. This is derived from the aforementioned *ḥadīth*.

Al-Bayhaqiyy said in his book, '*Al-Asma' was-Sifat*': "To clear Him [*Allāh*] from place, some scholars amongst our colleagues [i.e., *Ash^ariyy*s] drew evidence from the saying of the Prophet ﷺ:

اللهم أنت الظاهر فليس فوقك شيء وأنت الباطن فليس دونك شيء

This means: << **O *Allāh*, You are *Adh-Dhahir*¹ and there is nothing above You, and You are *Al-Batin*² and there is nothing underneath You** >>. Hence, if there is nothing above Him and nothing underneath Him, He is not in a place." This *ḥadīth* also serves as refutation to those who ascribe a direction to *Allāh*. Additionally, *^Aliyy*, may *Allāh* accept his deeds, said: "*Allāh* is eternally Existent and place is not, and He is now [i.e., after creating the place] as He was [i.e., before creating the place]". This was narrated by *Abu Mansur Al-Baghdadiyy*.

The essence of the Creed is not based on delusions. Rather, it is based on what is dictated by the sound mind which serves as proof for the validity of the Religious Law. As such, the sound mind judges what is limited, as being in need of whoever specified it with that limit. Hence, it cannot be God.

As it has been dictated by the sound mind that *Allāh*'s Existence is without a place before He created places and directions, it is also dictated that, after creating the places, He still exists without a place or a direction. By no means does this negate the Existence of *Allāh*, as claimed by the *Mushabbihah* and the *Wahhābiyy*s - the callers to anthropomorphism [ascribing bodily characteristics to *Allāh*] in this era.

The judgment of the one who says, "*Allāh ta^ālā fī kulli makān*" or "*fī jami^ al-amākin*" [literally translates as "*Allāh*, the Exalted is everywhere, or in all places"], is blasphemy, if one understands from these expressions³ that the Self of *Allāh* is occupying or dwelling in places.

¹ *Adh-Dhahir* is a name of *Allāh* which means that His Existence is definite and further confirmed by proofs and logic.

² *Al-Batin* is a name of *Allāh* which means that the Reality of *Allāh* is not conceivable in the mind.

However, if one understands from these expressions¹ that *Allāh* has control over everything and that He is knowledgeable about everything, then one does not blaspheme. This is actually the intent of many who utter these two expressions. However, despite their understanding of these two expressions, it is still obligatory to forbid them from saying them, because the *Salaf* never used these statements; rather, these statements were firstly introduced by the *Mu[^]tazilah*, then, some ignorant lay people began to reiterate them.

Furthermore, we turn our open palms to the direction of the sky when making *du[^]a*' [supplication], because the sky is the place from where the mercy and blessings descend; not because *Allāh* is physically present in the sky. Similarly, we direct ourselves to the honourable *Ka[^]bah* in the prayer because *Allāh* ordered us to do that; not because the *Ka[^]bah* has a merit and specification of being the dwelling place of *Allāh*.

One blasphemes for ascribing a place to *Allāh*, as does the one who believes that *Allāh* is something like the air or the light that fills a place, room or mosque. Those who believe that *Allāh* is in the above direction say that the reason why we raise our hands and turn our open palms to the sky while making *du[^]a*' is because He [*Allāh*] is in the above direction. They are refuted by what is confirmed about the Messenger of *Allāh* that he supplicated *Allāh* for rainfall with his open palms facing the ground and the back of his palms towards the sky². Moreover, the Prophet ﷺ forbade the one who is praying from looking up to the sky³. Also, upon saying '*illallāh*' when reciting *at-tahiyyat* [in prayer], He [the Prophet] used to lift his *musabbihah* [pointer finger] while bending it slightly to the ground⁴. Had *Allāh* been contained in the direction of above, as those who liken *Allāh* to the creation claim, the Prophet would not have bent his finger in the slightest. Rather, he would have lifted it unbent towards the sky. All of the abovementioned proofs are confirmed in authentic *Hadiths*, leaving the *Mushabbihah* and the *Wahhabis* with nothing to say!

Moreover, we name the mosques '*buyutullāh*' [literally translates to 'the Houses of *Allāh*'], not because *Allāh* dwells in them, rather, because these places are prepared and dedicated to praise

¹ The abovementioned Arabic expressions.

² *Ṣaḥīḥ Muslim*, Chapter of Prayer for rainfall.

³ *Ṣaḥīḥ Muslim*, Chapter of Prayer.

⁴ Al-Iḥṣān Bitartībī *Ṣaḥīḥ Ibn Hibbān*, vol:3, P:202.

and worship *Allah* therein. Likewise, the *^Arsh* is an entity that *Allah* has prepared for the angels to circumambulate, just as the believers on earth circumambulate the *Ka^bah*.

Likewise blasphemes, whoever says: “*Allahu yaskunu quluba awliya’ihi*” [literally translates to “*Allah* resides in the hearts of His *Awliya*’”], if one understands from it a reference to incarnation.

The Ascension to the skies [*Mi^raj*] was not meant for the Messenger to reach a place wherein *Allah* exists, and whoever believes such blasphemes. In fact, the purpose of the Ascension was to honour the Messenger by unveiling to him the wonders of the upper world, to glorify his status and to enable him to see the Holy Self of *Allah* with his heart¹ without *Allah* being in a place. Rather, being in a place is attributed to the Messenger.

As for the Saying of *Allah*²:

ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾

This *Ayah* means: [Then he approached and came closer [to the Messenger] and was at a distance of but two cubit-lengths or (even) nearer]. It refers to the fact that the Messenger saw *Jibril* in *Makkah* for the first time in a place called *Ajyad*. He had six hundred wings, and his enormous size filled the horizon. In the same manner, the Prophet ﷺ saw him a second time, but this time at *Sidratul-Muntaha*, as *Allah*, the Exalted, said in the *Qur'an*³:

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾

This means: [Verily, he saw him a second time at *Sidratul-Muntaha*].

A particular *hadith* mentioned in *Sahih Muslim* is not authentic. The *hadith* refers to a man who came to the Messenger of *Allah* and asked him about a female slave he owned. The man said: “O Messenger of *Allah*, should I free her?” The Prophet said, ‘Bring her to me’. So, he

¹ The majority of the scholars said that the Prophet saw *Allah* during *Mi^raj* with his heart not his naked eyes.

² *Surat An-Najm*, *Ayahs* 8-9.

³ *Surat An-Najm*, *Ayahs* 13-14.

brought her to him. Then the Prophet asked her: ‘*Aynallah?*’ She said: ‘*Fis-sama*’.’ He said: ‘Who am I?’ She said: ‘You are the Messenger of *Allah*.’ He said, ‘Free her, for she is a believer.’”

This *hadith* is inauthentic for two reasons. The first reason is due to inconsistency [*idtirab*]. In addition to the abovementioned version, it was also narrated with the expression: “Who is your Lord?” to which she replied, “*Allah*”, and with the expression, “*Aynallah?*” To which she responded by pointing to the sky, as well as the expression, “Do you testify that no one is God except *Allah*? She answered, ‘Yes’. He then asked, ‘Do you testify that I am the Messenger of *Allah*?’ She said, ‘Yes’”.

The second reason for its inauthenticity is that the version that includes the expression “*Aynallah*” contradicts the fundamental rules of the Religion. Among the fundamental rules of the Religion is that, saying “*Allah* is in the sky” does not deem one a Muslim because, such a saying is shared by Jews, Christians and others. Rather, the common rule in the Religion of *Allah* is what is mentioned in the *mutawatir hadith*:

أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ

This means: “**I was ordered to fight the people until they testify that no one is God except *Allah*, and that I am the Messenger of *Allah*.**” Moreover, the expression narrated by *Imam Malik* in which the Prophet asks the female slave, “**Do you testify that no one is God but *Allah*?**” is in compliance with the fundamental rules of the Religion.

If it were to be said, “How would the narration of *Muslim* – ‘*Aynallah?*’ and her reply, ‘*Fis-sama*’...etc, be rejected; given that *Muslim* had narrated this *hadith* in his book, and given that everything narrated by *Muslim* is deemed authentic?” The answer is, there are a number of *hadiths* in *Muslim* that have been rejected by the scholars of *hadith* and mentioned in their books as such. An example is the *hadith* in which the Messenger said to a man: “My father and your father are in Hell.” Also rejected is the *hadith* that “On Judgement Day, every Muslim will be saved from Hellfire by the sacrifice of a Jew or a Christian”. Likewise, is the *hadith* of *Anas*: “I prayed behind the Messenger of *Allah*, *Abu Bakr* and *Umar*, and they never used to say *Bismillahir-Rahmanir-Rahim*” [i.e., at the beginning of *Surat Al-Fatihah*]. The first *hadith* was deemed weak by *al-Hafidh As-Suyutiyy*, the second *hadith* was rejected by *Al-Bukhariyy*, and the third *hadith* was deemed weak by *Ash-Shafi’iyy* and a number of *Hafidhs*.

Based on its apparent meaning, this aforementioned *ḥadīth* [of the female slave] is invalid because it conflicts with the *mutawāṭir ḥadīth*. Moreover, any narration that conflicts with a *mutawāṭir* narration is invalid, unless it accepts a valid *ta'wīl*. The scholars of *ḥadīth* and *Uṣul* have agreed to that. Nevertheless, some scholars have interpreted the *ḥadīth* of the female slave in a way that agrees with the rules of the Religion [i.e., through *ta'wīl*]. They said, “ ‘*Aynallāh*’ is a question about the status to which she glorifies *Allāh*, and her reply ‘*Fis-samā*’, signifies that she believes *Allāh* has the highest status”.

In conclusion, to take this *ḥadīth* by its literal meaning and claim that it means that *Allāh* resides in the sky is invalid and rejected. It is confirmed in the science of *Ḥadīth Terminology* that, whatever conflicts with a *mutawāṭir* narration is invalid, unless it accepts a valid *ta'wīl*. Certainly, the apparent meaning of the narration that includes the expression ‘*Aynallāh*’ is corrupt because it alludes to claiming that if the blasphemer says *Allāh* is in the sky, he would be deemed a believer.

The *mushabbihah* have taken the narration of *Muslim* by its apparent meaning, resulting in their misguidance. Furthermore, they are not saved from misguidance by saying, “We interpret the statement, ‘*fis-samā*’ [which literally translates to ‘in the sky’] as ‘*fawqal-ʿArsh*’, [above the Grand Throne]” because, by doing so they would be claiming *Allāh* has a similar, which is the Book located above the Grand Throne in which *Allāh* ordered to be written:

إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي

[which means] “**Surely, the signs of My Mercy are more than the signs of My Punishment.**” Hence, by claiming that *Allāh* is situated above the Grand Throne, they would have drawn a similarity between *Allāh* and that Book. In essence, they would have contradicted the Saying of *Allāh*:

(لَيْسَ كَمِثْلِهِ شَيْءٌ)

[which means] “**Nothing is like Him in any way.**”

This *ḥadīth* [about the Book] is narrated by *Ibn Hibban* with the expression:

مرفوع فوق العرش

[which means] “**Raised above the Grand Throne**”. However, *Al-Bukh^hariyy* narrated the *Hadith* with the expression:

موضوع فوق العرش

[which means] “**Placed above the Grand Throne.**”

Some people have explained the term “*fawq*” [above] in this *hadith*, to mean “below”. This is rejected by the narration of *Ibn Hibban*, “**Raised above the Grand Throne**”, because this narration does not allow the term “*fawq*” [above] to be interpreted as “*tah^t*” [below]. Additionally, their false belief would necessitate that *Allah* would be parallel to the Grand Throne, either by being equal in size or being bigger or smaller than it. Certainly, everything that can be measured is an event and is in need of the one who gave it that measure. There is no similarity between the Grand Throne [*Al-[^]Arsh*] and *Allah*, just as there is no similarity between Him [*Allah*] and any other of His creation.

Furthermore, the Glory of *Allah* does not rely on any of His creation nor does *Allah* benefit from any of His creation. The saying of the *mushabbihah* that ‘*Allah* sits on the Grand Throne’ is an insult to Him the Exalted, because sitting is the attribute of humans, animals, *jinn*, and insects. Ascribing to *Allah* any of the attributes of the creation is an insult to Him. The *Hafidh*, *Faqih*, and Linguist, *Murtada Az-Zabidiyy* said, “Whoever claims that *Allah* is limited by a measure has blasphemed.” This is due to the fact that such a claim necessitates that *Allah* would have a quantity and volume, and in turn quantity and volume necessitate eventuality¹. Intellectually, how would we have known that the sun is a created event? Certainly, it is due to it having a volume. Had *Allah* had a volume, He would have been similar to the sun in terms of having a volume. Consequently, Had He been similar to the sun He would not have deserved Godhood, just as the sun does not deserve Godhood. Had the sun worshipper sought intellectual evidence from those *mushabbihah* to prove that *Allah* deserves Godhood and that the sun does not, those *mushabbihah* would have no evidence. The most that they would be able to say is, “*Allah* said:

¹ Being an event, i.e., something with a beginning, a creation.

(اللَّهُ خَالِقُ كُلِّ شَيْءٍ)

Surat Az-Zumar, *Ayah* 62 means: [**Allah is the Creator of everything**]. However, the sun worshipper would say to them: “I do not believe in your Book” [i.e., the *Qur'an*]. Give me an intellectual evidence proving that the sun does not deserve worship”. Here, the *mushabbihah* would be speechless.

There is nothing alive above the Grand Throne, there is only a Book in which it is written:

إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي

[which means], “**Surely, the signs of My Mercy are more than the signs of My Punishment.**” The angels are among the signs of mercy and they are greater in number than the raindrops and tree leaves. Paradise is also among the signs of mercy and it is thousands of times bigger than Hell.

It is confirmed that this Book is above the *Arsh* as mentioned in the *hadith* narrated by *Al-Bukhariyy*, *an-Nasa'iyy* in his book ‘*As-Sunan Al-Kubra*’ and others. The expression of *Ibn Hibban*’s narration is:

لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ يَكْتَبُهُ عَلَى نَفْسِهِ وَهُوَ مَرْفُوعٌ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ
غَضَبِي

[which means] “**When Allah created the [first] creations, He ordered the following to be written in a book which is elevated above the Grand Throne, “Certainly, the signs of My Mercy are more than the signs of My Punishment”.**

Moreover, if one tries to interpret “*fawq*” to mean “below,” one is refuted by the statement of the scholars of *Usul* which dictates that, “Explaining the texts by other than their apparent meanings is not permissible except with confirmed textual evidence or definitive mental evidence” – neither of which can be produced by the misguided people. There is no evidence pointing to a need to apply a *ta'wil* to this *hadith*. How would it be necessary when some of the scholars said that the Guarded Tablet is above the *Arsh*? There is no explicit text that ascertains that it is above the *Arsh* or below the *Arsh*. So, it is a matter that rests on possibility. That is, it is possible that the Guarded Tablet is above the *Arsh* and it is possible that it is

below the *^Arsh*. If the *Mushabbihah* claim that it is above the *^Arsh*, then they would have made *Allah* similar to the Guarded Tablet, in that He [*Allah*] would be parallel to part of the *^Arsh*, just as the Guarded Tablet would also be parallel to part of the *^Arsh*. This is likening *Allah* to His creation, because being parallel in proximity is an attribute of the creation.

Among the evidence proving that the Book is above the *^Arsh* - an aboveness that pertains to a physical reality and cannot be interpreted in contrary to its apparent meaning - is the *hadith* narrated by *an-Nasa'i* in his book "*As-Sunanul-Kubra*":

إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِأَلْفِي سَنَةٍ فَهُوَ عِنْدَهُ عَلَى الْعَرْشِ وَإِنَّهُ أَنْزَلَ
مِنْ ذَلِكَ الْكِتَابِ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ

This means: "**Verily, *Allah* created a Book before He Created the heavens and the earth by 2,000 years, which is honourably placed above the *^Arsh*. And verily, He sent down from that Book two verses by which He has ended the Chapter of *Al-Baqarah*.**"

According to another narration narrated by *Muslim*:

فَهُوَ مَوْضُوعٌ عِنْدَهُ

which literally translates to: "**Verily, it is honourably placed above the *^Arsh* [i.e. *^indah*].**"

This is explicit in saying that the Book is above the *^Arsh* with a real physical aboveness that cannot be explained in a way that differs from the apparent meaning.

The term "*^inda* [with]" is an association of honour and is not to confirm that *Allah* is contained above the *^Arsh*, because the word "*^inda*" is used for other than a place. *Allah*, the Exalted said:

(وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ)

Ayahs 82-83 of *Surat Hud* mean: [**And rained upon them [i.e., the tribe of Prophet *Lut*] stones of hard clay, which by the knowledge of *Allah* were piled and marked up for punishment [*^inda Rabbika*]].** The term "*^inda*" in this context refers to the matter happening by the Knowledge of *Allah*. It does not mean that *Allah* is in proximity to the stones. So,

whoever uses the term “^inda” as evidence to confirm a place for *Allah* and to confirm a proximity between *Allah* and His creation is of extreme ignorance. How could a sound-minded person ever contemplate saying that the stones, which fell upon those blasphemers by the Will of *Allah*, actually descended from above the ^*Arsh* and were piled in a place next to *Allah*?

Al-Bukhariyy narrated that the Prophet ﷺ said:

إِذَا كَانَ أَحَدُكُمْ فِي صَلَاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ فَلَا يَبْصُقَنَّ فِي قِبْلَتِهِ وَلَا عَنْ يَمِينِهِ فَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ

This *hadith* translates literally to: <<If one of you is engaged in prayer, then surely, he is addressing his Lord. So, let him not spit in the direction of his *Qiblah* or to his right. For, certainly [the Mercy of] his Lord^[1] is between him and his *Qiblah*>>. This *hadith* has a stronger chain of narration than the *hadith* of the female slave.

Al-Bukhariyy also narrated from the route of *Abu Musa Al-Ash'ariyy* that the Messenger of *Allah* ﷺ said:

ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا، وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَةِ أَحَدِكُمْ

This *hadith* translates literally to: <<Take it easy on yourselves^[2], for certainly you are not calling upon One Who is deaf, nor are you calling upon One Who is absent^[3]. You are calling upon One Who hears^[4] and is close^[5]. The One that you are calling upon is closer to every one of you than the neck of the animal that you ride.>>

Hence, it is said to the misguided ones who object to making *ta'wil*, “If you take the *hadith* of the female slave by its apparent meaning, and these two *hadiths* by their apparent meanings, then your claim that *Allah* is in the sky becomes invalidated. Moreover, if you explain these two *hadiths* of *Al-Bukhariyy* by other than their apparent meanings and you do not explain the *hadith* of the female slave by other than its apparent meaning, then this is a double standard measure – that is, to speak subjectively without evidence. Hence, what *Allah* said about the Jews in the *Qur'an* would apply to you:

أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

Ayah 85 of *Surat Al-Baqarah* means: “Do you believe in part of the Book and disbelieve in other parts?!”

¹ This *hadith* means that *Allah* sends a special mercy to the one who is praying. This mercy would be in front of him.

² It means: “Do not tire yourselves by exerting effort to raise your voice very loud”.

³ This means that the Knowledge of *Allah* encompasses everything.

⁴ By His Eternal Hearing, *Allah* hears all voices whether weak or strong and at any place.

⁵ This means that *Allah* knows everything about His slaves more than what they know about themselves.

Likewise, what do you, [O Anthropomorphist], say about the Saying of *Allāh*:

فَأَيُّمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ

[*Surat Al-Baqarah*, *ayah* 115 translates literally to] “**To whichever direction you turn, the *wajh* of *Allāh* will be there.**” If you were to dismiss the apparent meaning of this verse, then why would you not dismiss the apparent meaning of the *ḥadīth* of the female slave? Indeed, it was reported from the route of *Mujāhid*, the student of *Ibn ʿAbbās*¹, that this verse refers to the *Qiblah* of *Allāh*. Hence, he explained the term “*wajh*” [which may literally mean face] of *Allāh* as “*Qiblah*” of *Allāh*. This is in reference to the traveller performing the optional prayer while riding an animal.

As for the *ḥadīth* that was narrated by *At-Tirmidhiyy*²:

الراحمون يرحمهم الرحمن ارحموا من في الأرض يرحمكم من في السماء

[which translates literally to] “**Those who are merciful, *Ar-Rahmān* bestows His Mercy upon them. Be merciful to those who are on earth and ‘*mann fissama*’ [the dwellers of the sky] shall be merciful to you.**” In another narration, the *ḥadīth* states:

يرحمكم أهل السماء

[which literally translates to] “**...*Ahl As-Sama*’ [the dwellers of the sky] shall be merciful to you.**” This narration explains the first narration. This is because the best method to explain a narrated *ḥadīth* is by cross-referencing it with another religious text, as was mentioned by *Hafidh Al-ʿIraqiyy* in his millennial poem:

وخير ما فسرته بالوارد

This means, “The best method to explain a *ḥadīth* is through another religious text.”

Furthermore, what is meant by *Ahl As-Sama*’ [the dwellers of the sky] are the Angels. *Hafidh Al-ʿIraqiyy* mentioned this in his dictation sessions after he mentioned this *ḥadīth*. His exact statement is, “The saying of the Prophet ﷺ, ‘*Ahl As-Sama*’ [the dwellers of the sky], is used as cross-reference to prove that what is meant by ‘*mann fissama*’ is the angels”. This is so because, it is invalid to say about *Allāh* that He is ‘*Ahl As-Sama*’ [the dwellers of the sky]. Moreover, the word مَنْ [*mann*; “who”] applies to the singular and the plural. Therefore, they cannot draw evidence from this *ayah* to prove their claim. The same is said about the *ayah* that proceeds it:

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

¹ *Tafsir At-Tabariyy* (v1/pp 504-505).

² *At-Tirmidhiyy* extracted it in his *Sunan*: The book on benevolence and keeping ties and what was mentioned about the Messenger of *Allāh*: Chapter of what is mentioned about ‘Mercy to people’. He said: “This *ḥadīth* is *hasan* and *sahih*”.

Ayah 17 of *Surat Al-Mulk* literally means: “Or do you feel secure that *mann* [those] in the sky will not send stones upon you?” Hence, “*mann*” [who/those] in this verse also refers to, “the dwellers of the sky”. It means that if *Allah* had willed, He would have assigned the angels to punish the blasphemers in this life, just as He has assigned them to inflict punishment on the blasphemers in the Hereafter; because they are the caretakers of Hell. On that Day, they shall pull a section of Hell to the place of Judgment to inflict terror on the blasphemers when they see it. The version of the aforementioned *Hadith* narrated by *Hafidh Al-Iraqiyy* in his dictation session is:

الراحمون يرحمهم الرحيم ارحموا أهل الأرض يرحمكم أهل السماء

This version means: “Those who are merciful, *Ar-Rahim* is Merciful to them. Be merciful to the dwellers of earth, so the dwellers of the sky will be merciful to you.”

Furthermore, had it been that *Allah* resides in the sky as some people falsely claim, He would have been crowded with the angels. This is impossible. Indeed, confirmed is the *hadith* ^[1]:

ما في السموات موضع أربع أصابع (وفي لفظ شبر) إلا وفيه ملك قائم أو راعع أو ساجد

This *hadith* means: “In the sky there is not a space of four fingers” and in another narration ^[2] “a hand-span”, “without there being an angel standing, bowing or prostrating [in worship].”

Likewise, [the term ‘*mann*’ is used in reference to the angels] in the *hadith* narrated by *al-Bukhariyy* and *Muslim* from the route of *Abu Sa’id al-Khudriyy*. The Messenger of *Allah* said:

ألا تأمنوني وأنا أمين من في السماء يأتيني خبر من في السماء صباح مساء

This means: “Do you not deem me as trustworthy even though I am deemed trustworthy by ‘*mann*’ [who/those] in the sky? The news about ‘*mann*’ [who/those] in the sky comes to me every morning and evening.” However, if the *hadith* were to be taken as reference to *Allah*, then the term ‘*mann fissama*’ would mean the One Who Has the highest Status.

In reference to the *hadith* ^[3] of *Zaynab Bint Jahsh*, the wife of the Prophet ﷺ, in which she used to say to the wives of the Messenger ﷺ, “Your families gave you in marriage, but *Allah* gave me in marriage from above seven skies”; it means that the Prophet’s marriage to her is written on the Guarded Tablet in a manner specific to *Zaynab*, unlike the general writing of all other marriages. The general writing on the Guarded Tablet encompasses [the marriage of] every person. Hence, every marriage that takes place until the end of the world is written on the Tablet which is located above the seven skies.

In regards to the *hadith*, which includes ^[4]:

¹ *At-Tirmidhiyy* narrated this *hadith* in his *Sunan*: The Part on Abstinence: Chapter about the saying of the Prophet, ‘If you know what I know’; and he stated this *hadith* as *Hasan Gharib*.

² Related by *al-Bazzar* in his *Musnad* (v8/pp177)

³ *Al-Bukhariyy* narrated this *hadith* in his *Sahih*: The Part on *Tawhid*: Chapter- His Grand Throne is above the water.

⁴ *Muslim* narrated this *hadith* in his *Sahih*: Chapter on Marriage: Part: ‘The Prohibition of Refusing her Husband Sexual Relation’.

والذي نفسي بيده ما من رجل يدعو امرأته إلى فراشه فتأبى عليه إلا كان الذي في السماء
ساخطاً عليها . . .

[which literally translates to] “[I swear] By the One Who Controls my soul, when a husband calls his wife to his bed and she refuses, then ‘*alladhī*’ [who/those] in the sky would be discontent with her... etc”; it is also in reference to the angels. This is supported by another authentic narration, which is even more famous than the former:

لعنتها الملائكة حتى تصبح

This means: “...**The Angels will damn her until day break.**” This *ḥadīth* was narrated by *Ibn Hibbān* and others ^[1].

As for the *ḥadīth* of *Abū ad-Dardā* that the Messenger of *Allāh* ﷺ said:

ربنا الذي في السماء تقدس اسمك

[which literally translates to] “**O our Lord, the One [Whom] in the sky, Your Name is glorified,**” it has not achieved authenticity. Rather, it is weak as judged by *al-Hafidh Ibn al-Jawziyy*. Had it been authentic, its case would be like the case of the *ḥadīth* of the female slave previously discussed [*i.e.*, it would mean the One with the highest status not the One dwelling in the sky].

Concerning the *ḥadīth* of *Jubayr Ibn Muʿīn*, from the Prophet ﷺ:

إن الله على عرشه فوق سمواته، وسمواته فوق أراضيه مثل القبة

[which literally translates to] “**Certainly, Allāh is over His ʿArsh above His skies, and His skies are over His earths like a dome;**” *Al-Bukhārīyy* did not include this *ḥadīth* in his book *As-Sahih*, hence, it cannot serve as evidence. Also, its chain of narration includes a weak narrator whose narrations are not drawn on for evidence ^[2]. This was mentioned by *Ibn al-Jawziyy* and others ^[3].

Additionally, *Al-Bukhārīyy* narrated in his book, “*Khalq Afʿāl Al-ʿIbād*” ^[4] [Creating the Deeds of the Slaves] from the route of *Ibn ʿAbbās*, that the Messenger of *Allāh* ﷺ said:

لما كلم الله موسى كان نداؤه في السماء وكان الله في السماء

¹ Related by *Al-Bukhārīyy* in his *Sahih*: Chapter on ‘The First Creation’: Part: ‘About the Angels’. And *Ibn Hibbān* in his *Sahih*. See *Al-Ihsan bi Tartib Sahih Ibn Hibbān* by *Ibn Balbān* (v6/187).

² *Ibn al-Jawziyy* mentioned this in his book ‘*Dafʿ Shubah Al-Tashbih*’ (p 266). He said it was only narrated by *Muḥammad Ibn Ishaq* from *Yaʿqub Ibn ʿUtbah*, both of whom are not referenced for evidence.

³ *Al-Bayhaqīyy* said in *Al-Asmaʿ Was-Sifat* (P/418): “*Malik Ibn Anas* did not approve of him”. Also, *Yahya Ibn Saʿīd al-Qattan* never narrated from him and *Yahya Ibn Maʿīn* said ‘he is not a credible source’.

⁴ “*Khalq Afʿāl Al-ʿIbād*” (p. 41)

[This *ḥadīth* literally translates to]: “When *Allāh* Spoke to *Mūsā*, His Call was in the sky and *Allāh* was in the sky”. This *ḥadīth* is also not authenticated, hence cannot serve as evidence ^[1].

Finally, as for the saying that is attributed to *Imām Malik*:

اللّٰهُ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْهُ شَيْءٌ

[which literally translates to] “*Allāh* is in the sky and His Knowledge is everywhere and nothing is devoid of Him”; it is not authentic because it does not have a reliable chain of narration to *Malik*. *Abū Dawūd* did not narrate it from *Imām Malik* with a *ṣaḥīḥ* chain of narration. Rather, he mentioned it in his book *Al-Masā’il*, and indeed the mere mention of a narration does not constitute a basis for authenticity.

The Thirteen Attributes of *Allāh*

It is customary for the latter scholars² who authored works in the Creed to state that the personal obligation on every accountable person i.e., pubescent and sane, is to know the Thirteen (13) Attributes among the Attributes of *Allāh*: Existence, Eternity, Dissimilarity to the creation, Oneness, Non-neediness of others, Everlastingness, Power, Will, Life, Knowledge, *Kalām*³, Hearing, and Sight; and that it is impossible to ascribe to *Allāh* whatever negates these Attributes.

Since these Attributes were mentioned frequently in the religious texts, the scholars⁴ said knowing them is a personal obligation; meaning [an obligation] on every individual accountable person. Some other scholars⁵ said it is obligatory to know Twenty (20) Attributes,

¹ *Al-Bukhārīyy* did not restrict himself to mentioning only the authentic *ḥadīths* in this book. Hence, it is not adequate to ascribe authenticity to a *ḥadīth* for merely being mentioned in it. *Al-Bukhārīyy* mentioned this *ḥadīth* in his book ‘Creating the Deeds of the Slaves’ without a chain of narration. Instead, he said, ‘*Ibn ‘Abbās* said’.

² This was mentioned by *‘Abdul Majīd ash-Shurnūbiyy* in ‘*Sharḥ Ta’īyyat as-Sulūk*’ (p.60), and *Abū Bakr ad-Dimyāṭiyy* in the book ‘*I‘ānat At-Talibin*’ (v1/p.25).

³ The Speech of *Allāh* that does not resemble the speech of creation in anyway whatsoever. It is without a language, voice, sound or organs and does not start and stop. The *Kalām* of *Allāh* is His Eternal Attribute by which He orders and prohibits.

⁴ Same as footnote 2.

⁵ *Al-Fadālīyy*, the *Shāfi‘iyy* scholar stated this in his book ‘*Kifāyat Al-‘āwāmm*’; cite the footnote commentary of *Al-Bayjūrīyy* about *Al-Kifāyah* (p.25).

and so they added seven (7) Conceptual Attributes (*Maⁿnaw^{iyyah}*). They said, “Additionally, He, the Exalted, Is [*kawnuhu*] Powerful; Wilful; Alive; Knowledgeable; Speaking; Hearing, and Seeing.” The first method holds more weight.¹

Al-Wujud [Existence]

Know, may *Allah* have Mercy upon you, that *Allah* the Exalted is eternally and everlastingly Existent, so His Existence is not by the creating of a creator.

Some people have objected to the Arabic statement “*Allah Mawjud* [*Allah* Is Existent]” claiming that the morphological form of the Arabic word “*mawjud*” is the same as the form dedicated to the object of the sentence [i.e. what receives the action] [*maf^ul*]. The response is, the form of the Arabic word “*maf^ul*” may also be used in reference to a word that is not the object of the sentence, just as we say in Arabic, “*Allah Ma^bud* [*Allah* Is Worshipped].” Those who object assume themselves as having a share in the knowledge of the Arabic language, but they are not as they assume.

Az-Zabidiyy, the great linguist and explainer of *Al-Qamus*, said in the explanation of *Al-Ihya’* “The Creator, Exalted Is He, Is “*Mawjud*,” [Existent] thus, it is intellectually valid that He would be seen.”²

Al-Fayyumiyy, the linguist and author of *Al-Misbah*³, said, “*Al-mawjud* [the existent] is opposite to the non-existent.”

Al-Qidam [Eternity]

Al-Qidam [Eternity] i.e., having no beginning, is attributed to *Allah* by necessity. When attributing *Al-Qidam* to *Allah*, it does not refer to an era or a lapse of a long period of time. The expressions *Al-Qadim* and *Al-Azaliyy* when attributed to *Allah*, mean that *Allah* has no beginning for His Existence. Hence, it is permissible to say that *Allah* is *Azaliyy* and *Allah* is *Qadim*. But, if they are used in reference to the creation, then they would refer to a lapse of time. *Allah* the Exalted said about the moon:

(حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ)

¹ *Allah*’s Attribute of Power entails that *Allah* Is Powerful, thus there is no need for such repetition and the same applies to the rest of the seven Conceptual Attributes.

² *Ithaf As-Sadatil-Muttaqin* (v2/p119)

³ *Al-Misbah Al-Munir* (p 248)

Ayah 39 of *Surat Yasin* means: [...until it returns to the stage that resembles the old [*qadim*] palm branch]. Also, *Al-Fayruz Abadi*, the author of *Al-Qamus*, said, “The two pyramids are *azaliyy* [ancient] buildings in Egypt.”

The proof of the Eternity of *Allah*, the Exalted, is that had He not been Eternal, He would have been originated in need of an originator [to give Him a beginning]. This in turn would necessitate either *ad-dawr* [circularity] or *at-tasalsul* [infinite regression]; both of which are intellectually impossible. Therefore, it has been established [by logical proof] that it is impossible for *Allah* to be originated and that His Eternity must be confirmed.

***Al-Baqa'* [Everlastingness]**

Everlastingness is attributed to *Allah* by necessity, meaning that non-existence does not follow His Existence, because since it is established with intellectual proof that *Allah* is Eternal, it necessitates that He would be Everlasting. This is because had it been possible that His Existence would be followed by non-existence, Eternity would not have been applicable to Him. Therefore, He is the only One Who is intrinsically Everlasting. As for Paradise and Hell, their everlastingness is not due to their inherent nature, rather it is because *Allah* willed for them to be everlasting. Hence, with respect to its inherent nature, it is intellectually possible for Paradise to cease to exist. Likewise, with respect to its inherent nature, it is intellectually possible for Hell to cease to exist.

***As-Sam^* [Hearing]**

Hearing is an Eternal Attribute that is confirmed to the Self of *Allah* by necessity. He hears the sounds with an Eternal and Everlasting Hearing. It is not like our hearing; it is not with an ear or ear canal. Therefore, no hearable thing escapes His Hearing, Exalted is He; even if it is concealed or far from us. Likewise, He Knows without a heart.

The intellectual proof confirming that the Hearing of *Allah* is an attribute of necessity is that, had He not been attributed with Hearing, He would have been attributed with deafness; which is a deficiency and impossible to be attributed to *Allah*. Also, whoever says that He hears with an ear is a blasphemer.

Al-Basar [Sight]

It is necessary, by intellectual proof, that *Allah* is attributed with Sight. He sees all seeable things with an Eternal and Everlasting Sight. He Sees Himself, without a pupil or an organ, because senses [i.e., natural abilities related to organs] are among the attributes of the creation.

The intellectual proof confirming that the Sight of *Allah* is an attribute of necessity is that, had He not been attributed with Sight, He would have been blind, and blindness is a deficiency and impossible to be attributed to *Allah*.

The textual evidence confirming the Hearing and Sight to *Allah* is found in verses and *hadiths*, such as the saying of *Allah*,

(وَهُوَ السَّمِيعُ الْبَصِيرُ)

Ayah 11 of *Surat Ash-Shura* means: [And He is All-Hearing and All-Seeing], and the saying of the Prophet ﷺ when counting the Perfect Names of *Allah*:

السَّمِيعُ الْبَصِيرُ

[which means:] “The All-Hearing and the All-Seeing,” which is an extract of a *hadith* narrated by *at-Tirmidhiyy*; and authenticated by *Ibn Hibban*.

Al-Kalam [Speech]

Al-Kalam [Speech] is an Eternal and Everlasting Attribute by which He [*Allah*] Speaks: commanding, forbidding, promising and threatening. It is not like the speech of others, rather it is Eternal by the Eternality of the Self [of *Allah*]. It [His Speech] does not resemble the speech of the creation. It is neither a sound that occurs by airflow or by the collision of bodies; nor [does it occur] by a letter that ends by the closing of the lips or by the motion of the tongue.

We believe that *Musa* heard the Eternal Speech of *Allah* without It being a letter or a sound just as the believers will see the Self of *Allah* in the Hereafter without the Self of *Allah* being a *jawhar* [body] or *arad* [characteristic of a body]. Indeed, the sound mind does not deem

impossible hearing what is not a letter or a sound. The *Kalam* [Speech] of His Self, the Exalted, is not a combination of successive letters like our speech.

However, when one recites [the Revealed *Qur'an* which is also referred to as] the *Kalam* of *Allah*, then this recitation is a combination of letters and sounds; it is not eternal.

This detailed explanation was relayed from *Abu Hanifah*, may *Allah* reward him greatly, who was amongst the *Salaf*. He was alive during part of the first century and died in the year 150 after the *Hijrah*. He said¹, “*Allah* Speaks without an instrument and without a letter; we speak with an instrument and a letter.” So let that be understood. Hence, the case is not as the *Mushabbihah* [Anthropomorphists] claim. They claim the *Salaf* never stated that the Speech of *Allah* is not a combination of letters and that such an explanation is merely the innovation of the *Ash'ariyyis*; despite the fact that the statement of *Abu Hanifah* is confirmed and mentioned in one of his five treatises.

The term ‘*Al-Qur'an*’ is used in two contexts. In one context, the term ‘*Al-Qur'an*’ refers to the expressions revealed to Prophet *Muhammad* ﷺ, and in the other context it refers to the Eternal Speech of the Self [of *Allah*] which, is not a letter or a sound, nor is it in the Arabic language or any other language. If the term ‘*Al-Qur'an*’ is used to refer to the Speech of the Self [of *Allah*], it is indicative of the Eternal [*Kalam*] which is not a letter or a sound. If, on the other hand, the term ‘*Al-Qur'an*’ is used to refer to the Heavenly Book revealed in Arabic or any of the other Heavenly Books, it is indicative of the Revealed Expressions that are in Hebrew or Syriac (*Suryaniyy*) [or Arabic]. These languages, as well as others, did not exist until *Allah*, the Exalted, created them, hence, they became existent. *Allah*, the Exalted, Is eternally Existent before anything else came into existence. Consequently, He is attributed with Speech before languages ever existed, and He never ceased being attributed with Speech. His Speech, which is His Attribute, is Eternal and Everlasting, and is One Speech [i.e., not composed and not sequential]. Moreover, all the Revealed Books are expressions of the Eternal and Everlasting Speech of the Self [of *Allah*]. Although these expressions are created, it does not necessitate that the Eternal Speech of *Allah*, to which they relate, is also created. Do you not realise that if we write on a board or on a wall [the word] “*Allah*” and then say, “This is *Allah*,” that it does not mean that those scripted letters are the actual Self of *Allah*? No person

¹ ‘*Al-Fiqh Al-Akbar*’ as explained by *Mulla ^Aliyy Al-Qari* (p. 58)

with a sound mind would be deluded into thinking as such. Rather, it is clearly understood that these letters are an expression referring to God, Who Is eternally Existent, Is rightfully worshipped and Is the Creator of everything.

This being said, it does not mean that one can generalise the use of the expression: “The *Qur’ān* and other Revealed Books are created”. Rather, when teaching, it should be made clear that the Revealed Expressions are not actually an Attribute of the Self of *Allāh*, rather, they are created by *Allāh*. This is so because the Revealed Expressions are made of letters that succeed one another, and whatever is as such is definitely created. Indeed, they are not the authoring of an angel or a human, rather, they are expressions of the Speech of the Self [of *Allāh*] which is not described as being in the Arabic, Hebrew or Syriac language; although both are referred to as the *Kalām* of *Allāh*. That is, the Eternal Attribute of Speech which is confirmed to the Self of *Allāh*, is referred to as the *Kalām* of *Allāh*, and the Revealed Expressions which are expressions of the Eternal Attribute of Speech are also referred to as the *Kalām* of *Allāh*.

Therefore, using the term ‘*Al-Qur’ān*’ for both contexts is realistic and valid, because the reality and validity of something can be determined either linguistically, religiously or by social convention. Thus, using the term ‘*Al-Qur’ān*’ to refer to the Revealed Expressions is religiously realistic and valid; so, let that be known.

In conclusion, this matter can be further illustrated using the example mentioned earlier regarding the use of the term ‘*Allāh*’. When we say, “We worship *Allāh*,” the uttered word ‘*Allāh*’ refers to the Self [of *Allāh*] and when the word ‘*Allāh*’ is written and someone says, “What is this?”, and the reply is “*Allāh*”; the intent would be that these letters refer to the Eternal and Everlasting Self [of *Allāh*], and are not the actual Self that we worship.

Al-‘Iradah [Will]

Know that Will (*Al-Iradah* or *Al-Mashī’ah*) is necessarily attributed to *Allāh*. It is an eternal and everlasting Attribute by which, He [*Allāh*] specifies the intellectually possible with existence instead of non-existence, an attribute instead of another attribute, and a time instead of another time. The evidence for the necessity of *Allāh*’s Attribute of Will is that, had He not been Wilful, nothing of this world would have come into existence. This is so because the world is an intellectual possibility, hence, its inherent nature does not deem its existence intellectually necessary. Since the world is existent, we know that it came into existence only by the Creating of the One Who specified it with existence and preponderated its existence over its non-existence. Verily, this confirms that *Allāh* is Wilful.

Furthermore, the Will [of *Allāh*], according to the People of the Truth, is inclusive of all the deeds of the slaves both good and evil. Hence, all that comes into existence be it among the evil deeds, good deeds, blasphemy, sins, or acts of obedience occurs by the Will of *Allāh*. This is perfection to *Allāh*, the Exalted, because the inclusivity of the Power and Will befits the Majesty of *Allāh*. For, if something in His dominion were to occur without His Will, it would be evidence of weakness, and weakness is impossible to attribute to *Allāh*.

The Will [of *Allāh*] concurs with His Knowledge. That is, whatever *Allāh* [eternally] knew would occur, He [eternally] willed for it to occur, and whatever *Allāh* [eternally] knew would not occur, He did not will for it to occur.

The Will [of *Allāh*] does not necessarily concur with His Order. This is proven by the fact that *Allāh* ordered [Prophet] *Ibrāhīm* to slaughter his son, *Ismaʿīl*, but did not will for it to happen. If it were to be asked, “How would *Allāh* order what He did not will to happen?”, the answer would be, ‘it is possible that *Allāh* would order what He did not will to happen, just as He [eternally] knew that the slave would commit a [forbidden] deed, yet ordered him not to do it.

Al-Qudrah [Power]

It is intellectually necessary that *Allāh* is attributed with Power over everything. What is meant by ‘everything’ here is the intellectually possible. Thus, the intellectually impossible is excluded [from relating to the Power of *Allāh*], because it does not accept existence, so it is invalid to relate it to the Power of *Allāh*.

Ibn Ḥazm opposed this [belief of *Ahlus-Sunnah*] by saying, “*Allāh*, the All-Mighty and Great Has the power to beget a child; for if He does not have the power to do so, He would be weak.” However, his claim is invalid and unsound, because it is intellectually impossible for *Allāh* to beget a child, and what is intellectually impossible does not relate to the Power of [*Allāh*].

When ‘power’ does not relate to something, it is either due to a shortfall which can only be in reference to the creation, or due to the fact that coming into existence [i.e., to occur] does not apply to it. When coming into existence does not apply to it, it is either because its occurrence is intellectually impossible, or because non-existence does not apply to it due to its existence being intellectually necessary. The shortfall mentioned in the first case, is a matter of which the Power of *Allāh*, the Exalted, is clear. As for the second case, it is not a shortfall of the Power of *Allāh*, therefore, it is not permissible to say that *Allāh* Has power over it or that He lacks power over it. Some [scholars] said, “Likewise, you do not say about the stone that it is knowledgeable or ignorant.”

A similar response is given to the question of some atheists, “Is *Allah* able to create one like Himself?” Such a question deems possible what is intellectually impossible. To clarify this point, we say, “*Allah* is Eternal, and had He had any similar, it would have been eternal as well, and the eternal would not be created because it already exists. Thus, how would the one whose existence is eternal be created? --

Regarding the intellectually impossible, it is clear as to why it does not accept coming into existence, however, the intellectually necessary requires more elaboration. The intellectually necessary does not accept an occurred existence because the existence of what is intellectually necessary is eternal. There is a difference between existence and entering into existence [i.e., occurred existence]. Existence includes both the eternal existence and the occurred existence. But, entering into existence refers only to the occurred existence.

Therefore, the intellectually necessary refers [only] to *Allah* and His Attributes. *Allah*’s Existence is an intellectual necessity. His Existence is Eternal and His Attributes are Eternal. It is invalid to say about *Allah* or His Attributes that they came into existence because, the Existence of *Allah* and His Attributes is Eternal. Consequently, our statement, “The intellectual necessity does not accept an occurred existence”, is correct. The intended meaning may not be as clear to some who are new to the Knowledge of the Creed, but it is very clear to those who are competent in this Knowledge.

Al-‘ilm [Knowledge]

Know that the Knowledge of *Allah* is Eternal [i.e., without a beginning], just as His Self is Eternal. He is eternally Knowledgeable about His Self, Attributes, and what He brings into existence of His creations. He is not attributed with an originated knowledge, because had it been possible for Him to be attributed with originated attributes, He would not have been attributed with Eternity, because the occurrence of events in a self, necessitates for that self to be originated.

The verses of the *Qur‘an* that may falsely be interpreted as *Allah* gaining new knowledge, Exalted is He, do not actually mean this. An example is the saying of *Allah*¹, the Exalted:

(الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا)

This verse means: [**Now *Allah* Has lessened upon you [a requirement for *jihad*], and He [eternally] knew the weakness within you**]. His saying:

¹ *Surat Al-Anfal, Ayah 66*

﴿وَعَلِمَ﴾

[which means] **He knew...** does not refer back to:

﴿الْآنَ﴾

[which means] **Now...**

Rather, the meaning is that *Allah*, the Exalted, Has now lessened upon you [the requirement for *jihad*] because He knew by His Eternal Knowledge that there will be weakness within you. Another example is the saying of *Allah*¹, the Exalted :

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ﴾

This verse means: [And verily We shall test you [in *jihad*] so it becomes apparent to the creation [*hatta na^lama*], who amongst you is able to strive and exercise patience]. Verily, *Allah* knew about it by His Eternal Knowledge, as related by *Al-Bukhariyy* from *Abu ^Ubaydah Ma^mar Ibn Al-Muthanna*. This is similar to the saying of *Allah*², the Exalted:

﴿لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

This verse means: [So that *Allah* shall make apparent to the creation who is the wicked and who is the good].

Al-Hayah [Life]

It is intellectually necessary that *Allah*, the Exalted, is attributed with Life. Hence, He is Alive unlike others who are alive. His Life is Eternal and Everlasting, and is not by soul and blood. The evidence to the necessity of His Life is the existence of this world, because had He not been Alive, nothing in this world would have come into existence. Certainly, the existence of the world is undoubtedly confirmed by the senses and by intellectual necessity.

Al-Wahdaniyyah [Oneness]

The meaning of Oneness is that He is not a self, composed of parts. Hence, there is no self like His Self, and no one has an attribute like His Attribute, or a doing like His Doing. His Oneness does not refer to a numeric oneness because such a numeric oneness has a half and other fractions. Rather, the meaning of the 'Oneness' of *Allah* is that He has no similar.

¹ *Surat Muhammad, Ayah 31*

² *Surat Al-Anfal, Ayah 37*

The proof of His Oneness is that it is intellectually necessary for the Creator to be Alive, Powerful, Knowledgeable, Wilful, and Preponderant. Given that the Attributes of the Creator are confirmed to be as mentioned, we say that, had the world had two creators, it would have been necessary for each of them to be [equally] alive, powerful, knowledgeable, wilful, and preponderant. Since the two are preponderant, it would be possible that they would [agree or] differ in their preponderance on a matter because neither of them is obliged to comply with what the other preponderates. Had they been obliged to comply, both of them would be overpowered, and certainly the one who is overpowered cannot be God.

In saying this, if one of them had willed for something in contrary to the will of the other such as, for one to have willed for a person to be alive at a particular time, and for the other to have willed for that person to be dead at that same time, then [hypothetically there would be three probabilities]; either both of their wills are fulfilled, or neither of their wills are fulfilled, or that the will of one is fulfilled and the will of the other is not. In the first case, it is clearly impossible for both of their wills to be fulfilled due to their opposite states. That is, if one of them had willed for a person to be alive at a particular time and the other had willed for that same person to be dead at that same time, then it would be impossible for that person to be simultaneously alive and dead. As per the second case where both of their wills are unfulfilled, they would both be weak, and undoubtedly the weak cannot be God. In the last case where the will of one was fulfilled and the will of the other was not, then surely the one whose will was not fulfilled is weak, and the weak cannot be God and cannot be eternal. This logical evidence is known to the scholars of the Creed and is called *dilalatut-Tamānu*[^] [the logical proof banning the existence of more than one creator].

Allāh, the Exalted, said:

﴿لَوْ كَانَ فِيهِمَا ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

In *Surat Al-Anbiya*, *Ayah* 22 means: **[Had they had gods other than *Allāh*, they [Heavens and Earth] would have been in ruins].**

***Al-Qiyāmu bin-Nafs* [Non-neediness of Others]**

Know that the meaning of ‘His Non-neediness of others’ is that He does not need anything. He [*Allāh*] does not need someone to specify Him with existence, because needing others would negate Him being Eternal and the fact that He is Eternal and Everlasting has been confirmed [by intellectual and textual proof] as a matter of necessity.

Al-Mukhalafatu Lil-hawadith [Non-resemblance to the Creation]

It is intellectually necessary that *Allāh*, the Exalted, Is attributed with Non-resemblance to the creation; meaning that He does not resemble anything of His creation. Hence, He is not an entity '*jawhar*' which must occupy space nor is He a characteristic of an entity '*ʿarad*'. The entity '*jawhar*' is what has a volume that fills a space and is self-contained, such as bodies. Conversely, the characteristic of an entity '*ʿarad*' is not self-contained. It can only exist within an entity. Examples of *ʿarads* are motion; stillness; connection; disconnection; colours; flavours, and smells. For that reason, *Imām Abū Hanīfah* said in some of his creedal treatises¹, "*How can it ever be that the Creator resembles His creation?*" It means that it is not intellectually possible nor is it textually reported that the Creator resembles His creation.

Abū Sulaymān Al-Khattābiyy said, "*Certainly, what is obligatory upon us and upon every Muslim to know is that our Lord does not have an image or a shape. For certainly, the image dictates a 'kayfiyyah' [an aspect of the creation], and Allāh and His Attributes are clear of any aspect of the creation.*" This statement was narrated by *al-Bayhaqiyy* in his book '*Al-Asma' was-Sifat*'².

Moreover, the word '*kayfiyyah*' could be linguistically used to mean 'reality', as some reflected in the following poetic verse:

كَيْفِيَّةُ الْمَرْءِ لَيْسَ الْمَرْءُ يُدْرِكُهَا فَكَيْفَ كَيْفِيَّةِ الْجَبَّارِ فِي الْقَدَمِ

[which means] "*Man cannot attain encompassing knowledge about his own kayfiyyah [reality], so how can man be able to attain encompassing knowledge about the Kayfiyyah [Reality] of Al-Jabbār³, the One Who exists Eternally?*" Clearly, in this context, the word '*kayfiyyah*' means 'reality'. This verse of poetry was narrated by *Az-Zarkashiyy*, *Ibnul-Jawziyy*, and others⁴.

Abū Jaʿfar at-Tahāwiyy⁵ said, "*Whoever attributes to Allāh an attribute of the humans has certainly blasphemed.*" *Abū Jaʿfar* is among the people of the third century, hence, he is included in the following *ḥadīth*:

¹ *Al-Fiqh Al-Akbar* explained by *Mulla ʿAliyy* (p. 323) and others.

² *Al-Asma' was-Sifat* (p. 296)

³ *Al-Jabbār* is one of the Perfect Names of *Allāh* which means, 'The One Whose Will is never defeated'.

⁴ *Ibn Al-ʿImād Al-Hanbaliyy* mentioned it in *Shadharāt Adh-Dhahab* (2/249), and *Al-Zarkashiyy* in *Al-bahr Al-Muhīt* (v.1/p.456), and *Ibn Al-Jawziyy* in his book *Dafʿ Shubhat At-Tashbīh* (p.142).

⁵ *Al-ʿAqidah At-Tahāwiyyah* [the *Tahāwi* Creed] (pp. 23-24)

خَيْرُ الْقُرُونِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

[which means] “*The best generation [qarn] of my nation is the one in which I live, then the one that follows, then the one that follows.*” This is narrated by *at-Tirmidhiyy*. The Arabic term ‘qarn’ in this *ḥadīth* refers to an interval of one-hundred years, as stated by *al-Hafidh Abul-Qasim Ibn ^Asakir* in his book ‘*Tabyin Kadhib Al-Muftari*¹’, which he authored in defending *Abul-Hasan Al-Ash^ariyy*, may *Allah* accept his deeds.

¹ *Tabyin Kadhib Al-Muftari Fima Nusiba Ilal-Imam Abil-Hasan Al-Ash^ari* (p. 144).

The Attributes of *Allah* are All Perfect

The Attributes of *Allah* are Eternal and Everlasting because the Self [of *Allah*] is Eternal and His Attributes do not include an acquired attribute. As for the attributes of the creation, they are originated and susceptible to development from excellence to perfection.

The Knowledge of *Allah* does not develop. *Allah* created everything in accordance with His Eternal Knowledge, His Eternal Power and His Eternal Will. The Eternal Knowledge of *Allah* encompasses the past, the present and the future.

The saying of *Allah*, the Exalted:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ﴾

This means: [And verily We shall test you, so it becomes apparent to the creation [*hatta na^lama*] who amongst you is able to strive and exercise patience].

This *ayah* does not mean that after testing them in *jihad*, *Allah* will then know who amongst them is able to strive for the Cause of *Allah*, because it is intellectually impossible for *Allah* [the All-Knowing] to be attributed with such. Rather, the meaning of the *ayah* is that, through the order of *jihad*, *Allah* will make apparent to the slaves who amongst them will strive and exercise patience and who will not. Moreover, whoever says that *Allah*, the Exalted, acquires new knowledge blasphemes.

All the Attributes of *Allah* are perfect. *Allah*, the Exalted, said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ﴾

This means: [*Allah* Has the Names of Perfection].

Also, *Allah*, the Exalted, said:

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ﴾

This means: [*Allah* Has the Attributes of absolute Perfection].

Clearly, it is impossible for *Allah* to be attributed with any deficiency. As for the saying of *Allah*, the Exalted:

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾

This means: [They have maliciously plotted to harm others [*makaru*], and *Allah* shall punish them in return [*wa makarallahu*]. Verily, *Allah* is the Most Powerful in inflicting the harm of punishment upon the malicious].

The Arabic term ‘*makr*’, when used in reference to the slaves denotes an act of wickedness and deceit used in order to inflict harm on others by way of trickery. However, the term ‘*makr*’ used in this verse in reference to *Allah*, refers to the punishment that *Allah* may inflict upon the malicious people in a way they do not expect. In other words, *Allah* is more Powerful in inflicting the harm of punishment on those who maliciously harm others (*makin*), than they are in harming others. Hence, ‘*makr*’ in the context of trickery does not apply to *Allah*.

Likewise, the saying of *Allah*, the Exalted:

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ﴾

This means: [*Allah* will inflict them with a relevant punishment [*yastahzi'u*] for their belittling].

Know that the scholars said, “We believe in the Attributes of *Allah* confirmed in the *Qur'an* and the authentic *hadith*, such as *Al-Wajh*, *Al-Yad*, *Al-^Ayn*, *Ar-Rida*, *Al-Ghadab*, and others. We believe they are Attributes of *Allah* and that only *Allah* knows of their reality. However, in no way do they refer to organs and emotions like our hands, face, eyes, [delight] and anger. Certainly, organs are impossible to be among the attributes of *Allah*, as ascertained in the saying of *Allah*:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

This means: [Nothing resembles Him whatsoever] as well as His saying:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

This means: [There is no similar to Him].

The scholars also said, “Had *Allah* had a ‘*^ayn*’ with the meaning of an organ and an entity, there would have been not just one but many that are similar to Him, and He would have been susceptible to what is intellectually possible to occur to the creation such as death, annihilation, change, and development. Undoubtedly, this would be an abandonment of the

established intellectual proofs which clear *Allāh* from change and development from one state to another”.

Additionally, the intellectual proof that the world is originated is the occurrence of characteristics that it did not previously have and its change from one state to another. It is invalid to dismiss the intellect. This is because, the Religious Law does not stipulate other than what agrees with the sound intellect, and because, the sound intellect stands as proof to the validity of the Religious Law. The sound intellect dictates that the entities and their characteristics [i.e., the transient changes that occur to entities] are undoubtedly originated. The characteristics are in need of one to make them occur. This in turn necessitates that the entities attributed with these characteristics must also be originated. Certainly, it is not valid for the one who is in need of others to be attributed with Godhood.

The Reason for the Revelation of *Surat Al-Ikhlās*

The Jews confronted the Messenger ﷺ and said, “Describe to us your Lord¹.” Their question was of stubbornness, not one of love to acquire knowledge nor to be guided by it. At that time, *Allāh* revealed *Surat Al-Ikhlās*:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

This means: [**O *Muhammad*, say *Allāh* is One**]. This means that multiplicity and increase do not apply to Him. There is no partner to Him or a similar to His Self, Attributes and Doings. Thus, no one has an attribute like His Attributes. So, His Power, the Exalted, is *one Power*² by which He creates everything, and His *Knowledge is one*³ by which He knows everything.

The saying of *Allāh*, the Exalted:

﴿اللَّهُ الصَّمَدُ﴾

This means: [***Allāh* is *As-Samad***]. That is, *Allāh* is the One all creation needs, and He is clear of needing any of the creation. It also contains the meaning that He is the One to Whom creation resorts in times of hardship of any kind. Moreover, His creation does not bring a benefit to Him nor does it ward a harm away from Him.

The saying of *Allāh*, the Exalted:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾

This means: [**He [*Allāh*] did not beget [a child] nor is He begotten**]. This is a negation that clears *Allāh* of having a physical entity and of being susceptible to incarnation. That is, nothing is an extract from Him nor is He an extract of something. Furthermore, the [false] claim mentioned in the book ‘*Mawlid Al-[^]Arus*’, that ‘*Allāh*, the Exalted, grasped a handful of the light of His face and said to it, “Be *Muhammad*,” and it became *Muhammad*’, is absolutely a fabricated falsehood. Consequently, the judgment of whoever believes that *Muhammad* ﷺ is an extract of *Allāh*, the Exalted, is blasphemy, without a doubt. Likewise, is the judgement of

¹ This is narrated by *al-Bayhaqiyy* in his book ‘*Al-Asma’ Was-Sifat*’ (p.279).

² That is, it is not composed nor portioned nor sequential.

³ That is, it is not like the knowledge of the creation which is originated and sequential.

the one who believes that [^]*Isa* [Jesus] is an extract of *Allah*. The book [*Mawlid Al-[^]Arus*] is not authored by *Ibnul-Jawziyy* and no one attributed this book to him except the orientalist Brockelmann.¹

Allah, the Exalted, said:

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)

This means: [**There is no similar to Him**]. Conclusively, He [*Allah*] has no partner or similar to Him in any way whatsoever.

¹ Carl Brockelmann (1868–1956).